

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 01983796 2





EX LIBRIS
Jacobus Carolus Carberry

Handwritten text in a diamond shape, likely a library stamp or ownership mark. The text is written in a cursive script and is oriented vertically. The text is arranged in two columns, with the left column reading "John W. K. K. K. K. K." and the right column reading "John W. K. K. K. K. K.".



THE OFFICE
OF THE
HOLY WEEK.

ACCORDING TO THE
Roman Missal, Breviary and Pontifical,
IN LATIN AND ENGLISH.

*Published with the approbation of His Eminence
Cardinal McCloskey, Archbishop of
New York.*

(NEW ELECTROTYPE EDITION.)
SIXTH THOUSAND.

NEW YORK:
D. & J. SADLIER & CO., 31 BARCLAY ST.
MONTREAL: 1669 NOTRE DAME ST.

Copyright,
D. & J. SADLIER & CO.,
1885.



IMPRIMATUR.

✠ JOHN,

Cardinal-Archbishop of New York.

RE-IMPRIMATUR.

✠ MICHAEL AUGUSTINE,

Archbishop of New York.

NEW YORK, *January 24, 1887.*

INDEX.

	PAGE
THE ORDINARY OF THE MASS,	5
PALM SUNDAY,	72
Blessing of the Palms,	73
Mass,	102
Vespers,	146
Complin,	167
MONDAY.—Mass,	188
TUESDAY.—Mass,	201
WEDNESDAY.—Mass,	235
Tenebræ,	278
MAUNDY THURSDAY,	375
Mass,	378
Vespers,	396
Washing of the Feet,	412
Blessing of the Holy Oils,	421
Tenebræ,	449
GOOD FRIDAY,	530
Mass,	531
Vespers,	592
Tenebræ,	593
HOLY SATURDAY,	651
Blessing of the New Fire, etc.,	653
Blessing of the Font,	745
Litany,	760
Mass,	769
Vespers,	778
Complin,	781
EASTER DAY.—Mass,	785
Vespers,	797
EASTER MONDAY.—Mass and Vespers,	800
EASTER TUESDAY.—Mass,	813
PLAINT OF THE BLESSED VIRGIN ; or, Stabat Mater,	822
EASTER HYMN—O filii et filiæ,	826

PREFACE.

THE week before Easter has been called by several names, from the great mysteries and various ceremonies celebrated and performed in it. The Greeks and Latins anciently called it *the Great Week, the Holy Week*; sometimes, *the Painful Week*—that is, the Week of Austerities: also, the Week of Sorrows, the days of *the Cross* or of *sufferings*. “We call it the Great Week,” says St. Chrysostom, *on Ps. 145*, “not that it consists of a greater number of days, or that the days in it are longer; but on account of the great things which God has wrought in it: for on these days was the tyranny of the devil overthrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels.”

The chief object of the Church in this week is to celebrate the memory of the passion and death of her Redeemer; every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than in any other during the whole year, are most especially adapted to excite in the hearts of the Faithful those various sentiments of love and gratitude, of compassion for the sufferings of our Lord, of

sorrow and detestation for sin, etc., which every Christian ought to cherish in this holy time. It is with the sincere desire of exciting pious sentiments in the hearts of the faithful that the whole liturgy of the Church for the *Holy Week* has been collected in this volume, and is presented to the public, both in the Latin and English languages. Thus, while the pious Christian unites his voice with that of the priest and of the choir, he may also penetrate the sense of the divine office, and sanction by the fervor of his heart what he pronounces with his tongue. For this reason, the editor flatters himself that this book will not fail to please all those who still entertain a due sense of piety and religion, and may profit even those who, through a want of instruction, seldom or never reflect on the great mysteries which the Church commemorates during the Holy Week. The very reading of this most pious and affecting part of the Church's liturgy is capable of exciting in their hearts a true and solid devotion.

THE
ORDINARY OF THE HOLY MASS.

ASPERGES.

Ant. ASPERGES
me, Domi-
ne, hyssopo, et mun-
dabor : lavabis me,
et super nivem deal-
babor.

Ps. Miserere mei,
Deus, secundum
magnam misericor-
diam tuam.

V. Gloria Patri,
etc.

Ant. Asperges me.

The Priest, being returned to the foot of the altar, says :
V. Ostende nobis, Domine, misericor-
diam tuam.

Ant. THOU shalt
sprinkle me
with hyssop, O Lord,
and I shall be cleans-
ed : thou shalt wash
me, and I shall be
made whiter than
snow.

Ps. Have mercy
on me, O God, ac-
cording to thy great
mercy.

V. Glory be, etc.

Ant. Thou shalt
sprinkle me.

V. Show us, O
Lord, thy mercy.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Exaudi nos, Domine sancte. Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui eustodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Hear us, O holy Lord, almighty Father, eternal 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.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis), and also to its R. (Et salutare).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia : et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent : Alleluia.

Ps. Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus. Gloria, etc.

Ant. 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.

Ps. Praise the Lord, for he is good : for his mercy endureth for ever. Glory, etc.

V. Ostende, etc. *V.* Show us, etc., as in p. 319.

Ordinary of the Mass.

[N.B. At Low Mass, the parts within brackets are to be passed over.]

*The Priest, standing at the foot of the altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice : **

IN nomine Patris, ✠
et Filii, et Spiritus
Sancti. Amen.

IN the name of the
Father, ✠ and of
the Son, and of the
Holy Ghost. Amen.

Then, joining his hands before his breast, he begins the Antiphon :

Introibo ad altare
Dei.

R. Ad Deum, qui
lætificat juventutem
meam.

I will go unto the
altar of God.

R. To God, who
giveth joy to my
youth.

* At the beginning of High Mass, when the Priest commences at the foot of the altar, the choir sing the *Kyrie eleison*, etc. (and sometimes the *Int oit*), which usually lasts until the *Gloria in excelsis*. Those parts of the Service which are sung by the choir, except responses, are also said in a low voice by the Priest.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted :

Psalm xlii.

S. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti ? et quare tristis incedo dum affligit me inimicus ?

S. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei : ad De-

P. Judge me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man.

R. For thou, O God, art my strength, why hast thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

P. Send forth thy light and thy truth : they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

R. And I will go unto the altar of

um, qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

M. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

God : to God, who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God : why art thou sorrowful, O my soul ? and why dost thou disquiet me ?

R. Hope in God, for I will still give praise to him : who is the salvation of my countenance, and my God.

P. Glory be to the Father, etc.

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

V. I will go unto the altar of God.

R. Ad Deum, qui
lætificat juventutem
meam.

V. Adjutorium
nostrum in nomine
Domini.

R. Qui fecit cœlum
et terram.

R. To God, who
giveth joy to my
youth.

V. Our help is in
the name of the
Lord.

R. Who hath made
heaven and earth.

*Then, joining his hands and humbly bowing down, he
says the Confession.*

S. Confiteor Deo
omnipotenti, etc.

M. Misereatur tui
omnipotens Deus, et
dimissis peccatis tu-
is, perducatur te ad
vitam æternam.

S. Amen.

M. Confiteor Deo
omnipotenti, beatæ
Mariæ semper Vir-
gini, beato Michaeli
Archangelo, beato
Joanni Baptistæ,
sanctis Apostolis Pe-

P. I confess to al-
mighty God, etc.

R. May almighty
God have mercy up-
on thee, forgive thee
thy sins, and bring
thee to life everlast-
ing.

P. Amen.

R. I confess to al-
mighty God, to bless-
ed Mary ever Virgin,
to blessed Michael
the Archangel, to
blessed John Bap-
tist, to the holy Apos-

tro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

tles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying:

S. Misereatur vestri omnipotens De-

P. May almighty God have mercy up-

us, et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing himself with the sign of the Cross, he says :

S. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

P. ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds :

V. Deus. tu conversus vivificabis nos.

R. Et plebs tua habitabit in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Thou wilt turn again, O God, and quicken us.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

First extending and then joining his hands, he says audibly Oremus; and then ascending to the altar, he says secretly:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away 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.

Bowing down over the altar, he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic

We beseech thee, O Lord, by the merits of thy saints whose relics are here,

sunt, et omnium	and of all the saints,
sanctorum, ut indul-	that thou wouldst
gere digneris omnia	vouchsafe to forgive
peccata mea. Amen.	me all my sins.
	Amen.

[Receiving the thurible from the Deacon, he incenses the altar, and returns the thurible to the Deacon, who incenses the Priest only.] Then the Priest, signing himself with the sign of the Cross, reads the Introit, which see in its place at the proper day, or else read one of the following :

Blessed be the Holy and Undivided Unity: we will give praise to him, because he hath shown his mercy to us.

O Lord our Lord, how wonderful is thy name in all the earth !

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Glory be to the Holy Ghost, who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

Or :

(For a Saint's Day.) The just shall flou-

rish like the palm-tree ; he shall grow up like the cedar of Libanus ; planted in the house of the Lord, in the courts of the house of our God.

It is good to give praise to the Lord ; and to sing to thy name, O Most High.

The Kyrie eleison is then said.

S. Kyrie eleison. M. Kyrie eleison.

S. Kyrie eleison. Lord have mercy upon us.

M. Christe eleison. S. Christe eleison.

M. Christe eleison. Christ have mercy upon us.

S. Kyrie eleison. M. Kyrie eleison.

S. Kyrie eleison. Lord have mercy upon us.

Afterwards, standing at the middle of the altar, extending and then joining his hands, and slightly bowing, he says (when it is to be said) the Gloria in excelsis. When he says the words, We adore thee, We give thee thanks, Jesus Christ, and Receive our prayer, he bows, and at the end he signs himself with the sign of the Cross.*

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the choir sing the *Gloria* (after the words "Gloria in excelsis Deo," which are intoned by the Priest), and the officiating Clergy wait until its conclusion, after which the Celebrant proceeds with the Collects.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Domi-

Glory be to God on high, and on earth peace 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, God the Father almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, receive our prayers: thou who sittest at the right hand of the Father, have

nus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu. in gloria Dei Patris. Amen.

mercy on us. For thou only art holy : thou only art the Lord : thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the altar, and, turning to the people, says :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Then follow the Collects ; at the end of the first and last of which the Acolyte answers Amen.

See the proper Collect, etc., of the day, in its proper place, or say :

Defend us, O Lord, we beseech thee, from all dangers of soul and body ; and by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, blessed Joseph, the blessed apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy

mercy, health and peace ; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, etc.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed : hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son ; who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. Amen.

Then the Epistle for the day is read, which may be found in its proper place ; or the following may be read instead :

Rejoice in the Lord always : and again I say, rejoice. Let your modesty be known to all men : the Lord is nigh. Be not solicitous about any thing ; but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For

the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye : and the peace of God shall be with you.

After which :

Deo gratias.

Thanks be to God.

Then the Gradual, Tract, Alleluia, or Sequence, according to the time.

GRADUAL.*

Be thou unto me a God, a protector, and a house of refuge to save me. In thee, O God, have I hoped ; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor

* The choir sing the *Gradual*, while the book is moved to the Gospel side, and the Priest says the prayer (*Mundus est factus*) " cleanse my heart " &c.

punish us according to our iniquities.
V. Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us, and forgive us our sins for thy name's sake.

(At Low Mass, go on to § *If the Priest celebrates, etc.*)

After this, at High Mass, the Deacon places the book of the Gospels on the altar, and the Celebrant blesses the incense (as above). Then the Deacon, kneeling before the altar, with joined hands, says the following prayer. § If the Priest celebrates without Deacon and sub-Deacon, the book is carried to the other side of the altar, and he, bowing down at the middle of the altar, with his hands joined, says :

Munda cor meum
 ac labia mea, omni-
 potens Deus, qui la-
 bia Isaiaë prophetae
 calculo mundasti ig-
 nito: ita me tua
 grata miseratione
 dignare mundare, ut
 sanctum Evange-
 lium tuum digne
 valeam nuntiare.
 Per Christum Do-

Cleanse my heart
 and my lips, O al-
 mighty God, who
 didst cleanse the lips
 of the prophet Isaias
 with a burning coal:
 and vouchsafe,
 through thy gra-
 cious mercy, so to
 purify me, that I
 may worthily pro-
 claim thy holy Gos-

minum nostrum. pel. Through Christ
Amen. our Lord. Amen.

The Priest, if alone, continues as below; if there be a Deacon, he takes the book from the altar, and again kneeling down before the Priest, asks his blessing, saying, Sir, give me thy blessing. The Priest says :

<p>Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum : in nomine Patris, et Filii, et ✠ Spiritus Sancti. Amen.</p>	<p>The Lord be in thy heart and on thy lips, that thou mayst worthily and in a becoming manner announce his holy Gospel : in the name of the Father, and of the Son, and ✠ of the Holy Ghost. Amen.</p>
--	---

Having received the blessing, he kisses the hand of the Priest; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says :

<p>V. Dominus vobiscum.</p> <p>R. Et cum spiritu tuo.</p>	<p>V. The Lord be with you.</p> <p>R. And with thy spirit.</p>
---	--

Then, giving out :

V. Sequentia (vel initium) sancti Evangelii secundum N.	V. The continua- tion (or beginning) of the holy Gospel according to N.
--	--

He makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer :

R. Gloria tibi, Domine.	R. Glory be to thee. O Lord.
----------------------------	---------------------------------

He incenses the book three times, and then reads the Gospel, which see at the proper day, or read this :

GOSPEL.

If ye love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him : but you shall know him ; because he shall abide with you, and shall be in you. I will not leave you orphans : I will come to you. Yet a little while ; and the world seeth me no more. But ye see me ; be-

cause I live, and you shall live. In that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandment, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

Then is said :

R. Laus tibi, R. Praise be to
Christe. thee, O Christ.

The sub-Deacon then carries the book to the Priest. He kisses the Gospel, saying :

Per evangelica dicta deleantur nostra delicta. By the words of the Gospel may our sins be blotted out.

The Priest is incensed by the Deacon.

Here the sermon is usually preached.

Then, at the middle of the altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, God, Jesus Christ, and is adored, he bows his head to the Cross. But at the words, and was incarnate, he kneels down, and continues kneeling to the words, was made man. At the words, the life of the world to come, he signs

himself with the sign of the Cross from the forehead to the breast.

Credo in unum Deum,* Patrem omnipotentem. Factorem cœli et terræ. visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum non factum, consubstantiallem Patri, per quem omnia facta sunt. Qui propter nos homines. et propter

I believe in one God, the Father almighty, Maker of heaven and earth. and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God : Light of Light : true God of true God. Begotten not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and

* At High Mass the choir sing the *Credo* (after the words "Credo in unum Deum," which are intoned by the Priest), and the Clergy pause until its conclusion.

nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine : ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis : sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos : ejus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem : qui

was incarnate by the Holy Ghost of the Virgin Mary : AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And he shall come again with glory to judge both the living and the dead ; of his kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver.

ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he kisses the altar, and, turning to the people, says:

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Then he says the Offertory * (see the days).*

* The Choir sing the *Offertory*, or some other appropriate motet or hymn.

OFFERTORY.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them : oh, taste and see that the Lord is good.

I will extol thee, O Lord, for thou hast upheld me ; and hast not made my enemies to rejoice over me : O Lord, I have cried unto thee, and thou hast healed me.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says :

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Chris-

pro omnibus fidelibus Christianis, vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

tians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying :

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster : qui tecum vivit et regnat in unitate

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it : grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity. Jesus Christ, thy Son, our Lord ; who

Spiritus Sancti De- liveth and reigneth
 us, per omnia sæcula with thee in the
 sæculorum. Amen. unity of, etc.

[If it is a High Mass, the Deacon ministers the wine, the sub-Deacon the water.]

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying :

<p>Offerimus tibi, Do- mine, Calicem salu- taris, tuam depre- cantes clementiam : ut in conspectu di- vine Majestatis tue, pro nostra et totius mundi salute cum odore suavitatis as- cendat. Amen.</p>	<p>We offer unto thee. O Lord, the chalice of salvation, beseeching thy ele- mency, that in the sight of thy divine Majesty, it may as- cend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.</p>
--	---

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says :

[At High Mass, the sub-Deacon here receives the paten, which he envelops in the veil with which his shoul-

ders are mantled, and then goes and stands behind the Celebrant until the conclusion of the Pater noster.]

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie. ut placeat tibi, Domine Deus.

In a spirit of humility, and with a contrite heart, let us be received by thee, O Lord, and grant that the sacrifice we offer in thy sight this day may be 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, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to thy holy name.

** At High Mass, he, in the following prayer, blesses the incense :*

** At Low Mass, these prayers, down to the Lavabo, are omitted.*

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

Receiving the thurible from the Deacon, he incenses the bread and wine, saying :

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the altar, saying, Ps. cxi. :

Dirigatur, Domine, oratio mea sicut incensum in con-

Let my prayer, O Lord, ascend like incense in thy sight :

<p>spectu tuo : elevatio manuum mearum sacrificium vesperti- num. Pone, Domi- ne, custodiam ori meo, et ostium cir- cumstantiæ labiis meis, ut non decli- net cor meum in verba malitiæ, ad excusandas excusa- tiones in peccatis.</p>	<p>and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.</p>
--	---

While he gives the censer to the Deacon, he says in a low voice these words, and is afterwards incensed by the Deacon, and then the others in order :

<p>Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.</p>	<p>May the Lord en- kindle in us the fire of his love, and the flame of everlasting charity. Amen.</p>
--	--

The Priest, with his hands joined, goes to the Epistle side of the altar, where he washes his fingers as he recites the following verses of Ps. xxv.:

<p>Lavabo inter in- nocentes manus me-</p>	<p>I will wash my hands among the</p>
--	---

as : et circumdabo
altare tuum, Domi-
ne :

Ut audiam vocem
laudis : et enarrem
universa mirabilia
tua.

Domine, dilexi
decorem domus tuæ,
et locum habitatio-
nis gloriæ tuæ.

Ne perdas cum
impiis, Deus, ani-
mam meam : et cum
viris sanguinum vi-
tam meam.

In quorum mani-
bus iniquitates sunt:
dextera eorum re-
pleta est muneribus.

Ego autem in in-
nocentia mea ingres-
sus sum : redime me,
et miserere mei.

innocent : and will
encompass thy altar,
O Lord :

That I may hear
the voice of praise,
and tell of all thy
marvellous works.

I have loved, O
Lord, the beauty of
thy house, and the
place where thy glo-
ry dwelleth.

Take not away my
soul, O God, with
the wicked, nor my
life with bloody
men.

In whose hands
are iniquities : their
right hand is filled
with gifts.

As for me, I have
walked in my inno-
cence : redeem me,
and have mercy up-
on me.

Pes meus stetit in
directo : in ecclesiis
benedicam te, Do-
mine.

Gloria Patri, et
Filio, et Spiritui
Sancto.

My foot hath stood
in the right path : in
the churches I will
bless thee, O Lord.

Glory be to the
Father, etc.

*[In Masses for the Dead, and in Passion-time, the Gloria
is omitted.]*

*Returning, and bowing before the middle of the altar,
with joined hands, he says :*

Suscipe, sancta
Trinitas, hanc obla-
tionem, quam tibi
offerimus ob memo-
riam Passionis, Re-
surrectionis, et As-
censionis Jesu Chris-
ti Domini nostri : et
in honorem beatae
Mariæ semper Vir-
ginis, et beati Joan-
nis Baptistæ, et sanc-
torum Apostolorum
Petri et Pauli, et
istorum et omnium

Receive, O holy
Trinity, this obla-
tion, which we make
to thee, in memory
of the Passion, Re-
surrection, and As-
cension of our Lord
Jesus Christ, and in
honor of the blessed
Mary ever Virgin,
of blessed John Bap-
tist, the holy Apos-
tles Peter and Paul,
of these and of all
the Saints : that it

Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

may be available to their honor and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says :

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

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

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nos-

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

tram, totiusque Ec- of all his holy
clesiæ suæ sanctæ. Church.

The Priest answers in a low voice, Amen.

Then with stretched-out hands he recites the Secret Prayers, which see at the proper day, or say :

SECRET.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee : and as we offer it to the honor of thy name, so may it be to us a means of obtaining thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

For a Saint's day.

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. : and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor. Through our Lord Jesus Christ.

Which being finished, he says in an audible voice :

V. Per omnia sæ- V. World without
cula sæculorum. end.

R. Amen.

R. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Here he uplifts his hands.

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

R. We have them lifted up unto the Lord.

He joins his hands before his breast, and bows his head while he says :

V. Gratias agamus Domino Deo nostro.

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

R. Dignum et justum est.

R. It is meet and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and, bowing, says, Sanctus, etc. When he says Benedictus, etc., he crosses himself.*

At the word Sanctus, etc., the bell is rung three times by the Acolyte.

* At High Mass, the choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p. 364) as far as "Hosanna in excelsis," before the elevation; and after the elevation, "Benedictus qui venit," etc.

PREFACE.

Preface of Trinity Sunday, and every other Sunday that has no proper one.

I. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens æternæ Deus.

II. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia dis-

I. It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, Eternal God.

II. Who, together with thy only-begotten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, and the same

cretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim : qui non cessant clamare quotidie, una voce dicentes :

III. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis ! Benedictus qui venit ✠ in nomi-

of the Holy Ghost, without any difference or distinction ; that in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise : and cease not daily to cry out with one voice, saying :

III. Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest ! Blessed is he that cometh ✠ in the name of the

ne Domini : Hosanna in excelsis !

(Go on to p. 363.)

Lord. Hosanna in the highest.

(Go on to p. 363.)

In Masses for the Dead, and on doubles and semi-doubles having no proper preface :

I. As on p. 353.

II. Per Christum Dominum nostrum ;* per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cœli cœlorumque virrutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes :

III. As on p. 354.

I. As on p. 353.

II. Through Christ our Lord ;* through whom the angels praise thy majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted with suppliant confession, saying :

III. As on p. 354.

Canon of the Mass.

TE igitur, clemētissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices, rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apos-

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the altar*], that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all

<p>olicae Fidei cultori- bus.</p>	<p>orthodox believers and professors of the Catholic and Apostolic Faith.</p>
---------------------------------------	---

COMMEMORATION OF THE LIVING.

<p>Memento, Domine, famulorum famula- rumque tuarum, N. et N.</p>	<p>Be mindful, O Lord, of thy ser- vants, men and wo- men, N. and N.</p>
---	--

He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

<p>Et omnium cir- cumstantium, quo- rum tibi fides cog- nita est, et nota de- votio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque om- nibus, pro redemp- tione animarum sua- rum, pro spe salutis et incolumitatis suae:</p>	<p>And of all here present, whose faith and devotion are known unto thee: for whom we offer, or who offer up to thee this sacrifice of praise for them- selves, their families and friends, for the redemption of their souls, for the hope of their safety and</p>
--	---

CANON OF THE MASS.

tibique reddunt vota
sua, æterno Deo, vi-
vo et vero.

Communicantes, et
memoriam veneran-
tes, in primis glori-
osæ semper Virginis
Mariæ, Genitricis
Dei et Domini nostri
Jesu Christi : sed et
beatorum Apostolo-
rum ac Martyrum
tuorum, Petri et
Pauli, Andreæ, Ja-
cobi, Joannis, Tho-
mæ, Jacobi, Phi-
lippi, Bartholomæi,
Matthæi, Simonis et
Thaddæi : Lini, Cle-
ti, Clementis, Xysti,
Cornelii, Cypriani,
Laurentii, Chryso-
goni, Joannis et
Pauli, Cosmæ et Da-
miani, et omnium

salvation, and who
pay their vows to
thee, the eternal,
living, and true God.

Communicating
with, and honor-
ing in the first place
the memory of the
glorious and ever
Virgin Mary, Mother
of our Lord and God
Jesus Christ : as also
of the blessed Apost-
les and Martyrs,
Peter and Paul, An-
drew, James, John,
Thomas, James, Phi-
lip, Bartholomew,
Matthew, Simon and
Thaddeus, Linus,
Cletus, Clement,
Xystus, Cornelius,
Cyprian, Lawrence,
Chrysogonus, John
and Paul, Cosmas
and Damian, and of

<p>Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.</p>	<p>all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.</p>
---	--

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.

[Here the bell is rung.]

<p>Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per</p>	<p>We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family: dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through</p>
---	---

Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic-✠ tam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilem-que facere digneris ; ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem : tibi gratias agens, benedixit, fregit, dedit-que discipulis suis, dicens : Accipite, et

Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body ✠ and ✠ blood of thy most beloved Son Jesus Christ our Lord. Who the day before he suffered, took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to heaven*], and with his eyes lifted up towards heaven, to God, his almighty Father, giving thanks to thee, did bless, break, and

manducate ex hoc omnes. Hoc est ENIM CORPUS MEUM.	give to his disciples, saying: Take, and eat ye all of this. FOR THIS IS MY BODY.
---	---

After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

[*At the elevation the bell is rung thrice.*]

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET

In like manner, after he had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he bless ✠ ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE

ÆTERNI TESTAMEN-
TI : MYSTERIUM FI-
DEI : QUI PRO VOBIS
ET PRO MULTIS EF-
FUNDATUR IN RE-
MISSIONEM PECCA-
TORUM.

Hæc quotiescun-
que feceritis, in mei
memoriam facietis.

CHALICE OF MY
BLOOD OF THE NEW
AND ETERNAL TES-
TAMENT : THE MYS-
TERY OF FAITH :
WHICH SHALL BE
SHED FOR YOU, AND
FOR MANY, TO THE
REMISSION OF SINS.

As often as ye do
these things, ye shall
do them in remem-
brance of me.

*Kneeling, he adores; rising, he elevates the chalice;
then replacing it on the corporal, he covers it, and
again adores.*

[*The bell is rung thrice.*]

He then proceeds :

Unde et memores,
Domine, nos servi
tui, sed et plebs tua
sancta, ejusdem
Christi Filii tui Do-
mini nostri tam bea-
tæ passionis, necnon
et ab inferis resur-

Wherefore, O
Lord, we thy ser-
vants, as also thy
holy people, calling
to mind the blessed
passion of the same
Christ thy Son our
Lord, his resurrec-

rectionis, sed et in
 cœlos gloriosæ ascen-
 sionis : offerimus
 præclaræ Majestati
 tuæ, de tuis donis ac
 datis, Hostiam ✠
 puram, Hostiam ✠
 sanctam, Hostiam ✠
 immaculatam, pan-
 nem ✠ sanctum vitæ
 æternæ, et calicem ✠
 salutis perpetuæ.

tion from hell, and
 glorious ascension
 into heaven, offer
 unto thy most ex-
 cellent Majesty, of
 thy gifts and grants,
 a pure ✠ Host, a
 holy ✠ Host, an im-
 maculate ✠ Host, the
 holy ✠ bread of eter-
 nal life, and the cha-
 lice ✠ of everlasting
 salvation.

Extending his hands, he proceeds :

Supra quæ propi-
 tio ac sereno vultu
 respicere digneris,
 et accepta habere,
 sicuti accepta habere
 dignatus es munera
 pueri tui justî Abel,
 et sacrificium Patri-
 archæ nostri Abra-
 hæ, et quod tibi ob-
 tulit summus sacer-

Upon which
 vouchsafe to look
 with a propitious
 and serene counte-
 nance, and to accept
 them, as thou wert
 graciously pleased to
 accept the gifts of
 thy just servant
 Abel, and the sacri-
 fice of our Patriarch

dos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the altar, he says :

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus ✠ et ✠ Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur.

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [*he kisses the altar*] as, by participation at this altar, shall receive the most sacred Body ✠ and ✠ Blood of thy Son, may be filled with all heavenly bene-

Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

He prays for such of the dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

diction and grace. Through the same Christ our Lord. Amen.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says :

Nobis quoque pec- . . . And to us sinners,

catoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc

thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord,

omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, benedictis, et præstas nobis.

thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the Cross three times across the chalice, saying:

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through him, ✠ and with him, ✠ and in him, ✠ is to thee. God the Father Almighty, in the unity of the Holy Ghost. all honor and glory.

Replacing the Host and covering the chalice, he kneels down; and rising again, he says, or at High Mass chants:

V. Per omnia sæcula sæculorum.

R. Amen.

V. For ever and ever.

R. Amen.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et di-

Instructed by thy saving precepts, and

vina institutione formati, audemus dicere :

Pater noster, qui es in cœlis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

following thy divine institution, we presume to say :

Our Father, who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

[*At High Mass, the Deacon, towards the conclusion of the Paternoster, goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*]

He takes the paten between his first and second finger, and says :

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days : that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection; then, rising, he takes the Host, breaks it in the middle over the chalice, saying:

Per eundem Do-	Through the same
minum nostrum Je-	Jesus Christ thy Son
sum Christum Fili-	our Lord.
um tuum.	

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

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

He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

V. Per omnia sæ-	V. World without
cula sæculorum.	end.
R. Amen.	R. Amen.

He makes the sign of the Cross with the particle over the chalice, saying:

V. Pax ✠ Domini	V. May the peace
sit ✠ semper vobis ✠	✠ of the Lord be ✠
eum.	always with ✠ you.

R. Et cum spiritu tuo.

R. And with thy spirit.

He puts the particle into the chalice, saying :

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

*He covers the chalice, makes a genuflection, and rises ; then bowing down and striking his breast three times, he says : **

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

* The choir sing the *Agnus Dei*.

In Masses for the Dead, he says twice, Give them rest, and lastly, Give them eternal rest. Standing in an inclined position, with his hands joined and resting on the altar, and his eyes reverently fixed upon the sacred Host, he says :

Domine Jesu
Christe, qui dixisti
Apostolis tuis : Pa-
cem relinquo vobis,
pacem meam do vo-
bis : ne respicias pec-
cata mea, sed fidem
Ecclesiæ tuæ : eam-
que secundum vo-
luntatem tuam paci-
ficare et coadunare
digneris. Qui vivis
et regnas Deus, per
omnia sæcula sæcu-
lorum. Amen.

Lord Jesus Christ,
who saidst to thy
Apostles : Peace I
leave with you, my
peace I give unto
you : regard not my
sins, but the faith
of thy Church : and
vouchsafe to it that
peace and unity
which is agreeable
to thy will. Who liv-
est and reignest God
for ever and ever.
Amen.

[The preceding prayer is omitted in Masses for the Dead.]

[At High Mass, the Deacon kisses the altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words :

V. Pax tecum.

V. Peace be with
thee.

To which the Deacon answers :

R. Et cum spiri-
tu tuo.

R. And with thy
spirit.

And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the clergy who may be assisting at Mass.

Domine Jesu
Christe, Fili Dei vi-
vi, qui ex voluntate
Patris, cooperante
Spiritu Sancto, per
mortem tuam mun-
dum vivificasti: li-
bera me per hoc sa-
crosanctum Corpus
et Sanguinem tuum
ab omnibus iniqui-
tatibus meis, et uni-
versis malis; et fac
me tuis semper in-
hærere mandatis, et
a te nunquam sepa-
rari permittas. Qui
cum eodem Deo Pa-
tre et Spiritu Sancto
vivis et regnas Deus

Lord Jesus Christ,
son of the living
God, who, according
to the will of the
Father, through the
co-operation of the
Holy Ghost, hast by
thy death given life
to the world: deli-
ver me by this thy
most sacred Body
and Blood from all
my iniquities and
from all evils, and
make me always ad-
here to thy com-
mandments, and
never suffer me to
be separated from
thee: who with the

in sæcula sæculo-
rum. Amen.

Perceptio Corporis
tui. Domine Jesu
Christe, quod ego
indignus sumere
præsumo, non mihi
proveniat in judi-
cium et condemna-
tionem : sed pro tua
pietate prosit mihi
ad tutamentum men-
tis et corporis, et ad
medelam percipien-
dam. Qui vivis et
regnas cum Deo Pa-
tre, in unitate Spiri-
tus Sancti Deus, per
omnia sæcula sæcu-
lorum. Amen.

same God the Father
and Holy Ghost liv-
est and reignest God
for ever and ever.
Amen.

Let not the parti-
cipation of thy Body,
O Lord Jesus Christ,
which I, unworthy,
presume to receive,
turn to my judg-
ment and condem-
nation : but through
thy goodness, may it
be to me a safeguard
and remedy, both of
soul and body. Who
with God the Father,
in the unity of the
Holy Ghost, livest
and reignest God
for ever and ever.
Amen.

Making a genuflection, the Priest rises and says :

Panem cœlestem I will take the

accipiam, et nomen Domini invocabo. bread of heaven, and call upon the name of the Lord.

Then slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times devoutly and humbly:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. Lord, I am not worthy that thou shouldst enter under my roof: say but the word, and my soul shall be healed.

Then with his right hand crossing himself, with the Host over the paten, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then reverently receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may

remain on the corporal, and wipes the paten over the chalice, saying while so doing :

Quid retribuam	What shall I ren-
Domino pro omni-	der to the Lord for
bus quæ retribuit	all he hath rendered
mibi? Calicem sa-	unto me? I will
lutaris accipiam, et	take the chalice of
nomen Domini in-	salvation, and call
vocabo. Laudans in-	upon the name of
vocabo Dominum, et	the Lord. Praising
ab inimicis meis sal-	I will call upon the
vus ero.	Lord, and I shall be
	saved from my ene-
	mies.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says :

Sanguis Domini	The Blood of our
nostri Jesu Christi	Lord Jesus Christ
custodiat animam	preserve my soul
meam in vitam æter-	to everlasting life.
nam. Amen.	Amen.

Then he receives all the Blood, together with the particle. After which he communicates all who are to communicate if there be any).

Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus when the bell rings; the Acolyte spreads a cloth before them, and says the Confiteor.

Then the Priest turns to the communicants, and pronounces a general absolution in these words :

Misereatur vestri
omnipotens Deus et
dimissis peccatis ves-
tris, perducatur vos ad
vitam æternam.

M. Amen.

S. Indulgentiam,
absolutionem, et re-
missionem peccato-
rum vestrorum tri-
buat vobis omnipo-
tens et misericors
Dominus.

M. Amen.

May almighty God
have mercy on you,
forgive you your
sins, and bring you
to life everlasting.

R. Amen.

P. May the al-
mighty and merciful
Lord give you par-
don, absolution, and
remission of your
sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says :

Ecce Agnus Dei,
ecce qui tollit pec-
cata mundi.

Behold the Lamb
of God, behold him
who taketh away the
sins of the world.

And then repeats three times, Domine, non sum dignus.

Descending the steps of the altar to the communicants, he administers the Holy Communion, saying to each :

Corpus Domini

May the Body of

nostri Jesu Christi
custodiat animam
tuam in vitam æter-
nam. Amen.

our Lord Jesus
Christ preserve thy
soul to life everlast-
ing. Amen.

Then the Priest holds the chalice for the Acolyte to pour into it a little wine for the first ablution, and while so doing, says :

Quod ore sumpsi-
mus, Domine, pura
mente capiamus : et
de munere temporali
fiat nobis remedium
sempiternum.

Grant, Lord, that
what we have taken
with our mouth, we
may receive with a
pure mind : and of
a temporal gift may
it become to us an
eternal remedy.

Then, having taken the first ablution, he says :

Corpus tuum, Do-
mine, quod sumpsi,
et Sanguis quem po-
tavi, adhæreat vis-
ceribus meis : et
præsta, ut in me non
remaneat seclerum
macula, quem pura
et sancta refecerunt
sacramenta. Qui vi-

May thy Body, O
Lord, which I have
received, and thy
Blood which I have
drunk, cleave to my
bowels : and grant
that no stain of sin
may remain in me,
who have been re-
freshed with pure

vis et regnas in and holysacraments.
 sæcula sæculorum. Who livest, etc.
 Amen. Amen.

Then, the Acolyte pouring wine and water over his fingers, he washes them, wipes them, and takes the second ablution; he then wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the altar, as at first; he then goes to the book, and reads the Communion, for which see office of the day.

COMMUNION.

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.

Oh, taste and see that the Lord is sweet:
 blessed is the man that hopeth in him.

(For a Saint's Day.) Blessed is that ser-
 vant whom his Lord when he cometh shall
 find watching.

If any man will come after me, let him
 deny himself, and take up his cross, and
 follow me.

Then he turns to the people, and says:

V. Dominus vo- V. The Lord be
 biscum. with you.

R. Et cum spiri-
tu tuo.

R. And with thy
spirit.

Then he reads the Post-Communions, for which see the proper day; at the end of the first and last of which the Acolyte answers, Amen.

POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayst make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, etc.

(*For a Saint's Day.*) Having received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, etc.

Afterwards he turns again towards the people, and says :

V. Dominus vo-
biscum.

V. The Lord be
with you.

R. Et cum spiri-
tu tuo.

R. And with thy
spirit.

Ite missa est ; *vel* Go, the Mass is
ended ; [*or when the
Gloria in excelsis has
been omitted :*] Let us
Benedicamus Do- bless the Lord.
mino.

(*At High Mass, Ite missa est is chanted by the Deacon.*)

R. Deo gratias. *R.* Thanks be to
God.

In Masses for the Dead.

V. Requiescant in *V.* May they rest
pace. in peace.
R. Amen. *R.* Amen.

Bowing down before the altar, with his hands joined and resting on it, the Priest says :

Placeat tibi, sanc- O holy Trinity, let
ta Trinitas, obsequi- the performance of
um servitutis meæ, my homage be pleas-
et præsta, ut sacri- ing to thee, and
ficium quod oculis grant that the sacri-
tuæ Majestatis in- fice which I, unwor-
dignus obtuli, tibi thy, have offered up
sit acceptabile, mi- in the sight of thy
hique, et omnibus Majesty, may be ac-
pro quibus illud ob- ceptable to thee, and
tuli, sit, te mise- through thy mercy

rante, propitiabile.	be a propitiation for
Per Christum Domi-	me, and all those for
num nostrum.	whom I have offered
Amen.	it. Through Christ
	our Lord. Amen.

Then he kisses the altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says :

Benedicat vos om-	May almighty
nipotens Deus, Pa-	God, the Father,
ter, et Filius, ✠ et	Son, ✠ and Holy
Spiritus Sanctus.	Ghost. bless you.
Amen.	Amen.

At the word Deus, he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the altar, he says :

V. Dominus vo-	V. The Lord be
biscum.	with you.
R. Et cum spiri-	R. And with thy
tu tuo.	spirit.

[*The Benediction is omitted in Masses for the Dead.*]

He then traces the sign of the Cross, first upon the altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying :

S. Initium sancti	P. The beginning
	of the Holy Gospel

Evangelii secundum
Joannem.

M. Gloria tibi, Do-
mine.

In principio erat
Verbum, et Verbum
erat apud Deum, et
Deus erat Verbum.
Hoc erat in principio
apud Deum. Om-
nia per ipsum facta
sunt, et sine ipso
factum est nihil
quod factum est. In
ipso vita erat, et
vita erat lux homi-
num; et lux in te-
nebris lucet, et tene-
bræ eam non com-
prehenderunt.

Fuit homo missus
a Deo, cui nomen
erat Joannes. Hic
venit in testimo-

according to St.
John.

R. Glory be unto
thee, O Lord.

In the beginning
was the Word, and
the Word was with
God, and the Word
was God: The same
was in the beginning
with God. All things
were made by him,
and without him was
made nothing that
was made. In him
was life, and the life
was the light of men:
and the light shineth
in darkness, and the
darkness did not
comprehend it.

There was a man
sent from God, whose
name was John.
This man came for a

nium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex volun-

witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born

tate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

M. Deo gratias.

not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*here the people kneel down*], and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

PALM SUNDAY.

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

In the benediction of the Palms are mentioned the branches of the Palm-tree, Olive-tree, and other trees, which are made use of in countries where these trees grow; but in our northern countries we supply that defect with any sort of green boughs, which are called Palms, from the original ceremony, and they are intended to represent to us our Saviour's victory over the prince of death, and the riches of his mercies; the Palm branches being emblems of victory, and the Olive branches of mercy.

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

Palm Sunday.

THE BLESSING OF THE PALMS.

After the sprinkling of Holy Water, the Palms are blessed as follows :

The Choir sings :

HOSANNA Filio
David : benedic-
tus qui venit in no-
mine Domini. O
rex Israel : Hosanna
in excelsis.

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 !

Then the Priest says :

V. Dominus vo-
biscum.

R. Et cum spiri-
tu tuo.

Oremus.

Deus, quem dili-
gere et amare justi-
tia est, ineffabilis
gratiæ tuæ in nobis
dona multiplica : et
qui fecisti nos in
morte Filii tui spe-

V. The Lord be
with you.

R. And with thy
spirit.

Let us pray.

O God ! whom to
love is righteous-
ness ; multiply in
our hearts the gifts
of thy unspeakable
grace ; and as by the
death of thy Son

rare quæ credimus ;
 fac nos, eodem resur-
 gente, pervenire quo
 tendimus : qui te-
 cum vivit et regnat
 in unitate Spiritus
 sancti Deus, per.
 etc.

thou hast made us
 hope for those
 things, which we
 believe, grant that
 by his resurrection
 we may arrive at the
 happy end of our
 journey : who liv-
 eth and reigneth,
 etc.

After this, the Sub-deacon sings the following lesson :

Lectio libri Exodi.
 Cap. xv. et xvi.

The lesson from the
 book of Exodus,
 xv. and xvi.

In diebus illis :
 Venerunt filii Israel
 in Elim, ubi erant
 duodecim fontes
 aquarum, et septua-
 ginta palmæ : et cas-
 trametati sunt juxta
 aquas. Profectique
 sunt de Elim, et ve-
 nit omnis multitudo
 filiorum Israel in

In those days, the
 children of Israel
 came to Elim, where
 there were twelve
 fountains of water
 and seventy palm-
 trees ; and they en-
 camped by the wa-
 ters. And they set
 forward from Elim,
 and all the multi-

desertum Sin, quod est inter Elim et Sinai, quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carniū, et comedebamus panem in saturitate! Cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad

tude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and eat bread to the full; why have you brought us into this desert, that you

Moysen : Ecce, ego pluam vobis panes de cœlo. Egrediat^{ur} populus, et colligat quæ sufficiunt per singulos dies, ut tentem eum utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant, et sit duplum quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel :

might destroy all the multitude with famine? And the Lord said to Moses : Behold, I will rain bread from heaven for you ; let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in ; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel : In the evening you shall know that the Lord hath brought you forth

Vespere scietis quod Dominus eduxerit vos de terra Ægypti; et mane videbitis gloriam Domini.

R. Collegerunt pontifices et Pharisæi concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes erudent in eum: * et venient Romani, et tollent nostrum locum et gentem. *V.* Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens: Expedi vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab il-

out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

R. The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; * and the Romans will come and take away our place and nation. *V.* But one of them, named Caiphas, being the high-priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish

lo ergo die cogitaverunt interficere eum, dicentes: * Et venient, etc.

Aliud R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. *V.* Vigilate et orate, ut non intretis in tentationem. * Spiritus quidem.

not. From that day therefore they devised to put him to death, saying: * And the Romans, etc.

Another R. On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. * The spirit indeed is willing, but the flesh is weak; thy will be done. *V.* Watch ye and pray, that ye enter not into temptation. * The spirit.

Then the Deacon sings the following gospel, with the usual ceremonies.

Sequentia sancti Evangelii secundum Matthæum.
Cap. xxi. 1-9.

A continuation of the holy gospel, according to S. Matthew, xxi. 1-9.

In illo tempore :
Cum appropinquasset
Jesus Jerosolymis,
et venisset Bethphage
ad montem Oliveti,
tunc misit duos discipulos
suos, dicens eis :
Ite in castellum,
quod contra vos est,
et statim invenietis
asinam alligatam,
et pullum cum ea :
solve, et adducite mihi :
et si quis vobis aliquid
dixerit, dicite quia
Dominus his opus habet ;
et confestim dimittet
eos. Hoc autem totum
factum est, ut adimpleretur
quod dictum est per
prophetam, dicentem :
Dicite filiæ Sion :
ecce rex tuus venit

At that time, when
Jesus drew nigh
to Jerusalem, and
was come to Bethphage,
unto Mount Olivet ;
then he sent two
disciples, saying to
them : Go ye into
the village that is
over against you,
and immediately ye
will find an ass tied,
and a colt with her ;
loose them, and
bring them to me ;
and if any man shall
say any thing to you,
say ye that the Lord
hath need of them,
and forthwith he
will let them go.
Now all this was
done, that the word
might be fulfilled,
which was spoken
by the prophet, say-

tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem cædebant ramos de arboribus, et sternerant in via: turbæ autem, quæ præce-

ing: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and

debant, et quæ sequebantur, clamabant, dicentes: Hosanna Filio David: benedictus qui venit in nomine Domini.

that followed, cried saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

THE BLESSING OF THE PALMS.

The Priest, standing at the corner of the Epistle, says:

V. **D**OMINUS vobiscum.

V. **T**HE Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Ange fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: benedicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noe egredientem de arca, et

Increase. O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of the church, thou

Moysen exeuntem de Ægypto cum filiis Israel; ita nos portantes palmas et ramos olivarum, bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

didst multiply, Noe going out of the ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy: who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui gloriaris in consilio Sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen coram regibus et potentatibus hujus sæ-

V. Let us give thanks to the Lord, our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, Almighty Father, and eternal God! who art glorious in the assembly of thy Saints. For thy creatures serve thee, because they acknowledge thee for their only Creator, and God. The whole creation praiseth thee, and thy Saints bless thee; because they confess with

culi, libera voce confitentur. Cui assistunt Angeli et Archangeli, Throni et Dominationes; cumque omni militia cœlestis exercitus hymnum gloriæ tuæ concinunt, sine fine dicentes:

freedom before the kings and powers of this world, the great name of thy only begotten Son: before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing.

The Choir sings:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Holy, holy, holy, is the Lord God of hosts! The heavens and the earth are full of thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord, Hosanna in the highest!

Then the Priest says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Petimus, Domine sancte, Pater omnipotens, æterne Deus, ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis; fiatque, Domine, nostræ salutis remedi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

We beseech thee, O holy Lord, Almighty Father, eternal God, that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill: that whoever receiveth it may find protection of soul and body: and that it may prove, O Lord! the remedy of our salvation, and a sacred

um, tuæ gratiæ sacramentum. Per Dominum, etc.

R. Amen.

Oremus.

Deus, qui dispersa congregas, et congregata conservas; qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt; ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur, et omni adversitate effugata, dextera tua protegat quos rede-

sign of thy grace; through our Lord, etc.

R. Amen.

Let us pray.

O God! who gatherest what is dispersed and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and of the olive-tree, which thy servants take with faith, for the honor of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all ad-

mit Jesus Christus
Filius tuus Dominus
noster. Qui tecum
vivit et regnat, etc.

Oremus.

Deus, qui miro
dispositionis ordine,
ex rebus etiam in-
sensibilibus dispensationem nostræ salutis ostendere voluisti: da quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum

versivity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son, who liveth and reigneth, etc.

Let us pray.

O God! who by the wonderful order of thy providence wouldst even in insensible things shew us the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony, which the multitude performed, when by direction from heaven, going this day to meet our Redeemer,

igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari, quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide,

they strewed under his feet palm and olive branches—the palms represent his triumph over the prince of death; and the olive branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew, even then, what was signified by them; that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was, they made use of such

et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æternæ Deus, per eundem Dominum nostrum Jesum Christum suppliciter exoramus; ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse mereamur: qui tecum vivit et regnat, etc.

emblems, as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God! through the same Lord, Jesus Christ; that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection: who liveth and reigneth with thee, etc.

Oremus.

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

R. Amen.

Oremus.

Benedic, quæsumus Domine, hos palmarum seu olivarum ramos : et præsta, ut quod populus tuus in tui

Let us pray.

O God ! who by an olive branch didst command the dove to proclaim peace to the world ; grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees ; that they may be serviceable to all thy people for their salvation ; through Christ, our Lord.

R. Amen.

Let us pray.

Bless, O Lord ! we beseech thee, these branches of the palm-trees, or olive-trees ; and grant that what thy people this

venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiae summopere diligendo. Per Dominum nostrum, etc.

day corporally perform for the honor of thy name they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy; through our Lord, etc.

The Priest sprinkles the palms with holy water, and fumes them with incense, and says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui Filium tuum Jesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God! who for our salvation didst send into this world thy Son, Jesus Christ, our Lord, that humbling himself to our

humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Jerusalem veniret, ut adimpleret scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant: præstata, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali, frondeant apud te opera nostra justitiæ ramis; ut ejus vestigia sequi mereamur: qui tecum vivit et regnat, etc.

condition he might recall us to thee: who also, as he was going to Jerusalem to fulfil the scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path: grant, we beseech thee, that we may prepare him the way of faith from which, the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow his steps: who liveth and reigneth, etc.

The palms being blessed, they are distributed by the Priest to the clergy, and to the laity. The palms are received kneeling. The receiver kisses the palm and the Priest's hand. During the distribution the following Antiphons are sung:

Ant. Pueri Hebræorum portantes ramos olivarum obviaverunt Domino, clamantes. et dicentes: Hosanna in excelsis.

Alia Ant. Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini.

Ant. The Hebrew children carrying olive-branches met our Lord, crying out, and saying: Hosanna in the highest!

Another Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the son of David! blessed is he that cometh in the name of the Lord.

Then the Pries says

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

PALM SUNDAY.

Oremus.

Omnipotens sempiternæ Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da, quæsumus, ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum.

R. Amen.

Let us pray.

Omnipotent and eternal God! who wouldst have our Lord, Jesus Christ, ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit; through the same Christ, our Lord.

R. Amen.

Next follows the procession. First the Priest puts incense in the censer, and the Deacon turning to the people says:

Procedamus in pace. Let us go in peace.

R. In nomine
Christi. Amen.

R. In the name of
Christ. Amen.

The Thurifer walks first, with the censer smoking then the Sub-Deacon, with the cross, between two Acolytes, with their candles burning; next the Clergy in order; and last of all the Priest, with the Deacon at his left, all bearing palms in their hands. During the procession, the following Anthems are sung:

Ant. Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est; et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta

Ant. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat; loose him and bring him to me. If any man shall ask you. Why do you loose him? you shall say thus unto him: Because the Lord hath

sua, et sedit super eum : alii expandebant vestimenta sua in via : alii ramos de arboribus sternebant : et qui sequebantur, clamabant : Hosanna, benedictus qui venit in nomine Domini : benedictum regnum patris nostri David. Hosanna in excelsis : miserere nobis, fili David.

Alia Ant. Cum audisset populus, quia Jesus venit Ierosolymam, accepe-

need of his service. They loosing him, brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way ; others strewed branches, cut from trees ; and they that followed cried out : Hosanna, blessed is he that comes in the name of our Lord ! blessed is the kingdom of our father David ! Hosanna in the highest ! have mercy on us, O Son of David !

Another Ant. When the people heard that Jesus was coming to Jerusalem, they took

runt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui throni et dominationes occurrunt? Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est. Salve Rex, Fabricator mundi, qui venisti redimere nos.

Alia Ant. Ante sex dies sollemnis paschæ, quando ve-

palm branches and went out to meet him; and the children cried out, saying: This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet! Fear not, O daughter of Sion! behold thy King cometh to thee sitting on an ass' colt; as it is written. Hail, O King, the Creator of the world, who art come to redeem us!

Another Ant. Six days before the solemnity of the pass-

nit Dominus in civitate Jerusalem, occurrerunt ei pueri; et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus qui venisti in multitudine misericordiae tuae: Hosanna in excelsis.

Alia Ant. Occurrunt turbæ cum floribus et palmis redemptori obviam, et victori triumphanti digna dant obsequia: Filium Dei ore gentes prædicant, et in laudem Christi vo-

over, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands; and they cried with a loud voice, saying: Hosanna in the highest! blessed art thou, who art come in the multitude of thy mercy; Hosanna in the highest!

Another Ant. The multitude go out to meet the Redeemer with flowers and palms, and pay the homage due to a triumphant conqueror; nations proclaim the Son of God; and their voices rend the skies

ces tonant per nubila : Hosanna in excelsis.

Alia Ant. Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes : Hosanna in excelsis.

Alia Ant. Turba multa, quæ convenerat ad diem festum, clamabat Domino : Benedictus qui venit in nomine Domini : Hosanna in excelsis.

in the praise of Christ ; Hosanna in the highest !

Another Ant. Let us faithfully join the angels and children, singing to the conqueror of death : Hosanna in the highest !

Another Ant. A great multitude, which had assembled for the festival, cried out to the Lord : Blessed is he that cometh in the name of the Lord : Hosanna in the highest !

At the return of the procession, two or four singers go into the Church, and, shutting the door, stand with their faces towards the procession, singing the two first verses, Gloria, laus ; which are repeated by the Priest, and the others without the Church. Then they that are within sing the other following verses, and they that are without, at every second verse, answer Gloria, laus, etc.

Gloria, laus, et honor tibi sit, rex Chris- te redemptor :	To thee, O Christ ! be glory, praises loud :
Cui puerile decus prompsit Hosanna pium.	To thee, Hosanna, cried the Jewish crowd.
<i>R.</i> Gloria, etc.	<i>R.</i> To thee, etc.
Israel es tu rex, Da- vidis et inclita proles :	We Israel's monarch, David's Son, pro- claim :
Nomine qui in Do- mini, Rex bene- dicte, venis.	Thou com'st, blest King ! in God's most holy name.
<i>R.</i> Gloria, etc.	<i>R.</i> To thee, etc.
Cœtus in excelsis te laudat cœlicus om- nis,	Angels and men, in one harmonious choir,
Et mortalis homo, et cuncta creata simul.	To sing thy ever- lasting praise con- spire.
<i>R.</i> Gloria, etc.	<i>R.</i> To thee, etc.
Plebs Hebræa tibi cum palmis obvia venit :	Thee Israel's chil- dren met with con- quering palms,
Cum prece, voto, hymnis, adsumus	To thee our vows we pay in loudest

hymnis, adsumus
ecce tibi.

R. Gloria, etc.

Hi tibi passuro sol-
vebant munia lau-
dis:

Nos tibi regnanti
pangimus ecce
melos.

R. Gloria, etc.

Hi placuere tibi:
placeat devotio
nostra.

Rex bone, Rex cle-
mens, cui bona
cuncta placent.

R. Gloria, etc.

we pay in loudest
psalms.

R. To thee, etc.

For thee, on earth,
with boughs they
strewed the ways.

To thee, in Heaven,
we sing melodious
praise.

R. To thee, etc.

Accept this tribute
which to thee we
bring.

As thou didst theirs,
O good and gra-
cious king!

R. To thee, etc.

After this, the Sub-Deacon knocks at the door with the foot of the cross; which being opened, the procession goes into the Church singing:

R. In g r e d i e n t e
Domino in sanctam
civitatem, Hebræo-
rum pueri resurrec-
tionem vitæ pronun-
tiantes, * Cum ramis

R. As our Lord en-
tered the holy city,
the Hebrew children
declaring the resur-
rection of life, with
palm-branches, cried

<p>palmarum : Hosanna, clamabant, in excelsis. V. Cum audisset populus, quod Jesus veniret Ierosolymam, exierunt obviam ei. * Cum ramis, etc.</p>	<p>out : Hosanna in the highest ! V. When the people heard that Jesus was coming to Jerusalem. they went out to meet him, and * with palm-branches, etc.</p>
---	--

At Mass, all hold the Palms in their hands during the reading or singing of the Passion.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as at page 8, to "all my sins. Amen," page 15.

THE INTROIT.

<p>Domine, ne longe facias auxilium tuum a me : ad defensionem meam aspice : libera me de ore leonis, et a cornibus unicornium humilitatem meam.</p>	<p>O Lord, remove not thy help to a distance from me, look towards my defence : save me from the lion's mouth, and my lowness from the horns of the unicorns.</p>
--	---

Ps. Deus Deus

Ps. O God, my

meus, respice in me, quare me dereliquisti? Longe a salute mea verba delictorum meorum. Domine, ne longe, etc.

God! look on me, why hast thou forsaken me? Far from my salvation are the words of my sins. O Lord! remove not, etc.

Then he says the Kyrie and Dominus vobiscum, page 18.

THE COLLECT.

Oremus.

Omnipotens sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius: ut et patientiæ ipsius habere do-

Let us pray.

Almighty and everlasting God! who didst vouchsafe to send thy Son, our Saviour, to take upon him our flesh, and to suffer death upon the cross, to give mankind an example of humility; mercifully grant that we may both follow the example of his patience, and be made partakers

<p>cumenta, et resurrectionis consortia mereamur. Per eundem, etc.</p>	<p>of his resurrection: through the same Jesus Christ, our Lord, etc.</p>
--	---

THE EPISTLE.

<p>Lectio Epistolæ beati Pauli Apostoli ad Philippenses. <i>Cap.</i> ii. 5-11.</p>	<p>The lesson from the Epistle of St. Paul, the Apostle, to the Philippians, <i>Chap.</i> ii. 5-11.</p>
--	---

<p>Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum factus obediens us-</p>	<p>Brethren, let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it no robbery himself to be equal to God; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, be-</p>
---	--

que ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum; et donavit illi nomen, quod est super omne nomen: (*Hic genuflectitur.*) ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

coming 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: (*Here kneel down.*) 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 tongue should confess, that the Lord, Jesus Christ, is in the glory of God, the Father.

THE GRADUAL. *Ps. 72.*

Tenuisti manum dexteram meam, et in voluntate tua deduxisti me, et cum

Thou hast held me by my right hand; and by thy will thou hast conducted me;

gloria assumpsisti
me. *V.* Quam bonus
Israel Deus rectis
corde! mei autem
pene moti sunt pe-
des, pene effusi sunt
gressus mei: quia
zelavi in peccatori-
bus, pacem peccato-
rum videns.

and with glory thou
hast received me.
V. How good is God
to Israel, to them
that are of a right
heart! but my feet
were almost moved,
my steps had well-
nigh slipped, be-
cause I had a zeal
on occasion of the
wicked, seeing the
prosperity of sinners.

THE TRACT.

Deus Deus meus,
respice in me: quare
me dereliquisti? *V.*
Longe a salute mea
verba delictorum
meorum. *V.* Deus
meus, clamabo per
diem, nec exaudies:
in nocte, et non ad
insipientiam mihi.
V. Tu autem in

O God, my God!
look on me: why
hast thou forsaken
me? *V.* Far from
my salvation are the
words of my sins.
V. O my God! I
shall cry by day, and
thou wilt not hear:
and by night, and it
shall not be reputed

sancto habitas, laus Israel. *V.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *V.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *V.* Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. *V.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. *V.* Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. *V.* Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea,

as folly in me. *V.* But thou dwellest in the holy place, the praise of Israel. *V.* In thee have our fathers hoped: they have hoped, and thou hast delivered them. *V.* They cried to thee, and they were saved: they trusted in thee, and were not confounded. *V.* But I am a worm, and no man: the reproach of men, and the outcast of the people. *V.* All they that saw me, have laughed me to scorn: they have spoken with the lips, and wagged the head. *V.* He hoped in the Lord, let him deliver him: let him

et super vestem meam miserunt sortem.

V. Libera me de ore leonis, et a cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum: universum semen Jacob magnificate eum. *V.* Annuntiabitur Domino generatio ventura, et annuntiant eum: cœli justitiam ejus. *V.* Populo qui nascetur, quem fecit Dominus.

save him, seeing he delighteth in him.

V. And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. *V.* Save me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. *V.* There shall be declared to the Lord, a generation to come: and the heavens shall show forth his justice. *V.* To a people that shall be born, which the Lord hath made.

Passio Domini nostra Jesu Christi, secundum Matthæum, *Cap. xxvi.*, xxvii.

The Passion of our Lord Jesus Christ, according to St. Matthew, *Chap. xxvi.*, xxvii.

In illo tempore : Dixit Jesus discipulis suis : Scitis quia post biduum pascha fiet, et Filius hominis tradetur, ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas : et consilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem : Non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in

At that time, Jesus said to his disciples : You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and the ancients of the people into the palace of the high-priest, who was called Caiphas. And they consulted together, that, by subtilty, they might apprehend Jesus and put him to death. But they said : Not

Bethania in domo
 Simonis leprosi, ac-
 cessit ad eum mulier
 habens alabastrum
 unguenti pretiosi, et
 effudit super caput
 ipsius recumbentis.
 Videntes autem dis-
 cipuli, indignati
 sunt, dicentes: Ut
 quid perditio hæc?
 potuit enim istud
 venundari multo,
 et dari pauperibus.
 Sciens autem Jesus,
 ait illis: Quid mo-
 lesti estis huic mu-
 lieri? opus enim bo-
 num operata est in
 me. Nam semper
 pauperes habetis vo-
 biscum, me autem
 non semper habetis.
 Mittens enim hæc
 unguentum hoc in
 corpus meum, ad se-

on the festival day,
 lest there should be
 a tumult among the
 people. And when
 Jesus was in Betha-
 nia, in the house of
 Simon the leper,
 there came to him
 a woman having an
 alabaster-box of pre-
 cious ointment, and
 poured it on his
 head, as he was at
 table. And the dis-
 ciples 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

peliendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus.

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.

Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et

Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed for him thir-

exinde quærebat oportunitatem ut eum traderet.

Prima autem die Azymorum, accesserunt discipuli ad Jesum, dicentes : Ubi vis paremus tibi comedere pascha ? At Jesus dixit : Ite in civitatem ad quemdam, et dicite ei : Magister dicit : Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli, sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus

ty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes, the disciples came to Jesus, saying : Where wilt thou that we prepare for thee to eat the pasch ? But Jesus said : Go ye into the city to a certain man, and say to him : The master saith : my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them, and they prepared the pasch. Now when it was evening,

illis, dixit: Amen dico vobis, quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: vae autem homini illi, per quem Filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem

he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dip-peth his hand with me in the dish, the same shall betray me. The Son of Man indeed goeth as it is written of him; but woe to that man, by whom the Son of Man shall be betrayed: it were better for that man, if he had not been born. And Judas that be-

Judas, qui tradidit eum, dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti. Cœnantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite: hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis: non bibam amodo de hoc genimine vitis, usque in diem illum, cum illud bibam vo-

trayed him, answering, said: Is it I, Rabbi? He said to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples, and said: Take ye and eat: This is my body. And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of the fruit of the vine, until that

biscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Pereutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, ante-

day, when I shall drink it new with you in the kingdom of my Father. And when they had sung a hymn, they went out to Mount Olivet.

Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Though all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee,

quam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari et mœstus esse.

Tunc ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vi-

that in this night, before the cockcrow, thou wilt deny me thrice. Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

Then he saith to them: My soul is sorrowful even unto death; stay you here,

gilate mecum. Et progressus pusillum, procidit in faciem suam, orans et dicens: Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: Sic non potuistis una hora vigilare mecum? Vigilate, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit, dicens: Pater mi, si non potest hic calix transire nisi bibam illum, fiat vo-

and watch with me. And going a little further he fell upon his face, praying, and saying: O my Father! if it is possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep; and he saith to Peter: What! could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again he went the second time, and prayed, saying: O my Fa-

luntas tua. Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

ther! if this chalice cannot pass away except I drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went away again, and he prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me.

Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens : Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit : Ave Rabbi, et osculatus est eum. Dixitque illi Jesus : Amice, ad quid venisti ? Tunc accesserunt, et manus iniecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens ma-

As he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying : Whomsoever I shall kiss, that is he : hold him fast. And forthwith coming to Jesus, he said : Hail, rabbi ! And he kissed him. And Jesus said to him : Friend ! where-to art thou come ? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with

num, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: Converte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare patrem meum, et exhibebit mihi modo plusquam duodecim legiones Angelorum? Quomodo ergo implebuntur scripturæ, quia sic oportet fieri? In illa hora dixit Jesus turbis: Tanquam ad latronem existis cum gladiis et fustibus compre-

Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish by the sword. Thinkest thou that I can not ask my Father, and he will give me presently more than twelve legions of Angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as against a robber, with swords

hendere me : quoti-
die apud vos sede-
bam docens in tem-
plo, et non me tenu-
istis. Hoc autem
totum factum est, ut
adimplerentur scrip-
turæ prophetarum.
Tunc discipuli om-
nes, relicto eo, fu-
gerunt.

At illi tenentes
Jesum duxerunt ad
Caipham, principem
sacerdotum, ubi scri-
bæ et seniores con-
venerant. Petrus
autem sequebatur
eum a longe, usque
in atrium principis
sacerdotum. Et in-
gressus intro, sedebat
cum ministris, ut vi-
deret finem. Prin-
cipes autem sacerdo-

and clubs to appre-
hend me. I sat daily
with you teaching in
the temple, and you
laid not hands on
me. Now all this
was done, that the
scriptures of the
prophets might be
fulfilled. Then the
disciples all leaving
him, fled away.

But they holding
Jesus, led him to
Caiphias, the high-
priest, where the
scribes and the an-
cients were assem-
bled. But Peter fol-
lowed him afar off
to the high-priest's
palace. And going
in, he sat with
the servants, to see
the end. Now the
chief priests and

tum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus filius Dei.

whole council sought false witness against Jesus, that they might put him to death: and they found not, though 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,

Dicit illi Jesus : Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes dixerunt: Reus est mortis.

that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man, sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death.

Tunc exspuerunt

Then they spit in

in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis 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 Nazareno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt

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 palace, 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

qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc cœpit 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 sa-

denied with an oath: I do not know the man. And after a little while, they that stood by came and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man.

And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly.

And when the morning was come, all the chief priests

cerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vincuntum adduxerunt eum, et tradiderunt Pontio Pilato præsidi.

Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens: Peccavi tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris.

Et projectis argenteis in templo, re-

and ancients of the people held a council 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 the 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

cessit; et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem.

Tunc impletum est, quod dictum est per Jeremiam prophetam, di-

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 having 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:

centem : Et acceperunt triginta argenteos pretium appretiatum, quem appretiauerunt a filiis Israel : et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante præsidem, et interrogavit eum præses, dicens : Tu es Rex Judæorum ? Dicit illi Jesus : Tu dicis. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus : Non audis

And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.

And Jesus stood before the governor, and the governor asked him, saying : Art thou the king of the Jews ? Jesus saith to him : Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him : Dost thou not hear how great testimo-

quanta adversum te dicunt testimonia?

Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer.

Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradissent eum. Sedente autem illo pro-

nies they allege against thee?

And he answered him not to any word: so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They, therefore, being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that through envy they had delivered him

tribunali, misit ad eum uxor ejus, dicens: Nihil tibi, et justo illi; multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum, et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis præses: Quid enim mali fecit? At illi magis

up. And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Which will you have of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ?

clamabant, dicentes: Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justis; vos videritis. Et respondens univ-
 ersus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barab-
 bam: Jesum autem They all say: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And all the people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas, and having scourged Je-

flagellatum tradidit eis, ut crucifigeretur.

Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem : et exuentes eum, chlamydem coccineam circumdederunt ei : et placentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes : Ave rex Judæorum.

Et exspuentes in eum, acceperunt arundinem, et percutiebant caput

sus, delivered him to them to be crucified.

Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying : Hail, king of the Jews !

And spitting upon him, they took the reed, and struck his head. And after

ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem invenerunt hominem Cyrenæum, nomine Simonem; hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est, Calvariæ locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut implere-

they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they parted his garments, casting lots; that

tur quod dictum est per prophetam, dicentem : Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam : Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris et unus a sinistris. Prætereuntes autem blasphembant eum, moventes capita sua, et dicentes : Vah qui destruis templum Dei, et in triduo illud reædificas : salva teipsum. Si filius Dei es, descende de cruce.

the word might be fulfilled which was spoken by the prophet, saying : They divided my garments among them ; and upon my vesture they cast lots. And they sat down, and watched him. And they put over his head his cause written : This is Jesus, the King of the Jews. Then were there crucified with him two thieves ; the one on the right hand, and the other on the left. And they that passed by blasphemed him, wagging their heads, and saying : Vah, thou who destroyest the temple of God, and in three days

Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo; liberet nunc, si vult, eum: dixit enim: Quia Filius Dei sum.

Idipsum autem et latrones qui crucifixi erant cum eo, improperabant ei. A sexta autem hora,

buildest it up again, save thy own self: if thou be the Son of God, come down from the cross. In like manner also, the chief priests with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will save him: for he said: I am the Son of God.

And the self-same thing the thieves also, that were crucified with him, reproached him with.

tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant: Eliam vocat iste. Et continuo currens unus ex eis, acceptam spongiam implevit aceto et imposuit arundini, et dabat ei bibere. Cæteri vero dicebant: Sine videamus

Now from the sixth hour there was darkness over all the 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 of them that stood there and heard, said: This man calleth for 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: Stay,

an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum.

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 down, and after a little pause to meditate on the redemption of mankind, they rise, and the Deacon proceeds :

Et ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petrae scissae sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. Et exi- untes de monumen- tis post resurrectio- nem ejus, venerunt in sanctam civita- tem, et apparuerunt

And behold the veil of the temple was rent in two. from the top even to the bottom, and the earth quaked, and the rocks were rent ; and the graves were opened : and many bodies of the saints that had slept arose : and coming out of the tombs after his resurrection, came into the holy city, and appeared to

multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terræ motu, et his quæ fiebant, timuerunt valde, dicentes: Vere Filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa, ministrantes ei; inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus

many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who

Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

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

Here is said the prayer Munda cor meum, *page 21.*

Altera autem die, And the next day,

quæ est post Parasceven, convenerunt principes sacerdotum et Pharisæi ad Pilatum, dicentes : Domine, recordati sumus quia seductor ille dixit adhuc vivens : Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium : ne forte veniant discipuli ejus, et furentur eum, et dicant plebi : Surrexit a mortuis. Et erit novissimus error pejor priore. Ait illis Pilatus : Habetis custodiam : ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepul-

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

chrum, signantes parting, made the
 lapidem, cum custo- sepulchre sure, with
 dibus. guards, sealing the
 stone.

The Credo, page 25.

Oremus. Let us pray.

OFFERTORY. Ps. 68.

<p>Improperium ex- spectavit cor meum, et miseriam: et sus- tinui qui simul me- cum contristaretur. et non fuit: conso- lantem me quæsivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.</p>	<p>My heart hath ex- pected reproach and misery: and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none: and they gave me gall for my food, and in my thirst they gave me vinegar to drink.</p>
---	--

[See the Ordinary of the Mass, page 28.]

SECRET.

Concede, quæsu- Grant, we beseech

mus Domine, ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

thee, O Lord! that this offering, made in the presence of thy majesty, may procure us the grace of devotion, and effectually obtain a blessed eternity: through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost, liveth and reigneth one God.

That which follows is said aloud :

Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sanete, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt

V. Let us give thanks to the Lord, our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Almighty Father, and eternal God! who hast appointed that the Salvation of mankind should be wrought on the tree of the cross: that life might spring whence death had arisen: and he that had overcome by a tree might also by a tree be overcome: through

Potestates. Cœli, cœlorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Christ our Lord : by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens and heavenly Virtues, and the blessed Seraphim with united exultation glorify it. With whom also, we beseech thee, admit our voices with humble praise, saying :

Holy, holy, holy, is the Lord God of hosts ! The Heavens and the earth are full of thy glory, Hosanna in the highest ! Blessed is he that cometh in the name of the Lord, Hosanna in the highest !

[See the Canon of the Mass, page 42.]

COMMUNION. *Matt. 26.*

Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

Father! if this chalice cannot pass away except I drink it, thy will be done.

POST-COMMUNION.

Oremus.

Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Let us pray.

By the virtue of this mystery, O Lord, let our vices be destroyed, and our just desires fulfilled: through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

In private Masses, the Gospel as above in the Blessing of the Palms, page 78, is here read instead of the ordinary Gospel.

THE VESPERS.

Pater noster, etc.

Our Father, etc.

Ave Maria, etc.

Hail Mary, etc.

V. Deus, in adiutorium meum intende.

V. Incline unto my aid, O God.

R. Domine, ad adjuvandum me festina.

R. O Lord! make haste to help me.

V. Gloria Patri, et Filio, et Spiritui sancto.

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

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

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

Laus tibi Domine, Rex æternæ gloriæ.

Praise be to thee, O Lord! King of eternal glory.

Ant. Dixit Dominus.

Ant. The Lord said.

PSALM 109.

Dixit Dominus

The Lord said to

Domino meo : * Sede a dextris meis :

Donec ponam inimicos tuos, * scabellam pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion : * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum : * Tu es sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris

my Lord : Sit thou at my right hand,

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion ; rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints ; from the womb, before the day - star, I begat thee.

The Lord hath sworn, and he will not repent : Thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy

tuis, * confregit in
die iræ suæ reges.

Judicabit in na-
tionibus, implebit
ruinas: * conquassa-
bit capita in terra
multorum.

De torrente in via
bibet: * propterea
exaltabit caput.

Gloria Patri, etc.

Ant. Dixit Domi-
nus Domino meo:
Sede a dextris meis.

Ant. Fidelia.

right hand hath
broken kings in the
day of his wrath.

He shall judge
among nations; he
shall fill ruins; he
shall crush the heads
in the land of many.

He shall drink of
the torrent in the
way; therefore shall
he lift up the head.

Glory, etc.

Ant. The Lord said
to my Lord: Sit thou
at my right hand.

Ant. All his com-
mandments.

PSALM 110.

Confitebor tibi
Domine in toto cor-
de meo: * in consilio
justorum, et congrega-
tione.

I will praise thee,
O Lord! with my
whole heart; in the
council of the just,
and in the congrega-
tion.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : * escam dedit timentibus se.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium : *

Great are the works of the Lord : sought out according to all his wills.

His work is praise, and magnificence : and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord ; he hath given food to them that fear him.

He will be mindful for ever of his covenant : he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles : the works of his hands

opera manuum ejus,
veritas et judicium.

Fidelia omnia
mandata ejus, con-
firmata in sæculum
sæculi : * facta in
veritate et æqui-
tate.

Redemptionem
misit populo suo : *
mandavit in æter-
num testamentum
suum.

Sanctum et terri-
bile nomen ejus : *
initium sapientiæ ti-
mor Domini.

Intellectus bonus
omnibus facientibus
eum : * laudatio ejus
manet in sæculum
sæculi.

Gloria Patri, etc.

Ant. Fidelia om-
nia mandata ejus,

are truth and judg-
ment.

All his command-
ments are faithful,
confirmed for ever
and ever ; made in
truth and equity.

He hath sent re-
demption to his peo-
ple ; he hath com-
manded his cove-
nant for ever.

Holy and terrible
is his name : the
fear of the Lord is
the beginning of
wisdom.

A good under-
standing to all that
do it : his praise con-
tinueth for ever and
ever.

Glory, etc.

Ant. All his com-
mandments are

confirmata in sæculum sæculi.

Ant. In mandatis.

faithful, confirmed for ever and ever.

Ant. He shall delight.

PSALM 111.

Beatus vir, qui timet Dominum : * in mandatis ejus volet nimis.

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : * misericors et miserator et justus.

Blessed is the man that feareth the Lord : he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

In memoria æterna erit justus : * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Acceptable is the man that showeth mercy and lendeth : he shall order his words with judgment : because he shall not be moved for ever.

The just shall be in everlasting 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.

Peccator videbit
et irascetur, denti-
bus suis fremet et
tabescet : * deside-
rium peccatorum pe-
ribit.

Gloria Patri, etc.

Ant. In mandatis
ejus cupit nimis.

Ant. Sit nomen
Domini.

The wicked shall
see, and shall be an-
gry, he shall gnash
with his teeth, and
pine away : the de-
sire of the wicked
shall perish.

Glory, etc.

Ant. He shall de-
light exceedingly in
his commandments.

Ant. Blessed be.

PSALM 112.

Laudate pueri Do-
minum : * laudate
nomen Domini.

Sit nomen Domi-
ni benedictum, * ex
hoc nunc, et usque
in sæculum.

A solis ortu
usque ad occasum,

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

* laudabile nomen Domini. same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus. The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra? Who is as the Lord, our God, who dwelleth on high: and looketh down on the low things in heaven, and in earth?

Suscitans a terra inopem, * et de stercore erigens pauperem. Raising up the needy from the earth, and lifting up the poor out of the dung-hill.

Ut collocet eum cum principibus, * cum principibus populi sui. That he may place him with princes, with the princes of his people.

Qui habitare facit sterilem in domo, * Who maketh a barren woman to dwell in a house, the

matrem filiorum lætantem. joyful mother of children.

Gloria Patri, etc. Glory, etc.

Ant. Sit nomen Domini benedictum in sæcula. *Ant.* Blessed be the name of the Lord for ever.

Ant. Nos qui vivimus. *Ant.* We that live.

PSALM 113.

In exitu Israel de Ægypto, * domus Jacob de populo barbaro : When Israel went out of Egypt, the house of Jacob from a barbarous people,

Facta est Judæa sanctificatio ejus, * Israel potestas ejus. Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit : * Jordanis conversus est retrorsum. The sea saw and fled ; Jordan was turned back.

Montes exultaverunt ut arietes, * et colles sicut agni ovium. The mountains skipped like rams, and the hills like the lambs of the flock.

Quid est tibi, mare, What ailed thee,

quod fugisti : * et tu
Jordanis, quia con-
versus es retrorsum ?

Montes exultastis
sicut arietes, * et
colles sicut agni ovi-
um.

A facie Domini
mota est terra, * a
facie Dei Jacob.

Qui convertit pe-
tram in stagna aqua-
rum, * et rupem in
fontes aquarum.

Non nobis Domi-
ne, non nobis ; * sed
nomini tuo da glo-
riam.

Super misericor-
dia tua, et veritate

O thou sea ? that
thou didst flee, and
thou, O Jordan ! that
thou wast turned
back ?

Ye mountains !
that ye skipped like
rams ? and ye hills !
like lambs of the
flocks ?

At the presence of
the Lord the earth
was moved, at the
presence of the God
of Jacob.

Who turned the
rock into pools of
water, and the stony
hill into fountains of
waters.

Not to us, O Lord !
not to us ; but to
thy name give glory.

For thy mercy and
for thy truth's sake,

tua : * nequando dicant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo : * omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur : * oculos habent, et non videbunt.

Aures habent, et non audient : * nares habent, et non odorabunt.

Manus habent, et non palpabunt ; pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant

lest the Gentiles should say: Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths and speak not : they have eyes and see not.

They have ears and hear not ; they have noses and smell not.

They have hands and feel not ; they have feet and walk not ; neither shall they cry out through their throat.

Let them that

qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israel speravit in Domino : * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israel : * benedixit domui Aaron.

make them become like unto them ; and all such as trust in them.

The house of Israel hath hoped in the Lord : he is their helper, and their protector.

The house of Aaron hath hoped in the Lord : he is their helper, and their protector.

They that fear the Lord have hoped in the Lord : he is their helper, and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel ; he hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos : * super vos, et super filios vestros.

Benedicti vos a Domino, * qui fecit cœlum et terram.

Cœlum cœli Domino : * terram autem dedit filiis hominum.

Non mortui laudabunt te Domine : * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you ; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's ; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord ! nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever.

Gloria Patri, etc.

Ant. Nos qui vivimus, benedicimus Domino.

Glory, etc.

Ant. We that live, bless the Lord.

Capitulum, Philip. ii.

Fratres, Hoc enim sentite in vobis, quod et in Christo Jesu : qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo ; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.

R. Deo gratias.

Brethren ! let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it no robbery, himself to be equal to God ; but he debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

R. Thanks be to God.

HYMN.

Vexilla regis prodeunt,	Behold the royal en- signs fly,
Fulget Crucis mysteri- um	Bearing the Cross's mystery ;
Quo carne carnis con- ditor	Where life itself did death endure,
Suspensus est patibulo.	And, by that death, did life procure.
Quo vulneratus insu- per	A cruel spear let out a flood
Mucrone diro lanceæ,	Of water, mixed with saving blood,
Ut nos lavaret crimine,	Which gushing from the Saviour's side,
Manavit unda et san- guine.	Drown'd our offences in the tide.
Inpleta sunt quæ con- cinit,	The mystery we now unfold,
David fideli carmine,	Which David's faith- ful verse foretold,
Dicens : In nationibus,	Of our Lord's kingdom, whilst we see
Regnavit a ligno Deus.	God ruling nations from a tree.

Arbor decora et fulgi- da, Ornata Regis purpura,	O lovely tree, whose branches wore The royal purple of his gore!
Electa digno stipite	How glorious does thy body shine,
Tam sancta membra tangere.	Supporting members so divine!
Beata, cujus brachiis	The world's blest bal- ance thou art made,
Sæcli pependit preti- um, Statera facta corporis,	On thee, our ransom, Christ is weigh'd, Our sins, though great, his pains outweigh,
Prædamque tulit tar- tari.	And rescue hell's ex- pected prey.
O Crux, ave, spes uni- ca, Hoc passionis tempore,	Hail, holy Cross! Hail, mournful tree! Our hope, with Christ, is nailed on thee;
Auge piis justitiam,	Grant to the just in- crease of grace,
Reisque dona veniam.	And every sinner's crimes efface.
Te, summa Deus Tri- nitas	Blest Trinity! we praises sing

Collaudet omnis spiritus :

Quos per crucis mysterium

Salvas, rege per sæcula. Amen.

V. Eripe me, Domine, ab homine malo.

R. A viro iniquo eripe me.

Ant. Scriptum est enim.

To thee from whom all graces spring ;

Celestial crowns on those bestow

Who conquer by the cross below. Amen.

V. Deliver me, O Lord ! from the wicked man.

R. Rescue me from the unjust man.

Ant. For it is written.

The Canticle of the Blessed Virgin Mary.
St. Luke i.

Magnificat * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ : * ecce enim ex hoc beatam me di-

My soul doth magnify the Lord.

And my spirit has rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid ; for behold, from

cent omnes generationes.

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

Et misericordia ejus a progenie in progenies, * timen- tibus eum.

Fecit potentiam in brachio suo : * disper- sit superbos mente cordis sui.

Deposuit potentes de sede, * et exalta- vit humiles.

Esurientes imple- vit bonis : * et divi- tes dimisit inanes.

Suscepit Israel pu-

henceforth all gen- erations shall call me blessed.

For he that is mighty, hath done great things to me ; and holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath showed might in his arm ; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things ; and the rich he hath sent empty away.

He hath received

erum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

Ant. Scriptum est enim : Percutiam pastorem, et dispergentur oves gregis : postquam autem surrexero, præcedam vos in Galilæam ; ibi me videbitis, dicit Dominus.

Oremus

Omnipotens sempiternæ Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum

Israel, his servant ; being mindful of his mercy.

As he spoke to our fathers ; to Abraham, and to his seed for ever.

Glory, etc.

Ant. 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 vouchsafe to send thy Son, our Saviour, to take upon himself our flesh, and

carnem sumere et crucem subire fecisti: concede propitius; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

to suffer death upon a cross, to give mankind an example of humility: mercifully grant, that we may both follow the example of his patience, and be made partakers of his resurrection; through the same Lord, etc.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

When Complin is not said, conclude thus :

Pater noster, *se-
creto.*

Our Father, *pri-
vately.*

V. Dominus det
nobis suam pacem.

V. Our Lord grant
us his peace.

R. Et vitam æter-
nam. Amen.

R. And life ever-
lasting. Amen.

Then the Anthem Ave Regina, etc., p. 185.

COMPLIN.

Lector incipit :
Jube Domne bene-
dicere.

The reader begins.
Pray, Father, give
me your blessing.

Benedictio : Noc-
tem quietam, et
finem perfectum
concedat nobis Do-
minus omnipotens.

The blessing : May
the Almighty Lord
grant us a quiet
night, and a happy
end.

R. Amen.

R. Amen.

Lectio brevis.

1 Pet. v. 5.

Fratres, Sobrii es-
totè, et vigilate :
quia adversarius ves-
ter diabolus fan-
quam leo rugiens cir-
cut, quærens quem

Brethren ! be so-
ber, and watch, be-
cause your adversary,
the devil, as a roar-
ing lion, goeth about
seeking whom he

devoret: cui resis- may devour; whom
tite fortes in fide. resist ye, strong in
Tu autem Domine, faith. And thou, O
miserere nobis. Lord! have mercy
on us.

R. Deo gratias.

R. Thanks be to
God.

V. Adjutorium nostrum in nomine Domini. Our help is in the name of the Lord.

R. Qui fecit cœ- *R.* Who made
lum et terram. Pa- heaven and earth.
ter noster, *secreto.* Our Father, *pri-
vately.*

Then the Priest recites the Confiteor, and the Choir answers:

Misereatur tui om- May the Almighty
nipotens Deus, et di- God have mercy on
missis peccatis tuis, you, forgive you
perducat te ad vitam your sins, and bring
æternam. you to everlasting
life.

R. Amen.

R. Amen.

The Choir repeats the Confiteor.

Confiteor Deo om- I confess to Al-
nipotenti, beatæ Ma- mighty God, to

riæ semper Virgini,
 beato Michaeli Arch-
 angelo, beato Joanni
 Baptistæ, sanctis
 Apostolis Petro et
 Paulo, omnibus
 Sanctis, et tibi, Pa-
 ter, quia peccavi
 nimis cogitatione,
 verbo et opere: mea
 culpa, mea culpa,
 mea maxima culpa.

Ideo precor beatam
 Mariam semper Vir-
 ginem, beatum Mi-
 chaelem Archangel-
 um, beatum Joan-
 nem Baptistam,
 sanctos Apostolos
 Petrum et Paulum,
 omnes Sanctos, et te,
 Pater, orare pro

blessed Mary ever
 Virgin, to blessed
 Michael the Arch-
 angel, to blessed
 John the Baptist, to
 the holy Apostles
 Peter and Paul, to
 all the Saints, and
 to you, Father,
 that I have sinned
 exceedingly in
 thought, word, and
 deed, through my
 fault, through my
 fault, through my
 most grievous fault.
 Therefore I beseech
 the blessed Mary
 ever Virgin, the
 blessed Michael the
 Archangel, the bless-
 ed John the Baptist,
 the holy Apostles
 Peter and Paul, all
 the Saints, and you
 Father, to pray for

me ad Dominum
Deum nostrum.

Misereatur vestri
omnipotens Deus, et
dimissis peccatis ves-
tris, perducatur vos ad
vitam æternam.

R. Amen.

Indulgentiam, ab-
solutionem, et re-
missionem peccatorum
nostrorum tribuat
nobis omnipotens et
misericors Dominus.

R. Amen.

V. Converte nos,
Deus, salutaris nos-
ter.

R. Et averte iram
tuam a nobis.

V. Deus, in adju-
torium meum in-
tende.

me to the Lord,
our God.

The Choir having ended the Confiteor, the Priest says:

May the Almighty
God have mercy on
you, forgive you
your sins, and bring
you to everlasting
life.

R. Amen.

May the Almighty
and merciful Lord
give us pardon, ab-
solution, and remis-
sion of our sins.

R. Amen.

V. Convert us, O
God, our Saviour!

R. And turn off
thy anger from us.

V. Incline unto
my aid, O God!

R. Domine, ad
adjuvandum me fes-
tina. Gloria Patri,
etc.

Laus tibi, etc.

Ant. Miserere.

R. O Lord ! make
haste to help me.
Glory be to the Fa-
ther, etc.

Praise to thee, etc.

Ant. Have mercy.

PSALM 4.

Cum invocarem,
exaudivit me Deus
justitiæ meæ: * in
tribulatione dilatasti
mihi.

Miserere mei, *
et exaudi orationem
meam.

Filii hominum,
usquequo gravi
corde? * ut quid di-
ligitis vanitatem, et
quæritis mendaci-
um?

Et scitote quoni-
am mirificavit Do-

When I called up-
on him, the God of
my justice heard
me: when I was in
distress, thou hast
enlarged me.

Have mercy on
me, and hear my
prayer.

O ye sons of men !
how long will you be
dull of heart? why
do you love vanity,
and seek after ly-
ing?

Know ye also that
the Lord hath made

minus sanctum su-
um: * Dominus ex-
audiet me, cum cla-
mavero ad eum.

Irascimini et no-
lite peccare: * quæ
dicitis in cordibus
vestris, in cubilibus
vestris compungimi-
ni.

Sacrificate sacrifi-
cium justitiæ, et spe-
rate in Domino. *
Multi dicunt: Quis
ostendit nobis bona?

Signatum est su-
per nos lumen vultus
tui, Domine: * de-
disti lætitiã in
corde meo.

A fructu frumen-
ti, vini et olei sui, *
multiplicati sunt.

his holy one wonder-
ful: the Lord will
hear me when I shall
cry unto him.

Be ye angry, and
sin not: the things
you say in your
hearts, be sorry for
them upon your
beds.

Offer up the sacri-
fice of justice, and
trust in the Lord:
many say: Who
showeth us good
things?

The light of thy
countenance, O
Lord! is signed
upon us: thou hast
given gladness in
my heart.

By the fruit of
their corn, their
wine and oil, they
are multiplied.

In pace in idipsum * dormiam, et requiescam.

Quoniam tu Domine, singulariter in spe * constituisti me.

Gloria Patri, etc.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord! singularly has settled me in hope.

Glory, etc.

PSALM 30.

In te Domine speravi, non confundar in æternum : * in justitia tua libera me.

Inclina ad me aurem tuam, * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii, * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu : * et

In thee, O Lord! have I hoped, let me never be confounded : deliver me in thy justice.

Bow down thine ear to me : make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength and my refuge : and for thy

propter nomen tu-
um deduces me, et
enutries me.

Educes me de la-
queo hoc quem abs-
conderunt mihi : *
quoniam tu es pro-
tector meus.

In manus tuas
commendo spiritum
meum : * redemisti
me, Domine Deus
veritatis.

Gloria Patri, etc.

name's sake, thou
wilt lead me, and
nourish me.

Thou wilt bring
me out of this snare,
which they have
hidden for me : for
thou art my pro-
tector.

Into thy hands I
commend my spirit :
thou hast redeemed
me, O Lord, the God
of truth !

Glory, etc.

PSALM 90.

Qui habitat in ad-
jutorio Altissimi, *
in protectione Dei
cœli commorabitur.

He that dwelleth
in the aid of the
Most High, shall
abide under the pro-
tection of the God
of Jacob.

Dicet Domino :
Susceptor meus es
tu, et refugium me-

He shall say to the
Lord : Thou art my
protector, and my

um: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris, * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem

refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

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.

A thousand shall fall at thy side, and

millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis, * et retributionem peccatorum videbis.

Quoniam tu es Domine spes mea: * altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte

ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes; and shalt see the reward of the wicked.

Because thou, O Lord! art my hope; thou hast made the Most High thy refuge.

There shall no evil come to thee; nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee

offendas ad lapidem
pedem tuum.

Super aspidem et
basiliscum ambula-
bis : * et conculcabis
leonem et draco-
nem.

Quoniam in me
speravit, liberabo
eum : * protegam
eum, quoniam cog-
novit nomen meum.

Clamabit ad me,
et ego exaudiam
eum : * cum ipso
sum in tribulatione ;
eripiam eum, et glo-
rificabo eum.

Longitudine die-
rum replebo eum :
* et ostendam illi
salutare meum.

Gloria Patri, etc.

up; lest thou dash
thy foot against a
stone.

Thou shalt walk
upon the asp and
the basilisk : and
thou shalt trample
under foot the lion
and the dragon.

Because he hath
hoped in me, I will
deliver him : I will
protect him, because
he hath known my
name.

He shall cry to
me, and I will hear
him ; I am with him
in his trouble : I
will deliver him, and
I will glorify him.

I will fill him
with length of days :
and I will show him
my salvation.

Glory, etc.

PSALM 133.

Ecce nunc benedicite Dominum, * omnes servi Domini.

Qui statis in domo Domini, * in atriis domus Dei nostri.

In noctibus extolite manus vestras in sancta, * et benedicite Dominum.

Benedicat te Dominus ex Sion, * qui fecit cœlum et terram.

Gloria Patri, etc.

Ant. Miserere mihi, Domine, et exaudi orationem meam.

Behold now, bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights, lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee: he that made heaven and earth.

Glory, etc.

Ant. Have mercy on me, O Lord! and hear my prayer.

HYMN.

Te lucis ante terminum,

Ere fades the evening's light away,

Rerum Creator, posci-	Creator of the world,
mus,	we pray
Ut pro tua clementia	Thy wonted clemency
	extend,
Sis præsul et custodia.	And be our guardian,
	and our friend.
Procul recedant som-	From dreams our
nia,	peaceful slumbers
	keep,
Et noctium phantas-	And all the phantasies
mata;	of sleep:
Hostemque nostrum	The midnight enemy
comprime,	restrain,
Ne pollutantur corpora.	Preserve our bodies
	free from stain.
Præsta, Pater piissime.	Almighty Parent!
	deign to hear,
Patrique compar Uni-	Through Jesus Christ,
ce,	our humble prayer,
Cum Spiritu Paraclito,	Who, with the Holy
	Ghost and Thee,
Regnans per omne sæ-	Shall live and reign
culum. Amen.	eternally. Amen.

Capitulum, Jer. xiv. 9.

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

R. In manus tuas Domine, commendo spiritum meum. In manus tuas Domine, commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. Commendo spiritum meum. In manus tuas Domine, commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

Thou, O Lord! art among us, and thy holy name is called upon us; forsake us not, O Lord, our God!

R. Thanks be to God.

R. Into thy hands, O Lord! I commend my spirit. Into thy hands, O Lord! I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth! I commend my spirit. Into thy hands, O Lord! I commend my spirit.

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

R. Sub umbra alarum tuarum protege nos.

Ant. Salva nos.

R. Protect us under the shadow of thy wings.

Ant. Save us.

The Song of Simeon, St. Luke ii. 29–32.

Nunc dimittis servum tuum Domine,
* secundum verbum tuum in pace :

Quia viderunt oculi mei * salutare tuum,

Quod parasti * ante faciem omnium populorum.

Lumen ad revelationem gentium, * et gloriam plebis tuæ Israel.

Gloria, etc.

Ant. Salva nos Domine vigilantes, eustodi nos dormientes, ut vigilemus

Now thou dost dismiss thy servant, O Lord ! according to thy word, in peace.

Because my eyes have seen thy salvation ;

Which thou hast prepared before the face of all people ;

A light to the revelation of the Gentiles, and to the glory of thy people, Israel.

Glory, etc.

Ant. Save us, O Lord ! waking, and keep us sleeping, that we may watch

cum Christo, et requiescamus in pace.

Kyrie eleison.
Christe eleison. Kyrie eleison. Pater noster, *secreto*.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Credo in Deum, etc., *secreto*.

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus

with Christ, and rest in peace.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us. Our Father,

V. And lead us not into temptation.

R. But deliver us from evil. I believe in God, etc., *privately*.

V. The resurrection of the body.

R. Life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our fathers!

R. And worthy to be praised, and glorified for ever.

V. Let us bless the Father and the

Patrem et Filium cum sancto Spiritu. Son, with the Holy Ghost.

R. Laudemus, et superexaltemus eum in sæcula. *R.* Let us praise and exalt him for ever.

V. Benedictus es, Domine, in firmamento cœli. *V.* Blessed art thou, O Lord! in the firmament of heaven.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula. *R.* And worthy to be praised, and glorified, and exalted for ever.

V. Benedicat et custodiat nos omnipotens et misericors Dominus. *V.* May the almighty and merciful Lord bless, and preserve us.

R. Amen. *R.* Amen.

V. Dignare, Domine, nocte ista. *V.* Vouchsafe, O Lord! this night,

R. Sine peccato nos custodire. *R.* To keep us without sin.

V. Miserere nostri, Domine. *V.* Have mercy on us, O Lord!

R. Miserere nostri. *R.* Have mercy on us.

V. Fiat misericordia tua Domine super nos.

R. Quem ad modum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

V. Let thy mercy, O Lord! be upon us.

R. As we have hoped in thee.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy: let thy holy angels dwell in it, to preserve us in peace: and may thy blessing be upon us for ever, through our Lord, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias. *Benedictio*: Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God. *The blessing*: May the Almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

ANTHEM.

Ave, Regina cœlorum.

Ave, Domina angelorum:

Salve radix, salve porta,

Ex qua mundo lux est orta.

Gaude, Virgo gloriosa,

Super omnes speciosa:

Hail, Mary, Queen of heavenly spheres!

Hail, whom the angelic host reveres!

Hail, fruitful root! hail, sacred gate!

Whence the world's light derives its date.

O glorious maid, with beauty blessed!

May joys eternal fill thy breast:

Vale, o valde decora,
Et pro nobis Christum
exora.

Thus crowned with
beauty, and with joy,
Thy prayers with Christ
for us employ.

V. Dignare me
laudare te, Virgo
sacrata.

V. Vouchsafe, O
sacred Virgin! to
accept my praises.

R. Da mihi virtu-
tem contra hostes
tuos.

R. Give me power
against thy enemies.

Oremus.

Let us pray.

Concede, miseri-
cors Deus, fragilitati
nostræ præsidium :
ut, qui sanctæ Dei
genitricis memoriam
agimus, intercessio-
nis ejus auxilio, a
nostris iniquitatibus
resurgamus. Per
eundem Christum
Dominum nostrum.
R. Amen.

Grant us, O mer-
ciful God! strength
against all our weak-
ness; that we, who
celebrate the me-
mory of the holy
Mother of God, may,
by the help of her
intercession, rise
again from our ini-
quities: through the
same Christ, our
Lord. *R.* Amen.

V. Divinum auxi-
lium maneat semper
nobis cum.

R. Amen.

V. May the divine
assistance always re-
main with us.

R. Amen.

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

Monday in Holy Week.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as at page 8.

INTROIT.

<p>JUDICA, Domine, nocentes me, expugna impugnantes me : apprehende arma et scutum, et exurge in adjutorium meum, Domine virtus salutis meæ. <i>Psal.</i> Effunde framem, et conclude adversus eos qui persequuntur me : dic animæ meæ : Salus tua ego sum.—Judica, Domine, etc.</p>	<p>JUDGE thou, O Lord ! them that wrong me ; overthrow them that fight against me : take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation ! <i>Ps.</i> Bring out the sword, and shut up the way against them that persecute me : say to my soul, I am thy salvation. Judge thou, O Lord ! etc.</p>
---	--

[Kyrie eleison, as at page 16.]

COLLECT.

Oremus.

Let us pray.

Da, quæsumus, omnipotens Deus: ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui passione, respiremus: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

Grant, we beseech thee, O Almighty God! that we who, through our weakness, faint under so many adversities may recover by the passion of thy only-begotten Son; who with thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

R. Amen.

Then is said one of the following prayers:

For the Church.

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, se-

Mercifully hear, we beseech thee, O Lord! the prayers of thy Church; that all adversity and errors being removed, she

cura tibi serviat libertate. Per Dominum nostrum, etc.

may serve thee in perfect liberty ; through our Lord, etc.

Or for the Pope.

Deus omnium fidelium pastor et rector, famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice : da ei, quæsumus, verbo et exemplo, quibus præest, proficere ; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum, etc.

O God ! the Pastor and Governor of all the faithful, look down in thy mercy upon thy servant *N.*, whom thou hast been pleased to appoint pastor of thy church : grant him, we beseech thee, that both by word and example he may edify all those that are under his charge ; that with the flock intrusted to him, he may arrive unto life everlasting ; through our Lord, etc.

EPISTLE.

Lectio Isaiaë Pro-
phetæ. *Cap.* 1. 5.

The Lesson from the
Prophet Isaias.
Chap. 1. 5.

In diebus illis :
Dixit Isaias : Do-
minus Deus aperuit
mihi aurem, ego
autem non contra-
dico : retrorsum non
abii. Corpus meum
dedi percutientibus,
et genas meas vel-
lentibus : faciem
meam non averti ab
increpantibus, et
conspuentibus in me.
Dominus Deus aux-
iliator meus, ideo
non sum confusus :
ideo posui faciem
meam ut petram
durissimam, et scio
quoniam non con-
fundar. Juxta est
qui justificat me,

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 re-
buked me, and spit
upon me. The Lord
God is my helper,
therefore am I not
confounded ; there-
fore have I set my
face as a most hard
rock, and I know
that I shall not be

quis contradicet mihi? Stemus simul, quis est adversarius meus? accedat ad me. Ecce Dominus Deus auxiliator meus: quis est, qui condemnet me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos. Quis ex vobis timens Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini, et innitatur super Deum suum.

confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they 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 servant, that hath walked in darkness, and hath no light? Let him hope in the name of the Lord, and lean upon his God.

GRADUAL.

Exurge, Domine,
et intende iudicio
meo : Deus meus et
Dominus meus, in
causam meam.

V. Effunde fra-
meam, et conclude
adversus eos qui me
persequuntur.

Arise, O Lord :
and be attentive to
my judgment, to
my cause, my God
and my Lord !

V. Bring out the
sword, and shut up
the way against
them that persecute
me.

TRACT.

Domine, non se-
cundum peccata nos-
tra, quæ fecimus
nos ; neque secun-
dum iniquitates nos-
tras retribuas nobis.

V. Domine, ne
memineris iniquita-
tum nostrarum an-
tiquarum : cito an-
ticipent nos mise-
ricordiæ tuæ, quia

O Lord ! deal not
with us according
to the sins we have
committed, nor re-
ward us according
to our iniquities.

V. O Lord ! re-
member not our for-
mer iniquities : let
thy mercies speedily
prevent us ; for we

pauperes facti sumus nimis.

V. (*Hic genuflectitur*) Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, Domine, libera nos : et propitius esto peccatis nostris, propter nomen tuum.

are become exceeding poor.

V. (*Here kneel down*) Help us, O God, our Saviour ! and for the glory of thy name, O Lord ! deliver us ; and forgive us our sins, for thy name's sake.

GOSPEL.

Sequentia sancti Evangelii secundum Joannem.
Cap. xii. 1-9.

Ante sex dies paschæ, venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Feecerunt autem ei cœnam ibi ; et Martha ministrabat, Lazarus

A continuation of the Holy Gospel according to St. John xii. 1-9.

Now Jesus, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there ; and Martha

vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et extersit pedes ejus capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non vœniit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et loculos habens, ea quæ mittebantur, portabat. Dixit ergo Jesus:

served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor 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

Sinite illam, ut in diem sepulturæ meæ servet illud. Pauperes enim semper habetis vobiscum : me autem non semper habetis. Cognovit ergo turba multa ex Judæis quia illic est : et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

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

OFFERTORY.

Eripe me de inimicis meis, Domine : Deliver me from my enemies, O

ad te confugi, doce me facere volunta- tem tuam, quia Deus meus es tu.	Lord! to thee have I fled, teach me to do thy will, for thou art my God.
---	---

[Suscipe, *as at page 28.*]

SECRET.

Hæc sacrificia nos, omnipotens Deus, potenti virtute mun- datos, ad suum faci- ant puriores venire principium. Per Dominum nostrum. etc.	Grant, O Al- mighty God! that, being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to the fountain there- of; through our Lord, etc.
---	--

For the Church.

Protege nos, Do- mine, tuis mysteriis servientes: ut divi- nis rebus inhæren- tes, et corpore tibi famulemur et mente.	Protect us, O Lord! whilst we as- sist at thy myste- ries; that, our minds being applied to divine things, we may serve thee both in soul and body.
--	--

Per Dominum nostrum, etc. Through our Lord, etc.

Or for the Pope.

Oblatis, quæsumus, Domine placare muneribus: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernare. Per Dominum nostrum, etc. Be appeased, O Lord, we beseech thee, by these offerings: and cease not to protect thy servant N., whom thou hast been pleased to appoint pastor over thy church; through our Lord, etc.

[*The Preface, p. 143. The Canon, p. 42.*]

COMMUNION.

Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me. Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with confusion and shame, that speak malicious things against me.

POST-COMMUNION.

Oremus.

Præbeant nobis,
Domine, divinum
tua sancta fervo-
rem: quo eorum
pariter et actu de-
lectemur, et fructu.
Per Dominum nos-
trum, etc.

Let us pray.

Let thy holy mys-
teries, O Lord! in-
spire us with a di-
vine fervor; that we
may delight both in
their effect and cele-
bration; through
our Lord, etc.

For the Church.

Quæsumus, Do-
mine Deus noster,
ut quos divina tri-
buis participatione
gaudere, humanis
non sinas subjacere
periculis. Per Do-
minum nostrum,
etc.

O Lord, our God!
we beseech thee to
protect those whom
thou hast permitted
to partake of these
divine mysteries,
from the dangers
incident to human
life: through our
Lord, etc.

Or for the Pope.

Hæc nos, quæsu-
mus, Domine, divini

Let the participa-
tion of the divine

sacramenti perceptio protegat: et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum nostrum, etc.

sacrament protection, we beseech thee, O Lord! and always save and strengthen thy servant N., whom thou hast appointed pastor over thy church, together with the flock entrusted to his charge; through our Lord, etc.

The Prayer over the People.

Oremus.

Humiliate capita vestra Deo.

Adjuva nos, Deus salutaris noster: et ad beneficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum nostrum, etc.

Let us pray.

Bow down your heads to God.

Help us, O God, our salvation! and grant that we may celebrate with joy the memory of these benefits, by which thou hast been pleased to redeem us; through our Lord, etc.

Tuesday in Holy Week.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as at page 8.

INTROIT.

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi, in quo est salus, vita, et resurrectio nostra: per quem salvati et liberati sumus. *Psalmus.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. —Nos autem, etc.

WE ought to glory in the cross of our Lord Jesus-Christ; in whom is our salvation, life, and resurrection: by whom we have been saved and delivered. *Ps.* May God have mercy on us, and bless us: may he make the light of his countenance to shine upon us, may he have mercy on us. We ought, etc.

[Kyrie eleison, as at page 16.]

COLLECT.

Oremus.

Omnipotens sempiternus Deus, da nobis ita Dominicæ passionis sacramenta peragere, ut indulgentiam percipere mereamur. Per eundem Dominum nostrum, etc.

Let us pray.

Almighty and everlasting God ! grant that we may so celebrate the mysteries of our Lord's passion, as to obtain thy pardon ; through the same Lord, etc.

[Then is said the prayer for the Church, or for the Pope, as at page 188-9.]

EPISTLE.

Lectio Jeremiæ Prophetæ. *Cap. xi.*
18-20.

In diebus illis : Dixit Jeremias : Domine, demonstrasti mihi, et cognovi : tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur

The Lesson from the Prophet Jeremias, xi. 18, 20.

In those days, Jeremias said : Thou, O Lord ! hast showed me, and I have known : then thou showedst me their doings. And I was as a meek lamb, that

ad victimam : et non cognovi quia cogitaverunt super me consilia, dicentes : Mitamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius. Tu autem, Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis : tibi enim revelavi causam meam, Domine Deus meus.

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 !

GRADUAL.

Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in je-

But as for me, when they were troublesome to me, I was clothed with

junio animam meam: et oratio mea in sinu meo convertetur.

V. Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium mihi.

Passio Domini nostri Jesu Christi secundum Marcum.

Cap. xiv. et xv.

In illo tempore; Erat Pascha et Azyma post biduum; et quærebant summi sacerdotes et Scribæ, quomodo Jesum dolo

hair-cloth, and I humbled my soul with fasting; and my prayer shall be turned into my bosom.

V. 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.

The Passion of our Lord Jesus Christ according to St. Mark. *Chap. xiv. and xv.*

At that time, the feast of the pasch and of the azyms was after two days; and the chief priests and the Scribes

tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cum esset Jesus Bethaniæ in domo Simonis leprosi, et recumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabaastro, effudit super caput ejus.

Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat

sought how they might by some wile lay hold on him and kill him; but they said: Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat: there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For

enim unguentum istud venundari plusquam trecentis denariis, et dari pauperibus: et fremebant in eam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memo-

this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached

riana ejus. Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt, et promiserunt ei pecuniam se daturus. Et quærebat quomodo illum opportune traderet. Et primo die Azymorum quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans: sequimini eum, et quocumque introierit, dicite do-

in the whole world, that also which she hath done, shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. And they hearing it, were glad; and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples and

mino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem ?

Et ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt Pascha: Vespere autem facto, venit cum duodecim.

saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water; follow him: And whithersoever he shall go in, say to the master of the house: The master saith: Where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch. And when evening was

Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, et dicere ei singulatim: Numquid ego? Qui ait illis: Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: vae autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait:

come, he cometh with the twelve. And when they were at table and eating. Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? And he said to them: One of the twelve who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him; but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were

Sumite, hoc est corpus meum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus: Omnes

eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks he gave it to them; and they all drank of it. And he said to them: This is my blood of the new testament which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day, when I shall drink it new in the kingdom of God.

And when they had sung a hymn, they went forth to the Mount of Olives.

scandalizabimini in me in nocte ista, quia scriptum est: Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæam.

Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Simili-

And Jesus saith unto them: You will all be scandalized in me this night; for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him. Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will

ter autem et omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani. Et ait discipulis suis: Sedete hic donec orem. Et assumit Petrum, et Jacobum, et Joannem secum: et cœpit pavere, et tædere. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram: et orabat ut, si fieri posset, transiret ab eo hora, et dixit: Abba, Pater, omnia tibi possible sunt: transfer calicem hunc a me; sed non quod ego volo, sed quod tu.

not deny thee. And in like manner also, said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray. And he taketh Peter, and James, and John with him: and he began to fear, and to be heavy. And he saith to them: My soul is sorrowful even unto death: stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that if it were possible, the hour might pass from him. And he

Et venit, et invenit eos dormientes. Et ait Petro: Simon, dormis? non potuisti una hora vigilare? Vigilate, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro vero infirma. Et iterum abiens, oravit eundem sermonem dicens. Et reversus, denuo invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid re-

said: Abba, Father! all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon! sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep

sponderent ei. Et venit tertio, et ait illis : Dormite jam, et requiescite. Sufficit; venit hora; ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus : ecce qui me tradet, prope est.

Et, adhuc eo loquente, venit Judas Iscariotes, unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et Scribis, et senioribus. Dederat

(for their 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 betray 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

autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum venisset, statim accedens ad eum, ait: Ave, Rabbi; et osculatus est eum. At illi manus injecerunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam. Et respondens Jesus, ait illis: Tamquam ad latronem existis cum gladiis et lignis comprehendere me? Quotidie eram apud

scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and lead him away cautiously. And when he was come, immediately 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 the servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as against a robber,

vos in templo docens, et non me tenuistis. Sed ut impleantur Scripturæ.

Tunc discipuli ejus relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum. At ille, rejecta sindone, nudus profugit ab eis.

Et adduxerunt Jesum ad summum sacerdotem: et conuenerunt omnes sacerdotes, et Scribæ,

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 may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body, and they laid hold on him. But he casting off the linen cloth, fled from them naked.

And they brought Jesus to the high priest: and all the priests and the scribes and the an-

et seniores. Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis, et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et omne concilium quærebant adversus Jesum testimonium, ut eum morti traderent. nec inveniebant. Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dis-

cients, were assembled together. And Peter followed him afar off, even into the palace of the high priest: And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and they found none. For many bore false witness against him, and their evidence did not agree. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands,

solvam templum hoc
 manufactum, et per
 triduum aliud non
 manufactum ædifi-
 cabo. Et non erat
 c o n v e n i e n s testi-
 monium illorum.
 Et exurgens sum-
 mus sacerdos in
 medium, interroga-
 vit Jesum, dicens :
 Non respondes quid-
 quam ad ea, quæ
 tibi objiciuntur ab
 his ? Ille autem ta-
 cebat, et nihil re-
 spondit. Rursum
 s u m m u s sacerdos
 interrogabat eum,
 et dixit ei : Tu es
 Christus filius Dei
 benedicti ? J e s u s
 a u t e m dixit illi :
 Ego sum : et vide-
 bitis Filium homi-
 nis sedentem a dex-

and within three
 days I will build an-
 other not made with
 hands. And their
 testimony did not
 agree. And the high
 priest rising up in
 the midst, asked
 Jesus, saying :
 Answerest thou
 nothing to the things
 that are laid to thy
 charge by these
 men ? But he held
 his peace and an-
 swered nothing.
 Again the high
 priest asked him and
 said unto him : Art
 thou the Christ,
 the Son of the bless-
 ed God ? And Je-
 sus said to him, I
 am : And you shall
 see the Son of Man
 sitting on the right

tris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cœdere, et dicere ei: Prophetiza. Et ministri alapis eum cœdebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis: et cum vidisset Petrum cale-

hand of the power of God, and coming with the clouds of Heaven. Then the high priest rending his garments, saith: What need we any farther witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy: and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid servants of

facientem se, aspiciens illum, ait: Et tu cum Jesu Nazareno eras. At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro: Vere ex illis es; nam et Galilæus es. Ille autem cepit anathematizare, et jurare: Quia nescio hominem istum, quem dicitis. Et statim gallus ite-

the high priest. And when she had seen Peter warming himself, looking on him she saith: 'Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know, nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid servant seeing him, began to say to the by-standers: This is one of them. But he denied again. And after a while they that stood by, said again to Peter: Surely thou art one of them, for thou art also a Galilean.

rum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus : Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

But he began to curse, and to swear, saying : I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him : before the cock crow twice, thou shalt deny me thrice. And he began to weep.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et Scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus : Tu es Rex

And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate. And Pilate

Judæorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis.

Pilatus autem rursus interrogavit eum, dicens: Non respondes quidquam? vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vincitis, quemcumque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinc-

asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing, so that Pilate wondered. Now on the festival day, he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in pri-

tus, qui in seditione fecerat homicidium.

Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum?

son with seditious men, who in the sedition had committed murder.

And when the multitude was come up, they began to desire that he would do as he had always done to them. And Pilate answered 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 priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then

At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Ave, rex

that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band; and they clothe him with purple, and plaiting a crown of thorns, they put it upon

Judæorum. Et percutiebant caput ejus arundine, et conspuebant eum, et ponentes genua, adorabant eum.

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.

Et postquam iluserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus. Et perducunt illum in

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, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they

Golgotha locum,
quod est interpreta-
tum Calvariae locus.

Et dabant ei bibere
myrrhatum vinum:
et non accepit. Et
crucifigentes eum,
diviserunt vestimen-
ta ejus, mittentes
sortem super eis,
quis quid tolleret.
Erat autem hora
tertia: et crucifixe-
runt eum. Et erat
titulus causæ ejus
inscriptus: Rex Ju-
dæorum. Et cum
eo crucifigunt duc
latrones; unum a
dextris, et alium a
sinistris ejus, et im-
pleta est Scriptura,
quæ dicit: Et cum
iniquis reputatus

bring him into the
place called Golgo-
tha, which being in-
terpreted, is the
place of Calvary.
And they gave him
to drink wine min-
gled with myrrh;
but he took it not.
And crucifying him,
they divided his gar-
ments, casting lots
upon them, what
every man should
take. And it was
the third hour, and
they crucified him.
And the inscrip-
tion of his cause
was written over:
The King of the
Jews. And with
him they crucify
two thieves, the
one on his right
hand, and the other

est. Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes: Vah, qui destruis templum Dei, et in tribus diebus reædificas: salvum fac te metipsum, descendens de cruce. Similiter et summi sacerdotes illudentes, ad alterutrum cum Scribis dicebant: Alios salvos fecit, seipsum non potest salvum facere.

Christus rex Israel descendat nunc de cruce, ut videamus,

on his left. And the scripture was fulfilled which saith: And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days buildest it up again: save thyself, coming down from the cross. In like manner also the chief priests, with the Scribes, mocking, said to one another: He saved others, himself he cannot save. Let Christ, the king of Israel, come down now from the cross,

et credamus. Et qui cum eo crucifixi erant, convitiabantur ei. Et facta hora sexta, tenebræ factæ sunt per totam terram, usque in horam nonam.

Et hora nona, exclamavit Jesus voce magna, dicens: Eloi, Eloi, lamma sabaothani? Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes, dicebant: Ecce Eliam vocat. Currens autem unus, et implens spongiam aceto circumponensque calamo,

that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabaothani! Which is, being interpreted: My God, my God! why hast thou forsaken me? And some of the by-standers hearing, said: Behold he calleth Elias. And one running and filling a sponge with vinegar, and putting it

potum dabat ei, dicens: Sinite, videamus si veniat Elias ad deponendum eum. Jesus autem emissa voce magna expiravit.

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 to meditate on the redemption of mankind; and after a little pause, they rise and the Deacon goes on:

Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat. Erant autem et mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria

And the veil of the temple was rent in two from the top to the bottom. And the centurion who stood over against him seeing, that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on

Jacobi minoris et Joseph mater, et Salome: et cum esset in Galilæa, sequebantur eum, et ministrabant ei; et aliæ multæ, quæ simul cum eò ascenderant Jerosolyman.

afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome: who also when he was in Galilee, followed him and ministered to him; and many other women that came up with him to Jerusalem.

Here is said Munda, etc., as at page 21.

Et cum jam sero esset factum (quia erat Parasceve, quod est ante Sabbatum) venit Joseph ab Arimathea nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pila-

And when the evening was now come, because it was the Parasceve, that is the day before the Sabbath, Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of

tum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset. Et cum cognovisset a centurione, donavit corpus Joseph.

Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

OFFERTORY.

Custodi me, Domine, de manu peccatoris, et ab hominibus iniquis eripe me.	Keep me, O Lord! from the hand of the wicked, and from unjust men deliver me.
---	---

[Suscipe, *as at page 28.*]

SECRET.

Sacrificia nos, quæsumus, Domine, propensius ista restaurant, quæ medicinalibus sunt instituta jejuniis. Per Dominum nostrum, etc.	Let these sacrifices, O Lord! we beseech thee, which are accompanied with healing fasts, mercifully reform us, through our Lord, etc.
--	---

[*The other Secret, Protege, or Oblatis, as at p. 196; the Preface, p. 143; and the Canon as at p. 42.*]

COMMUNION.

Adversum me exercebantur, qui sedebant in porta; et in me psallebant, qui	They that sat in the gate spoke against me: and they that drank
---	---

bibebant vinum: ego
vero orationem me-
am ad te Domine:
tempus beneplaciti,
Deus, in multitu-
dine misericordiæ
tuæ.

wine made me their
songs; 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.

POST-COMMUNION.

Oremus.

Let us pray.

Sanctificationibus
tuis, omnipotens De-
us, et vitia nostra
curentur, et remedia
nobis sempiterna
proveniant. Per
Dominum nostrum,
etc.

May these thy
holy sacrifices, Al-
mighty God, both
cure our vices, and
become an eternal
remedy to us,
through our Lord,
etc.

[*The other Post-Communion, Quæsumus, or Hæc nos, as at p. 198.*]

The Prayer over the People.

Oremus.

Let us pray.

Humiliate capita
vestra Deo.

Bow down your
heads to God.

Tua nos miseri-
cordia, Deus, et ab
omni subreptione ve-
tustatis expurget, et
capaces sanctæ novi-
tatis efficiat. Per
Dominum nostrum.

May thy mercy,
O God! purify us
from the corruption
of the old man and
enable us to put on
the new: through
our Lord, etc.

Wednesday in Holy Week.

THE MASS.

The Priest begins the Mass at the foot of the Altar, as at page 8.

INTROIT.

IN nomine Jesu
omne genu flecta-
tur, cœlestium, ter-
restrium, et infer-
norum: quia Domi-
nus factus est obe-
diens usque ad mor-
tem, mortem autem
crucis: ideo Domi-
nus Jesus Christus
in gloria est Dei Pa-
tris. *Ps.* Domine,
exaudi orationem
meam, et clamor
meus ad te veniat.
In nomine, etc.

IN the name of Je-
sus every knee
should bow, of those
that are in heaven,
on earth, and under
the earth: because
the Lord became
obedient unto death,
even the death of
the cross: Where-
fore the Lord Jesus
Christ is in the glory
of God, the Father.
Ps. Hear, O Lord!
my prayer, and let
my cry come to thee.
In the name, etc.

[Kyrie eleison, as at page 16.]

FIRST COLLECT.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.*R.* Rise up.

Præsta, quæsumus, omnipotens Deus: ut qui nostris excessibus incessanter affligimur, per unigeniti Filii tui passionem liberemur. Qui tecum vivit, etc.

Grant, we beseech thee, O Almighty God! that we, who are continually punished for our excesses, may be delivered by the passion of thy only begotten Son; who with thee and the Holy Ghost, etc.

FIRST EPISTLE.

Lectio Isaiaë Prophetæ. *Cap.* lxii. 11: lxiii. 1-7.

The lesson from the Prophet Isaias. *Chap.* lxii. 11; lxiii. 1-7.

Hæc dicit Dominus Deus: Dicite filiæ Sion: Ecce Salvator tuus venit; ecce merces ejus

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh; behold his

eum eo. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquor justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari? torcular calcavi solus, et de gentibus non est vir mecum; calcavi eos in furore meo; et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their

enim ultionis in corde
meo, annus redemp-
tionis meæ venit.

Circumspexi, et non
erat auxiliator; quæ-
sivi, et non fuit qui
adjuvaret: et salva-
vit mihi brachium
meum, et indignatio
mea ipsa auxiliata
est mihi. Et con-
culcavi populos in
furore meo, et in-
ebriavi eos in indig-
natione mea, et de-
traxi in terram vir-
tutem eorum. Mi-
serationum Domini
recordabor, laudem
Domini super omni-
bus, quæ reddidit

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

nobis Dominus Deus
noster.

mercies of the Lord,
the praise of the
Lord for all things,
that the Lord our
God hath bestowed
on us.

GRADUAL.

Ne avertas faciem
tuam a puero tuo,
quoniam tribulor :
velociter exaudi me.

Turn not away
thy face from thy
servant, for I am in
trouble ; hear me
speedily.

V. Salvum me
fac, Deus, quoniam
intraverunt aquæ
usque ad animam
meam : infixus sum
in limo profundi, et
non est substantia.

V. Save me, O
God ! for waters are
come in even unto
my soul : I stick
fast in the mire of
the deep, and there
is no sure standing.

V. Dominus vo-
biscum.

V. The Lord be
with you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

SECOND COLLECT.

Oremus.

Let us pray.

Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem; concede nobis famulis tuis, ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum, etc.

O God! who wouldst have thy Son suffer death for us on 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 prayer for the Church or for the Pope, as at page 197.*]

SECOND EPISTLE.

Lectio Isaiaë Prophetæ. *Cap. liii.*

The lesson from the Prophet Isaias. *Chap. liii.*

In diebus illis: Dixit Isaias: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est?

In those days Isaias said: Lord! who hath believed our report? And to whom is the arm of the Lord reveal-

Et ascendet sicut virgultum coram eo, et sicut radix de terra sitiēti; non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum; despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum.

Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi le-

ed? 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, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought

prosum, et percussus a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet

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, every one 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

os suum. De angustia et de judicio sublatuſ est: generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussus eum. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus.

Et Dominus voluit conterere eum in infirmitate: si posuerit pro peccato animam suam, vide-

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

bit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus 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.

shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul had labored, 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 was reputed with the wicked; and he hath borne the sins of many, and hath prayed for the transgressors.

TRACT.

Domine, exaudi
orationem meam, et
clamor meus ad te
veniat.

Hear, O Lord! my
prayer, and let my
cry come to thee.

V. Ne avertas fa-
ciem tuam a me: in
quacumque die tri-
bulor, inclina ad me
aurem tuam.

V. Turn not away
thy face from me, in
the day when I am
in trouble: incline
thy ear to me.

V. In quacumque
die invocavero te,
velociter exaudi me.

V. In what day
soever I shall call
upon thee, hear me
speedily.

V. Quia defece-
runt sicut fumus
dies mei: et ossa
mea sicut in frixo-
rio confrixa sunt.

V. For my days
are vanished like
smoke; and my
bones are as if they
were fried in a fry-
ing-pan.

V. Percussus sum
sicut fœnum, et aruit
cor meum: quia ob-
litus sum mandu-
care panem meum.

V. I am smitten
as grass, and my
heart is withered,
because I forgot to
eat my bread.

V. Tu exergens,

V. Thou shalt

Domine, misereberis
Sion: quia venit
tempus miserendi
ejus.

arise, O Lord ! and
have mercy on Sion ;
for it is time to have
mercy on it, for the
time is come.

Passio Domini nos-
tri Jesu Christi
secundum Lucam.
Cap. xxii. et xxiii.

The passion of our
Lord Jesus Christ,
according to St.
Luke. *Chap.:*
xxii. and xxiii.

In illo tempore :
Appropinquabat di-
es festus Azymorum,
qui dicitur pascha ;
et quærebant prin-
cipes sacerdotum et
Scribæ, quomodo Je-
sum interficerent :
timebant vero ple-
bem. Intravit au-
tem Satanias in Ju-
dam, qui cognomi-
nabatur Iscariotes,
unum de duodecim.
Et abiit, et locutus

At that time the
feast of unleavened
bread, which is call-
ed the pasch, was at
hand. And the
chief priests and
the Scribes sought
how they might put
Jesus to death : but
they feared the peo-
ple. And Satan en-
tered into Judas,
who was surnamed
Iscariot, one of the
twelve. And he

est cum principibus sacerdotum, et magistratibus, quemadmodum illum traderet eis. Et gavisi sunt, et pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies Azymorum, in qua necesse erat occidi pascha. Et misit Petrum et Joannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ

went and discoursed with the chief priests, and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought for an opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare us the pasch that we may eat. But they said: Where wilt thou that we pre-

portans : sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi pascha cum discipulis meis manducem? Et ipse ostendet vobis cœnaculum magnum stratum, et ibi parate. Euntes autem invenerunt sicut dixit illis, et paraverunt pascha.

pare? - And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house which he entereth into, and you shall say to the master of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he had said to them: and they made ready the pasch.

Et cum facta esset

And when the

hora, discubuit, et duodecim Apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: hoc facite in meam commemora-

hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks, and said: 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

tionem. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur. Verumtamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vadit: verumtamen vœ homini illi, per quem tradetur.

Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc

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 enquire among themselves, which of them

facturus esset. Facta est autem et contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges gentium dominantur eorum; et qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor; et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis.

it was that should do this thing. And there was also a strife amongst them, which of them seemed to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greatest among you, let him be as the least: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that ser-

Et ego dispono vobis sicut disposuit mihi Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo, et sedetis super thronos, judicantes duodecim tribus Israel.

Ait autem Dominus: Simon, Simon, ecce Sathanas expetivit vos ut cribraret sicut triticum; ego autem rogavi pro te, ut non deficiat fides tua; et tu aliquando conversus, confirma fratres tuos. Qui dixit ei:

veth: and you are they who have continued with me in my temptations. And I appoint to you, as my Father hath appointed to me, a kingdom. That you may eat and drink at my table in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

And the Lord said: Simon, Simon! behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. And

Domine, tecum paratus sum et in carcerem, et in mortem ire. At ille dixit: Dico tibi, Petre, non cantabit hodie gal- lus, donec ter ab- neges nosse me.

Et dixit eis: Quando misi vos sine sacculo, et pera, et calceamentis, numquid aliquid defuit vobis? At illi dixerunt: Ni- hil. Dixit ergo eis: Sed nunc qui habet sacculum, tollat si- militer et peram: et qui non habet, vendat tunicam su- am, et emat gladi- um. Dico enim vo- bis, quoniam adhuc

he said to him: Lord! I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter! the cock shall not crow this day, till thou thrice deny that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want any- thing? But they said: Nothing. Then said he to them: But now, he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his coat and buy

hoc quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etenim ea, quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

Et egressus ibat, secundum consuetudinem, in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: Orate ne intretis in tentationem. Et ipse avulsus est ab eis, quantum jactus est lapidis; et positus ge-

one. For I say to you that this that is written must yet be fulfilled in me: And with the wicked he was reputed. For the things concerning me have an end. But they said: Lord! behold here are two swords. And he said to them: It is enough.

And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's

nibus orabat, dicens: Pater, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi Angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus, sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: Quid dormitis? Surgite, orate ne intretis in tentationem. Adhuc eo loquente, ecce turba; et qui vocabatur Judas,

cast: and kneeling down, he prayed, saying: Father! if thou wilt, remove this chalice from me: nevertheless not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter

unus de duodecim, antecedebat eos : et appropinquavit Jesu ut oscularetur eum. Jesus autem dixit illi : Juda, osculo Filium hominis tradis ? Videntes autem hi, qui circa ipsum erant, quod futurum erat, dixerunt ei : Domine, si percutimus in gladio ? Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam ejus dexteram. Respondens autem Jesus, ait : Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum. Dixit autem Jesus ad eos qui venerant ad se, principes sa-

into temptation. As he was yet speaking, behold a multitude ; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. And Jesus said to him : Judas ! dost thou betray the Son of Man with a kiss ? And they that were about him, seeing what would follow, said to him : Lord ! shall we strike with the sword ? And one of them struck the servant of the high-priest, and cut off his right ear. But Jesus answering, said : Suffer ye thus far. And when he had touched his ear,

cerdotum, et magistratus templi, et seniores : Quasi ad latronem existis cum gladiis et fustibus ? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me : sed hæc est hora vestra, et potestas tenebrarum. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum : Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuis-

he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him : Are you come out as it were against a thief, with swords and clubs ? When I was daily with you in the temple, you did not stretch forth your hands against me : but this is your hour, and the power of darkness. Then they laid hold on him, and led him to the high-priest's house : but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were

set intuita, dixit: Et hic cum illo erat. At ille negavit eum, dicens: Mulier, non novi illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervallo facto quasi horæ unius, alius quidam affirmabat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus:

sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had looked upon him, she said: This man was also with him. But he denied him, saying: Woman! I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man! I am not. And about the space of one hour after, another man affirmed, saying: Of a truth this man was also with him: for he is also a Galilean. And Peter said:

Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare.

Et viri qui tenebant illum, illudebant ei, cædentes. Et velaverunt eum, et percutiebant faciem ejus: et interrogabant eum, dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemant

Man! I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crew, thou shalt deny me thrice. And Peter went out and wept bitterly.

And the men that held him mocked him and struck him. And they blindfolded him, and smote him on the face. And they asked him, saying: Prophecy, who is it that struck thee? And many other things, blas-

tes dicebant in eum. Et ut factus est dies, convenerunt seniores plebis, et principes sacerdotum, et scribæ, et duxerunt illum in concilium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis dixerero, non credetis mihi: si autem et interrogavero, non respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desideramus testi-

pheming, they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all Art thou then the Son of God? And he said: You say

monium ? ipsi enim
 audivimus de ore
 ejus. Et surgens
 omnis multitudo
 eorum, duxerunt il-
 lum ad Pilatum.

Cœperunt autem il-
 lum accusare, dicen-
 tes : Hunc inveni-
 mus subvertentem
 gentem nostram, et
 prohibentem tributa
 dare Cæsari, et di-
 centem se Christum
 regem esse. Pilatus
 autem interrogavit
 eum, dicens : Tu es
 Rex Judæorum ? At
 ille respondens, ait :
 Tu dicis. Ait autem
 Pilatus ad principes
 sacerdotum, et tur-

that I am. Then
 they said : What
 need we any further
 testimony ? For we
 ourselves have heard
 it from his own
 mouth. And the
 whole multitude of
 them rose up, and
 led him away to Pi-
 late. And they be-
 gan to accuse him,
 saying : We have
 found this man per-
 verting our nation,
 and forbidding to
 give tribute to Cæ-
 sar, 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

bas: Nihil invenio causæ in hoc homine. At illi invalescebant, dicentes: Commovet populum, docens per universam Judæam, incipiens a Galilæa usque huc. Pilatus autem audiens Galilæam, interrogavit si homo Galilæus esset. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus. Herodes autem viso Jesu, gavisus est valde: erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre

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 Judæa, beginning from Galilee to this place. And Pilate hearing of Galilee, asked if the man was a Galilean. And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days. And Herod, seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard

ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum et scribæ constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illusit indutum veste alba, et remisit ad Pilatum.

Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem.

Pilatus autem, convocatis principi-

many things of him; and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his soldiers despised him; and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate, were made friends that same day: for before they were enemies one to another.

Then Pilate, calling together the

bus sacerdotum, et magistratibus, et plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusastis. Sed neque Herodes: nam remisit vos ad illum, et ecce nihil dignum morte, actum est ei. Emandatum ergo illum dimittam. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: Tolle hunc, et dimitte nobis Ba-

chief priests, and the magistrates, and the people, said to them: You have brought this man to me, as one that perverteth the people. and behold I, having examined him before you, find no cause in this man touching those things, wherein you accuse him. No, nor Herod neither: for I sent you to him, and behold nothing worthy of death is done to him. I will chastise him therefore, and release him. Now of necessity he was to release to them one upon the fast day. But the whole

rabbam. Qui erat propter seditionem quamdam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Jesum.

At illi succlamabant dicentes : Crucifige, crucifige eum. Ille autem tertio dixit ad illos : Quid enim malificit iste ? nullam causam mortis invenio in eo : corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes ut crucifigeretur ; et invalescebant voces

multitude cried out at once, saying : Away with this man, and release unto us Barabbas ; who for a certain sedition, made in the city, and for murder, had been cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out saying : Crucify him, crucify him. And he said to them the third time : Why what evil hath this man done ? I find no cause of death in him : I will chastise him therefore, and let him go. But they were instant with loud voices

eorum. Et Pilatus
adjudicavit fieri pe-
titionem eorum.

Dimisit autem illis
eum, qui propter
homicidium et sedi-
tionem missus fu-
erat in carcerem,
quem petebant: Je-
sum vero tradidit
voluntati eorum. Et
cum ducerent eum,
apprehenderunt Si-
monem quemdam
Cyrenensem, veni-
entem de villa; et
imposuerunt illi
crucem portare
post Jesum.

Sequebatur autem
illum multa turba

requiring that he
might be crucified;
and their voices
prevailed. And Pi-
late gave sentence,
that their petition
should be granted.
And he released un-
to them, him, who
for murder and se-
dition had been cast
into prison, whom
they had desired;
but Jesus he deliv-
ered up to their
will. And as they
led him away, they
laid hold on one Si-
mon of Cyrene, that
was coming out of
the country; and
they laid the cross
on him to carry
after Jesus.

And there follow-
ed him a great mul-

populi, et mulierum quæ plangebant et lamentabantur eum. Conversus autem ad illas Jesus, dixit: Filiae Jerusalem, nolite flere super me. sed super vos ipsas flete, et super filios vestros: Quoniam ecce venient dies. in quibus dicent: Beatae steriles, et ventres qui non genuerunt. et ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite super nos: et collibus: Operite nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem et alii duo nequam cum eo, ut

titude of people, and of women; who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem! weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things.

interficerentur. Et postquam venerunt in locum, qui vocatur Calvariæ, ibi crucifixerunt eum; et latrones, unum a dextris, et alterum a sinistris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes.

Et stabat populus spectans, et deridebant eum principes cum eis, dicentes: Alios salvos fecit: se salvum faciat,

what shall be done in the dry? And there were also two others malefactors led with him, to be put to death. And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father! forgive them, for they know not what they do. But they divided his garments, and cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if

si hic est Christus Dei electus. Illudebant autem ei et milites accedentes, et acetum offerentes ei, et dicentes: Si tu es rex Judæorum, salvum te fac. Erat autem et superscriptio scripta super eum litteris Græcis, et Latinis, et Hebraicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac te ipsum, et nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es.

he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: This is the King of the Jews. And one of these robbers, who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing

Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. Et dicebat ad Jesum: Domine, memento mei, cum veneris in regnum tuum.

Et dixit illi Jesus: Amen dico tibi, hodie mecum eris in paradiso. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol, et velum templi scissum est medium. Et clamans voce magna Jesus

thou art under the same condemnation. And we indeed justly, for we receive the due reward 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, tois 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,

ait : Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

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, and after a little pause, to meditate on the redemption of mankind, they rise, and the Deacon goes on :

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens : Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertentur. Stabant autem omnes noti ejus a longe, et mulieres quæ secutæ eum

Now the centurion seeing what was done, glorified God, saying : Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all his acquaintances, and the women, that had followed

erant a Galilæa, hæc
videntes.

him from Galilee,
stood afar off be-
holding these
things.

Here is said the prayer Munda cor meum, p. 10.

Et ecce vir nomi-
ne Joseph, qui erat
decurio, vir bonus
et justus: hic non
consenserat consilio
et actibus eorum,
ab Arimathæa ci-
vitate Judææ, qui
expectabat et
ipse regnum Dei.

And behold, a
man by name Jo-
seph, who was a
counsellor, a good
and a just man:
the same had not
consented to their
counsel and doings.
He was of Arima-
thea, a city of Ju-
dea, who also him-
self looked for the
kingdom of God.
This man went to
Pilate, and begged
the body of Jesus.
And taking him
down, he wrapped
him in fine linen,
and laid him in a
sepulchre, that was

Hic accessit ad Pila-
tum, et petiit corpus
Jesu: et depositum
involvitur sindone, et
posuit eum in mon-
umento exciso, in

quo nondum quisquam positus fuerat. hewn in stone, where-
in never yet any
man had been lain.

OFFERTORY.

Domine, exaudi	Hear, O Lord!
orationem meam, et	my prayer, and let
clamor meus ad te	my cry come to
perveniat: ne aver-	thee: turn not
tas faciem tuam a	away thy face from
me.	me.

[Suscipe, *as at page 28.*]

SECRET.

Suscipe, quæsu-	Accept, O Lord!
mus Domine, mu-	we beseech thee,
nus oblatum, et dig-	this offering, and
nanter operare, ut	mercifully grant
quod passionis Filii	that we may receive
tui Domini nostri	with pious senti-
mysterio gerimus,	ments, what we
piis affectibus con-	celebrate in the mys-
sequamur: Per eum-	tery of the passion
dem Dominum nos-	of thy Son, our
trum, etc.	Lord; through the
	same Lord, etc.

[*The Preface, p. 143, and the Canon, as at p. 42. The other Secret, as at p. 196 : Protege, or Oblatis.*]

COMMUNION.

<p>Potum meum cum fletu tempera- bam ; quia elevans allisisti me : et ego sicut fœnum arui. Tu autem, Domine, in æternum permanes ; tu exurgens misereberis Sion, quia venit tempus miserendi ejus.</p>	<p>I mingled my drink with weep- ings ; for having lifted me up, thou hast thrown me down : and I with- ered like grass ; but thou, O Lord ! endurest for ever ; thou shalt arise, and have mercy on Sion, for it is time to have mercy on it, for the time is come.</p>
---	--

POST-COMMUNION.

<p>Largire sensibus nostris, omnipotens Deus ; ut per tem- poralem Filii tui mortem, quam mys- teria veneranda tes-</p>	<p>Grant, O Al- mighty God ! that we may firmly be- lieve, and hope, that thou hast given us eternal life, by the</p>
---	---

tantur, vitam te nobis dedisse perpetuam confidamus. Per eundem, etc.

temporal death of thy Son, represented in these adorable mysteries ; through the same Lord, etc.

[*The other Post-Communion : Quæsumus, or Hæc nos, as at page 198.*]

The prayer over the People.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads to God.

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradit nocentium, et crucis subire tormentum. Qui tecum vivit et regnat, etc.

Look down, we beseech thee, O Lord ! on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross ; who liveth and reigneth, etc.

THE TENEBRÆ.

IN the evening of Wednesday, Thursday, and Friday the Church performs a solemn office commonly called the *Tenebræ*, which, in the Office of the Church, is ranged under the titles of Maundy Thursday, Good Friday, and Holy Saturday, being the Matins and Lauds assigned to those days. The name of *Tenebræ* is given to it from the circumstance of extinguishing, during the course of it, all the candles which have been prepared in the sanctuary for the ceremony.

The rites of the Church upon these three days declare her concern and her trouble for the sufferings of her Redeemer, and the sins of men. She lays aside every expression of joy and festivity. Her offices are not commenced with those impressive invocations, by which she beseeches the Lord to open her lips to sing his praises, and to come to her assistance, to enable her to render him a homage worthy of his majesty. The sacred doxology, *Gloria Patri*, is omitted at the end of the Psalms. No hymns of divine praise are sung. No *Dominus vobiscum* is said, to ask the blessing of God upon the people. The Psalms and the lessons that constitute her office, breathe scarcely anything else but sighs and lamentations. Her canonical hours are terminated by the same prayer, imploring God to look with an eye of pity on those for whom his Son, our Lord, has vouchsafed to suffer death. At every other time, before she offers up a prayer, the people are invited to unite with her in spirit, and at the conclusion express their assent by the acclamation *Amen*; but upon this occasion, to evince still more the greatness of her sorrow, the invitation and the acclamation are both omitted.

The six candles on the Altar, and the seven candles placed on the epistle side, all burning at the beginning of the office, signify the Lights of faith preached by the Prophets and Jesus Christ; of which faith, the funda-

mental article is the mystery of the Blessed Trinity, represented by the triangular candlestick. At the repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the candles in the triangular candlestick are extinguished, beginning at the lowest on the left, then the lowest on the right, and so alternately; the numbers at the Antiphons show when a candle is to be extinguished. At the last six verses of the *Benedictus*, those on the Altar are put out, to teach us that the Jews were totally deprived of the light of faith, when they put our Saviour to death. But the fifteenth candle, that represents the light of the world, Jesus Christ, is only hidden for a time under the Altar and afterwards brought out again, still burning; to signify that, though Christ according to his humanity, died, and was laid in the sepulchre, yet he was always alive according to his Divinity, by which he raised his body again to life. The darkness which pervades the sanctuary, while the *Miserere* and Prayer are said, naturally puts us in mind of the darkness that covered the whole earth at his death and the noise made at the end of the prayer, represents the confusion of nature for the loss of its Author, when the earth trembled, the rocks were rent, the graves opened, and the veil of the temple was torn from the top to the bottom.

Tenebrae on Wednesday,

BEING MATINS AND LAUDS FOR MAUNDY THURSDAY.

MATINS.

Pater noster, Ave Maria, and Credo are said in a low voice.

FIRST NOCTURN.

<i>Antiphona.</i> Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.	<i>The Antiphon.</i> The zeal of thy house hath eaten me up, and the re- proaches of them that reproached thee are fallen upon me.
--	---

PSALM 68.

Salvum me fac Deus: quoniam in- traverunt aquæ usque ad animam meam.	Save me, O God! for the waters are come even into my soul.
--	---

Infixus sum in	I am stuck fast in
----------------	--------------------

limo profundi : * et
non est substantia.

Veni in altitudi-
nem maris : et tem-
pestas demersit me.

Laboravi clamans,
raucæ factæ sunt
fauces meæ : * defe-
cerunt oculi mei,
dum spero in Deum
meum.

Multiplicati sunt
super capillos capi-
tis mei, * qui ode-
runt me gratis.

Confortati sunt
qui persecuti sunt
me inimici mei in-
juste : * quæ non
rapui, tunc exolve-
bam.

Deus, tu scis insi-

the mire of the deep,
and there is no sure
standing.

I am come into
the depth of the
sea : and a tempest
hath overwhelmed
me.

I have labored
with crying out, my
jaws are become
hoarse : my eyes
have failed whilst I
hope in my God.

They are multi-
plied above the hairs
of my head, who
hate me without
cause.

My enemies are
grown strong, who
have wrongfully
persecuted me : then
I paid that which I
took not away.

O God ! thou

pientiam meam : * knowest my foolish-
 et delicta mea a te ness : and my of-
 non sunt abscondita. fences are not hid-
 den from thee :

Non erubescant Let not them be
 in me qui expectant ashamed for me,
 te Domine, * Do- who look for thee,
 mine virtutum. O Lord ! the Lord of
 hosts.

Non confundan- Let them not be
 tur super me, * qui confounded on my
 quærunt te, Deus account, who seek
 Israel. thee, O God of Is-
 rael !

Quoniam propter Because for thy
 te sustinui oppro- sake I have borne
 brium : * operuit reproach ; shame
 confusio faciem hath covered my
 meam. face.

Extraneus factus I am become a
 sum fratribus meis, stranger to my
 * et peregrinus filiis brethren, and an
 matris meæ. alien to the sons of
 my mother.

Quoniam zelus For the zeal of
 domus tuæ comedit thy house hath eat-

me : * et opprobria
exprobrantium tibi
ceciderunt super me.

Et operui in je-
junio animam me-
am : * et factum est
in opprobrium mihi.

Et posui vesti-
mentum meum ci-
licium : * et factus
sum illis in parabo-
lam.

Adversum me lo-
quebantur qui sede-
bant in porta : * et
in me psallebant
qui bibebant vinum.

Ego vero oratio-
nem meam ad te Do-
mine : * tempus
beneplaciti Deus.

In multitudine
misericordiæ tuæ ex-

en me up ; and the
reproaches of them
that reproached thee
are fallen upon me.

And I covered my
soul in fasting : and
it was made a re-
proach to me.

And I made hair-
cloth my garment :
and I became a by-
word to them.

They that sat in
the gate spoke
against me : and
they that drank
wine made me their
song.

But as for me,
my prayer is to thee,
O Lord ! for the
time of thy good
pleasure, O God !

In the multitude
of thy mercy hear

audi me, * in veritate salutis tuæ.

Eripe me de luto, ut non infigar: * libera me ab iis qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum: * neque urgeat super me puteus os suum.

Exaudi me Domine, quoniam benigna est misericordia tua: * secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a puero tuo: * quoniam tribulor, velociter exaudi me.

me, in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me: and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord: for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

Intende animæ
meæ et libera eam : *
propter inimicos
meos eripe me.

Tu scis improperi-
um meum, et con-
fusionem meam,* et
reverentiam meam.

In conspectu tuo
sunt omnes qui tri-
bulant me : * im-
properium expecta-
vit cor meum, et
miseriam.

Et sustinui qui
simul contristaretur,
et non fuit : * et qui
consolaretur, et non
inveni.

Et dederunt in
escam meam fel ; *
et in siti mea pota-
verunt me aceto.

Attend to my
soul, and deliver it :
save me because of
my enemies.

Thou knowest my
reproach, and my
confusion, and my
shame.

In thy sight are
all they that afflict
me : my heart hath
expected reproach
and misery.

And I looked for
one that would
grieve together with
me, but there was
none : and for one
that would comfort
me, and I found
none.

And they gave me
gall for my food,
and in my thirst,
they gave me vine-
gar to drink.

Fiat mensa eorum
coram ipsis in laqueum, * et in retri-
butiones, et in scan-
dalum.

Obscurentur oculi
eorum ne videant; *
et dorsum eorum
semper incurva.

Effunde super eos
iram tuam; * et
furor iræ tuæ com-
prehendat eos.

Fiat habitatio
eorum deserta: * et
in tabernaculis
eorum non sit qui
inhabitet.

Quoniam quem tu
percussisti, persecuti
sunt; * et super
dolorem vulnerum
meorum addiderunt.

Let their table be-
come as a snare be-
fore them, and a
recompense, and a
stumbling block.

Let their eyes be
darkened that they
see not; and their
back bow thou down
always.

Pour out thy in-
dignation upon
them: and let thy
wrathful anger take
hold of them.

Let their habita-
tion be made deso-
late; and let there
be none to dwell in
their tabernacles.

Because they have
persecuted him
whom thou hast
smitten; and they
have added to the
grief of my wounds.

Appone iniquitatem super iniquitatem eorum: * et non intrent in justitiam tuam.

Deleantur de libro viventium: * et cum justis non scribantur.

Ego sum pauper et dolens: * salus tua Deus suscepit me.

Laudabo nomen Dei cum cantico: * et magnificabo eum in laude.

Et placebit Deo super vitulum novellum, * cornua producentem et ungulas.

Videant pauperes et lætentur: * quæ-

Add thou iniquity upon their iniquity; and let them not come into thy justice.

Let them be blotted out of the book of the living; and with the just let them not be written.

But I am poor and sorrowful; thy salvation, O God! hath set me up.

I will praise the name of God with a canticle: and I will magnify him with praise.

And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Let the poor see and rejoice: seek ye

rite Deum, et vivet
anima vestra.

Quoniam exaudi-
vit pauperes Domi-
nus: * et vinctos
suos non despexit.

Laudent illum
cœli et terra,* mare,
et omnia reptilia in
eis.

Quoniam Deus
salvam faciet Sion:*
et ædificabuntur
civitates Juda.

Et inhabitabunt
ibi, * et hæreditate
acquirent eam.

Et semen servo-
rum ejus possidebit
eam, * et qui dili-
gunt nomen ejus,
habitabunt in ea.

God, and your soul
shall live.

For the Lord hath
heard the poor; and
hath not despised his
prisoners.

Let the heavens
and the earth praise
him; the sea, and
everything that
creepeth therein.

For God will save
Sion, and the cities
of Juda shall be
built up.

And they shall
dwell there, and ac-
quire it by inheri-
tance.

And the seed of
his servants shall
possess it: and they
that love his name
shall dwell there-
in.

The Gloria is not said after any of the Psalms this week. A candle is extinguished at each numbered Ant.

1 *Ant.* Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

Ant. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

1 *Ant.* The zeal of thy house hath eaten me up, and the reproaches of them that reproached thee, are fallen upon me.

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

PSALM 69.

Deus in adiutorium meum intende:* Domine, ad adjuvandum me festina.

Confundantur et reveereantur, * qui quærunt animam meam.

Avertantur retrorsum, et erubescant, *

O God! come to my assistance: O Lord! make haste to help me.

Let them be confounded and ashamed, that seek my soul.

Let them be turned backward and

qui volunt mihi mala. blush for shame,
that desire evils to
me.

Avertantur statim erubescences, * qui dicunt mihi: Euge, euge. Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Exultent et lætentur in te omnes qui quærunt te. * et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum. Let all that seek thee, rejoice and be glad in thee, and let such as love thy salvation say always: The Lord be magnified.

Ego vero egenus et pauper sum: * Deus adjuva me. But I am needy and poor; O God! help me.

Adjutor meus, et liberator meus es tu: * Domine ne moreris. Thou art my helper, and my deliverer; O Lord! make no delay.

2 *Ant.* Avertantur retrorsum, et erubescant, qui cogitant mihi mala. 2 *Ant.* Let them be turned backward and blush for shame, that desire evils to me.

Ant. Deus meus
eripe me de manu
peccatoris.

Ant. Deliver me,
O my God! out of
the hand of the sin-
ner.

PSALM 70.

In te Domine
speravi, non confun-
dar in æternum: *
in justitia tua libera
me, et eripe me.

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

Inclina ad me
aurem tuam, * et
salva me.

Incline thy ear
unto me, and save
me.

Esto mihi in Deum
protectorem, et in
locum munitum: *
ut salvum me facias.

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

Quoniam firma-
mentum meum, * et
refugium meum es
tu.

For thou art my
firmament and my
refuge.

Deus meus eripe
me de manu pecca-

Deliver me, O my
God, out of the hand

toris, * et de manu
contra legem agen-
tis, et iniqui.

Quoniam tu es pa-
tientia mea, Domi-
ne: * Domine spes
mea a juventute
mea.

In te confirmatus
sum ex utero: * de
ventre matris meæ
tu es protector meus.

In te cantatio mea
semper: * tamquam
prodigium factus
sum multis; et tu
adjutor fortis.

Repleatur os me-
um laude, ut can-
tem gloriam tuam:

of the sinner, and
out of the hand of
the transgressor of
the law, and of the
unjust.

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

By thee have I
been confirmed from
the womb; from my
mother's womb,
thou art my pro-
tector.

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

Let my mouth be
filled with praise,
that I may sing
thy glory: thy

* tota die magnitudinem tuam.

Ne projicias me in tempore senectutis : * cum defecerit virtus mea, ne derelinquas me.

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

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

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

Confundantur et deficiant detrahentes animæ meæ : *

greatness all the day long.

Cast me not off in the time of old age ; when my strength shall fail, do not thou forsake me.

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

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

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

Let them be confounded and come to nothing, that de-

operiantur confusione et pudore, qui quærunt mala mihi.

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

Os meum annuntiabit justitiam tuam; * tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini: * Domine memorabor justitiæ tuæ solius.

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

tract my soul: let them be covered with confusion and shame, that seek my hurt.

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

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

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.

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,

Donec annuntiem brachium tuum *
generationi omni, quæ ventura est.

Potentiam tuam, et justitiam tuam
Deus, usque in altissima, quæ fecisti
magnalia : * Deus quis similis tibi ?

Quantas ostendisti mihi tribulationes
multas et malas : et conversus vivificasti
me : * et de abyssis terræ iterum reduxisti me.

Multiplicasti magnificentiam tuam : *

And unto old age and gray hairs, O God ! forsake me not.

Until I show forth thy arm to all the generation that is to come.

Thy power and thy justice, O God ! even to the highest great things, thou hast done ; O God ! who is like to thee ?

How great troubles hast thou showed me, many and grievous ? and turning thou hast brought me to life ; and hast brought me back again from the depths of the earth.

Thou hast multiplied thy magnificence ; and turning

et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam : * Deus psallam tibi in cithara, sanctus Israel.

Exultabunt labia mea cum cantavero tibi : * et anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam : * cum confusi et reveriti fuerint qui quærunt mala mihi.

3 *Ant.* Deus meus

to me, thou hast comforted me.

For I will also confess to thee, thy truth with the instruments of psaltery ; O God ! I will sing to thee with the harp, thou holy one of Israel.

My lips shall greatly rejoice when I shall sing to thee ; and my soul, which thou hast redeemed.

Yea, and my tongue shall meditate on thy justice all the day ; when they shall be confounded and put to shame, that seek evils to me.

3 *Ant.* Deliver me, O my God ! out

eripe me de manu
peccatoris.

V. Avertantur re-
trorsum, et erubes-
cant.

R. Qui cogitant
mihi mala.

Pater noster, *se-
creto.*

of the hand of the
sinner.

V. Let them be
turned backward
and blush for shame.

R. That desire
evils to me.

Our Father, *pri-
vately.*

FIRST LESSON.

Incipit lamentatio
Jeremiæ Prophe-
tæ. *Cap. i.*

Aleph. Quomodo
sedet sola civitas
plena populo: facta
est quasi vidua do-
mina gentium: prin-
ceps provinciarum
facta est sub tributo.

Beth. Plorans plo-
ravit in nocte, et la-

The beginning of
the lamentation
of Jeremias, the
Prophet. *Chap. i.*

Aleph. How doth
the city sit solitary
that was full of peo-
ple? how is the mis-
tress of the nations
become as a widow;
the princess of pro-
vinces made tribu-
tary?

Beth. Weeping,
she hath wept in the

crymæ ejus in maxillis ejus : non est qui consoletur eam ex omnibus charis ejus : omnes amici ejus spreverunt eam, et facti sunt ei inimici.

Ghimel. Migravit Judas propter afflictionem, et multitudinem servitutis : habitavit inter gentes, nec invenit requiem : omnes persecutores ejus apprehenderunt eam inter angustias.

Daleth. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem : omnes portæ ejus de-

night, and her tears are on her cheeks ; there is none to comfort her among them all that were dear to her : all her friends have despised her, and are become her enemies.

Ghimel. Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage : she hath dwelt among the nations, and she hath found no rest ; all her persecutors have taken her in the midst of straits.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast ; all her

structæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus: parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: * Spi-

gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

He. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

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

R. He prayed to his Father on Mount Olivet: Father! if it is possible, let this chalice pass from me.

ritus quidem promptus est, caro autem infirma.

V. Vigilate, et orate, ut non intretis in tentationem. * Spiritus quidem, etc.

* The Spirit indeed is willing but the flesh is weak.

V. Watch and pray, that ye enter not into temptation. * The Spirit indeed, etc.

SECOND LESSON.

Vau. Et egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non inveniētes pascula, et abierunt absque fortitudine ante faciem subsequēntis.

Zain. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabi-

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.

Zain. Jerusalem hath remembered the days of her affliction, and transgression of all her

lium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator: viderunt eam hostes, et deriserunt sabbata ejus.

Heth. Peccatum peccavit Jerusalem, propterea instabilis facta est: omnes qui glorificabant eam, spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

Teth. Sordes ejus in pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorem:

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

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not hav-

vide Domine afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Tristis est anima mea usque ad mortem : sustinete hic, et vigilate mecum : nunc videbitis turbam, quæ circumdabit me. * Vos fugam capietis, et ego vadam immolari pro vobis.

V. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum.
* Vos.

ing a comforter: behold, O Lord! my affliction, because the enemy is lifted up.

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

R. My soul is sorrowful even unto death; stay you here, and watch with me. Now ye shall see a multitude, that will surround me. * Ye shall run away, and I will go to be sacrificed for you.

V. Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. * Ye shall.

THIRD LESSON.

Jod. Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

Caph. Omnis populus ejus gemens, et quærens panem: dederunt pretiosa quæque pro cibo ad refocillandam animam. Vide Domine, et considera, quoniam facta sum vilis.

Lamed. O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus:

Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into the church.

Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord! and consider, for I am become vile.

Lamed. Oh! all ye, that pass by the way, attend, and see if there be any sorrow like to my sor-

quoniam vindemia-
vit me, ut locutus
est Dominus in die
iræ furoris sui.

Mem. De excelso
misit ignem in ossi-
bus meis, et erudivit
me: expandit rete
pedibus meis, con-
vertit me retrorsum:
posuit me desola-
tam, tota die mœ-
rore confectam.

Nun. Vigilavit
jugum iniquitatum
mearum: in manu
ejus convolutæ sunt,
et impositæ collo
meo: infirmata est
virtus mea: dedit
me Dominus in ma-

row: for he hath
made a vintage of
me, as the Lord
spoke in the day of
his fierce anger.

Mem. From above
he hath sent fire into
my bones, and hath
chastised me: he
hath spread a net for
my feet, he hath
turned me back: he
hath made me deso-
late, and spent with
sorrow all the day
long.

Nun. The yoke of
my iniquities hath
watched for me:
they are folded to-
gether in his hand,
and put upon my
neck: my strength
is weakened: the
Lord hath delivered
me into a hand, out

nu, de qua non poterò surgere.

• Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Ecce vidimus eum non habentem speciem, neque decorem : aspectus ejus in eo non est : hic peccata nostra portavit et pro nobis dolet : ipse autem vulneratus est propter iniquitates nostras, * cujus livore sanati sumus.

V. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. * Cujus livore, etc. Ecce vidimus.

of which I am not able to rise.

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

R. Behold we have seen him having neither beauty, nor comeliness ; there is no sightliness in him ; he hath borne our sins, and suffers for us ; and he was wounded for our iniquities, * and by his bruises we are healed.

V. He hath truly borne our iniquities and carried our sorrows. * And by his bruises, etc. Behold we have seen him, etc.

SECOND NOCTURN.

Ant. Liberavit
Dominus pauperem
a potente, et ino-
pem, cui non erat
adjutor.

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

PSALM 71.

Deus, judicium
tuum regi da: * et
justitiam tuam filio
regis.

Give to the king
thy judgment, O
God! and to the
king's son, thy jus-
tice.

Judicare populum
tuum in justitia: *
et pauperes tuos in
judicio.

To judge thy peo-
ple with justice, and
thy poor with judg-
ment.

Suscipiant montes
pacem populo, * et
colles justitiam.

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

Judicabit paupe-
res populi, et salvos
faciet filios paupe-

He shall judge the
poor of the people,
and he shall save the
children of the poor;

rum : * et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam, * in generatione et generationem.

Descendet sicut pluvia in vellus : * et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis : * donec auferatur luna.

Et dominabitur a mari usque ad mare : * et a flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes, * et

and he shall humble the oppressor.

And he shall continue with the sun, and before the moon ; throughout all generations.

He shall come down like rain upon the fleece, and like showers falling gently upon the earth.

In his days, shall justice spring up, and abundance of peace, till the moon be taken away.

And he shall rule from sea to sea, and from the river unto the ends of the earth.

Before him the Ethiopians shall fall down : and his

inimici ejus terram
lingent.

Reges Tharsis et
insulæ munera offer-
ent: * reges Arabum
et Saba dona addu-
cent.

Et adorabunt eum
omnes reges terræ:
* omnes gentes ser-
vient ei.

Quia liberabit
pauperem a po-
tente: * et paupe-
rem, cui non erat
adjutor.

Parcet pauperi et
inopi: * et animas
pauperum salvas
faciet.

Ex usuris et ini-
quitate redimet ani-

enemies shall lick
the ground.

The kings of
Tharsis and the
islands shall offer
presents: the kings
of the Arabians and
of Saba shall bring
gifts.

And all kings of
the earth shall
adore him; all na-
tions shall serve
him.

For he shall de-
liver the poor from
the mighty: and
the needy that had
no helper.

He shall spare the
poor and needy,
and he shall save
the souls of the
poor.

He shall redeem
their souls from

mas eorum : * et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper : * tota die benedicent ei.

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus : * et flore- bunt de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula : * ante solem permanet nomen ejus.

usuries and iniquity : and their name shall be honorable in his sight.

And he shall live; and to him shall be given of the gold of Arabia ; for him they shall always adore, they shall bless him all the day.

And there shall be a firmament on the earth, on the tops of mountains above Libanus shall the fruit thereof be exalted ; and they of the city shall flourish like grass of the earth.

Let his name be blessed for evermore : his name continueth before the sun.

Et benedicentur
in ipso omnes tribus
terræ: * omnes gen-
tes magnificabunt
eum.

Benedictus Domi-
nus Deus Israel, *
qui facit mirabilia
solus.

Et benedictum
nomen majestatis
ejus in æternum: * et
replebitur majestate
ejus omnis terra:
fiat, fiat.

4 *Ant.* Liberavit
Dominus pauperem
a potente, et ino-
pem, cui non erat
adjutor.

Ant. Cogitave-
runt impii, et locuti
sunt nequitiam: ini

And in him shall
all the tribes of the
earth be blessed: all
nations shall magni-
fy him.

Blessed be the
Lord, the God of
Israel, who alone
doth wonderful
things.

And blessed be
the name of his ma-
jesty for ever, and
the whole earth shall
be filled with his
majesty. So be it,
so be it.

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

Ant. The impious
have thought and
spoken wickedness;

quitatem in excelso they have spoken
locuti sunt. iniquit on high.

PSALM 72.

Quam bonus Israel How good is God
Deus, * his qui rec- to Israel, to them
to sunt corde ! that are of a right
heart !

Mei autem pene But my feet were
moti sunt pedes : * almost moved ; my
pene effusi sunt steps had well-nigh
gressus mei. slipped.

Quia zelavi super Because I had a
iniquos, * pacem zeal on occasion of
peccatorum videns. the wicked ; seeing
the prosperity of
sinners.

Quia non est re- For there is no re-
spectus morti eorum : gard to their death,
* et firmamentum nor is there strength
in plaga eorum. in their stripes.

In labore homi- They are not in
num non sunt, * et the labor of men :
cum hominibus non neither shall they be
flagellabuntur. scourged like other
men.

Ideo tenuit eos
superbia, * operti
sunt iniquitate et
impietate sua.

Prodiit quasi ex
adipe iniquitas eo-
rum : * transierunt
in affectum cordis.

Cogitaverunt, et
locuti sunt nequiti-
am : * iniquitatem
in excelso locuti
sunt.

Posuerunt in cœ-
lum os suum : * et
lingua eorum transi-
vit in terra.

Ideo convertetur
populus meus hic : *
et dies pleni inveni-
entur in eis.

Therefore pride
hath held them fast :
they are covered
with their iniquity
and their wicked-
ness.

Their iniquity
hath come forth, as
it were from fatness :
they have passed
into the affection of
the heart.

They have thought
and spoken wicked-
ness : they have
spoken iniquity on
high.

They have set
their mouth against
heaven ; and their
tongue hath passed
through the earth.

Therefore will my
people return here :
and full days shall
be found in them.

Et dixerunt: Quo-
modo scit Deus, * et
si est scientia in Ex-
celso ?

Ecce ipsi pecca-
tores, et abundantes
in sæculo, * obtinue-
runt divitias.

Et dixi: Ergo
sine causa justificavi
cor meum, * et lavi
inter innocentes
manus meas.

Et fui flagellatus
tota die, * et casti-
gatio mea in matu-
tinis.

Si dicebam: Nar-
rabo sic: * ecce
nationem filiorum
tuorum reprobavi.

Existimabam ut

And they said:
How doth God
know? and is there
knowledge in the
Most High?

Behold these are
sinners: and yet
abounding in the
world, they have ob-
tained riches.

And I said: Then
have I in vain justi-
fied my heart, and
washed my hands
among the innocent.

And I have been
scourged all the day;
and my chastise-
ment hath been in
the mornings.

If I said: I will
speak thus; behold
I should condemn
the generation of thy
children.

I studied that I

cognoscerem hoc,*
labor est ante me.

Donec intrem in
sanctuarium Dei:*
et intelligam in no-
vissimis eorum.

Verumtamen
propter dolos posu-
isti eis:* deiecisti
eos dum allevaren-
tur.

Quomodo facti
sunt in desolatio-
nem? subito defe-
cerunt:* perierunt
propter iniquitatem
suam.

Velut somnium
surgentium Domi-
ne:* in civitate tua

might know this
thing: it is a labor
in my sight.

Until I go into
the sanctuary of
God, and under-
stand concerning
their last ends.

But indeed for
deceits, thou hast
put it to them:
when they were
lifted up, thou
hast cast them
down.

How are they
brought to desola-
tion? they have
suddenly ceased to
be; they have per-
ished by reason of
their iniquity.

As the dream of
them that awake, O
Lord! so in thy city
thou shalt bring

imaginem ipsorum
ad nihilum rediges.

their image to no-
thing.

Quia inflammatum est cor meum,
et renes mei commutati sunt: * et
ego ad nihilum re-
ductus sum, et nes-
civi.

For my heart hath
been inflamed; and
my reins have been
changed, and I am
brought to nothing,
and I knew not.

Ut jumentum fac-
tus sum apud te: *
et ego semper te-
cum.

I am become as a
beast before thee.
and am always with
thee.

Tenuisti manum
dexteram meam: et
in voluntate tua de-
duxisti me, * et cum
gloria suscepisti me.

Thou hast held
me by my right
hand; and by thy
will thou hast con-
ducted me, and
with glory thou hast
received me.

Quid enim mihi
est in cœlo? * et a
te quid volui super
terram?

For what have I
in heaven? And be-
sides thee, what do
I desire upon earth.

Defecit caro mea,
et cor meum: *

For thee my flesh
and my heart have

Deus cordis mei, et
pars mea Deus in
æternum.

Quia ecce, qui
elongant se a te,
peribunt: * perdidisti
omnes, qui fornicantur
abs te.

Mihi autem ad-
hærere Deo bonum
est: * ponere in Do-
mino Deo spem me-
am.

Ut annuntiem
omnes prædicationes
tuas, * in portis filiæ
Sion.

5 *Ant.* Cogitave-
runt impii, et locu-
ti sunt nequitiam:
iniquitatem in excel-
so locuti sunt.

fainted away: thou
art the God of my
heart, and the God
that is my portion
for ever.

For behold, they
that go far from
thee shall perish:
thou hast destroyed
all them that are
disloyal to thee.

But it is good for
me to stick close to
God; to put my
hope in the Lord
God.

That I may de-
clare all thy praises,
in the gates of the
daughter of Sion.

5 *Ant.* The im-
pious have thought,
and spoken wicked-
ness; they have
spoken iniquity on
high.

Ant. Exurge Domine, et judica causam meam.

Ant. Arise, O Lord! and judge my cause.

PSALM 73.

Ut quid Deus repulisti in finem: * iratus 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 congregationis tuæ, * quam possedisti ab initio.

Remember thy congregation, which thou hast possessed from the beginning.

Redemisti virgam hæreditatis tuæ: * mons Sion, in quo habitasti in eo.

The sceptre of thy inheritance, which thou hast redeemed: mount Sion, in which thou hast dwelt.

Leva manus tuas in superbias eorum in finem: * quanta

Lift up thy hands against their pride unto the end: see what things the en-

malignatus est inimicus in sancto !

Et gloriati sunt qui oderunt te, * in medio solemnitatis tuæ.

Posuerunt signa sua, signa : * et non cognoverunt, sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum : * in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium tuum : * in terra polluerunt tabernaculum nominis tui.

emy hath done wickedly in the sanctuary.

And they that hate thee, have made their boasts in the midst of thy solemnity.

They set up their ensigns for signs, and they knew not ; both in the going out, and on the highest top.

As with axes in a wood of trees they have cut down at once the gates thereof ; with axe and hatchet they have brought it down.

They have set fire to thy sanctuary ; they have defiled the dwelling place of thy name on the earth.

Dixerunt in corde suo cognatio eorum simul: * Quiescere faciamus omnes dies festos Dei a terra.

Signa nostra non vidimus, jam non est propheta: * et nos non cognoscet amplius.

Usquequo Deus improperebit inimicus: * irritat adversarius nomen tuum in finem?

Ut quid avertis manum tuam, et dexteram tuam, * de medio sinu tuo in finem?

Deus autem rex noster ante sæcula,

They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

Our signs we have not seen, there is now no prophet: and he will know us no more.

How long, O God! shall the enemy reproach? is the adversary to provoke thy name for ever?

Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

But God is our king before ages: he hath wrought salvation in the

* operatus est salutem in medio terræ.

Tu confirmasti in virtute tua mare: * contribulasti capita draconum in aquis.

Tu confregisti capita draconis: * dediti eum escam populis Æthiopum.

Tu dirupisti fontes, et torrentes: * tu siccasti fluvios Ethan.

Tuus est dies, et tua est nox: * tu fabricatus es auroram et solem.

Tu fecisti omnes terminos terræ: *

midst of the earth.

Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

Thine is the day, and thine is the night: thou hast made the morn and the sun.

Thou hast made all the borders of

æstatem et ver tu
blasmati ea.

Memor esto hu-
jus, inimicus impro-
peravit Domino : *
et populus insipiens
incitavit nomen tu-
um.

Ne tradas bestiis
animas confitentes
tibi, * et animas
pauperum tuorum
ne obliviscaris in
finem.

Respice in testa-
mentum tuum : *
quia repleti sunt,
qui obscurati sunt
terræ domibus ini-
quitatum.

Ne avertatur hu-
milis factus con-
fusus : * pauper et

the earth : the sum-
mer and the spring
were formed by
thee.

Remember this,
the enemy hath re-
proached the Lord ;
and a foolish people
hath provoked thy
name.

Deliver not up to
beasts the souls that
confess to thee : and
forget not to the end,
the souls of thy
poor.

Have regard to
thy covenant : for
they that are the ob-
scure of the earth
have been filled with
dwellings of ini-
quity.

Let not the hum-
ble man be turned
away with con-

inops laudabunt nomen tuum.

Exurge Deus, judica causam tuam : * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum tuorum : * superbia eorum, qui te odierunt, ascendit semper.

6 *Ant.* Exurge Domine, et judica causam meam.

V. Deus meus eripe me de manu peccatoris.

R. Et de manu contra legem agentis, et iniqui.

fusion ; the poor and needy shall praise thy name.

Arise, O God ! judge thy own cause : remember thy reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of thy enemies : the pride of them that hate thee ascendeth continually.

6 *Ant.* Arise, O Lord ! and judge my cause.

V. Deliver me, O my God ! out of the hand of the sinner.

R. And out of the hand of the transgressor of the law and the unjust.

Pater noster, *se-
creto.*

Our Father, *pri-
vately.*

FOURTH LESSON.

Ex Tractatu sancti
Augustini Episco-
pi super Psalmos.
In Psal. 54.

From the treatise of
Saint Augustin,
the Bishop, on the
Psalms. *On the
54th Psalm.*

Exaudi Deus ora-
tionem meam, et ne
despexeris depreca-
tionem meam : in-
tende mihi, et ex-
audi me. Satagentis,
solliciti, in tribula-
tione positi, verba
sunt ista. Orat
multa patiens, de
malo liberari deside-
rans. Superest ut
videamus in quo
malo sit ; et cum
dicere cœperit, ag-
noscamus ibi nos
esse : ut communi-

Hear, O God ! my
prayer, and despise
not my supplication :
be attentive to me,
and hear me. These
are the words of a
man in trouble, so-
licitude, and afflic-
tion. He prays in
his great sufferings,
desiring to be freed
from some evil. Let
us now see what evil
he lies under : and
having told us, let
us acknowledge our-
selves in it ; that by

cata tribulatione, conjungamus orationem. Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus? ubi conturbatus? In exercitatione mea, inquit. Homines malos, quos patitur, commemoratus est: eandemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur; aut ideo vivit, ut per illum bonus exerceatur.

R. Amicus meus

partaking of the affliction, we may join in his prayer. I am grieved in my exercise, says he, and am troubled. Where is he grieved? where is he troubled? He says: In my exercise. He speaks of the wicked men, whom he suffers, and calls such sufferings of wicked men, his exercise. Think not that the wicked are in this world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life or to exercise the good.

R. The sign by

osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum. Hoc malum fecit signum, qui per osculum adimplevit homicidium. * Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

V. Bonum erat ei, si natus non fuisset homo ille. * Infelix prætermisit.

which my friend betrayed me was a kiss: whomsoever I shall kiss, that is he: hold him fast. He that committed murder by a kiss, gave this wicked sign. * The unhappy wretch returned the price of blood, and in the end hanged himself.

V. It were better for that man, if he had not been born. * The unhappy wretch.

FIFTH LESSON.

Utinam ergo qui nos modo exercent, convertantur et nobiscum exerceantur: tamen quamdiu ita sunt ut exerceant,

Would to God, then, they that now exercise us, were converted and exercised with us; but let us not hate them,

non eos oderimus; quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit ignoramus. Et plerumque, cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam luctam; ad quam luctam nos armat Apostolus, dicens: Non est nobis colluctatio adversus carnem et sanguinem; id est,

though they continue to exercise us: for we know not whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The Holy Scriptures plainly show us, that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war; for which the Apostle arms us, saying: Our conflict is not

non adversus homines, quos videtis, sed adversus principes, et potestates, et rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi, intelligeres dæmones esse rectores cœli et terræ. Mundi dixit, tenebrarum harum; mundi dixit, amatorum mundi; mundi dixit, impiorum et iniquorum; mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

with flesh and blood, that is, not with the men you see before your eyes, but with the princes, and powers, and rulers of the world, of this darkness. And lest by his saying of the world, you might think perhaps that the devils are the rulers of heaven and earth, he added, of this darkness. By the world, then, he meant the lovers of the world; by the world, he meant the impious and the wicked; by the world, he meant that which the gospel speaks of: And the world knew him not.

R. Judas, mercator pessimus, osculo petiit Dominum: ille ut agnus innocens non negavit Judæ osculum: * Denariorum numero Christum Judæis tradidit.

V. Melius illi erat, si natus non fuisset. * Denariorum.

R. The wicked merchant, Judas, kissed the Lord; he, like an innocent lamb, refused not the kiss to Judas. For a few pence, he delivered Christ to the Jews.

V. It were better for that man if he had not been born. * For a few pence.

SIXTH LESSON.

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: domuit orbem non ferro, sed

For I have seen injustice and strife in the city. See the glory of the cross. That cross that was the derision of his enemies, is now placed on the foreheads of kings. The effect is a proof of his power; he con-

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

quered 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 hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By injustice then, here you must understand infidelity. The Lord, therefore, saw injustice and strife in the

tamen et ipsos expectans dicebat : Pater, ignosce illis, quia nesciunt quid faciunt.

R. Unus ex discipulis meis tradet me hodie: vae illi per quem tradar ego; * Melius illi erat, si natus non fuisset.

V. Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum. * Melius illi. Unus ex discipulis, etc.

city, and stretched forth his hands to an unbelieving and seditious people; and yet, he waited for them too, saying: Father! forgive them, for they know not what they do.

R. One of my disciples will this day betray me: woe to him by whom I shall be betrayed. * It were better for that man if he had not been born.

V. He that dip-peth his hand with me in the dish, the same shall betray me into the hands of sinners. * It were. One of my disciples, etc.

THIRD NOCTURN.

Ant. Dixi iniquis: *Ant.* I said to the
 Nolite loqui adver- wicked: Speak not
 sus Deum iniquita- iniquity against
 tem. God.

PSALM 74.

Confitebimur tibi We will praise
 Deus: * confitebi- thee, O God! we will
 mur, et invocabimus praise, and we will
 nomen tuum. call upon thy name.

Narrabimus mira- We will relate thy
 bilia tua: * cum ac- wondrous works:
 cepero tempus, ego when I shall take a
 justitias judicabo. time, I will judge
 justices.

Liquefacta est ter- The earth is melt-
 ra, et omnes qui ha- ed, and all that dwell
 bitant in ea: * ego therein; I have es-
 confirmavi columnas tablished the pillars
 ejus. thereof.

Dixi iniquis: No- I said to the wick-
 lite inique agere; * ed: Do not act wick-
 et delinquentibus: edly: and to the sin-
 Nolite exaltare ner: Lift not up the
 cornu. horn.

Nolite extollere in altum cornu vestrum : * nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus : * quoniam Deus iudex est.

Hunc humiliat, et hunc exaltat : * quia calix in manu Domini, vini meri plenus misto.

Et inclinavit ex hoc in hoc : verumtamen fæx ejus non est exinanita : * bibent omnes peccatores terræ.

Ego autem annun-

Lift not up your horn on high ; speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert hills ; for God is the judge.

One he putteth down, and another he lifteth up : for in the hand of the Lord there is a cup of strong wine, full of mixture.

And he hath poured it out from this to that ; but the dregs thereof are not emptied ; all the sinners of the earth shall drink.

But I will declare for ever ; I will sing

tiabo in sæculum : * to the God of Ja-
cantabo Deo Jacob. cob.

Et omnia cornua And I will break
peccatorum confrin- all the horns of sin-
gam : * et exaltabun- ners ; but the horns
tur cornua justi. of the just shall be
exalted.

¶ *Ant.* Dixi ini- ¶ *Ant.* I said to
quis : Nolite loqui the wicked : Speak
adversus Deum ini- not iniquity against
quitatem. God.

Ant. Terra tre- *Ant.* The earth
muit et quievit, dum trembled and was
exurgeret in iudicio still, when God arose
Deus. in judgment.

PSALM 75.

Notus in Judæa In Judea God is
Deus : * in Israel known, his name is
magnum nomen great in Israel.
ejus.

Et factus est in And his place is
pace locus ejus : * in peace, and his
et habitatio ejus in abode in Sion.
Sion.

Ibi confregit po- There hath he

tentias arcuum, *
scutum, gladium, et
bellum.

Illuminans tu mi-
rabiliter a montibus
æternis : * turbati
sunt omnes insipien-
tes corde.

Dormierunt som-
num suum : * et nihil
invenerunt omnes
viri divitiarum in
manibus suis.

Ab increpatione
tua Deus Jacob : *
dormitaverunt qui
ascenderunt equos.

Tu terribilis es, et
quis resistet tibi ? *
ex tunc ira tua.

De cœlo auditum
fecisti judicium : *

broken the powers
of bows, the shield,
the sword, and the
battle.

Thou enlightenest
wonderfully from
the everlasting hills:
all the foolish of
heart were troubled.

They have slept
their sleep: and all
the men of riches
have found nothing
in their hands.

At thy rebuke, O
God of Jacob! they
have all slumbered
that mounted on
horseback.

Thou art terrible,
and who shall resist
thee? from that
time thy wrath.

Thou hast caused
judgment to be
heard from heaven:

terra tremuit et quievit.

Cum exurgeret in iudicium Deus, * ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: * et reliquiæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro: * omnes qui in circuitu ejus affertis munera.

Terribili et ei qui aufert spiritum principum, * terribili apud reges terræ.

8 *Ant.* Terra tremuit et quievit, dum

the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee; and the remainders of the thought shall keep holy day to thee.

Vow ye, and pay to the Lord, your God; all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

8. *Ant.* The earth trembled and was

exurgeret in iudicio
Deus.

Ant. In die tribu-
lationis meæ, Deum
exquisivi manibus
meis.

still, when God arose
in judgment.

Ant. In the day
of my tribulation, I
sought God, with
my hands lifted up
to him.

PSALM 76.

Voce mea ad Do-
minum clamavi : *
voce mea ad Deum,
et intendit mihi.

I cried to the
Lord with my voice:
to God with my
voice, and he gave
ear to me.

In die tribulatio-
nis meæ Deum exqui-
sivi, manibus meis
nocte contra eum : *
et non sum decep-
tus.

In the day of my
trouble, I sought
God, with my hands
lifted up to him in
the night ; and I
was not deceived.

Renuit consolari
anima mea, * me-
mor fui Dei, et de-
lectatus sum, et ex-
ercitatus sum : et
deficit spiritus meus.

My soul refused
to be comforted ; I
remembered God,
and was delighted,
and was exercised,
and my spirit
swooned away.

Anticipaverunt
vigilias oculi mei : *
turbatus sum, et
non sum locutus.

Cogitavi dies an-
tiquos : * et annos
æternos in mente
habui.

Et meditatus sum
nocte cum corde
meo, * et exercita-
bar, et scopebam
spiritum meum.

Numquid in æter-
num projiciet Deus :
* aut non apponet
ut complacitior sit
adhuc ?

Aut in finem mi-
sericordiam suam
abscindet, * a gene-
ratione in generatio-
nem ?

Aut obliviscetur
misereri Deus ? *

My eyes prevented
the watches ; I was
troubled, and I
spoke not.

I thought upon
the days of old : and
I had in my mind
the eternal years.

And I meditated
in the night with
mine own heart :
and I was exercised,
and I swept my
spirit.

Will God then
cast off for ever ?
or will he never be
more favorable
again ?

Or will he cut off
his mercy for ever,
from generation to
generation ?

Or will God forget
to show mercy ? or

aut continebit in ira sua misericordias suas ?

Et dixi: Nunc cœpi: * hæc mutatio dexteræ Excelsi.

Memor fui operum Domini: * quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: * et in adinventionibus tuis exercebor.

Deus, in sancto via tua: quis Deus magnus sicut Deus noster? * tu es Deus qui facis mirabilia.

Notam fecisti in populis virtutem tu-

will he in his anger shut up his mercies ?

And I said: Now have I begun: this is the change of the right hand of the Most High.

I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

And I will meditate on all the works, and will be employed in thy inventions.

Thy way, O God! is in the holy place: who is the great God like our God? Thou art the God that dost wonders.

Thou hast made thy power known

am : * redemisti in
brachio tuo populum
tuum, filios Jacob et
Joseph.

Viderunt te aquæ,
Deus, viderunt te
aquæ : * et timue-
runt, et turbatæ
sunt abyssi.

Multitudo sonitus
aquarum : * vocem
dederunt nubes.

Etenim sagittæ
tuæ transeunt : *
vox tonitruï tui in
rota.

Illuxerunt corus-
cationes tuæ orbi
terræ : * commota
est, et contremuit
terra.

In mari via tua,

amongst the na-
tions: with thy arm
thou hast redeemed
thy people, the chil-
dren of Jacob, and
of Joseph.

The waters saw
thee, O God! the
waters saw thee;
and they were afraid
and the depths were
troubled.

Great was the
noise of the waters:
the clouds sent out
a sound.

For thy arrows
pass; the voice of
thy thunder is a
wheel.

Thy lightnings
enlightened the
world; the earth
shook, and trem-
bled.

Thy way is in the

et semitæ tuæ in
aquis multis: * et
vestigia tua non
cognoscentur.

Deduxisti sicut
oves populum tuum,
* in manu Moysi et
Aaron.

9 *Ant.* In die tri-
bulationis meæ, De-
um exquisivi mani-
bus meis.

V. Exurge Domi-
ne.

R. Et judica cau-
sam meam.

Pater noster, *se-
creto.*

sea, and thy paths
in many waters;
and thy footsteps
shall not be known.

Thou hast con-
ducted thy people
like sheep, by the
hand of Moses and
Aaron.

9 *Ant.* In the day
of my trouble I
sought God with
my hands lifted up
to him.

V. Arise, O Lord!

R. And judge my
cause.

Our Father, *pri-
vately.*

SEVENTH LESSON.

De Epistola prima
beati Pauli Apos-
toli ad Corinthios.
Cap. xi.

Out of the first
Epistle of Saint
Paul the Apostle,
to the Corin-
thians. *Chap. xi.*

Hoc autem præcipio, non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in ecclesiam, audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam cœnam manducare: unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad man-

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 divisions 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 come together therefore 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 in-

ducendum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo.

R. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me, dicentes: * Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium.

V. Omnes inimici mei adversum me

deed 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.

R. 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 on his bread, and cut him off from the land of the living.

V. All my enemies contrived evils to

cogitabant mala mihi: verbum iniquum mandaverunt ad versum me, dicentes: * Venite, etc.

me; they determined against me an unjust word, saying: Come, etc.

EIGHTH LESSON.

Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc fregit in meam commemorationem. Similiter et calicem, postquam cenavit, dixit: Hic calix est testamenti

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; this do for the commemoration of me. In like manner also the chalice, after he

tum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

R. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? * Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

V. Quid dormitis? surgite et orate, ne

had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

R. Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas, how he sleeps not, but makes haste to betray me to the Jews?

V. Why do ye sleep? Arise and

intretis in tentationem. * Vel Judam, etc.

pray, that ye enter not into temptation. Or do ye not see, etc.

NINTH LESSON.

Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos

Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many

dijudicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet; ut non in iudicium conveniatis. Cetera autem, cum venero disponam.

infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world. Wherefore, my brethren! when you come together to eat, wait for one another. 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.

R. Seniores populi consilium fecerunt,
* Ut Jesum dolo

R. The ancients of the people consulted together that

tenerent, et occiderent; cum gladiis et fustibus exierunt tanquam ad latronem.

V. Collegerunt Pontifices et Pharisæi concilium, * Ut Jesum, etc. Seniores, etc.

by subtilty they might apprehend Jesus and put him to death: they went out with swords and clubs as against a robber.

V. The Priests and Pharisees held a council, how they might, etc. The ancients, etc.

THE LAUDS.

Ant. Justificeris Domine in sermonibus tuis, et vincas cum judicaris.

Ant. That thou mayest be justified. O Lord! in thy words, and mayest overcome, when thou art judged.

PSALM 50.

Miserere mei, Deus, * secundum magnam misericordiam tuam.

Have mercy on me, O God! according to thy great mercy.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before 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.

Ecce enim veritatem dilexisti : * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hysopo, et mundabor : * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā : * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus : * et

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 hysop, 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 !

spiritum rectum in-
nova in visceribus
meis.

Ne projicias me a
facie tua : * et spiri-
tum sanctum tuum
ne auferas a me.

Redde mihi læti-
tiam salutaris tui :
* et spiritu princi-
pali confirma me.

Docebo iniquos
vias tuas : * et impii
ad te convertentur.

Libera me de san-
guinibus Deus, De-
us salutis meæ : * et
exultabit lingua mea
justitiam tuam.

Domine, labia
mea aperies : * et
os meum annuntia-
bit laudem tuam.

Quoniam si volu-

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 salva-
tion, 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 ! thou
God of my salvation,
and my tongue shall
extol thy justice.

O Lord ! thou wilt
open my lips : and
my mouth shall de-
clare thy praise.

For if thou hadst

isses sacrificium, dedissem utique : * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus : * cor contritum et humiliatum Deus non despicias.

Benigne fac Domine in bona voluntate tua Sion : * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta : * tunc imponent super altare tuum vitulos.

10 *Ant.* Justificeris Domine in sermo-

desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God! thou wilt not despise.

Deal favorably, 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.

10. *Ant.* That thou mayest be justified, O Lord! in thy

nibus tuis, et vincas
cum judicaris.

Ant. Dominus
tanquam ovis ad vic-
timam ductus est, et
non aperuit os suum.

words, and mayest
overcome, when thou
art judged.

Ant. The Lord was
led like a sheep to
the slaughter, and
he opened not his
mouth.

PSALM 89.

Domine refugium
factus es nobis, * a
generatione in gene-
rationem.

Priusquam mon-
tes fierent, aut for-
maretur terra et or-
bis: * a sæculo et
usque in sæculum tu
es Deus.

Ne avertas homi-
nem in humilitatem:
* et dixisti: Con-
vertimini filii homi-
num.

Lord! thou hast
been our refuge.
from generation to
generation.

Before the moun-
tains were made, or
the earth and the
world were formed;
from eternity and
to eternity, thou art
God.

Turn not man
away to be brought
low; and thou hast
said: Be converted,
O ye sons of men!

Quoniam mille anni ante oculos tuos, * tanquam dies hesternæ quæ præteriit.

Et custodia in nocte, * quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat, mane floreat, et transeat: * vespere decidat, induret, et arescat.

Quia defecimus in ira tua: * et in furore tuo turbati sumus.

Posuisti iniquitates nostras in con-

For a thousand years in thy sight are but as yesterday which is past and gone.

And as a watch in the night; as things that are counted nothing, so shall their years be.

In the morning, man shall grow up like grass: in the morning he shall flourish, and pass away; in the evening he shall fall, grow dry, and wither.

For in thy wrath we are quickly consumed, and are troubled in thy indignation.

Thou hast set our iniquities before thy

spectu tuo : * sæculum nostrum in illuminatione vultus tui.

Quoniam omnes dies nostri defecerunt : * et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur : * dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus, octoginta anni : * et amplius eorum, labor et dolor.

Quoniam supervenit mansuetudo : * et corripiemur.

Quis novit potestatem iræ tuæ : * et

eyes, our life in the light of thy countenance.

For all our days are spent ; and in thy wrath we have fainted away.

Our years shall be considered as a spider ; the days of our years in them are threescore and ten years.

But if in the strong, they be fourscore years ; and what is more of them is labor and sorrow.

For mildness is come upon us ; and we shall be corrected.

Who knoweth the power of thy anger :

præ timore tuo iram
tuam dinumerare ?

Dexteram tuam
sic notam fac : * et
eruditos corde in sa-
pientia.

Convertere Domi-
ne usquequo ? * et
deprecabilis esto su-
per servos tuos.

Repleti sumus
mane misericordia
tua : * et exultavi-
mus, et delectati su-
mus omnibus diebus
nostris.

Lætati sumus pro
diebus quibus nos
humiliasti : * annis,
quibus vidimus
mala.

Respice in servos
tuos, et in opera tua :
* et dirige filios
eorum.

and for thy fear can
number thy wrath ?

So make thy right
hand known : and
make us learned in
heart, in wisdom.

Return, O Lord !
how long ? and be
entreated in favor of
thy servants.

We are filled in
the morning with
thy mercy : and we
have rejoiced, and
are delighted all our
days.

We have rejoiced
for the days in which
thou hast humbled
us : for the years in
which we have seen
evils.

Look upon thy
servants, and upon
their works : and
direct their children.

Et sit splendor
Domini Dei nostri
super nos, et opera
manuum nostrarum
dirige super nos: *
et opus manuum nos-
trarum dirige.

11 *Ant.* Dominus
tanquam ovis ad vic-
timam ductus est,
et non aperuit os
suum.

Ant. Contritum
est cor meum in me-
dio mei, contremue-
runt omnia ossa mea.

And let the bright-
ness of the Lord, our
God, be upon us ;
and direct thou the
works of our hands
over us ; yea, the
work of our hands
do thou direct.

11 *Ant.* The Lord
was led like a sheep
to the slaughter, and
he opened not his
mouth.

Ant. My heart is
broken within me,
all my bones trem-
ble.

PSALM 62.

Deus, Deus meus,
* ad te de luce vigilo.

Sitivit in te ani-
ma mea, * quam
multipliciter tibi ca-
ro mea.

O God, my God !
to thee do I watch
at break of day.

For thee my soul
hath thirsted ; for
thee my flesh, O how
many ways !

In terra deserta,
et in via, et in aquo-
sa: * sic in sancto
apparui tibi, ut vi-
derem virtutem tu-
am, et gloriam
tuam.

Quoniam melior
est misericordia tua
super vitas: * labia
mea laudabunt te.

Sic benedicam te
in vita mea: * et in
nomine tuo levabo
manus meas.

Sicut adipe et
pinguedine replea-
tur anima mea: * et
labiis exultationis
laudabit os meum.

Si memor fui tui
super stratum
meum, in matutinis

In a desert land,
and where there is
no way, and no wa-
ter: so in the sanc-
tuary have I come
before thee, to see
thy power and thy
glory.

For thy mercy is
better than lives:
thee my lips shall
praise.

Thus will I bless
thee all my life long:
and in thy name I
will lift up my
hands.

Let my soul be
filled as with mar-
row and fatness:
and my mouth shall
praise thee with joy-
ful lips.

If I have remem-
bered thee upon my
bed, I will meditate

meditabor in te: *
quia fuisti adjutor
meus.

Et in velamento
alarum tuarum ex-
ultabo: adhæsit ani-
ma mea post te: *
me suscepit dextera
tua.

Ipsi vero in vanum
quæsierunt animam
meam, introibunt in
inferiora terræ: *
tradentur in manus
gladii, partes vulpi-
am erunt.

Rex vero lætabi-
tur in Deo, lauda-
buntur omnes qui
jurant in eo: * quia

on thee in the
morning: because
thou hast been my
helper.

And I will rejoice
under the covert of
thy wings: my soul
hath stuck close to
thee: thy right hand
hath received me.

But they have
sought my soul in
vain, they shall go
into the lower parts
of the earth: they
shall be delivered
into the hands of
the sword; they
shall be the por-
tions of foxes.

But the king
shall rejoice in God;
all they shall be
praised that swear
by him: because the
mouth is stopped of

obstructum est os them that speak
loquentium iniqua. wicked things.

PSALM 66.

Deus misereatur May God have
nostri, et benedicat mercy on us, and
nobis : * illuminet bless us : may he
vultum suum super cause the light of
nos, et misereatur his countenance to
nostri. shine upon us, and
 may he have mercy
 on us.

Ut cognoscamus That we may
in terra viam tuam : know thy way upon
* in omnibus gen- earth, thy salvation
tibus salutare in all nations.
tuum.

Confiteantur tibi Let people confess
populi Deus : * con- to thee, O God ! let
fiteantur tibi populi all people give praise
omnes. to thee.

Lætentur et exul- Let the nations be
tent gentes : * quo- glad and rejoice ;
niam judicas popu- for thou judgest the
los in æquitate, et peoples with justice,
 and directest the

gentes in terra dirigis.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes : * terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus : * et metuant eum omnes fines terræ.

12 *Ant.* Contritum est cor meum in medio mei, contremuerunt ossa mea.

Ant. Exhortatus es in virtute tua, et in refectione sancta tua Domine.

nations upon earth.

Let the peoples, O God ! confess to thee, let all the peoples give praise to thee. The earth hath yielded her fruit.

May God, our own God, bless us : may God bless us : and all the ends of the earth fear him.

12 *Ant.* My heart is broken within me, all my bones tremble.

Ant. Thou hast encouraged us with thy power and thy holy refreshment, O Lord !

CANTICLE OF MOSES. *Exod. xv.*

Cantemus Domino; gloriose enim magnificatus est: * equum et ascensorem dejecit in mare.

Let us sing to the Lord; for he is gloriously magnified; the horse and its rider he hath thrown into the sea.

Fortitudo mea et laus mea Dominus, * et factus est mihi in salutem.

The Lord is my strength and my praise; and he is become a salvation to me.

Iste Deus meus et glorificabo eum: * Deus patris mei, et exaltabo eum.

He is my God, and I will glorify him; the God of my father, and I will exalt him.

Dominus quasi vir pugnator, omnipotens nomen ejus. * Currus Pharaonis, et exercitum ejus projecit in mare.

The Lord is like a man of war, Almighty is his name. Pharaoh's chariots, and his army he hath cast into the sea.

Electi principes ejus submersi sunt

His chosen captains are drowned in

in mari rubro : *
abyssi operuerunt
eos, descenderunt in
profundum quasi
lapis.

Dextera tua Do-
mine magnificata est
in fortitudine ; dex-
tera tua Domine per-
cussit inimicum : *
et in multitudine
gloriæ tuæ deposu-
isti adversarios tuos.

Misisti iram tuam,
quæ devoravit eos
sicut stipulam. * Et
in spiritu furoris tui
congregatæ sunt
aquæ.

Stetit unda fluens,
* congregatæ sunt

the Red Sea ; the
depths have covered
them ; they are sunk
to the bottom like a
stone.

Thy right hand,
O Lord ! is magni-
fied in strength ;
thy right hand, O
Lord ! hath slain
the enemy. And in
the multitude of
thy glory, thou hast
put down the adver-
saries.

Thou hast sent
thy wrath, which
hath devoured them
like stubble. And
by the blast of thy
anger the waters
were gathered to-
gether.

The flowing water
stood, the depths
were gathered to-

abyssi in medio mari.

Dixit inimicus: Persequar et comprehendam, * dividam spolia, implebitur anima mea.

Evaginabo gladium meum, * interficiet eos manus mea.

Flavit spiritus tuus, et operuit eos mare: * submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus Domine? * quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?

Extendisti manum tuam, et devoravit

gether in the midst of the sea.

The enemy said: I will pursue, and overtake: I will divide the spoils: my soul shall have its fill.

I will draw my sword; my hand shall slay them.

Thy wind blew, and the sea covered them; they sunk as lead in the mighty waters.

Who is like thee among the strong, O Lord! who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and

eos terra. * Dux fuisti in misericordia tua populo quem redemisti.

Et portasti eum in fortitudine tua, * ad habitaculum sanctum tuum.

Ascenderunt populi, et irati sunt: * dolores obtinuerunt habitatores Philistiim.

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: * obriguerunt omnes habitatores Chanaan.

Irruat super eos formido et pavor, * in magnitudine brachii tui.

the earth swallowed them. In thy mercy thou hast been a leader to the people, which thou hast redeemed.

And in thy strength, thou hast carried them to thy holy habitation.

Nations rose up, and were angry; sorrow took hold on the inhabitants of Philistiim.

Then were the princes of Edom troubled, trembling seized on the stout men of Moab; and all the inhabitants of Chanaan became stiff.

Let fear and dread fall upon them in the greatness of thy arm.

Fiant immobiles quasi lapis, donec pertranseat populus tuus Domine: * donec pertranseat populus tuus iste, quem possedisti.

Introduces eos. et plantabis in monte hæreditatis tuæ, * firmissimo habitaculo tuo quod operatus es Domine.

Sanctuarium tuam Domine, quod firmaverunt manus tuæ: * Dominus regnabit in æternum, et ultra.

Ingressus est enim eques Pharao cum curribus et equibus ejus in mare: *

Let them become immovable as a stone, until thy people, O Lord! pass by; until this thy people pass by, which thou hast possessed.

Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord!

Thy sanctuary, O Lord! which thy hands have established; the Lord shall reign for ever and ever.

For Pharao went in on horseback; with his chariots, and horsemen into

et reduxit super eos
Dominus aquas ma-
ris.

Filii autem Israel
ambulaverunt per
siccum * in medio
ejus.

13 *Ant.* Exhorta-
tus es in virtute tua,
et in refectione
sancta tua Domine.

Ant. Oblatus est
quia ipse voluit, et
peccata nostra ipse
portavit.

the sea; and the
Lord brought back
upon them the
waters of the sea.

But the children
of Israel walked on
dry ground in the
midst thereof.

13 *Ant.* Thou
hast encouraged us
with thy power and
thy holy refresh-
ments, O Lord!

Ant. He was of-
fered because it was
his own will, and he
himself hath carried
our sins.

PSALM 148.

Laudate Domi-
num de cœlis: *
laudate eum in ex-
celsis.

Laudate eum om-
nes Angeli ejus: *

Praise ye the
Lord from the hea-
vens: praise he him
in the high places.

Praise ye him, all
his Angels: praise

laudate eum omnes
virtutes ejus.

Laudate eum sol
et luna : * laudate
eum omnes stellæ et
lumen.

Laudate eum cœli
cœlorum : * et aquæ
omnes quæ super
cœlos sunt, laudent
nomen Domini.

Quia ipse dixit, et
facta sunt : * ipse
mandavit, et creata
sunt.

Statuit ea in æter-
num, et in sæculum
sæculi : * præceptum
posuit, et non præ-
teribit.

Laudate Domi-
num de terra : * dra-
cones, et omnes
abyssi.

ye him, all his
hosts !

Praise ye him, O
sun and moon !
praise him, all ye
stars, and light !

Praise him, ye
heavens of heavens !
and let all the
waters, that are
above the heavens,
praise the name of
the Lord !

For he spoke, and
they were made ; he
commanded, and
they were created.

He hath estab-
lished them for ever,
and for ages of ages :
he hath made a de-
cree, and it shall not
pass away.

Praise the Lord
from the earth, ye
dragons, and all ye
deeps !

Ignis, grando, nix, Fire, hail, snow,
glacies, spiritus pro- ice, stormy winds,
cellarum : * quæ which fulfil his
faciunt verbum ejus. word :

Montes et omnes Mountains and all
colles : * ligna hills, fruitful trees
fructifera, et omnes and all cedars :
cedri.

Bestiæ, et uni- Beasts and all
versa pecora : * ser- cattle ; serpents and
pentes, et volucres feathered fowls :
pennatæ.

Reges terræ, et Kings of the
omnes populi : * earth, and all peo-
principes, et omnes ples, princes and all
judices terræ. judges of the earth :

Juvenes et vir- Young men and
gines, senes cum maidens : let the old
junioribus laudent with the younger
nomen Domini : * praise the name of
quia exaltatum est the Lord : for his
nomen ejus solius. name alone is ex-
alted.

Confessio ejus The praise of him
super cælum et is above heaven and
terram : * et exal- earth : and he hath

tavit cornu populi
sui.

Hymnus omnibus
sanctis ejus: * filiis
Israel, populo ap-
propinquanti sibi.

exalted the horn of
his people.

A hymn to all his
saints; to the chil-
dren of Israel, a
people approaching
to him.

PSALM 149.

Cantate Domino
canticum novum: *
laus ejus. in ecclesia
sanctorum.

Lætetur Israel in
eo, qui fecit eum: *
et filii Sion exultent
in rege suo.

Laudent nomen
ejus in choro: * in
tympano et psalterio
psallant ei.

Quia beneplacitum
est Domino in po-

Sing ye to the
Lord a new canticle:
let his praise be in
the church of the
saints.

Let Israel rejoice
in him that made
him: and let the
children of Sion be
joyful in their king.

Let them praise
his name in choir:
let them sing to him
with the timbrel and
the psaltery.

For the Lord is
well pleased with his

pulo suo : * et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria : * lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum : * et gladii ancipites in manibus eorum :

Ad faciendam vindictam in nationibus, * increpationes in populis.

Ad alligandos reges eorum in compe-dibus : * et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum : * gloria hæc est omnibus sanctis ejus.

people : and he will exalt the meek unto salvation.

The saints shall rejoice in glory : they shall be joyful in their beds.

The high praises of God shall be in their mouth : and two-edged swords in their hands :

To execute vengeance upon the nations, chastisements among the peoples :

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written : this glory is to all his saints.

. PSALM 150.

Laudate Domi-
num in sanctis ejus :
* laudate eum in fir-
mamento virtutis
ejus.

Laudate eum in
virtutibus ejus : *
laudate eum secun-
dum multitudinem
magnitudinis ejus.

Laudate eum in
sono tubæ : * laudate
eum in psalterio et
cithara.

Laudate eum in
tympano et choro : *
laudate eum in chor-
dis et organo.

Laudate eum in
cymbalis benesonan-
tibus ; laudate eum
in cymbalis jubi-
lationis : * omnis
spiritus laudet Do-
minum.

Praise ye the Lord
in his holy places :
praise ye him in the
firmament of his
power.

Praise ye him for
his mighty acts :
praise ye him accord-
ing to the multitude
of his greatness.

Praise him with
sound of trumpet :
praise him with psal-
tery and harp.

Praise him with
timbrel, and choir :
praise him with
strings and organs.

Praise him on
high-sounding cym-
bals : praise him on
cymbals of joy : let
every spirit praise
the Lord.

14 *Ant.* Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

V. Homo pacis meæ, in quo speravi.

R. Qui edebat panes meos, ampliavit adversum me supplantationem.

Ant. Traditor autem dedit eis signum, dicens: Quem osculatus fuero, ipse est, tenete eum.

14 *Ant.* He was offered, because it was his own will, and he himself hath carried our sins.

V. The man of my peace, in whom I trusted.

R. Who eat my bread, hath greatly supplanted me.

Ant. He that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him.

CANTICLE OF ZACHARY. *Luke i.*

Benedictus Dominus Deus Israel, * quia visitavit, et fecit redemptionem plebis suæ :

Blessed be the Lord God of Israel, because he hath visited, and wrought the redemption of his people :

Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos :

Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

J u s j u r a n d u m, quod juravit ad Abraham patrem nostrum, * daturum se nobis :

Ut sine timore, de manu inimicorum

And hath raised up a horn of salvation to us, in the house of David, his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us :

To perform mercy to our fathers ; and to remember his holy covenant.

The oath which he swore to Abraham, our father, that he would grant to us :

That being delivered from the hand of our enemies, we

nostrorum liberati, may serve him with-
 * serviamus illi. out fear.

In sanctitate, et In holiness and
 justitia coram ipso, * justice before him,
 omnibus diebus nos- all our days.
 tris.

Et tu puer, pro- And thou, child,
 pheta Altissimi vo- shalt be called the
 caberis: * præibis prophet of the High-
 enim ante faciem est; for thou shalt
 Domini parare vias go before the face of
 ejus. the Lord to prepare
 his ways;

Ad dandam scientiam salutis plebi To give knowledge
 ejus: * in remissionem of salvation to his
 peccatorum eorum; people, unto the re-
 mission of their
 sins;

Per viscera misericordiae Dei nostri: Through the bow-
 * in quibus visitavit els of the mercy of
 nos, oriens ex alto: our God; in which
 the Orient from on
 high, hath visited
 us;

Illuminare his, qui To enlighten them
 in tenebris et in um- that sit in darkness,

bra mortis sedent : * and in the shadow of
 ad dirigendos pedes death ; to direct our
 nostros in viam pa- feet in the way of
 cis. peace.

During the Benedictus, the six candles on the altar are extinguished one by one, so that the last candle may be put out at the last verse.

15 *Ant.* Traditor 15 *Ant.* He that
 autem dedit eis sig- betrayed him gave
 num, dicens : Quem them a sign, saying :
 osculatus fuero, ipse Whomsoever I shall
 est tenete eum. kiss, that is he, lay
 hold on him.

When the Ant. Traditor is repeated, the candle, which was left burning at the top of the triangular Candelstick, is taken down, and concealed under the Epistle side of the altar. The rest is said kneeling.

V. Christus factus V. Christ became
 est pro nobis obediens obedient for us unto
 usque ad mortem. death.
 Pater noster, to- Our Father, *pri-*
 tum sub silentio. *vately.*

The Psalm Miserere, p. 345, is recited in a low voice ; and in the end, the following prayer, without the Oremus.

Respice, quæsu- Look down, O

mus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum.

Sed dicitur sub silentio: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Lord! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross.

But say in a low voice: Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

MAUNDY THURSDAY.

THE MORNING OFFICE.

THE Roman Missal and Breviary call this day *Feria quinta in Cœna Domini*—this is, *The Thursday of the Lord's Supper*—being the day when our Lord, at his last supper, instituted the Sacrament of the *Eucharist*. It is called by the French *Jeudi Absolut*, or *Absolution Thursday*, because the sentence of Absolution was then pronounced over the public penitents. We call it *Maundy Thursday*, from the ceremony of washing the feet, called in the Rubric *Mandatum*, which is the first *Antiphon* sung during the ceremony.

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

press the astonishment and mourning of the Church for the death of her Spouse.

The Rubric prescribes the consecration of two Hosts ; one for the sacrifice of this day, the other to be carried in solemn procession to a place adorned with lights, where it is kept with great splendor for the office of the next day. The reason of this solemn worship of God in the Blessed Sacrament is to give the people an opportunity of returning thanks to God for this inestimable blessing on the very day itself of its institution ; and this sentiment is strikingly evinced by them in their frequent visits to the places where it is reserved. The Blessed Sacrament is removed from the principal Altar, that the devotion of the passion, which was there commenced the evening before, at the *Tenebræ*, may be continued without pomp or magnificence. The custom of visiting the Blessed Sacrament on this day is commonly called *Visiting Sepulchres*, but very improperly and contrary to the intention of the Church, which, in her Rubric, ordains the honor given to it to be expressed by lights and the richest ornaments—things very unbecoming a sepulchre. Besides, it would be preposterous to pay our devotions to *Jesus Christ* in his grave, before the Church commemorates his crucifixion. For this reason, representations of that kind, made under the Altar where the Holy Eucharist is kept, must be esteemed a devotion of private person, or particular countries, not in accordance with the original design of the Church of *Rome*.

After the Vespers, the Priest, with his Ministers, divests the Altars of the Church of their coverings and other ornaments. The Antiphon *Diviserunt*, and the Psalm *Deus, Deus meus*, said by the Priest, and sung by the choir during the ceremony, sufficiently show that it

represents the stripping of our Saviour of his garments, for which the soldiers cast lots, and which they divided among themselves. The nakedness of the Altar signifies that Christ in his passion lost all his beauty and majesty, and was in a manner deprived of the glory of his divine nature.

On this day, the clergy of some churches meet to perform the ceremony of washing the feet, called in the Rubric *Mandatum*, or the *Commandment*, because it is commanded by the example and words of *Jesus Christ*, in the gospel sung before the Priest begins to wash the feet. Hence in each church the superior washes the feet of his inferiors ; many rich do the same to the poor ; and kings disdain not to stoop to the feet of their subjects. And it teaches us to imitate the humility of our Saviour, and to cleanse our souls from the stains of the smallest sins.

Maundy Thursday.

The Priest begins the Mass at the foot of the Altar, as at page 8.

INTROIT. *Gal. 6.*

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi, in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. *Psal. 66.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

WE ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we have been saved and delivered. *Ps. 66.* 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. We ought.

[*The Kyrie and Gloria, page 17.*]

The bells are rung during the Gloria in Excelsis, but no more till Holy Saturday.

COLLECT.

Oremus.

Let us pray.

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit: concede nobis tuæ propitiationis effectum: ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis, ablato vetustatis errore, Resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

O God! from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy: that, as our Lord Jesus Christ, at the time of his passion, dispensed on both different rewards of their merits, so having destroyed the old man in us, he may give us the grace of his resurrection: who with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

EPISTLE.

Lectio Epistolæ beati
Pauli Apostoli ad
Corinthios. 1 *Cor.*
xi. 20, 32.

FRATRES, convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim

The lesson from the
Epistle of St. Paul
the Apostle to the
C O R I N T H I A N S.
1 *Cor.* xi. 20, 32.

Brethren, when you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his 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.

accepi a Domino
 quod et tradidi vo-
 bis, quoniam Domi-
 nus Jesus in qua
 nocte tradebatur, ac-
 cepit panem, et gra-
 tias agens fregit, et
 dixit: Accipite, et
 manducate: hoc est
 corpus meum, quod
 pro vobis tradetur.
 Hoc facite in meam
 commemorationem.
 Similiter et calicem,
 postquam cœnavit,
 dicens: Hic calix
 novum testamentum
 est in meo sanguine.
 Hoc facite, quoties-
 cumque bibetis, in
 meam commemora-
 tionem. Quoties-
 cumque enim man-
 ducabitis panem
 hunc, et calicem bi-
 betis, mortem Domi-

For I have received
 of the Lord that
 which also I deliver-
 ed to you: that the
 Lord Jesus, the same
 night in which he
 was betrayed, took
 bread, and giving
 thanks, broke it, and
 said: Take ye, and
 eat: this is my body,
 which shall be deli-
 vered for you: this
 do for the comme-
 moration of me. In
 like manner, also,
 the chalice, after he
 had supped, saying:
 This chalice is the
 new testament in my
 blood. This do ye,
 as often as you shall
 drink it, for the
 commemoration of
 me. For as often as
 you shall eat this

ni annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.

Probet autem seipsum homo : et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicaremus, non

bread, and drink this chalice, you shall show the death of the Lord, until he come. Wherefore, whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak

utique judicaremur.
Dum judicamur au-
tem, a Domino cor-
ripimur, ut non cum
hoc mundo damne-
mur.

among you, and
many sleep. But if
we would judge our-
selves, we should
not be judged. But
whilst we are judg-
ed, we are chastised
by the Lord, that we
be not condemned
with this world.

GRADUAL. *Philip. 2.*

Christus factus est
pro nobis obediens
usque ad mortem,
mortem autem cru-
cis.

Christ became obe-
dient for us unto
death, even the death
of the cross.

V. Propter, quod
et Deus exaltavit il-
lum, et dedit illi no-
men, quod est super
omne nomen.

V. Wherefore, God
also hath exalted
him, and hath given
him a name, which
is above every name.

GOSPEL.

Sequentia sancti
Evangelii secun-

Continuation of the
holy Gospel ac-

dum Joannem.
Cap. xiji. 1, 15.

Ante diem festum paschæ, sciens Jesus quia venit hora ejus, ut transeat ex hoc mundo ad Patrem : cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotæ : sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit, surgit a cœna, et ponit vestimenta sua : et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cœpit

according to St. John. *Chap. xiii. 1, 15.*

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father : having loved his own who were in the world, he loved them to the end. And when supper was done, the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray him : knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God : he

lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum, et dicit ei Petrus: Domine, tu mihi lavas pedes?

Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverò te, non

riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girt. He cometh therefore to Simon Peter, and Peter saith to him: Lord! dost thou wash my feet?

Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered

habebis partem mecum. Dicit ei Simon Petrus : Domine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus : Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum : propterea dixit : Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubisset iterum, dixit eis : Scitis quid fecerim vobis ? Vos vocatis me Magister, et Domine : et bene dicitis : sum etenim. Si ergo ego

him : If I wash thee not, thou shalt have no part with me. Simon Peter saith to him : Lord ! not only my feet, but also my hands and my head. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him : therefore he said : You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them : Know you what I have done to you ? You call me

lavi pedes vestros,
 Dominus et Magis-
 ter, et vos debetis
 alter alterius lavare
 pedes. Exemplum
 enim dedi vobis, ut
 quemadmodum ego
 feci vobis, ita et vos
 faciatis.

Master, and Lord :
 and you say well, for
 so I am. If then I,
 being your Lord and
 Master, have washed
 your feet, you also
 ought to wash one
 another's feet. For
 I have given you an
 example, that as I
 have done to you so
 you do also.

[*The Credo, page 25.*]

OFFERTORY. *Ps. 117.*

Dextera Domini
 fecit virtutem, dex-
 tera Domini exalta-
 vit me : non moriar,
 sed vivam, et narra-
 bo opera Domini.

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

SECRET.

Ipsè tibi, quæsu-

We beseech thee, O

mus, Domine sancte,
 Pater omnipotens,
 æterne Deus, sacri-
 ficium nostrum red-
 dat acceptum, qui
 discipulis suis in
 sui commemoratio-
 nem hoc fieri ho-
 dierna traditione
 monstravit, Jesus
 Christus Filius tuus
 Dominus noster.
 Qui tecum vivit e'
 regnat, etc.

holy Lord, almighty
 Father, eternal God!
 that our Lord Jesus
 Christ, thy Son, may
 make our sacrifice
 acceptable to thee,
 who on this day
 commanded his dis-
 ciples to celebrate it
 in memory of him.
 Who liveth, etc.

*The Preface, page 143. The Canon, page 42, as far as
 Communicantes.*

Communicantes, et
 diem sacratissimum
 celebrantes, quo Do-
 minus noster Jesus
 Christus pro nobis
 est traditus: sed et
 memoriam veneran-
 tes imprimis glorio-
 sæ semper virginis

Partaking of the
 same communion,
 and celebrating this
 most sacred day, on
 which our Lord Je-
 sus Christ was be-
 trayed for us: and
 also honoring in the
 first place the me-

Mariæ, genitricis
 ejusdem Dei et Do-
 mini nostri Jesu
 Christi : sed et bea-
 torum apostolorum
 ac martyrum tuo-
 rum, Petri et Pauli,
 Andree, Jacobi, Jo-
 annis, Thomæ, Ja-
 cobi, Philippi, Bar-
 tholomæi, Matthæi,
 Simonis, et Thad-
 dæi : Lini, Cleti, Cle-
 mentis, Xysti, Cor-
 nelii, Cypriani, Lau-
 rentii, Chrysogoni,
 Joannis et Pauli,
 Cosmæ et Damiani,
 et omnium Sancto-
 rum, tuorum, quo-
 rum meritis preci-
 busque concedas, ut
 in omnibus protec-
 tionistuæ muniamur
 auxilio. Per eum-
 dem Christum Do-

mory of the glorious
 ever Virgin Mary,
 mother of the same
 God, and our Lord
 Jesus Christ : as also
 of thy blessed Apos-
 tles and martyrs Pe-
 ter and Paul, An-
 drew, James, John,
 Thomas, James,
 Philip, Bartholo-
 mew, Matthew, Si-
 mon and Thaddeus :
 Linus, Cletis, Cle-
 ment, Xystus, Cor-
 nelius, Cyprian, Lau-
 rence, Chrysogonus,
 John and Paul, Cos-
 mas and Damian,
 and of all thy saints,
 by whose merits and
 prayers grant that
 we may in all things
 be defended by the
 help of thy protec-
 tion : through the

minum nostrum.
Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem in qua Dominus noster Jesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda; quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas: atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per eundem Christum Dominum nostrum.
Amen.

Quam oblationem

same Christ our Lord. Amen.

We, therefore, beseech thee to accept this oblation of our servitude, and of thy whole family, which we make to thee in memory of the day on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood; dispose our days in thy peace: preserve us from eternal damnation, and place us in the number of thy elect: through the same Christ our Lord.
Amen.

Vouchsafe, we be-

tu Deus in omnibus,
quæsumus, benedic-
tam, adscriptam, ra-
tam, rationabilem,
acceptabilemque fa-
cere digneris : ut no-
bis corpus et sanguis
fiat dilectissimi Filii
tui Domini nostri
Jesu Christi.

Qui pridie quam
pro nostra omnium-
que salute pateretur,
hoc est, hodie, acce-
pit panem, etc.

seech thee, O God !
to make this obla-
tion, in all things,
blessed, approved,
ratified, reasonable,
and acceptable: that
it may be made for
us the body and
blood of thy most
beloved Son, our
Lord Jesus Christ.

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

*All the rest to the Communion, as p. 46, etc., except
that the kiss of peace is not given, in detestation of
the treacherous kiss of Judas.*

*On this day, the Priest consecrates two hosts, reserving
one for the next day, when there is no consecration.
Before he washes his fingers, he puts the reserved
Host into another chalice, which is placed in the
middle of the Altar, and covered with the pall, pa-
ten, and veil.*

THE COMMUNION. *John 13*

Dominus Jesus,
postquam cœnavit
cum discipulis suis,
lavit pedes eorum, et
ait illis : Scitis quid
fecerim vobis ego
Dominus et magister ?
Exemplum dedi vobis,
ut et vos ita faciatis.

The Lord Jesus,
after he had supped
with his disciples,
washed their feet,
and said to them :
Know you what I,
your Lord and master,
have done to
you ? I have given
you an example, that
you do so also.

POST-COMMUNION.

Oremus.

Let us pray.

Refecti vitalibus
alimentis, quæsumus
Domine Deus nos-
ter : ut quod tem-
pore nostræ mortali-
tatis exequimur, im-
mortalitatis tuæ mu-
nere consequamur.
Per Dominum.

We beseech thee,
O Lord, our God !
that being nourished
with this life-giving
food, we may receive
by thy grace in im-
mortal glory, what
we celebrate in this
mortal life : through
our Lord.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Ite, missa est.

R. Deo gratias.

V. The Lord be with you.

R. And with thy spirit.

V. Depart, Mass is done.

R. Thanks be to God.

On this day a proper place is prepared in some Chapel or Altar of the Church, and decently adorned with hangings and lights, where the chalice with the reserved Host is to be kept until the next day. At the end of the Mass, the Priest carries the B. Sacrament, in solemn procession, to the said place, being accompanied with lights and fuming censers. Being come to the place, the B. Sacrament is placed on the Altar, fumed thrice with incense, and placed in a Tabernacle. During the procession the following Hymn is sung :

HYMN.

Pange, lingua, gloriosi	Sing, O my tongue!
Corporis mysterium,	adore and praise
Sanguinisque pretiosi,	The depth of God's
Quem in mundi pretium	mysterious ways ;
	How Christ, the world's
	great King, bestowed
	His flesh, concealed in
	human food,

Fructus ventris gene- rosi, Rex effudit gentium.	And left mankind the blood, that paid The ransom for the souls he made.
Nobis datus, nobis na- tus Ex intacta Virgine, Et in mundo conver- satus, Sparsæ verbi semine, Sui moras incolatus Miro clausit ordine.	Given from above, and born for man, From Virgin's womb his life began ; He lived on earth, and preached, to sow The seeds of heavenly truth below ; Then sealed his mission from above With strange effects of power and love.
In supremæ nocte cœnæ Recumbens cum fra- tribus, Observata lege plene Cibus in legalibus, Cibum turbæ duodenæ	'Twas on that evening when the last And most mysterious supper passed ; When Christ with his disciples sat, To close the law with legal meat ; Then to the twelve himself bestowed,

Se dat suis manibus.

With his own hands,
to be their food.

Verbum caro, panem
verum

Verbo carnem efficit,

Fitque sanguis Christi
merum,

Et si sensus deficit,

Ad firmandum cor sin-
cerum

Sola fides sufficit.

The Word, made flesh
for love of man,
His word turns bread
to flesh again,

And wine to blood, un-
seen by sense,

By virtue of Omnipot-
tence ;

And here the faithful
rest secure,

Whilst God can vouch,
and faith ensure.

Tantum ergo Sacra-
mentum

Veneremur cernui,

Et antiquum documen-
tum

Novo cedat ritui :

Præstet fides supple-
mentum

Sensuum defectui.

To this mysterious ta-
ble now,

Our knees, our hearts,
and sense we bow ;

Let ancient rites resign
their place

To nobler elements of
grace,

And faith, for all de-
fects, supply,

Whilst sense is lost in
mystery.

Genitori, Genitoque	To God the Father, born of none,
Laus et jubilatio,	To Christ, his co-eter- nal Son,
Salus, honor, virtus quoque	And Holy Ghost, whose equal rays
Sit et benedictio :	From both proceed, one equal praise,
Procedenti ab utroque	One honor, jubilee, and fame,
Compar sit laudatio. Amen.	For ever bless his glo- rious name. Amen.

THE VESPERS.

[*Pater noster and Ave Maria are said in a low voice.*]

<i>Ant.</i> Calicem salutaris accipiam, et nomen Domini invocabo.	<i>Ant.</i> I will take the chalice of salvation, and I will call upon the name of the Lord.
---	--

PSALM 115.

Credidi, propter quod locutus sum :	I have believed, therefore have I spoken : but I have
-------------------------------------	---

* ego autem humiliatus sum nimis.

Ego dixi in excessu meo : * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus quæ retribuit mihi ?

Calicem salutaris accipiam, * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus : * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus : * ego servus tuus, et filius ancillæ tuæ.

been humbled exceedingly.

I said in my excess : Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me ?

I will take the chalice of salvation, and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people : precious in the sight of the Lord is the death of his saints.

O Lord ! for I am thy servant : I am thy servant, and the son of thy handmaid.

Dirupisti vincula
mea: * tibi sacrifi-
cabo hostiam laudis,
et nomen Domini
invocabo.

Vota mea Domi-
no reddam in con-
spectu omnis populi
ejus: * in atriis do-
mus Domini, in me-
dio tui, Jerusalem.

Ant. Calicem sa-
lutaris accipiam, et
nomen Domini in-
vocabo.

Ant. Cum his qui
o d e r u n t pacem,
eram pacificus: dum
loquebar illis, im-
pugnabant me gra-
tis.

Thou hast broken
my bonds. I will
sacrifice to thee the
sacrifice of praise,
and I will call upon
the name of the
Lord.

I will pay my
vows to the Lord in
the sight of all his
people, in the courts
of the house of the
Lord: in the midst
of thee, O Jerusa-
lem!

Ant. I will take
the chalice of salva-
tion, and I will call
upon the name of
the Lord.

Ant. With them
that hated peace, I
was peaceable; when
I spoke to them,
they fought against
me without cause.

PSALM 119.

Ad Dominum,
cum tribularer, cla-
mavi: * et exaudivit
me.

Domine, libera
animam meam a la-
biis iniquis, * et a
lingua dolosa.

Quid detur tibi,
aut quid apponatur
tibi, * ad linguam
dolosam?

Sagittæ potentis
acutæ, * cum car-
bonibus desolatoriis.

Heu mihi, quia
incolatus meus pro-
longatus est: habi-
tavi cum habitanti-
bus Cedar: * mul-
tum incola fuit ani-
ma mea.

Cum his qui ode-

In my trouble I
cried to the Lord;
and he heard me.

O Lord! deliver
my soul from wicked
lips, and a deceitful
tongue.

What shall be
given to thee, or
what shall be added
to thee, to a deceit-
ful tongue?

The sharp arrows
of the mighty, with
coals that lay waste.

Woe is me that
my sojourning is
prolonged! I have
dwelt with the in-
habitants of Cedar.
My soul hath been
long a sojourner.

With them that

runt pacem, eram
 pacificus : * cum lo-
 quebar illis, impug-
 nabant me gratis.

Ant. Cum his qui
 oderunt pacem,
 eram pacificus :
 dum loquebar illis,
 impugnabant me
 gratis.

Ant. Ab homini-
 bus iniquis libera
 me, Domine.

hated peace, I was
 peaceable : when I
 spoke to them, they
 fought against me
 without cause.

Ant. With them
 that hated peace, I
 was peaceable ; when
 I spoke to them they
 fought against me
 without cause.

Ant. From un-
 just men ; deliver
 me, O Lord !

PSALM 139.

Eripe me Domine,
 ab homine malo : *
 a viro iniquo eripe
 me.

Qui cogitaverunt
 iniquitates in corde :
 * tota die constitue-
 bant prælia.

Deliver me, O
 Lord ! from the evil
 man ; rescue me
 from the unjust
 man.

Who have de-
 vised iniquities in
 their hearts : all the
 day long they de-
 signed battles.

Acuerunt linguas
suas sicut serpentis :
* venenum aspidum
sub labiis eorum.

They have sharp-
ened their tongues
like a serpent: the
venom of asps is
under their lips.

Custodi me Do-
mine, de manu
peccatoris: * et ab
hominibus iniquis
eripe me.

Keep me, O Lord!
from the hand of
the wicked; and
from unjust men
deliver me.

Qui cogitaverunt
supplantare gressus
meos: * absconde-
runt superbi laque-
um mihi.

Who have pro-
posed to supplant
my steps; the proud
have hidden a net
for me.

Et funes extende-
runt in laqueum: *
juxta iter scandalum
posuerunt mihi.

And they have
stretched out cords
for a snare: they
have laid for me a
stumbling-block by
the wayside.

Dixi Domino:
Deus meus es tu: *
exaudi, Domine, vo-
cem deprecationis
meæ.

I said to the Lord:
Thou art my God:
hear, O Lord! the
voice of my suppli-
cation.

Domine, Domine
virtus salutis meæ:
* obumbrasti super
caput meum in die
belli.

Ne tradas me Do-
mine, a desiderio
meo peccatori: *
cogitaverunt contra
me, ne derelinquas
me, ne forte exalten-
tur.

Caput circuitus
eorum: * labor la-
biorum ipsorum ope-
riet eos.

Cadent super eos
carbones, in ignem
dejicies eos: * in
miseriis non subsis-
tent.

O Lord, Lord!
the strength of my
salvation: thou hast
overshadowed my
head in the day of
battle.

Give me not up,
O Lord! from my
desire to the wicked:
they have plotted
against me; do not
thou forsake me,
lest they should
triumph.

The head of their
compassing me
about: the labor of
their lips shall over-
whelm them.

Burning coals
shall fall upon them:
thou wilt cast them
down into the fire;
in miseries they
shall not be able to
stand.

Vir linguosus non
dirigetur in terra : *
virum injustum ma-
la capient in interi-
tu.

Cognovi quia
faciet Dominus ju-
dicium inopis : * et
vindictam paupe-
rum.

Veruntamen justi
confitebuntur nomi-
ni tuo : * et habita-
bunt recti cum vultu
tuo.

Ant. Ab homini-
bus iniquis libera
me, Domine.

Ant. Custodi me
a laqueo, quem sta-
tuerunt mihi, et a

A man full of
tongue shall not be
established in the
earth : evils shall
catch the unjust
man unto destruc-
tion.

I know that the
Lord will do justice
to the needy, and
will revenge the
poor.

But as for the
just, they shall give
glory to thy name ;
and the upright
shall dwell with thy
countenance.

Ant. From unjust
men deliver me, O
Lord !

Ant. Keep me
from the snare,
which they have
laid for me, and
from the stumbling-

scandalis operanti-
um iniquitatem.

blocks of them that
work iniquity.

PSALM 140.

Domine clamavi
ad te, exaudi me: *
intende voci meæ,
cum clamavero ad
te.

I have cried to
thee, O Lord! hear
me; hearken to my
voice when I cry to
thee.

Dirigatur oratio
mea sicut incensum
in conspectu tuo: *
elevatio manuum
mearum sacrificium
vesperinum.

Let my prayer be
directed as incense
in thy sight; the
lifting up of my
hands as evening
sacrifice.

Pone, Domine,
custodiam ori meo, *
et ostium circum-
stantiæ labiis meis.

Set a watch, O
Lord! before my
mouth, and a door
round about my lips.

Non declines cor
meum in verba ma-
litiæ, * ad excusan-
das excusationes in
peccatis.

Incline not my
heart to evil words,
to make excuses in
sins.

Cum hominibus
operantibus iniqui-

With men that
work iniquity, I will

tatem, * et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me : * oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum : * absorpti sunt juncti petræ iudices eorum.

Audient verba mea quoniam potuerunt : * sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum : * quia ad

not communicate with the choicest of them.

The just man shall correct me in mercy, and reprove me ; but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased ; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed ; as when the thickness of earth is broken up upon the ground.

Our bones are scattered by the side of hell : but to thee,

te Domine, Domine,
oculi mei: in te
speravi, non auferas
animam meam.

Custodi me a la-
queo, quem statue-
runt mihi: * et a
scandalis operanti-
um iniquitatem.

Cadent in retia-
culo ejus peccatores:
* singulariter sum
ego, donec transeam.

Ant. Custodi me
a laqueo, quem sta-
tuerunt mihi, et a
scandalis operanti-
um iniquitatem

Ant. Considera-
bam ad dexteram, et

O Lord, Lord! ar-
my eyes; in thee
have I put my trust,
take not away my
soul.

Keep me from the
snare, which they
have laid for me,
and from the stum-
bling-block of them
that work in i-
quity.

The wicked shall
fall in his net; I am
alone until I pass.

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

Ant. I looked on
my right hand, and
beheld, and there

videbam, et non erat qui cognosceret me. was no one that would know me.

PSALM 141.

Voce mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum. I cried to the Lord with my voice: with my voice I made supplication to the Lord.

Effundo in conspectu ejus orationem meam, * et tribulationem meam ante ipsum pronuntio. In his sight I pour out my prayer, and before him I declare my trouble.

In deficiendo ex me spiritum meum. * et tu cognovisti semitas meas. When my spirit failed me, then thou knewest my paths.

In via hac qua ambulabam, * absconderunt laqueum mihi. In this way wherein I walked, they have hidden a snare for me.

Considerabam ad dexteram, et videbam: * et non erat I looked on my right hand, and beheld, and there was

qui cognosceret
me.

Periit fuga a me,
* et non est qui re-
quirat animam me-
am.

Clamavi ad te Do-
mine; * dixi: Tu
es spes mea, portio
mea in terra viven-
tium.

Intende ad depre-
cationem meam: *
quia humiliatus sum
nimis.

Libera me a perse-
quentibus me: *
quia confortati sunt
super me.

Educ de custodia
animam meam ad
confitendum nomini
tuo: * me expec-
tant justi, donec re-
tribuas mihi.

no one that would
know me.

Flight hath per-
ished from me: and
there is no one that
hath regard to my
soul.

I cried to thee, O
Lord! I said: Thou
art my hope, my
portion in the land
of the living.

Attend to my sup-
plication: for I am
brought very low.

Deliver me from
my persecutors, for
they are stronger
than I.

Bring my soul out
of prison, that I
may praise thy
name: the just wait
for me, until thou
reward me.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

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

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

CANTICLE OF THE B. V. MARY. *Luke i.*

Magnificat * anima mea Dominum :

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ : * ecce enim ex hoc beatam me dicent omnes generationes.

My soul doth magnify the Lord ;

And my spirit hath rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid ; for behold, from henceforth, all generations shall call me blessed.

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

Et misericordia
ejus a progenie in
progenies * timentibus
eum.

Fecit potentiam in
brachio suo: * dispersit
superbos
mente cordis sui.

Deposuit potentes
de sede, * et exalta-
vit humiles.

Esurientes imple-
vit bonis: * et di-
vites dimisit inanes.

Suscepit Israel

For he that i
mighty, hath done
great things to me ;
and holy is his
name.

And his mercy is
from generation to
generation, to them
that fear him.

He hath showed
might in his arm ;
he hath scattered
the proud in the
conceit of their
heart.

He hath put down
the mighty from
their seat, and hath
exalted the hum-
ble.

He has filled the
hungry with good
things ; and the rich
he hath sent empty
away.

He hath received

puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

Israel his servant. being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed for ever.

Ant. While they were at supper, Jesus took bread, and blessed, and broke and gave to his disciples.

The rest is said kneeling.

V. Christus factus est pro nobis obediens usque ad mortem.

Pater noster, *sub silentio.*

Miserere, *p.* 345, and the prayer Respice, *p.* 373.

V. Christ became obedient for us unto death.

Our Father, *privately.*

THE DIVESTING OF THE ALTARS.

Then the Priest, with his Ministers, divests the Altars of their coverings and ornaments, saying the Antiphon Diviserunt, with the Psalm Deus, Deus meus, respice in me, which is the second Psalm of the Matins for Good Friday, as at p. 452.

THE WASHING OF THE FEET.

After the divesting of the Altars, the Clergy at a convenient hour meet to perform the ceremony of the washing of the feet. The Prelate, or Superior, comes to the place appointed, in his alb, stole, and cope of a violet color, accompanied by the Deacon and Subdeacon in white vestments. Then the gospel Ante diem festum Paschæ, p. 384, is sung by the Deacon, with the usual ceremony of incense and lights. After the gospel, the Prelate puts off his cope, takes a towel, and then on his knees, and bare-headed, he washes, wipes, and kisses the right foot of those that are chosen for the ceremony. Whilst he is doing this, the following anthems are sung :

Ant. Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps.* Beati immaculati in via: qui ambulant in lege Domini.

Ant. I give you a new commandment; that you love one another, as I have loved you, saith the Lord. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord.

The Ant. Mandatum novum is repeated. This is observed with the other Antiphons, to which Psalms are attached. The first verse only of the Psalm is sung.

Ant. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps.* Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

Ant. Dominus Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus et magister? Exemplum dedi vobis, ut et vos ita faciatis. *Ps.* Benedixisti, Domine,

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

Ant. The Lord Jesus after he had supped with his disciples, washed their feet, and said to them: Know you what I, your Lord and master, have done to you? I have given you an example, that you also may do the

terram tuam: aver-
tisti captivitatem
Jacob.

Ant. Domine, tu
mihi lavas pedes?
Respondit Jesus, et
dixit ei: Si non la-
vero tibi pedes, non
habebis partem me-
cum.

V. Venit ergo ad
Simonem Petrum,
et dixit ei Petrus:

Ant. Domine, tu
mihi, etc.

V. Quod ego fa-
cio, tu nescis modo:
scies autem postea.

Ant. Domine, tu
mihi, etc.

V. Si ego Domi-
nus et magister ves-
ter lavi vobis pedes,

same. *Ps.* Lord!
thou hast blessed
thy land; thou hast
turned away the
captivity of Jacob.

Ant. Lord! dost
thou wash my feet?
Jesus answered and
said to him: If I
wash not thy feet,
thou shalt have no
part with me.

V. He came to Si-
mon Peter, and Pe-
ter said to him:

Ant. Lord! dost
thou, etc.

V. What I do,
thou knowest not
now: but thou shalt
know hereafter.

Ant. Lord! dost
thou, etc.

V. If I, being
Lord and master,
have washed your

quanto magis debetis alter alterius lavare pedes ?

Ps. Audite hæc, omnes gentes : auribus percipite qui habitatis orbem.

Ant. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.

V. Dixit Jesus discipulis suis.

Ant. Maneant in vobis fides, spes, charitas, tria hæc : major autem horum est charitas.

V. Nunc autem manent fides, spes, charitas, tria hæc :

feet ; how much more ought you to wash one another's feet ?

Ps. Hear these things, all ye nations ! give ear, all ye inhabitants of the world !

Ant. By this shall all men know that you are my disciples, if you have love one for another.

V. Said Jesus to his disciples.

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

V. And now there remain faith, hope and charity, these three ; but the great-

major horum est
charitas.

Ant. Benedicta
sit sancta Trinitas,
atque indivisa Uni-
tas: confitebimur ei,
quia fecit nobiscum
misericordiam suam.

V. Benedicamus
Patrem, et Filium,
cum sancto Spiritu.
Ps. Quam dilecta
tabernacula tua, Do-
mine virtutum: con-
cupiscit et deficit
anima mea in atria
Domini.

Ant. Ubi charitas
et amor, Deus ibi
est.

V. Congregavit
nos in unum Christi
amor.

V. Exultemus, et

est of these is cha-
rity.

Ant. Blessed be
the holy Trinity and
undivided Unity;
we will praise him,
because he has
showed us his
mercy.

V. Let us bless
the Father and the
Son, with the Holy
Ghost. *Ps.* How
lovely are thy taber-
nacles, O Lord of
hosts! my soul long-
eth and fainteth af-
ter the courts of the
Lord.

Ant. Where cha-
rity and love are,
there is God.

V. The love of
Christ hath gathered
us together.

V. Let us rejoice

in ipso jucunde-
mur.

V. Timeamus et
amemus Deum vi-
vum.

V. Et ex corde di-
ligamus nos sincero.

Ant. Ubi chari-
tas et amor, Deus
ibi est.

V. Simul ergo cum
in unum congrega-
mur.

V. Ne nos mente
dividamur, cavea-
mus.

V. Cessent jurgia
maligna, cessent
lites.

V. Et in medio
nostri sit Christus
Deus.

Ant. Ubi chari-
tas, etc.

V. Simul quoque

in him and be
glad.

V. Let us fear
and love the living
God.

V. And let us
love one another
with a sincere heart.

Ant. Where cha-
rity and love are,
there is God.

V. When there-
fore we are assem-
bled:

V. Let us take
heed, we be not di-
vided in mind.

V. Let malicious
quarrels and conten-
tions cease.

V. And let Christ
our God dwell
among us.

Ant. Where cha-
rity, etc.

V. Let us also

cum beatis videamus.

V. Glorianter vultum tuum, Christe Deus.

V. Gaudium quod est immensum, atque probum.

V. Sæcula per infinita sæculorum. Amen.

with the blessed see:

V. Thy face in glory, O Christ, our God!

V. There to possess an immense and happy joy.

V. For infinite ages of ages. Amen.

After the feet are washed, the superior washes his hands, and wipes them, and putting on his cope, he stands with his head uncovered, and says:

Pater noster, secreto.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

Our Father, privately.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Thou hast commanded, O Lord! that thy precepts:

R. Be exactly observed.

V. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Adesto Domine, quæsumus, officio servitutis nostræ : et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti ; ut sicut hic nobis, et a nobis ex-

V. Thou hast washed the feet of thy disciples.

R. Despise not the works of thy hands.

V. O Lord ! hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Accept, 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

teriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata: quod ipse præstare digneris, qui vivis et regnas Deus per omnia sæcula sæculorum.

R. Amen.

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 be pleased to grant: who livest and reignest one God, for ever and ever.

R. Amen.

THE OFFICE OF THE
BLESSING OF THE HOLY OILS
ON THURSDAY IN HOLY WEEK.

FROM THE ROMAN PONTIFICAL.

On this day, every year, takes place the blessing of the Oil of Catechumens, and of the Oil of Unction for the sick, and the Holy Chrism is made.

In the morning, due preparation having been made before by the Sacristan, the Bishop comes into the church, where he vests for Mass with all his Pontifical attire, rich and of a white color. The attendants of the Bishop also vest, and besides them, twelve Priests, seven Deacons, seven Subdeacons, Acolytes, and others, all in the vestures proper to their several orders, of a white color. Which done a procession is formed to the Altar. All taking their places in the choir, the Bishop, having reached the front of the Altar, says the *Con-ffteor*, and proceeds with the Mass until the words in the Canon, *Per quem hæc omnia, Domine, semper bona creas*, etc.

Before the Bishop pronounces these words, having made a genuflexion to the Blessed Sacrament already consecrated upon the Altar, he retires to the Epistle side of the Altar, where he purifies his fingers over an empty chalice, and wipes them with the purifier. Then, a second time genuflecting to the Blessed Sacrament, he descends the first step of the Altar, and there receiving his mitre, goes to a seat prepared for him in the Presbytery, over against the Altar, and there sits, with his face towards the Altar, at a table previously set there with the twelve Priests and others in their respective

vestments. Then, the Priests and others standing round, the Archdeacon at the side of the Bishop says with a loud voice, "*Oleum Infirmorum*"—i.e., "the Oil for the Sick"—which one of the Subdeacons, accompanied by two Acolytes, proceeds to bring from the Sacristy (where it has been previously got in readiness), and gives it into the hands of the Archdeacon, saying distinctly, "*Oleum Infirmorum*."

The Archdeacon presents it to the Bishop to be blessed, saying the same words, and placing it on the table. The Bishop rising, with his mitre, says in a low voice :

THE BLESSING OF THE OIL FOR THE SICK.

Exorcizo te im-
mundissime spiritus,
omnisque incursio
satanae. et omne
phantasma. in no-
mine Pa✠tris, et
Fi✠lii, et Spiritus✠
sancti ; ut recedas
ab hoc oleo, ut possit
effici unctio spiritalis
ad corroborandum
templum Dei vivi ;
ut in eo possit Spi-
ritus sanctus habi-
tare, per nomen Dei

I exorcise and ad-
jure thee, O unclean
spirit, and every as-
sault and illusion of
Satan, in the name
of the Father ✠, and
of the Son ✠, and of
the Holy ✠ Ghost,
to depart from this
Oil, that it may be
made an unction of
grace to strengthen
the Temple of the
living God ; that in
it the Holy Ghost

Patris Omnipotentis,
et per nomen dilec-
tissimi Filii ejus
Domini nostri Jesu
Christi, qui ventu-
rus est judicare vivos
et mortuos, et sæcu-
lum per ignem.

may dwell, through
the name of God the
Father Almighty,
and through the
name of his most
dearly beloved Son
our Lord Jesus
Christ, who shall
come to judge the
quick and the dead,
and the world by
fire.

R. Amen.

R. Amen.

*Then, putting off his mitre, he blesses the Oil, saying, in
the same tone :*

V. Dominus vo-
biscum.

V. The Lord be
with you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

Oremus.

Let us pray.

Emitte, quæsumus
Domine, Spiritum
sanctum tuum para-
clitum de cœlis in
hanc pinguedinem

Send forth, we be-
seech thee, O Lord,
thy Holy Ghost the
paraclete from
Heaven upon this

olivæ, quam de viridi ligno producere dignatus es, ad refectionem mentis, et corporis; ut tua sancta benedictione, sit omni hoc unguento cœlestis medicinæ peruncto, tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque ægritudinem mentis, et corporis, unde unxisti Sacerdotes, Reges, Prophetas, et Martyres; sit Chrisma tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris,

fatness of the olive, which thou hast vouchsafed to bring forth out of a green tree, for the strengthening and refreshing of soul and body: that by thy grace and benediction whosoever is anointed with this oil of heavenly virtue may receive protection of soul and body, and deliverance from all pains, all infirmities, and all ills of soul and body; whereby thou didst anoint Priests, Kings, Prophets, and Martyrs: grant, O Lord, it may be thy true and perfect Chrism, blessed by thee,

in nomine Domini dwelling in our
nostri Jesu Christi. hearts; in the name
of our Lord Jesus
Christ.

After this, the Oil is carried back to the Sacristy, and kept most carefully. Then the Bishop, resuming his mitre, sits, washes his hands, rises, and with his mitre goes, accompanied by his attendants, to the step of the Altar, where, putting off his mitre, he genuflects, goes up to the Altar, and proceeds with the Mass, until the Communion, which the Bishop receives only. The Deacon then puts the consecrated Host to be reserved for the morrow into a chalice, and reverently places it in the midst of the Altar. Then the Bishop communicates the Deacon and Subdeacon, and the rest of the clergy; and after receiving the ablutions, he genuflects to the Blessed Sacrament upon the Altar, and returning sits as before; the attendants and others standing.

Then the Archdeacon, standing near the Bishop, says with a loud voice, "Oleum ad sanctum Chrisma"—i.e., the Oil for the holy Chrism. And after, in the same tone, he adds, "Oleum Catechumenorum."

After which, a thurible being presented to the Bishop, he puts incense into it, and blesses it after the accustomed manner. Then the Priests, Deacons, and Subdeacons go in procession to the Sacristy to fetch with all solemnity the Oil of Chrism and the Oil of Catechumens, which are brought in, carried in the procession by two Deacons, preceded by a Subdeacon carrying a vessel of balsam, and followed by the Priests, Deacons, and Subdeacons.

As the procession moves from the Sacristy, two Cantors chant the verses following :

CONSECRATION OF THE HOLY CHRISM.

O Redemptor, sume carmen temet concinentium.

Hear our hymn, Redeemer, Lord: thee we praise with one accord.

The Choir repeat the same, and the Cantors then say :

Cantores. Audi judex mortuorum, una spes mortalium,

Hear us, Judge of dead and living, Hope of mortals, hear us singing :

Audi voces proferentium donum pacis prævium.

Hear us, tribute to thee from the peaceful olive bringing.

Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Arbor fœta alma luce hoc sacrandum protulit:

Cantor. Fruit of light the tree did yield, that gave this hallowed store: Worshipping the world's

Fert hoc prona præ-

sens turba Salvatori
sæculi.

Chorus. O Re-
demptor.

Cantores. Stans
ad aram imo sup-
plex infulatus Pon-
tifex :

Debitum persol-
vit omne, conse-
crato Chrismate.

Chorus. O Re-
demptor.

Cantores. Conse-
crare tu dignare,
Rex perennis patriæ,

Hoc olivum sig-
num vivum, jura
contra dæmonum.

Chorus. O Re-
demptor.

Redeemer, this we
offer, and adore.

Choir. Hear our
hymn.

Cantors. There be-
fore the altar stand-
ing, prays the mitred
pontiff lowly :

Duly he performs
the rite, to bless the
Chrism holy.

Choir. Hear our
hymn.

Cant. Consecrate,
thou Christ eternal,
King of Heaven our
home,

This our Chrism
a living Seal,
against the powers
of doom.

Choir. Hear our
hymn.

*When all have reached their places in the Choir, the
Deacon who carries the Oil of Chrism comes before
the Bishop; and the Archdeacon receiving it from*

him, places it, covered with a white cloth, on the table before the Bishop. Then the Subdeacon, carrying the vessel with balsam, gives it to the Archdeacon, who places it in like manner upon the table. The Bishop then rises, puts off his mitre, and first blesses the balsam, saying :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, mysteriorum cœlestium et virtutum omnium præparator, nostras quæsumus preces exaudi, hanc odoriferam sicci corticis lacrymam (quæ felicis virgæ profluendo sudorem, sacerdotali nos opimat unguento) acceptabilem tuis præsta mysteriis, et concessa benedictione sanctifica. Per

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who art the author and giver of heavenly mysteries, and of all graces, we beseech thee to hear our prayers : grant that these balmy tears of sapless wood (which exuding from a fruitful branch make fat our souls with sacerdotal unction) may be made acceptable

Dominum nostrum
 Jesum Christum
 Filium tuum, qui
 tecum vivit et regnat
 in unitate Spiritus
 sancti Deus, per om-
 nia sæcula sæculo-
 rum.

R. Amen.

Oremus.

Creaturarum om-
 nium Domine pro-
 creator, qui per Moy-
 sen famulum tuum
 permistis herbis aro-
 matum fieri præcep-
 isti sanctificationem
 unguenti; clemen-
 tiam tuam supplici-
 ter deprecamur, ut
 huic unguento, quod
 radix produxit stir-
 pea, spiritualem gra-

to thee in thy sacra-
 ments, and be gra-
 ciously sanctified
 by thy blessing,
 through our Lord
 Jesus Christ, thy
 Son, who liveth and
 reigneth with thee,
 in the unity of the
 Holy Ghost, God,
 world without end.

R. Amen.

Let us pray.

O Lord, the maker
 of all creatures, who
 by thy servant Mo-
 ses didst command,
 a mixture being
 made of sweet spices,
 the hallowing of
 anointing oil: we
 humbly beseech thy
 clemency, that upon
 this oil, which the
 root of a tree hath
 yielded, thou

tiam largiendo, plenitudinem sancti-
ficationis infundas : sit nobis, Domine,
fidei hilaritate conditum ; sit sacerdotalis unguenti Chrisma perpetuum ; sit ad cœlestis vexilli impressionem dignissimum ; ut quicumque Baptismate sacro renati isto fuerint liquore peruncti, corporum atque animarum benedictionem plenissimam consequantur, et beatæ fidei collato munere perenniter amplientur. Per Dominum nostrum Jesum Christum Filium tuam, qui tecum vivit et regnat in unitate Spiritus sancti Deus,

wouldst bestow the grace of thy Spirit, and the fulness of consecration: make it unto us, O Lord, a savor of faith and gladness, an everlasting Chrism of sacerdotal unction ; make it worthy of the sign of thy heavenly banner ; that whosoever being born again by holy Baptism shall have been anointed with this oil, may receive the fullest benediction, both of body and soul, and may be everlastingly fulfilled with the blessed grace of faith. Through our Lord Jesus Christ, thy Son, who liveth and

per omnia sæcula reigneth with thee
 sæculorum. in the unity of the
 Holy Ghost, God,
 world without end.

R. Amen.

R. Amen.

Then taking his mitre, the Bishop, still standing, mixes in a paten balsam with a little of the oil from the Ampulla containing the Chrism, saying :

Oremus Domi- Let us beseech our
 num Deum nostrum Lord God Almighty
 Omnipotentem, qui (who hath joined
 incomprehensibilem together the infinite
 unigeniti Filii sui Godhead of his
 sibi que coætérni di- only - begotten and
 vinitatem mirabili co-étérnal Son in-
 dispositione veræ separably unto a
 humanitati insepa- true and very hu-
 rabiliter conjunxit, manity, and with
 et co-operante gratia the grace of the
 Spiritus sancti, oleo Holy Ghost co-
 exultationis præ operating, hath
 participibus suis anointed him with
 linivit, ut homo the oil of gladness
 fraude diaboli per- above his fellows, in
 ditus, gemina et order that man, un-
 singulari constans done by the fraud

materia, perenni
 redderetur de qua
 exciderat hereditati;
 quatenus hos ex di-
 versis creaturarum
 speciebus liquores
 creatos sanctæ Trini-
 tatis perfectione
 bene✠dicat, et bene-
 dicendo sancti✠ficet,
 concedatque, ut si-
 mul permisti unum
 fiant; et quicumque
 exterius inde pe-
 runctus fuerit, ita
 interius liniatur,
 quod omnibus sordi-
 bus corporalis ma-
 teriæ carens, se par-
 ticipem regni cœles-
 tis effici gratuletur.
 Per eundem Domi-
 num nostrum Je-
 sum Christum Fili-
 um suum, qui cum
 eo vivit et regnat in

and malice of the
 devil, consisting of
 a twofold, yet sin-
 gular nature, might
 be restored to the
 everlasting inheri-
 tance from which
 he had fallen;) that
 he will be pleased to
 ✠ bless these crea-
 tures of oil, of two
 different nature s,
 with the full bless-
 ing of the holy
 Trinity, and in
 blessing to sancti-
 fy them, and grant
 that being com-
 mingled together
 they may become
 one; and that who-
 soever shall be out-
 wardly anointed
 therewith, may be
 so inwardly anoint-
 ed, that being freed

unitate ejusdem Spiritus sancti Deus, per omnia sæcula sæculorum.

from all soil of bodily matter, he may rejoice in being made partaker of the kingdom of Heaven. Through the same our Lord Jesus Christ his Son, who liveth and reigneth with him in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

After which, the Bishop sits, with his mitre still on, and breathes thrice in the form of a cross, over the Chrism.

Then the twelve Priests in order bowing lowly to the Blessed Sacrament on the Altar, and to the Bishop, approach the table, and each in turn breathes, as the Bishop had done, over the Chrism. Then lowly bowing, as before, they return to their places. Which done, the Bishop standing, with his mitre, pronounces at once the Exorcism of the Chrism, saying:

Exorcizo te creatura olei per Deum Patrem omnipotentem, qui fecit cœlum

I exorcise thee, O creature of oil, by God the Father Almighty, who hath

et terram, mare, et omnia quæ in eis sunt, ut 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.

made heaven and earth, and all that therein is, that all the power of the enemy, all the host of Satan, and all the wiles and illusions of the devil may be expelled, and vanish from thee; that thou mayest be, to all who shall be anointed with thee, for 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 Spirit.

Then putting off his mitre, and extending his hands before his breast, he says the Preface :

Per omnia sæcula sæculorum.	World without end.
R. Amen.	R. Amen.
V. Dominus vo- biscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Sursum corda.	V. Lift up your hearts.
R. Habemus ad Dominum.	R. We lift them up unto the Lord.
V. Gratias aga- mus Domino Deo nostro.	V. Let us give thanks unto our Lord God.
R. Dignum, et justum est.	R. It is meet and right so to do.
Vere dignum, et justum est, æquum, et salutare, nos tibi semper, et ubique gratias agere. Do- mine Sancte, Pater Omnipotens, æterne Deus. Qui in prin-	It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Holy Father, Almighty,

cipio inter cetera bonitatis tuæ munerera terram producere fructifera ligna jussisti, inter quæ hujus pinguis-
 simi liquoris ministræ olivæ nascerentur, quarum fructus sacro Chrismati deserviret. Nam et David prophético spiritu gratiæ tuæ Sacramenta prænos-
 cens, vultus nostros in oleo exhilarandos esse cantavit. Et cum mundi crimina diluvio quondam expiarentur effuso, similitudinem futuri muneris columba demon-
 strans per olivæ ramum, pacem terris redditam nuntiavit. Quod in novissimis everlasting God. Who in the begin-
 ning among other blessings of thy bounty, didst command the earth to bring forth trees yielding fruit, and that among these the olive, yielding this fatness of oil, should grow, whose fruit should serve to holy Chrism. For David also, fore-
 knowing by prophetic spirit the sacraments of thy grace, sang of oil to make man of a cheerful countenance; and when of old the crimes of the world were punished by the flood of waters, a dove declar-

temporibus manifestis est effectibus declaratum, cum baptismatis aquis omnium criminum commissa delentibus, hæc olei unctio vultus nostros jucundos efficit, ac serenos. Inde etiam Moysi famulo tuo mandatum dedisti, ut Aaron fratrem suum prius aqua lotum per infusionem hujus unguenti constitueret Sacerdotem. Accessit ad hoc amplior honor, cum Filius tuus Jesus Christus Dominus noster lavari se a Joanne undis Jordanicis exegisset; ut Spiritu sancto in columbæ simili-

ing the image of the future blessing by an olive branch, announced the return of peace to the earth. Which has been shown by the manifest effects of grace, in these last days, wherein the waters of Baptism washing away all guilt of sin, this unction of oil maketh us of a cheerful and glad countenance. Then to Moses also thy servant thou didst command, that he should ordain Aaron his brother, first washed with water, priest by affusion of this oil. Hereunto was added higher honor, when thy

tudine desuper misso, unigenitum tuum in quo tibi optime complacuisse testimonio subsequenter vocis ostenderes, et hoc illud esse manifestissime comprobare, quod eum oleo lætitiæ præ consortibus suis ungen- dum David propheta cecinisset. Te igitur deprecamur, Domine Sancte, Pater Omnipotens, æternæ Deus, per eundem Jesum Christum Filium tuum Dominum nostrum, ut hujus creaturæ pinguedinem sancti-✠ficare tua benedictione digneris, et sancti-✠Spiritus ei admiscere vir-

Son, our Lord Jesus Christ, had demanded to be baptized of John in the waters of Jordan, that the Holy Ghost descending in the likeness of a dove upon thine only-begotten, in whom thou didst, by the testimony of thy voice which followed, declare thyself well pleased, and most manifestly prove this to be that of which the prophet David had sung, that he should be anointed with the oil of gladness above his fellows. We therefore pray thee, O Lord, holy Father, Almighty, ev-

tutem, cooperante
 Christi Filii tui po-
 tentia, a cujus no-
 mine sancto Chrisma
 nomen accepit, unde
 unxisti sacerdotes,
 reges, prophetas, et
 martyres; ut spiri-
 tualis lavacri bap-
 tismo renovandis, crea-
 turam Chrismatis
 in sacramentum per-
 fectæ salutis vitæ-
 que confirmes; ut
 sanctificatione un-
 ctionis infusa, cor-
 ruptione primæ na-
 tivitatis absorpta,
 sanctum uniuscu-
 jusque templum ac-
 ceptabilis vitæ inno-
 centiæ odore redo-
 leseat; ut secundum
 constitutionis tuæ
 sacramentum, regio,
 et sacerdotali, pro-

erlasting God,
 through the same
 Jesus Christ, our
 Lord, that thou
 wouldst vouchsafe
 to sanctify with
 thy blessing this
 creature of oil, and
 to infuse into it the
 virtue of thy Holy
 Spirit, with the
 power of Christ thy
 Son co-operating,
 from whose holy
 name it has received
 the name of Chrism,
 with which thou
 hast anointed thy
 kings, priests, and
 martyrs: that to all
 who shall be renew-
 ed in the spiritual la-
 ver of baptism, thou
 wouldst confirm this
 Chrism for a sacra-
 ment of perfect

pheticoque honore
 perfusi, vestimento
 incorrupti muneris
 induantur; ut sit
 his, qui renati fue-
 rint ex aqua, et Spi-
 ritu sancto, Chrisma
 salutis, eosque
 æternæ vitæ parti-
 cipes, et cœlestis

health and life, that
 by the infusion of
 sanctifying grace,
 and the destruction
 of our original cor-
 ruption, each one as
 an holy temple may
 breathe the fra-
 grance of an holy
 and acceptable life;
 that according to
 the sacrament of
 thy institution, be-
 ing anointed to the
 dignity of kings and
 priests and prophets,
 they may be clad
 with the robe of the
 undying gift, that it
 may be to all who
 shall be born again
 of water and the
 Holy Ghost, the
 Chrism of salvation,
 and may make them
 partakers of eternal

gloriæ faciat esse consortes.	life and heirs toge- ther of celestial glory.
----------------------------------	---

(Then in a lower tone.)

Per eundem Do- minum nostrum Je- sum Christum Fili- um tuum, qui te- cum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia sæcula sæculorum.	Through the same Jesus Christ, thy Son our Lord, who with thee liveth and reigneth in the uni- ty of the same Holy Spirit, one God. world without end.
---	---

R. Amen.

R. Amen.

The Preface being ended, the Bishop mingles the balsam and oil, mixed on the paten, with the holy Chrism in the Ampulla, saying :

Hæc commistio liquorum fiat omni- bus ex ea perunctis propitiatio, et cus- todia salutaris in sæculo sæculorum.	Let this mixture of oils be to all anointed therewith a means of grace, and a defence unto salvation, world without end.
--	--

R. Amen.

R. Amen.

The Deacon then removes the veil, which hitherto covered the Ampulla, and the Bishop, bowing his head, salutes the Chrism, saying:

Ave sanctum Hail! Holy Chrism.
Chrisma.

This he does a second and a third time, saying it louder each time; and after saying it the third time, he kisses the lip of the Ampulla. Afterwards the twelve Priests in order make the same salutation, thrice repeating:

Ave sanctum Hail! Holy Chrism.
Chrisma.

and having kissed the lip of the Ampulla, return to their places. Presently the Deacon approaches with the other Ampulla, containing the Oil of Catechumens, which he presents to the Archdeacon, who places it on the table before the Bishop. The Bishop and the twelve Priests breathe over it, as before was done in the case of the Ampulla of Chrism. Which done, the Bishop rises, and with his mitre at once pronounces in a low tone the Exorcism of the Oil of Catechumens, saying:

THE BLESSING OF THE OIL OF CATECHUMENS.

<p>Exorcizo te crea- tura olei, in nomine Dei Pa-tris Omni- potentis, et in no-</p>	<p>I exorcise thee, O creature of oil, in the name of God the Fa-ther Almighty,</p>
---	---

miſe Jeſu ✠ Chriſti,
 et Spiritus ✠ ſancti,
 ut in hac invoca-
 tione individue Tri-
 nitatis, atque unius
 virtute Deitatis, om-
 nis nequiſſima virtus
 adverſarii, omnis in-
 veterata malitia dia-
 boli, omnis violenta
 incuſſio, omne con-
 fuſum et cæcum
 phantasma eradice-
 tur. et effugetur, et
 diſcedat a te: ut
 divinis Sacramentis
 purificata fias in
 adoptionem carnis et
 ſpiritus, eis qui ex te
 ungenti ſunt. in re-
 miſſionem omnium
 peccatorum; ut effi-
 ciantur eorum cor-
 pora ad omnem gra-
 tiam ſpiritualem ac-
 cipiendam ſanctifi-

and in the name of
 Jeſus ✠ Chriſt, and
 of the Holy ✠ Ghoſt,
 that by this invoca-
 tion of the undivided
 Trinity, in unity of
 operation, and of
 Godhead, all the
 moſt wicked pow-
 ers of the enemy,
 all the inveterate
 malice of the devil,
 every violent aſſault,
 every hidden and
 dark illuſion may be
 rooted out and
 chased away, and
 diſpelled from thee;
 that thou mayeſt be
 hallowed to the uſe
 of holy ſacraments
 for the adoption
 both of fleſh and
 ſpirit to thoſe who
 ſhall be anointed
 with thee, for the

cata. Per eundem
 Dominum nostrum
 Jesum Christum, qui
 venturus est judicare
 vivos et mortuos, et
 sæculum per ignem.

forgiveness of all
 sins: that their bo-
 dies may be sancti-
 fied to receive all
 spiritual grace,
 through the same
 our Lord Jesus
 Christ, who shall
 come to judge the
 quick and the dead,
 and the world by
 fire.

R. Amen.

R. Amen.

*Then the Bishop, putting off his mitre, blesses the Oil
 of Catechumens, saying:*

V. Dominus vo-
 biscum.

V. The Lord be
 with you.

R. Et cum spiri-
 tu tuo.

R. And with thy
 spirit.

Oremus.

Let us pray.

Deus incremento-
 rum omnium et pro-
 fectuum spirituali-
 um remunerator, qui
 virtute sancti Spi-
 ritus imbecillarum

O God, the giver
 of all spiritual
 growth and advance-
 ment, who by the
 power of the Holy
 Ghost dost strength-

mentium rudimenta confirmas, te oramus, Domine, ut emittere digneris tuam benedictionem super hoc oleum, et venturis ad beatæ regenerationis laverum, tribuas per unctionem hujus creaturæ purgationem mentis et corporis; ut si quæ illis adversantium spirituum inhæsere maculæ, ad tactum sanctificati olei hujus abscedant; nullus spiritualibus nequitiis locus, nulla refugis virtutibus sit facultas, nulla insidiantibus malis latendi licentia relinquatur. Sed venientibus ad fidem servis

en the first beginnings of weak minds, we beseech thee, O Lord, that thou wouldst vouchsafe to send thy blessing upon this oil, and to all who come to the blessed laver of regeneration, wouldst give, by the use of this anointing oil, absolution of mind and body: that if any stains have sunk into them by the work of the enemy, at the touch of this hallowed oil they may be done away; that there be no place for spiritual wickedness, no occasion given to relapsing virtue, no power of conceal-

tuis, et sancti Spiritus tui operatione mundandis, sit unctionis hujus præparatio utilis ad salutem, quam etiam cœlestis regenerationis nativitate in sacramento sunt baptismatis adepturi. Per Dominum nostrum Jesum Christum Filium tuum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

ment left to lurking sins. But to thy servants, coming to the faith, and to be cleansed by the grace of thy Holy Spirit, let the preparation of this unction be availing towards the salvation which they will receive in the sacrament of baptism by the birth of a heavenly regeneration, through our Lord Jesus Christ, thy Son, who shall come to judge the quick and the dead, and the world by fire.

R. Amen.

Then the Bishop and the twelve Priests, in order, reverently salute the Oil of Catechumens, saying thrice :

Ave sanctum Oleum.

Hail ! Holy Oil.

And when they have done this the third time, they kiss the mouth of the Ampulla, as before was directed for the Chrism. After this, the two Ampullæ are carried by the two Deacons back to the Sacristy, in the same form and order as they were brought, in procession; the two Cantors chanting the following verses:

Ut novetur sex-
us omnis unctione
Chrismatis,

Ut sanetur sauci-
ata dignitatis gloria.

Chor. O Redemp-
tor.

Cantores. Lota
mente sacro fonte
aufugantur crimina;

Uneta fronte sa-
crosaneta influunt
charismata.

Chor. O Redemp-
tor.

That by this most
sacred unction,

Either sex may be
renewed,

And our wounded
glory rescued

Through the Spi-
rit's plenitude.

Ch. Hear our
hymn.

Cant. By this
fountain's hallowed
waters

May the soul be
cleansed from sin;

And the brows
with oil anointed

Heavenly graces
gain within.

Ch. Hear our
hymn.

Cantores. Corde
natus ex parentis al-
vum implens vir-
ginis,

Præsta lucem, clau-
de mortem Chrisma-
tis consortibus.

Chor. O Redemp-
tor.

Cantores. Sit hæc
dies festa nobis sæ-
culorum sæculis:

Sit sacrata digna
laude, nec senescat
tempore.

Chor. O Redemp-
tor.

Cant. Son of the
Eternal Father,
Virgin-born, afford
us light,

Who receive this
holy unction ;
Save us from
death's gloomy
night.

Ch. Hear our
hymn.

Cant. May this day
of festal gladness,
Keep its holy joys
in store,

Dignified with joy-
ful praises,
Blooming now and
evermore.

Ch. Hear our
hymn.

Meanwhile, the Bishop, sitting with his mitre, washes his hands, then returns to the Altar, and proceeds with the Mass as in the Missal.

TENEBRÆ FOR THURSDAY,

BEING THE MATINS AND LAUDS OF GOOD
FRIDAY.

THE MATINS.

FIRST NOCTURN.

Ant. Astiterunt
reges terræ, et prin-
cipes convenerunt in
unum, adversus Do-
minum, et adversus
Christum ejus.

Ant. The kings of
the earth stood up,
and the princes met
together against the
Lord, and against
his Christ.

PSALM 2.

Quare fremuerunt
Gentes, * et populi
meditati sunt ina-
nia ?

Astiterunt reges
terræ, et principes
convenerunt in
unum, * adversus
Dominum, et adver-
sus Christum ejus.

Why have the
Gentiles raged, and
the people devised
vain things ?

The kings of the
earth stood up, and
the princes met to-
gether against the
Lord, and against
his Christ.

Dirumpamus vincula eorum: * et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis irridebit eos: * et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: * et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus: * prædicans præceptum ejus.

Dominus dixit ad me: * Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi Gentes hæreditatem tuam: *

Let us break their bonds asunder; and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them; and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed by him king over Sion his holy mountain, preaching his commandment.

The Lord said to me: Thou art my Son, to-day have I begotten thee.

Ask of me and I will give thee the Gentiles for thy in-

et possessionem tuam terminos terræ.

Reges eos in virga ferrea: * et tamquam vas figuli confringes eos.

Et nunc reges intelligite: * erudimini qui judicatis terram.

Servite Domino in timore: * et exultate ei cum tremore.

Apprehendite disciplinam, ne quando irascatur Dominus: * et pereatis de via justa.

Cum exarserit in brevi ira ejus, * beati

heritance; and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings! understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear, and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and ye perish from the just way.

When his wrath shall be kindled in a short time, blessed

omnes qui confidunt
in eo.

1 *Ant.* Astiterunt
reges terræ, et prin-
cipes convenerunt in
unum, adversus Do-
minum, et adversus
Christum ejus.

Ant. Diviserunt
sibi vestimenta mea ;
et super vestem me-
am miserunt sortem.

are all that trust in
him.

1 *Ant.* The kings
of the earth stood up,
and the princes met
together against the
Lord, and against
his Christ.

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

PSALM 21.

Deus, Deus meus,
respice in me: quare
me dereliquisti? *
longe a salute mea
verba delictorum
meorum.

Deus meus, cla-
mabo per diem, et
non exaudies: * et

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

O my God ! I
shall cry by day, and
thou wilt not hear ;
and by night, and
it shall not be re-

nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, * laus Israel.

In te speraverunt patres nostri : * speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt : * in te speraverunt, et non sunt confusi.

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

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

puted as folly in me.

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

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

They cried to thee, and they were saved ; they trusted in thee, and were not confounded.

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

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

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

Quoniam tu es,
qui extraxisti me de
ventre: * spes mea
ab uberibus matris
meæ. In te projec-
tus sum ex utero.

De ventre matris
meæ Deus meus es
tu: * ne discesseris
a me.

Quoniam tribula-
tio proxima est: *
quoniam non est qui
adjuvet.

Circumdederunt
me vituli multi: *
tauri pingues obsede-
runt me.

Aperuerunt super

He hoped in the
Lord, let him deliver
him: let him save
him, seeing he de-
lighteth in him.

For thou art he
that hast drawn me
out of the womb:
my hope from the
breasts of my mo-
ther. I was cast
upon thee from the
womb.

From my mother's
womb thou art my
God; depart not
from me.

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

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

They have opened

me os suum, * sicut
leo rapiens et ru-
giens.

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

Factum est cor
meum tamquam cera
liquescens * in me-
dio ventris mei.

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

Quoniam circum-
dederunt me canes
multi: * concilium
malignantium obse-
dit me.

Foderunt manus
meas et pedes meos:

their mouths against
me, as a lion raver-
ing and roaring.

I am poured out
like water; and all
my bones are scat-
tered.

My heart is be-
come like wax melt-
ing in the midst of
my bowels.

My strength was
dried up like a pot-
sherd, and my
tongue hath cleaved
to my jaws; and
thou hast brought
me down into the
dust of death.

For many dogs
have encompassed
me; the council of
the malignant hath
besieged me.

They have dug my
hands and my feet:

* dinumeraverunt
omnia ossa mea.

Ipsi vero conside-
raverunt et inspexe-
runt me: * divise-
runt sibi vestimenta
mea, et super vestem
meam miserunt sor-
tem.

Tu autem, Domi-
ne, ne elongaveris
auxilium tuum a
me: * ad defensio-
nem meam conspice.

Erue a framea,
Deus, animam me-
am: * et de manu
canis unicam meam.

Salva me ex ore
leonis: * et a corni-
bus unicornium hu-
militatem meam.

Narrabo nomen
tuum fratribus
meis: * in medio

they have numbered
all my bones.

And they have
looked and stared
upon me: they
parted my garments
amongst them, and
upon my vesture
they cast lots.

But thou, O
Lord! remove not
thy help from me;
look towards my de-
fence.

Deliver, O God!
my soul from the
sword, and my only
one from the hand
of the dog.

Save me from the
lion's mouth, and
my lowness from the
horns of unicorns.

I will declare thy
name to my bre-
thren; in the midst

ecclesiæ laudabo
te.

Qui timetis Do-
minum, laudate
eum: * universum
semen Jacob, glori-
ficate eum.

Timeat eum omne
semen Israel: * quo-
niam non spre-
vit, neque despexit de-
precationem paupe-
ris.

Nec avertit faciem
suam a me: * et
cum clamarem ad
eum, exaudivit me.

Apud te laus mea
in ecclesia magna:
* vota mea reddam
in conspectu timen-
tium eum.

Edent pauperes,
et saturabuntur; et

of the church will I
praise thee.

Ye that fear the
Lord praise him:
all ye the seed of
Jacob, glorify him.

Let all the seed of
Israel fear him; be-
cause he hath not
slighted nor despised
the supplication of
the poor man.

Neither hath he
turned away his face
from me; and when
I cried to him he
heard me.

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

The poor shall eat
and shall be filled:

laudabunt Dominum qui requirunt eum : * vivent corda eorum in sæculum sæculi.

Reminiscantur et convertentur ad Dominum * universi fines terræ.

Et adorabunt in conspectu ejus * univærsæ familiæ gentium.

Quoniam Domini est regnum : * et ipse dominabitur gentium.

Manducaverunt et adoraverunt omnes pingues terræ : * in conspectu ejus cadent omnes qui descendunt in terram.

and they shall praise the Lord, that seek him ; their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

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

For the kingdom is the Lord's ; and he shall have dominion over the nations.

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

Et anima mea illi
vivet: * et semen
meum serviet ipsi.

Annuntiabitur
Domino generatio
ventura: * et an-
nuntiabunt cœli
justitiam ejus popu-
lo qui nascetur,
quem fecit Dominus.

2 *Ant.* Diviserunt
sibi vestimenta mea,
et super vestem me-
am miserunt sor-
tem.

Ant. Insurrexe-
runt in me testes
iniqui, et mentita
est iniquitas sibi.

And to him my
soul shall live; and
my seed shall serve
him.

There shall be de-
clared to the Lord a
generation to come;
and the heavens
shall show forth his
justice to a people
that shall be born,
which the Lord
hath made.

2 *Ant.* They part-
ed my garments
amongst them; and
upon my vesture
they cast lots.

Ant. Unjust wit-
nesses have risen up
against me, and ini-
quity hath lied to
itself.

PSALM 26.

Dominus illumi-

The Lord is my

natio mea, et salus
mea : * quem time-
bo ?

Dominus protec-
tor vitæ meæ : * a
quo trepidabo ?

Dum appropiant
super me nocentes, *
ut edant carnes
meas.

Qui tribulant me
inimici mei, * ipsi
infirmati sunt, et
ceciderunt.

Si consistant ad-
versum me castra,
* non timebit cor
meum.

Si exurgat adver-
sum me prælium, *
in hoc ego sperabo.

Unam petii a Do-

light and my salva-
tion, whom shall I
fear ?

The Lord is the
protector of my life;
of whom shall I be
afraid ?

Whilst the wicked
draw near against
me, to eat my flesh.

My enemies that
trouble me, have
themselves been
weakened, and have
fallen.

If armies in camp
should stand to-
gether against me,
my heart shall not
fear.

If a battle should
rise up against me,
in this will I be con-
fident.

One thing I have

mino, hanc requiram : * ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini, * et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo : * in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me : * et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immobilavi in tabernaculo ejus hostiam vociferationis : * cantabo,

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.

That I may see the delight of the Lord, and may visit his temple.

For he hath hidden me in his tabernacle ; in the day of evils, he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubila-

et psalmum dicam
Domino.

Exaudi, Domine,
vocem meam, qua
clamavi ad te: * mi-
serere mei, et exaudi
me.

Tibi dixit cor me-
um, exquisivit te fa-
cies mea: * faciem
tuam, Domine, re-
quiram.

Ne avertas faciem
tuam a me: * ne de-
clines in ira a servo
tuo.

Adjutor meus
esto: * ne derelin-
quas me, neque de-
spicias me, Deus sa-
lutaris meus.

Quoniam pater
meus et mater mea
dereliquerunt me: *

tion: I will sing, and
recite a psalm to the
Lord.

Hear, O Lord!
my voice, with
which I have cried
to thee: have mercy
on me and hear me.

My heart hath
said to thee, my
face hath sought
thee: thy face, O
Lord! will I seek.

Turn not away
thy face from me;
decline not in thy
wrath from thy ser-
vant.

Be thou my help-
er; forsake me not;
do not thou despise
me, O God, my Sa-
viour!

For my father and
my mother have left
me; but the Lord

Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua : * et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me : * quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini * in terra viventium.

Expecta Dominum, viriliter age : * et confortetur cor tuum, et sustine Dominum.

3 *Ant.* Insurrex-

hath taken me up.

Set me, O Lord ! a law in thy way ; and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me ; for unjust witnesses have risen up against me and iniquity hath lied to itself.

I believe to see the good things of the Lord, in the land of the living.

Expect the Lord, do manfully : and let thy heart take courage, and wait thou for the Lord.

3 *Ant.* Unjust

erunt in me testes iniqui, et mentita est iniquitas sibi. witnesses have risen up against me, and iniquity hath lied to itself.

V. Diviserunt sibi vestimenta mea. *V.* They parted my garments amongst them.

R. Et super vestem meam miserunt sortem. *R.* And upon my vesture they cast lots.

Pater noster, secreto. *Our Father, privately.*

FIRST LESSON.

De Lamentatione Jeremiæ Prophetæ. Cap. ii. *From the Lamentation of Jeremias the Prophet. Chap. ii.*

Heth. Cogitavit Dominus dissipare murum Filiæ Sion: tetendit funiculum suum, et non avertit manum suam a perditione: luxitque antemurale, et mu- *Heth.* The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand

rus pariter dissipatus est.

Teth. Defixæ sunt in terra portæ ejus: perdidit et contrivit vectes ejus: regem ejus et principes ejus in gentibus: non est lex, et prophetæ ejus non invenerunt visionem a Domino.

Jod. Sederunt in terra, conticuerunt senes filiæ Sion: consperserunt cinere capita sua, accincti sunt ciliciis:

from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Teth. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes 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

abjecerunt in terram
capita sua virgines
Jerusalem.

Caph. Defecerunt
præ lacrymis oculi
mei, conturbata
sunt viscera mea :
effusum est in terra
jecur meum super
contritione filiae
populi mei, cum de-
ficeret parvulus, et
laetens in plateis
oppidi.

Jerusalem, Jerusa-
lem, convertere ad
Dominum Deum
tuum.

R. Omnes amici
mei dereliquerunt
me, et prævaluerunt
insidiantes mihi :
tradidit me quem
diligebam : * Et ter-

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
children, and the
sucklings, fainted
away in the streets
of the city.

Jerusalem ! Je-
rusalem ! be con-
verted to the Lord
thy God.

R. All my friends
have forsaken me,
and they that lay in
ambush for me pre-
vailed : he whom I
love has betrayed

ribilibus oculis plaga crudeli percutientes, aceto potabant me.

V. Inter iniquos projecerunt me, et non pepercerunt animæ meæ. * Et terribilibus oculis.

me: * And they with terrible looks striking me with a cruel wound, gave me vinegar to drink.

V. They cast me out among the wicked, and spared not my life. * And they.

SECOND LESSON.

Lamed. Matribus suis dixerunt: Ubi est triticum et vinum? cum deficerent quasi vulnerati in plateis civitatis: cum exhalarent animas suas in sinu matrum suarum.

Mem. Cui comparabo te? vel cui assimilabo te, filia Je-

Lamed. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

Mem. To what shall I compare thee? or to what

rusalem ? cui exæ-
quabo te, et consolabor
te, virgo filia
Sion ? magna est
enim velut mare
contritio tua : quis
medebitur tui ?

Nun. Prophetæ
tui viderunt tibi
falsa et stulta, nec
aperiebant iniquita-
tem tuam, ut te ad
pœnitentiam provo-
carent : viderunt au-
tem tibi assumptiones
falsas, et ejectiones.

Samech. Plausere-
runt super te mani-
bus omnes transeun-
tes per viam : sibilaverunt,
et move-

shall I liken thee,
O daughter of Jeru-
salem ? to what shall
I equal thee, that I
may comfort thee,
O virgin daughter of
Sion ? For great as
the sea is thy de-
struction : who shall
heal thee ?

Nun. Thy pro-
phets have seen
false and foolish
things for thee : and
they have not laid
open their iniquity,
to excite thee to pe-
nance : 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,

runt caput suum super filiam Jerusalem : Hæccine est urbs, dicentes perfecti decoris, gaudium universæ terræ ?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Velum templi scissum est, * Et omnis terra tremuit : latro de cruce clamabat, dicens : Memento mei, Domine, dum veneris in regnum tuum.

V. Petræ scissæ sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. *

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.

R. 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.

V. The rocks were rent, and the graves were opened, and many bodies of the saints that had slept arose. *

Et omnis terra, And all the earth.
etc.

THIRD LESSON.

Aleph. Ego vir
videns paupertatem
meam in virga in-
dignationis ejus.

Aleph. Me mina-
vit, et adduxit in
tenebras, et non in
lucem.

Aleph. Tantum
in me vertit, et con-
vertit manum suam
tota die.

Beth. Vetustam
fecit pellem meam,
et carnem meam;
contrivit ossa mea.

Beth. Ædificavit
in gyro meo, et cir-
cumdedit me felle et
labore.

Aleph. I am the
man that see my
poverty by the rod
of his indignation.

Aleph. He hath
led me, and brought
me into darkness,
and not into light.

Aleph. Only
against me he hath
turned and turned
again his hand all
the day.

Beth. My skin and
my flesh he hath
made old, he hath
broken my bones.

Beth. He hath
built round about
me, and hath com-
passed me with gall,
and labor.

Beth. In tenebrosis collocavit me, quasi mortuos semperpiternos.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

Ghimel. Sed et cum clamavero et rogavero, exclusit orationem meam.

Ghimel. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Vineam meam electam, ego te plantavi: * Quomodo

Beth. He hath set me in dark places as those that are dead for ever.

Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

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

R. O my chosen vineyard! it is I that have planted

conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres ?

V. Sepivi te, et lapides elegi ex te, et ædificavi turrim.
* Quomodo conversa es, etc. Vineam meam, etc.

thee ; * how art thou become so bitter that thou shouldst crucify me and dismiss Barabbas ?

V. I have fenced thee in and picked the stones out of thee, and have built a tower. * How art thou, etc. O my chosen, etc.

SECOND NOCTURN.

Ant. V im faciebant, qui quærebant animam meam.

Ant. them. They that sought my soul used violence.

PSALM 37.

Domine, ne in furore tuo arguas me :
* neque in ira tua corripas me.

Quoniam sagittæ tuæ infixæ sunt mi-

Rebuke me not, O Lord ! in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me :

hi: * et confirmasti
super me manum
tuam.

Non est sanitas in
carne mea a facie
iræ tuæ: * non est
pax ossibus meis a
facie peccatorum
meorum.

Quoniam iniqui-
tates meæ super-
gressæ sunt caput
meum: * et sicut
onus grave gravatæ
sunt super me.

Putruerunt et cor-
ruptæ sunt cicat-
trices meæ. * a facie
insipientiæ meæ.

Miser factus sum,
et curvatus sum
usque in finem: *
tota die contristatus
ingrediebar.

Quoniam lumbi

and thy hand hath
been strong upon
me.

There is no health
in my flesh because
of thy wrath: there
is no peace for my
bones because of my
sins.

For my iniquities
are gone over my
head: and as a
heavy burden are be-
come heavy upon
me.

My sores are putre-
fied and corrupted,
because of my fool-
ishness.

I am become mise-
rable, and am bowed
down even to the
end: I walked sor-
rowful ail the day
long.

For my loins are

mei impleti sunt filled with illusions
 illusionibus: * et and there is no
 non est sanitas in health in my flesh.
 carne mea.

Afflictus sum, et I am afflicted and
 humiliatus sum ni- humbled exceedingly-
 mis: * rugiebam a ly: I roared with
 gemitu cordis mei. the groaning of my
 heart.

Domine, ante te Lord, all my de-
 omne desiderium sire is before thee,
 meum: * et gemitus and my groaning is
 meus a te non est not hidden from
 absconditus. thee.

Cor meum contur- My heart is trou-
 batum est, dereliquit bled, my strength
 me virtus mea: * et hath left me, and
 lumen oculorum me- the light of my eyes
 orum, et ipsum non itself is not with me.
 est mecum.

Amici mei et My friends and
 proximi mei * ad- my neighbors have
 versum me appro- drawn near, and
 pinquaverunt, et stood against me.
 steterunt.

Et qui juxta me And they that

erant, de longe steterunt : * et vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates : * et dolos tota die meditabantur.

Ego autem tamquam surdus non audiebam : * et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens : * et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi : * tu exaudies me, Domine Deus meus.

Quia dixi : Nequando supergaudeant mihi inimici

were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not : and was as a dumb man not opening his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord ! have I hoped : thou wilt hear me, O Lord, my God !

For I said : Lest at any time my enemies rejoice over

mei: * et dum com-
moventur pedes mei,
super me magna lo-
cuti sunt.

Quoniam ego in
flagella paratus sum:
* et dolor meus in
conspectu meo sem-
per.

Quoniam iniqui-
tatem meam annun-
tiabo: * et cogitabo
pro peccato meo.

Inimici autem mei
vivunt, et confirmati
sunt super me: * et
multiplicati sunt
qui oderunt me
inique.

Qui retribuunt
mala pro bonis, de-
trahebant mihi: *
quoniam sequebar
bonitatem.

Ne derelinquas
me, Domine Deus

me: and whilst my
feet are moved, they
speak great things
against me.

For I am ready
for scourges: and
my sorrow is con-
tinually before me.

For I will declare
my iniquity: and I
will think for my
sin.

But my enemies
live, and are stronger
than I: and they
that hate me wrong-
fully are multiplied.

They that render
evil for good, have
detracted me, be-
cause I followed
goodness.

Forsake me not,
O Lord, my God!

meus: * ne discesse-
ris a me.

Intende in adju-
torium meum, * Do-
mine Deus salutis
meæ.

4 *Ant.* Vim facie-
bant, qui quærebant
animam meam.

Ant. Confundan-
tur et revereantur,
qui quærent ani-
mam meam, ut au-
ferant eam.

do not thou depart
from me.

Attend unto my
help, O Lord, the
God of my salvation.

4 *Ant.* They that
sought my soul used
violence.

Ant. Let them
be confounded and
ashamed, that seek
after my soul, to
take it away.

PSALM 39.

Expectans expec-
tavi Dominum, * et
intendit mihi.

Et exaudivit pre-
ces meas: * et edux-
it me de lacu mise-
riæ, et de luto fæcis.

With expectation
I have waited for
the Lord, and he
was attentive to me.

And he heard
my prayers; and
brought me out of
the pit of misery,
and the mire of
dregs.

Et statuit super
petram pedes meos :
* et direxit gressus
meos.

Et immisit in os
meum canticum no-
vum, * carmen Deo
nostro.

Videbunt multi,
et timebunt : * et
sperabunt in Domi-
no.

Beatus vir, cujus
est nomen Domini
spes ejus : * et non
respexit in vanitates
et insanias falsas.

Multa fecisti tu,
Domine Deus meus.
mirabilia tua : * et
cogitationibus tuis
non est qui similis
sit tibi.

Annuntiavi, et lo-
cutus sum : * multi-

And he set my
feet upon a rock ;
and directed my
steps.

And he put a new
canticle into my
mouth, a song to
our God.

Many shall see
this, and shall fear :
and they shall hope
in the Lord.

Blessed is the man
whose trust is in the
name of the Lord :
and who hath not
had regard to vani-
ties and lying follies.

Thou hast multi-
plied thy wonderful
works, O Lord, my
God ! and in thy
thoughts there is no
one like to thee.

I have declared
and I have spoken :

plicati sunt super numerum. they are multiplied 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 est de me ut facerem voluntatem tuam: * Deus meus, volui, et legem tuam in medio cordis mei. In the head of the book it is 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 I have not hid thy

non abscondi in corde meo: * veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam, * a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me: * misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus: * comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: * et cor meum dereliquit me.

justice within my heart: I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord! thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head, and my heart hath forsaken me.

Complaceat tibi,
Domine, ut eruas
me: * Domine, ad
adjuvandum me re-
spice.

Confundantur et
revereantur simul.
qui quærunt ani-
mam meam, * ut
auferant eam.

Convertantur re-
trorsum et reverean-
tur,* qui volunt mihi
mala.

Ferant confestim
confusionem suam,*
qui dicunt mihi:
Euge, euge.

Exultent et læten-
tur super te omnes
quærentes: * et di-
cant semper: Mag-
nificetur Dominus:
qui diligunt salutare
tuum.

Be pleased, O
Lord! to deliver
me; look down, O
Lord! to help me.

Let them be con-
founded and asham-
ed together, that
seek after my soul
to take it away.

Let them be turn-
ed backward and be
ashamed that desire
evils to me.

Let them imme-
diately bear their
confusion, that say
to me: 'Tis well, 'tis
well.

Let all that seek
thee rejoice and be
glad in thee: and
let such as love thy
salvation say always:
The Lord be magni-
fied.

Ego autem mendicus sum, et pauper : * Dominus sollicitus est mei.

Adjutor meus et protector meus tu es : * Deus meus, ne tardaveris.

5 *Ant.* Confundantur et revereantur, qui quærunt animam meam, ut auferant eam.

Ant. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

But I am a beggar and poor ; the Lord is careful for me.

Thou art my helper and my protector : O my God ! be not slack.

5 *Ant.* Let them be confounded and ashamed, that seek after my soul to take it away.

Ant. Strangers have risen up against me, and the mighty have sought after my soul.

PSALM 53.

Deus, in nomine tuo salvum me fac : * et in virtute tua judica me.

Deus, exaudi orationem meam : * au-

Save me, O God ! by thy name, and judge me in thy strength.

O God ! hear my prayer : give ear to

ribus percipe verba
oris mei.

Quoniam alieni in-
surrexerunt adver-
sum me, et fortes
quæsierunt animam
meam : * et non pro-
posuerunt Deum an-
te conspectum su-
um.

Ecce enim Deus
adjuvat me : * et
Dominus susceptor
est animæ meæ.

Avertẽ mala ini-
micis meis : * et in
veritate tua disperde
illos.

Voluntarie sacrifi-
cabo tibi, * et confi-
tebor nomini tuo
Domine : quoniam
bonum est.

Quoniam ex omni
tribulatione eripuisti
me : * et super ini-

the words of my
mouth.

For strangers have
risen up against me ;
and the mighty have
sought after my
soul ; and they have
not set God before
their eyes.

For behold God is
my helper : and the
Lord is the protector
of my soul.

Turn back the
evils upon my ene-
mies : and cut them
off in thy truth.

I will freely sacrifi-
ce to thee, and will
give praise, O God !
to thy name : be-
cause it is good.

For thou hast de-
livered me out of all
trouble : and my eye

micòs meos despexit
oculus meus.

6 Ant. Alieni in-
surrexerunt in me,
et fortes quæsierunt
animam meam.

V. Insurrexerunt
in me testes iniqui.

R. Et mentita est
iniquitas sibi.

Pater noster, *se-
creto.*

hath looked down
upon my enemies.

6 Ant. Strangers
have risen up
against me, and the
mighty have sought
after my soul.

V. Unjust wit-
nesses have risen up
against me.

R. And iniquity
hath lied to itself.

Our Father, *pri-
vately.*

FOURTH LESSON.

EX Tractatu Sancti
Augustini Episco-
pi super Psalmos.
In Psalm 63.

Protexisti me, De-
us, a conventu ma-
lignantium, a mul-
titudine operantium
iniquitatem. Jam

From the treatise of
St. Augustine, the
Bishop, on the
Psalms. *On the
63d Psalm.*

Thou hast pro-
tected me, O God!
from the assembly
of the malignant;
from the multitude

ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum; ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, et homine quem gerebat; quia filius hominis est, et Filius Dei est. Filius Dei, propter formam Dei; filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as the head of martyrs: there we see better what they endured. He was protected from the multitude of the malignant; that is, God protected himself, the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God; the Son of Man because of the form of a servant,

corpus, animam non occiderunt. Intendite. Parum ergo erat Dominum hortari martyres verbo, nisi firmaret exemplo.

R. Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: * Quotidie apud vos eram in templo docens, et non me tenuistis: et ecce flagellatum ducitis ad crucifigendum.

having in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice then. It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

R. You are come out as against a robber, with swords and clubs to apprehend me: * I was daily with you, teaching in the temple, and you laid not hands on me, yet now you scourge me and lead me to be crucified.

V. Cumque inje-
cissent manus in Je-
sum, et tenuissent
eum, dixit ad eos. *
Quotidie apud vos,
etc.

V. And when they
had laid hands on
Jesus, and held him,
he said to them: *
I was daily, etc.

FIFTH LESSON.

Nostis qui conven-
tus erat malignan-
tium Judæorum, et
quæ multitudo erat
operantium iniqui-
tatem. Quam iniqui-
tatem? Quia volue-
runt occidere Domi-
num Jesum Chris-
tum. Tanta opera
bona, inquit, ostendi
vobis: propter quod
horum me vultis oc-
cidere? Pertulit
omnes infirmos eo-
rum, curavit omnes
languidos eorum,
prædicavit regnum

You know what
was the assembly of
the malignant Jews,
and what the multi-
tude of the workers
of iniquity. But
what was that ini-
quity? It was, that
they intended to kill
our Lord Jesus
Christ. I have
shown, saith he, so
many good works to
you; for which of
these will you kill
me? He bore with
all their weaknesses,
he healed all their

cœlorum, non tacuit vitia eorum : ut ipsa potius eis displicerent, non medicus a quo sanabantur. His omnibus curationibus ejus ingrati, tamquam multa febre phrenetici, insanientes in medicum qui venerat curare eos, excogitaverunt consilium perdendi eum : tamquam ibi volentes probare, utrum vere homo sit, qui mori possit ; an aliquid super homines sit, et mori se non permittat. Verbum ipsorum agnoscimus in Sapiencia Salomonis : Morte turpissima, inquit, condemnemus eum. Interrogemus eum :

sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them, than the physician who healed them. Yet such was their ingratitude for all these cures, that like men raving in a high fever, they raged against the physician who came to cure them, and formed a design of destroying him ; as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of

erit enim respectus
in sermonibus illius.
Si enim vere Filius
Dei est, liberet eum.

R. Tenebræ factæ
sunt, dum crucifix-
issent Jesum Judæi ;
et circa horam non-
nam, exclamavit Je-
sus voce magna :
Deus meus, ut quid
me dereliquisti ? *
Et inclinato capite,
emisit spiritum.

V. Exclamans Je-
sus voce magna, ait :
Pater, in manus tuas

Solomon. Let us
condemn him, say
they, to a most
shameful death.
Let us examine him :
for regard will be
had to his words.
If he be truly the
Son of God, let him
deliver him.

R. Darkness cov-
ered the earth,
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.

V. Jesus crying
with a loud voice,
said : Father ! into

commendo spiritum
meum. * Et inclina-
to, etc.

thy hands I com-
mend my spirit. *
And bowing down.

SIXTH LESSON.

Exacuerunt tam-
quam gladium lin-
guas suas. Non di-
cant Judæi: Non
occidimus Christum.
Etenim propterea
eum dederunt judici
Pilato, ut quasi ipsi
a morte ejus vide-
rentur immunes.
Nam cum dixisset
eis Pilatus, Vos
eum occidite, re-
sponderunt: Nobis
non licet occidere
quemquam. Iniqui-
tatem facinoris sui
in judicem hominem
refundere volebant:
sed numquid Deum
judicem fallebant?

They have whet-
ted their tongues
like a sword. Let
not the Jews say:
We did not kill
Christ, under pre-
tence, that therefore
they delivered him
up to Pilate the
judge, that they
might seem inno-
cent of his death;
and that when Pilate
had said to them:
Put him to death
yourselves, they an-
swered: It is not
lawful for us to put
any man to death.
Thus they pretended
to throw the injus-

Quod fecit Pilatus, in eo ipso quod fecit, aliquantum particeps fuit; sed in comparatione illorum, multo ipse innocentior. Institit enim quantum potuit, ut illum ex eorum manibus liberaret: nam propterea flagellatum produxit ad eos. Non persequendo Dominum flagellavit, sed eorum furori satisfacere volens: ut vel sic jam mitescerent, et desinerent velle occidere, cum flagellatum viderent. Fecit et hoc. At ubi perseveraverunt, nostis illum lavisse manus, et dixisse, quod ipse non fecisset,

tice of their crime upon the judge who was a man; but could they deceive a Judge who is God? What Pilate did, made him partaker of their crime; but in comparison of them, he was much more innocent. For he did what he could to rescue him from their hands; and for that reason ordered him to be scourged and shown to them. This he did to our Lord, not by way of persecution, but to satisfy their rage; that the sight of him in that condition might move them to pity, and make them desist

mundum se esse a morte illius. Fecit tamen. Sed si reus quia fecit vel invitus, illi innocentes qui coegerunt ut faceret? nullo modo. Sed ille dixit in eum sententiam, et jussit eum crucifigi, et quasi ipse occidit: et vos, o Judæi, occidistis.

Unde occidistis?
 Gladio linguæ: ac-
 istis enim linguas
 vestras. Et quando
 percussistis, nisi

from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will, are they innocent who forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him; but you also, O Jews! have killed him. How have you killed him? With the sword of your tongues: for you

quando clamastis : whetted your
Crucifige, crucifige ? tongues. And when
gave you the stroke,
but when you cried
out: Crucify him,
crucify him ?

R. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva : dedit contra me voces adversarius, dicens : Congregamini, et properate ad devorandum illum : posuerunt me in deserto solitudinis, et luxit super me omnis terra : * Quia non est inventus qui me agnosceret, et faceret bene.

V. Insurrexerunt

R. I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood : my adversary gave out words against me, saying : Come together, and make haste to devour him : they placed me in a solitary desert, and all the earth mourned for me : * Because there was none that would know me and do me any good.

V. Men without

<p>in me viri absque misericordia, et non pepercerunt animæ meæ. * Quia non est, etc. Animam meam, etc.</p>	<p>mercy rose up against me, and they spared not my life. * Because, etc. I have given, etc.</p>
---	--

THIRD NOCTURN.

Ant. Ab insurgen-
tibus in me libera
me, Domine, quia
occupaverunt ani-
mam meam.

Ant. Defend me
from them that rise
up against me, O
Lord! for they are
in possession of my
soul.

PSALM 58.

Eripe me de ini-
micis meis, Deus
meus: * et ab insur-
gentibus in me li-
bera me.

Deliver me from
my enemies, O my
God! and defend
me from them that
rise up against me.

Eripe me de ope-
rantibus iniquita-
tem: * et de viris
sanguinum salva me.

Deliver me from
them that work ini-
quity; and save me
from bloody men.

Quia ecce ceperunt animam meam:
* irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine:
* sine iniquitate cucurri, et direxi.

Exurge in occursum meum, et vide:
* et tu, Domine Deus virtutum, Deus Israel.

Intende ad visitandas omnes gentes:
* non miserearis omnibus qui operantur iniquitatem.

Convertentur ad vesperam, et famem patientur ut canes:

For behold they have caught my soul; the mighty have rushed in upon me.

Neither is it for my iniquity, nor for my sin, O Lord! without iniquity have I run, and directed my steps.

Rise up thou to meet me, and behold; even thou, O Lord, the God of hosts, the God of Israel!

Attend to visit all the nations: have no mercy on all them that work iniquity.

They shall return at evening and shall suffer hunger like

* et circuibunt civitatem.

Ecce loquentur in ore suo, et gladius in labiis eorum: * quoniam quis audivit?

Et tu Domine, deridebis eos: * ad nihilum deduces omnes gentes.

Fortitudinem meam ad te custodiam, quia Deus susceptor meus es. * Deus meus, misericordia ejus prævenerit me.

Deus ostendet mihi super inimicos meos, ne occidas eos; * ne quando obliviscantur populi mei.

dogs: and shall go round about the city.

Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

But thou, O Lord! shalt laugh at them, thou shalt bring all the nations to nothing.

I will keep my strength to thee: for thou art my protector: my God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget.

Disperge illos in
virtute tua: * et de-
pone eos, protector
meus Domine.

Delictum oris eo-
rum, sermonem la-
biorum ipsorum: *
et comprehendantur
in superbia sua.

Et de execratione
et mendacio annun-
tiabuntur in con-
summatione: * in
ira consummationis,
et non erunt.

Et scient quia
Deus dominabitur
Jacob, * et finium
terræ.

Convertentur ad

Scatter them by
thy power; and
bring them down,
O Lord, my pro-
tector!

For the sin of
their mouth, and
the word of their
lips: and let them
be taken in their
pride.

And for their
cursing and lying
they shall be talked
of, when they are
consumed: when
they are consumed
by thy wrath, and
they shall be no
more.

And they shall
know that God will
rule Jacob, and all
the ends of the
earth.

They shall return

vesperam, et famem
patientur ut canes.
* et circuibunt civi-
tatem.

Ipsi dispergentur
ad manducandum:
* si vero non fue-
rint saturati, et mur-
murabunt.

Ego autem canta-
bo fortitudinem tu-
am: * et exultabo
mane misericordiam
tuam.

Quia factus es sus-
ceptor meus, * et
refugium meum, in
die tribulationis
meæ.

Adjutor meus,
tibi psallam, quia
Deusceptor meus
es: * Deus meus mi-
sericordia mea.

7 *Ant.* Ab insur-

at evening and shall
suffer hunger like
dogs: and shall go
round about the
city.

They shall be scat-
tered abroad to eat,
and shall murmur
if they be not filled.

But I will sing
thy strength; and
will extol thy mercy
in the morning.

For thou art be-
come my support,
and my refuge, in
the day of my trou-
ble.

Unto thee, O my
helper! will I sing,
for thou art God my
defence: my God my
mercy.

7 *Ant.* Defend

gentibus in me libera me, Domine, quia occupaverunt animam meam.

Ant. Longe fecisti notos meos a me: traditus sum, et non egrediebar.

me from them that rise up against me, O Lord! for they are in possession of my soul.

Ant. Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

PSALM 87.

Domine Deus salutis meæ, * in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea: * inclina aurem tuam ad precem meam:

Quia repleta est malis anima mea: *

O Lord, the God of my salvation! I have cried in the day and in the night before thee.

Let my prayer come in before thee; incline thy ear to my petition.

For my soul is filled with evils:

et vita mea inferno
appropinquavit.

Æstimatus sum
cum descendentibus
in lacum : * factus
sum sicut homo sine
adjutorio, inter
mortuos liber.

Sicut vulnerati
dormientes in se-
pulchris, quorum
non es memor am-
plius : * et ipsi de
manu tua repulsi
sunt.

Posuerunt me in
lacu inferiori : * in
tenebrosis et in
umbra mortis.

Super me con-
firmatus est furor
tuus : * et omnes
fluctus tuos indux-
isti super me.

Longe fecisti

and my life hath
drawn nigh to hell.

I am counted
among those that go
down to the pit ; I
am become as a man
without help, free
among the dead.

Like the slain
sleeping in the se-
pulchres, whom thou
rememberest no
more : and they are
cast off from thy
hand.

They have laid me
in the lower pit ; in
the dark places, and
in the shadow of
death.

Thy wrath is
strong over me ; and
all thy waves thou
hast brought in upon
me.

Thou hast put

notos meos a me : *
posuerunt me abomi-
nationem sibi.

away my acquaint-
ance far from me :
they have set me an
abomination to
themselves.

Traditus sum, et
non egrediebar : *
oculi mei languerunt
præ inopia.

I was delivered
up, and came not
forth : my eyes lan-
guished through
poverty.

Clamavi ad te,
Domine, tota die : *
expandi ad te manus
meas.

All the day, I
cried to thee, O
Lord ! I stretched
out my hands to
thee !

Numquid mortuis
facies mirabilia : *
aut medici suscita-
bunt, et confitebun-
tur tibi ?

Wilt thou show
wonders to the
dead ? or shall physi-
cians raise to life,
and give praise to
thee ?

Numquid narra-
bit aliquis in se-
pulchro misericor-
diam tuam, * et
veritatem tuam in
perditione ?

Shall any one in
the sepulchre de-
clare thy mercy, and
thy truth in de-
struction ?

Numquid cognoscentur in tenebris mirabilia tua, * et justitia tua in terra oblivionis ?

Et ego ad te, Domine, clamavi : * et mane oratio mea præveniet te.

Ut quid Domine repellis orationem meam : * avertis faciem tuam a me ?

Pauper sum ego, et in laboribus a juventute mea : * exaltatus autem, humiliatus sum, et conturbatus.

In me transierunt iræ tuæ : * et terrores tui conturbaverunt me.

Circumdederunt

Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness ?

But I, O Lord ! have cried to thee : and in the morning my prayer shall prevent thee.

Lord ! why castest thou off my prayer ? why turnest thou away thy face from me ?

I am poor, and in labors from my youth ; and being exalted, have been humbled and troubled.

Thy wrath hath come upon me : and thy terrors have troubled me.

They have come

me sicut aqua tota
die: * circumdede-
runt me simul.

Elongasti a me
amicum et proxi-
mum, * et notos
meos a miseria.

S Ant. Longe
fecisti notos meos a
me: traditus sum,
et non egrediebar.

Ant. Captabunt
in animam justi, et
sanguinem innocen-
tem condemnabunt.

round about me like
water all the day:
they have compassed
me about together.

Friend and neigh-
bor thou hast put
far from me: and
my acquaintance,
because of misery.

S Ant. Thou hast
put away my ac-
quaintance far from
me; I was delivered
up, and came not
forth.

Ant. They will
hunt after the soul
of the just, and will
condemn innocent
blood.

PSALM 93.

Deus ultionum
Dominus:

The Lord is the
God to whom re-
venge belongeth:

* Deus ultionum libere egit.

Exaltare qui iudicas terram : * redde retributionem superbis.

Usquequo peccatores, Domine, * usquequo peccatores gloriabuntur ?

Effabuntur et loquentur iniquitatem : * loquentur omnes, qui operantur injustitiam ?

Populum tuum, Domine, humiliaverunt : * et hæreditatem tuam vexaverunt.

Viduam et advenam interfecerunt : * et pupillos occiderunt.

the God of revenge hath acted freely.

Lift up thyself, thou that judgest the earth : render a reward to the proud.

How long shall the wicked, O Lord ! how long shall the wicked make their boast ?

How long shall they utter and speak wrong things ? How long shall all speak who work injustice ?

Thy people, O Lord ! they have brought low ; and they have afflicted thy inheritance.

They have slain the widow and the stranger : and they have murdered the fatherless.

Et dixerunt: Non videbit Dominus, * nec intelliget Deus Jacob.

Intelligite, insipientes in populo: * et stulti, aliquando sapite.

Qui plantavit aurem, non audiet? * aut qui finxit oculum, non considerat?

Qui corripit gentes, non arguet: * qui docet hominem scientiam?

Dominus scit cogitationes hominum, * quoniam vanæ sunt.

Beatus homo, quem tu erudieris,

And they have said: The Lord shall not see: neither shall the God of Jacob understand.

Understand, ye senseless among the people! and, you fools! be wise at last.

He that planted the ear, shall he not hear; or he that formed the eye, doth he not consider?

He that chastiseth nations, shall he not rebuke, he that teacheth man knowledge?

The Lord knoweth the thoughts of men, that they are vain.

Blessed is the man whom thou shalt in-

Domine : * et de lege tua docueris eum.

Ut mitiges ei a diebus malis : * donec fodiat peccatori fovea.

Quia non repellet Dominus plebem suam : * et hæreditatem suam non derelinquet.

Quoadusque iustitia convertatur in iudicium ; * et qui juxta illam, omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes ? * aut quis stabit mecum adversus operantes iniquitatem ?

Nisi quia Domi-

struct, O Lord ! and shalt teach him out of thy law.

That thou mayest give him rest from the evil days : till a pit be dug for the wicked.

For the Lord will not cast off his people : neither will he forsake his own inheritance.

Until justice be turned into judgment : and they that are near it are all the upright in heart.

Who shall rise up for me against the evil doers ? or who shall stand with me against the workers of iniquity ?

Unless the Lord

nus adjuvit me: * had been my helper;
 paulo minus habi- my soul had almost
 tasset in inferno ani- dwelt in hell.
 ma mea.

Si dicebam: Mo- If I said: My foot
 tus est pes meus: * is moved: thy mer-
 misericordia tua, cy, O Lord! as-
 Domine, adjuvabat sisted me.
 me.

Secundum multi- According to the
 tudinem dolorum multitude of my
 meorum in corde sorrows in my heart,
 meo, * consolationes thy comforts have
 tuæ lætificaverunt given joy to my
 animam meam. soul.

Numquid adhæret Doth the seat of
 tibi sedes iniquita- iniquity stick to
 tis: * qui fingis la- thee: who framest
 borem in præcepto? labor in command-
 ment?

Captabunt in ani- They will hunt
 mam justi: * et san- after the soul of the
 guinem innocentem just, and will con-
 condemnabunt. demn innocent
 blood.

Et factus est mihi But the Lord is

Dominus in refugium, * et Deus meus in adjutorium spei meæ.

Et reddet illis iniquitatem ipsorum; et in malitia eorum disperdet eos: * disperdet illos Dominus Deus noster.

9 *Ant.* Captabunt in animam justi, et sanguinem innocentem condemnabunt.

V. Locuti sunt adversum me lingua dolosa.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

my refuge: and my God the help of my hope.

And he will render to them their iniquity: and in their malice he will destroy them: yea, the Lord our God will destroy them.

9 *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

V. They have spoken against me with deceitful tongues.

R. And they have compassed me about with words of hatred; and have fought against me without cause.

Pater noster, *se-
creto.*

Our Father, *pri-
vately.*

SEVENTH LESSON.

De Epistola beati
Pauli Apostoli ad
Hebræos. *Cap.*
iv. et v.

From the Epistle
of St. Paul the
Apostle to the
Hebrews. *Chap.*
iv. and 5.

Festinemus in-
gredi in illam re-
quiem, ut ne in id-
ipsum quis incidat
incredulitatis exem-
plum. Vivus est
enim sermo Dei, et
efficax, et penetra-
bilior omni gladio
ancipiti, et pertin-
gens usque ad divi-
sionem animæ ac
spiritus, compagum
quoque ac medulla-
rum, et discretor
cogitationum et in-
tentionum cordis.

Let us hasten
therefore to enter
into that rest: lest
any man fall into
the same example
of unbelief. For
the word of God is
living and effectual,
and more piercing
than any two-edged
sword: and reach-
ing unto the division
of the soul and spi-
rit, of the joints
also, and the mar-
row, and is a dis-
cerner of the

Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, Jesum filium Dei, teneamus confessionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine, absque peccato.

R. Tradiderunt me in manus impi-

thoughts and intentions of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high-priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

R. They delivered me into the hands

orum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes: * Et sicut gigantes steterunt contra me.

V. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam. * Et sicut, etc.

of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: * and like giants they stood against me.

V. Strangers have risen up against me, and the mighty have sought after my soul. * And like giants.

EIGHTH LESSON.

Adeamus ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque Pontifex ex hominibus

Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men, is ap-

assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolere possit iis, qui ignorant et errant, quoniam et ipse circumdatus est infirmitate. Et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.

R. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi: * Petrus autem sequebatur eum a longe, ut videret finem.

V. Adduxerunt autem eum ad Cai-

pointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant, and that err: because he himself also is encompassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins.

R. The wicked man betrayed Jesus to the chief priests and ancients of the people: * but Peter followed him afar off, to see the end.

V. And they led him to Caiphas, the

pham principem sacerdotum, ubi Scribæ et Pharisæi convenerant. * Petrus autem, etc.

high-priest, where the Scribes and Pharisees were met together. * But Peter.

NINTH LESSON.

Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut Pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Qui in diebus carnis suæ preces supplicatio-

Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh, offering up

nesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis quæ passus est, obedientiam; et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo Pontifex juxta ordinem Melchisedech.

R. Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Vi-

prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him. Called by God a high-priest according to the order of Melchisedech.

R. My eyes are darkened by my tears: for he is far from me that comforted me. See, all

dete omnes populi, * people ! * if there
 Si est dolor similis be any sorrow like
 sicut dolor meus. to my sorrow.

V. O vos omnes, V. O all ye that
 qui transitis per pass by the way.
 viam, attendite et attend and see. * If
 videte. * Si est do- there be, etc. My
 lor, etc. Caligave- eyes, etc.
 runt, etc.

THE LAUDS.

Ant. Proprio Filio *Ant.* God spared
 suo non pepercit not his own Son.
 Deus, sed pro nobis but delivered him
 omnibus tradidit up for us all.
 illum.

PSALM 50.

Miserere mei, De- Have mercy on
 us, p. 345. me, p. 345.

10 *Ant.* Proprio 10 *Ant.* God
 Filio suo non peper- spared not his own
 cit Deus, sed pro Son, but delivered
 nobis omnibus tra- him up for us all.
 didit illum.

Ant. Anxiatus est
super me spiritus
meus, in me turba-
tum est cor meum.

Ant. My spirit is
in anguish within
me; my heart within
me is troubled. •

PSALM 142.

Domine, exaudi
orationem meam :
auribus percipe ob-
secrationem meam
in veritate tua : *
exaudi me in tua
justitia.

Hear, O Lord !
my prayer : give ear
to my supplication
in thy truth ; hear
me in thy justice.

Et non intres in
judicium cum servo
tuo : * quia non jus-
tificabitur in con-
spectu tuo omnis vi-
vens.

And enter not
into judgment with
thy servant ; for in
thy sight no man
living shall be justi-
fied.

Quia persecutus
est inimicus animam
meam : * humiliavit
in terra vitam me-
am.

For the enemy
hath persecuted my
soul : he hath
brought down my
life to the earth.

Collocavit me in
obscuris sicut mor-

He hath made me
to dwell in darkness.

tuos sæculi: * et
 anxius est super
 me spiritus meus, in
 me turbatum est
 cor meum.

Memor fui dierum
 antiquorum, medi-
 tatus sum in omni-
 bus operibus tuis: *
 in factis manuum
 tuarum meditabar.

Expandi manus
 meas ad te: * anima
 mea sicut terra sine
 aqua tibi.

Velociter exaudi
 me, Domine: * de-
 fecit spiritus meus.

Non avertas fa-
 ciem tuam a me: *
 et similis ero de-
 scendentibus in la-
 cum.

Auditam fac mihi

as those that have
 been dead of old:
 and my spirit is in
 anguish within me,
 my heart within me
 is troubled.

I remembered the
 days of old: I me-
 ditated on all thy
 works; I meditated
 on the works of thy
 hands.

I stretched forth
 my hands to thee:
 my soul is as earth
 without water unto
 thee.

Hear me speedily,
 O Lord! my spirit
 hath fainted away.

Turn not away
 thy face from me:
 lest I be like unto
 them that go down
 into the lake.

Cause me to hear

mane misericordiam
tuam : * quia in te
speravi.

Notam fac mihi
viam, in qua ambu-
lem : * quia ad te
levavi animam me-
am.

Eripe me de ini-
micis meis, Domine,
ad te confugi : * doce
me facere volunta-
tem tuam, quia Deus
meus es tu.

Spiritus tuus bo-
nus deducet me in
terram rectam : *
propter nomen tu-
um, Domine, vivifi-
cabis me in æquitate
tua.

Educes de tribu-
latione animam me-
am : * et in miseri-
cordia tua disperdes
inimicos meos.

thy mercy in the
morning ; for in
thee have I hoped.

Make the way
known to me, where-
in I should walk :
for I have lifted up
my soul to thee.

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

Thy good spirit
shall lead me into
the right land : for
thy name's sake, O
Lord ! thou wilt
quicken me in thy
justice.

Thou wilt bring
my soul out of trou-
ble : and in thy
mercy thou wilt de-
stroy my enemies.

Et perdes omnes,
qui tribulant ani-
mam meam : * quo-
niam ego servus tu-
us sum.

11 *Ant.* Anxiatus
est super me spiri-
tus meus, in me tur-
batum est cor me-
um.

Ant. Ait latro ad
latronem : Nos qui-
dem digna factis re-
cipimus ; hic autem
quid fecit ? Me-
mento mei, Domine,
dum veneris in reg-
num tuum.

And thou wilt cut
off all them that af-
flict my soul : for I
am thy servant.

11 *Ant.* My spirit
is in anguish within
me, my heart within
me is troubled.

Ant. One thief
said to the other :
We indeed receive
the due reward of
our deeds ; but what
hath this man done ?
Lord ! remember
me, when thou shalt
come into thy king-
dom.

PSALMS.

Deus, Deus meus,
p. 354.

Deus misereatur,
p. 357.

O God, my God !
p. 354.

May God have
mercy, *p.* 357.

12 *Ant.* Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

12 *Ant.* One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man done? Lord! remember me, when thou shalt come into thy kingdom.

Ant. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

CANTICLE OF HABACUC, *Cap.* iii.

Domine, audivi auditionem tuam, * et timui.

Domine, opus tuum: * in medio annorum vivifica illud.

In medio annorum notum fa-

O Lord! I have heard thy hearing, and was afraid.

O Lord! thy work, in the midst of the years bring it to life.

In the midst of the years thou shalt

eies: * cum iratus fueris, misericordiæ recordaberis.

Deus ab austro veniet, * et Sanctus de monte Pharan.

Operuit celos gloria ejus: * et laudis ejus plena est terra.

Splendor ejus ut lux erit: * cornua in manibus ejus.

Ibi abscondita est fortitudo ejus: * ante faciem ejus ibit mors.

Et egredietur diabolus ante pedes ejus. * Stetit, et mensus est terram.

Aspexit, et dissol-

make it known, when thou art angry, thou wilt remember mercy.

God will come from the south, and the Holy One from Mount Pharan.

His glory covered the heavens, and the earth is full of his praise.

His brightness shall be as the light: horns are in his hands.

There is his strength hid: death will go before his face.

And the devil shall go forth before his feet. He stood, and measured the earth.

He beheld and

vit gentes : * et contriti sunt montes sæculi.

Incurvati sunt colles mundi, * ab itineribus æternitatis ejus.

Pro iniquitate vidi tentoria Æthiopiæ : * turbabuntur pelles terræ Madian.

Numquid in fluminibus iratus es, Domine ? * aut in fluminibus furor tuus ? vel in mari indignatio tua ?

Qui ascendes super equos tuos : * et quadrigæ tuæ salvatio.

Suscitans suscitabis arcum tuum, *

melted the nations ; and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by the journeys of his eternity.

I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord ! with the rivers ? or was thy wrath upon the rivers ? or thy indignation in the sea ?

Who wilt ride upon thy horses, and thy chariots are salvation.

Thou wilt surely take up thy bow :

furore obstupefacies
gentes.

Egressus es in sa-
lutem populi tui, *
in salutem cum
Christo tuo.

Percussisti caput
de domo impii: *
denudasti funda-
mentum ejus usque
ad collum.

Maledixisti scep-
tris ejus, capiti bella-
torum ejus, * veni-
entibus ut turbo ad
dispergendum me.

Exultatio eorum *
sicut ejus, qui de-
vorat pauperem in
abscondito.

Viam fecisti in
mari equis tuis, * in

wrath thou wilt as-
tonish the nations.

Thou wentest
forth for the salva-
tion of thy people:
for their salvation
with thy Christ.

Thou struckest
the head of the
house of the wicked:
thou hast laid bare
his foundation even
to the neck.

Thou hast cursed
his sceptres, the head
of his warriors,
them that came out
as a whirlwind to
scatter me.

Their joy was like
that of him that de-
voureth the poor
man in secret.

Thou madest a
way in the sea for
thy horses, in the

luto aquarum multarum.

Audivi, et conturbatus est venter meus: * a voce contremuerunt labia mea.

Ingrediatur putredo in ossibus meis, * et subter me scateat.

Ut requiescam in die tribulationis: * ut ascendam ad populum accinctum nostrum.

Ficus enim non florebit: * et non erit germen in vineis.

Mentietur opus olivæ: * et arva non afferent cibum.

Abscindetur de

mud of many waters.

I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

For the fig-tree shall not blossom; and there shall be no spring in the vine.

The labor of the olive tree shall fail; and the fields shall yield no food.

The flock shall be

ovili pecus: * et
non erit armentum
in præsepibus.

Ego autem in Do-
mino gaudebo: * et
exultabo in Deo Je-
su meo.

Deus Dominus
fortitudo mea: * et
ponet pedes meos
quasi cervorum.

Et super excelsa
mea deducet me
victor * in psalmis
canentem.

13 *Ant.* Cum con-
turbata fuerit anima
mea, Domine, mise-
ricordiæ memoreris.

Ant. Memento
mei, Domine, dum
veneris in regnum
tuum.

cut off from the
fold; and there shall
be no herd in the
stalls.

But I will rejoice
in the Lord: and I
will joy in God my
Jesus.

The Lord God is
my strength: and he
will make my feet
like the feet of
harts.

And he the con-
queror will lead me
upon my high places
singing psalms.

13 *Ant.* When my
soul shall be in trou-
ble, O Lord! thou
wilt be mindful of
thy mercy.

Ant. Lord! re-
member me, when
thou shalt come into
thy kingdom.

PSALMS.

Laudate Domi-
num de cœlis, *p.*
364.

Cantate Domino,
p. 367.

Laudate Domi-
num in sanctis ejus,
p. 369.

14 *Ant.* Memento
mei, Domine, dum
veneris in regnum
tuum.

V. Collocavit me
in obscuris.

R. Sicut mortuos
sæculi.

Ant. Posuerunt
super caput ejus
causam ipsius scrip-
tam: Jesus Naza-
renus, Rex Judæo-
rum.

Praise ye the Lord
from the heavens, *p.*
364.

Sing ye to the
Lord, *p.* 367.

Praise ye the
Lord in his holy
places, *p.* 369.

14 *Ant.* Lord! re-
member me, when
thou shalt come in-
to thy kingdom.

V. He hath made
me to dwell in dark-
ness.

R. As those that
have been dead of
old.

Ant. They put
over his head his
cause written: Jesus
of Nazareth, the
king of the Jews.

CANTICLE OF ZACHARY. *Luke i.*

Benedictus, *p.* 370. Blessed be the Lord, *p.* 370.

15 *Ant.* Posuerunt super caput ejus causam ipsius scriptam : Jesus Nazarenus, Rex Judæorum. 15 *Ant.* They put over his head his cause written : Jesus of Nazareth, the king of the Jews.

During the Benedictus, the six candles on the altar are extinguished one by one, so that the last candle may be put out at the last verse. When the Ant. Posuerunt is repeated, the candle, which was left burning at the top of the triangular Candlestick, is taken down, and concealed under the Epistle-side of the altar.

The following is said kneeling :

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. V. Christ became obedient for us unto death; even the death of the cross.

Pater noster, *totum sub silentio.* Our Father, *privately.*

The Psalm Miserere, p. 345, is recited in a low voice ; and in the end, the following prayer, without the Oremus.

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio :* Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Look down, O Lord ! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *But say in a low voice :* Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made : the lighted candle is brought from under the Altar, and all rise and retire in silence.

GOOD FRIDAY.

THE MORNING OFFICE.

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

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

Next both Priest and people adore *Jesus Christ* crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should

arise in a Christian breast at the sight of the sacred sign of redemption! It is not to the frail materials of the cross that we pay our adoration, but to Him who, on it, offered for our sins the sacrifice of propitiation.

After the ceremony, the Priest brings back to the Altar the body of our Lord, with the same solemnity as it was carried from thence on Thursday, and finishes the office, by receiving the sacred Victim that was slain this day for the redemption of mankind.

THE MASS FOR GOOD FRIDAY.

The Priest and his Ministers, after reciting nones, go, in black vestments, to the Altar, without lights and incense, and prostrating themselves before it, pray for some time. Meanwhile the Acolytes cover it with one linen cloth. Then the Priest, with his Ministers, having offered a prayer, goes up to the Altar, and kisses it in the middle. Then the Reader draws nigh to read the Prophecy, on the spot where the Epistle is usually read, and begins it without any title. The Priest reads the same in a low tone at the Epistle side of the Altar.

FIRST LESSON. Osee vi.

HÆC dicit Dominus: In tribulatione sua mane con-surgens ad me. Venite, et revertamur

THUS saith the Lord: In their affliction they will rise early to me. Come, and let us

ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies. In die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque, ut cognoscamus Dominum. Quasi diluendum præparatus est egressus ejus, et veniet quasi imber nobis temporaneus, et serotinus terræ. Quid faciam tibi, Ephraim? quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in 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

verbis oris mei : et
 judicia tua quasi lux
 egredientur. Quia
 misericordiam volui,
 et non sacrificium, et
 scientiam Dei, plus
 quam holocausta.

the dew that goeth
 away in the morn-
 ing. 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.

TRACT. *Habacuc iii.*

Domine, audivi
 auditum tuum, et
 timui : consideravi
 opera tua, et expavi.

Lord ! I heard
 what thou madest
 me hear, and I was
 afraid : I considered
 thy works, and trem-
 bled.

V. In medio duo-
 rum animalium in-
 notesceris : dum ap-

V. Thou wilt ap-
 pear between two
 animals : when the

propinquaverint anni, cognosceris: dum advenerit tempus, ostenderis.

V. In eo dum turbata fuerit anima mea: in ira, misericordiæ memor eris.

V. Deus a Libano veniet, et Sanctus de monte umbroso et condenso.

V. Operuit cœlos majestas ejus: et laudis ejus plena est terra.

years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of his praise.

COLLECT.

Oremus.
Flectamus genua.

R. Levate.

Let us pray.
Let us bend our knees.

R. Rise up.

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit : concede nobis tuæ propitiationis effectum ; ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate.

O God! from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy; that as our Lord Jesus Christ at the time of his passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, he may give us the grace of his resurrection. Who liveth.

SECOND LESSON. *Exod. xii.*

In diebus illis :
Dixit Dominus ad Moysen et Aaron in terra Ægypti : Mensis iste vobis princi-

In those days the Lord said to Moses and Aaron in the land of Egypt : This month shall be to

pium mensium : primus erit in mensibus anni.

Loquimini ad universum cœtum filiorum Israel, et dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum, quæ sufficere possunt ad esum agni.

Erit autem agnus absque macula, maculus anniculus: jux-

you the beginning of months : it shall be the first in the months of the year.

Speak 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 neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb.

And it shall be a lamb without blemish, a male of

ta quem ritum, tollitis et hœdum.

Et servabitis eum usque ad quartam decimam diem mensis hujus. immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus.

Non comedetis ex eo crudum quid, nec

one year: according to which rite also you shall take a kid.

And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening, and they shall take of the blood thereof, and put it upon both the side-posts and on the upper doorposts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

You shall not eat thereof, any thing

coctum aqua, sed tantum assum igni : caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. raw, nor boiled in water, but only roasted at the fire : you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire.

Sic autem comedetis illum : renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter : est enim Phase (id est transitus) Domini.

And thus you shall eat it : you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands : and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

FRACT. *Ps. 139.*

Eripe me, Domine, ab homine malo : a viro iniquo libera me.

V. Qui cogitaverunt malitias in corde : tota die constituebant prœlia.

V. Acuerunt linguas suas sicut serpentis : venenum aspidum sub labiis eorum.

V. Custodi me, Domine, de manu peccatoris : et ab hominibus iniquis libera me.

V. Qui cogitaverunt supplantare gressus meos : absconderunt superbi laqueum mihi.

Deliver me, O Lord ! from the evil man, rescue me from the unjust man.

V. Who have devised iniquity in their hearts : all the day long they designed battles.

V. They have sharpened their tongues like a serpent : the venom of asps is under their lips.

V. Keep me, O Lord ! from the hand of the wicked : and from unjust men deliver me.

V. Who have proposed to supplant my steps : the proud have hidden a net for me.

V. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum posuerunt mihi.

V. Dixi Domino: Deus meus es tu: exaudi Domine vocem orationis meæ.

V. Domine, Domine, virtus salutis meæ, obumbra caput meum in die belli.

V. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne unquam exaltentur.

V. Caput circuitus eorum: labor la-

V. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

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

V. O Lord, O Lord, the strength of my salvation! thou hast overshadowed my head in the day of battle.

V. Give me not up, O Lord! from my desire to the wicked: they have plotted against me; do not thou forsake me lest they should triumph.

V. The head of them compassing me

biorum ipsorum operiet eos.

V. Verumtamen
justi confitebuntur
nomini tuo, et ha-
bitabunt recti cum
vultu tuo.

about : the labor of
their lips shall over-
whelm me.

V. But as for the
just, they shall give
glory to thy name :
and the upright shall
dwell with thy coun-
tenance.

GOSPEL.

Passio Domini nos-
tri Jesu Christi
secundum Joan-
nem. *Cap.* xviii.;
xix.

In illo tempore :
Egressus est Jesus
cum discipulis suis
trans torrentem Ce-
dron, ubi erat hor-
tus, in quem introi-
vit ipse, et discipuli
ejus. Sciebat autem
et Judas, qui trade-
bat eum, locum :

The Passion of our
Lord Jesus Christ
according to St.
John. *Chap.* xviii.,
xix.

At that time, Je-
sus went forth with
his disciples, over
the brook of Ce-
dron, where there
was a garden into
which he and his
disciples entered.
Now Judas also, who
betrayed him, knew

quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a Pontificibus et Pharisæis ministros, venit illuc cum lanternis, et facibus, et armis.

Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis : Quem quaeritis ? Responderunt ei : Jesum Nazarenum. Dicit eis Jesus : Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum,

the place : because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth and said to them : Whom seek ye ? They answered him : Jesus of Nazareth. Jesus saith to them : I am he. And Judas also, who betrayed him, stood with them. As soon

abierunt retrorsum,
et ceciderunt in ter-
ram.

Iterum ergo in-
terrogavit eos: Quem
quæritis? Illi autem
dixerunt: Jesum Na-
zarenum. Respondit
Jesus: Dixi vobis,
quia ego sum. Si er-
go me quæritis, si-
nite hos abire. Ut
impleretur sermo
quem dixit: Quia
quos dedisti mihi,
non perdidî ex eis
quemquam. Simon
ergo Petrus habens
gladium, eduxit
eum, et percussit
pontificis servum, et
abscidit auriculam
ejus dexteram. Erat
autem nomen servo

then as he had said
to them: I am he;
they went backward,
and fell to the
ground.

Again therefore
he asked them
Whom seek ye:
And they said,
Jesus of Nazareth.
Jesus answered: I
have told you, that
I am he. If there-
fore you seek me, let
these go away. That
the word might be
fulfilled which he
had said: Of them
whom thou hast
given me, I have not
lost any one. Then
Simon Peter having
a sword, drew it, and
struck the servant of
the high-priest, and
cut off his right ear.

Malchus. Dixit ergo Jesus Petro : Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum ?

Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum : et adduxerunt eum ad Annam primum : erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis, quia expedit unum hominem mori pro populo.

And the name of the servant was Malchus. Then Jesus said to Peter : Put up thy sword into the scabbard. The cup which my Father hath given me, shall not I drink it ?

Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him : and they led him away to Annas first : for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the council to the Jews, that it was expedient that one man should die for the people.

Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit eum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Numquid et tu ex discipulis es hominis istius? Dicit ille: Non sum.

Stabant autem servi et ministri ad

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 her that kept the door: and brought in Peter. And the maid that waited at the door, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

Now the servants and officers stood at

prunas, quia frigus erat, et calefaciebant se : erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus : Ego palam locutus sum mundo : ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt : et in occulto locutus sum nihil. Quid me interrogas ? interroga eos qui audierunt quid locutus sim ipsis : ecce hi sciunt quæ dixerim ego.

a 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.

Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis?

Et misit eum Annas ligatum ad Caiapham pontificem.

Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pon-

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 Caiaphas the high-priest.

And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it and said: I am not. One of the

tificis, cognatus ejus
 ejus abscidit Pe-
 trus auriculam :
 Nonne ego te vidi
 in horto cum illo ?
 Iterum ergo negavit
 Petrus, et statim
 gallus cantavit. Ad-
 ducunt ergo Jesum
 a Caipha in præto-
 rium. Erat autem
 mane : et ipsi non
 introierunt in præto-
 rium, ut non conta-
 minarentur, sed ut
 manducarent Pas-
 cha.

Exivit ergo Pila-
 tus ad eos foras, et
 dixit : Quam accusa-
 tionem affertis ad-
 versus hominem
 hunc ? Responde-
 runt, et dixerunt ei :

servants of the high-
 priest, a kinsman to
 him whose ear Peter
 cut off, saith to him.
 Did not I see thee
 in the garden with
 him ? Then Peter
 again denied, and
 immediately the
 cock crowed. Then
 they led Jesus from
 Caiphas to the go-
 vernor'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 passover.

Pilate therefore
 went out to them,
 and said : What ac-
 cusation bring you
 against this man ?
 They answered and
 said to him : If he

Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum?

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

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 Judæis : 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 veritati : om-

it thee of me. Pilate answered : Am I a Jew ? Thy own nation, and the chief priests, have delivered thee up to me. What hast thou done ? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence. Pilate therefore said to him : Art thou a king then ? Jesus answered : Thou sayest that I am a king. For this was I born, and for this came I

nis qui est ex veritate, audit vocem meam.

Dicit ei Pilatus:
Quid est veritas?

Et cum hoc dixisset, iterum exivit 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? Clamarunt ergo rursus omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro.

into the world, that I should give testimony to the truth: every one that is of the truth, heareth my voice.

Pilate sayeth 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 passover: 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.

Tunc ergo apprehendit Pilatus Jesus, 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

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 garment. And he saith to them: Behold the

eum pontifices et ministri, clamabant, dicentes : Crucifige, crucifige eum. Dicit eis Pilatus : Accipite eum vos, et crucifigite : ego enim non invenio in eo causam. Responderunt ei Judæi : Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum, et dixit ad Jesum : Unde es tu ? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus : Mihi non loqueris ? nescis quia potestatem habeo

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

crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris: omnis enim qui se regem

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,

facit, contradicit Cæsari. speaketh against Cæsar.

Pilatus autem cum audisset hos sermones, adduxit foras Jesum : et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve paschæ, hora quasi sexta, et dicit Judæis : Ecce rex vester. Illi autem clamabant : Tolle, tolle, crucifige eum. Dicit eis Pilatus : Regem vestrum crucifigam ? Responderunt pontifices : Non habemus regem nisi Cæsarem. Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Je-

Now when Pilate had heard these words, he brought Jesus forth : and sat down in the judgment-seat, in the place that is called the Pavement, and in Hebrew, Gabbatha. And it was the parasceve of the passover, 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.

sum, et eduxerunt. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, Hebraice autem Golgotha, ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum : Jesus Nazarenus, Rex Judæorum.

Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus,

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.

The title, therefore, many of the Jews did read, because the place where Je-

ubi crucifixus est
 Jesus. Et erat
 scriptum hebraice,
 græce, et latine.
 Dicebant ergo Pilato
 pontifices Judæo-
 rum : Noli scribere,
 Rex Judæorum : sed
 quia ipse dixit : Rex
 sum Judæorum. Re-
 spondit Pilatus :
 Quod scripsi, scripsi.
 Milites ergo cum
 crucifixissent eum,
 acceperunt vesti-
 menta ejus (et fece-
 runt quatuor partes,
 unicuique militi par-
 tem) et tunicam.
 Erat autem tunica
 inconsutilis, desuper
 contexta per totum.

Jesus was crucified was
 nigh to the city :
 and it was written
 in Hebrew, in Greek,
 and in Latin. Then
 the chief-priest of
 the Jews said to Pi-
 late : Write not, the
 king of the Jews :
 but that he said : I
 am the king of the
 Jews. Pilate an-
 swered : What I have
 written, I have writ-
 ten. Then the sol-
 diers, when they had
 crucified him, took
 his garments (and
 they made four
 parts, to every sol-
 dier a part) and also
 his coat. Now the
 coat was without
 seam, woven from
 the top throughout.

Dixerunt ergo ad

They said then one

invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleatur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene.

Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo:

to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers did indeed these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman! behold thy son. After

Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit : Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit : Consummatum est. Et inclinato capite, tradidit spiritum.

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 put a sponge full of vinegar, about hyssop, and 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 a little, to meditate on the redemption of mankind.

Judæi ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo.

Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo

Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear,

exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit: ut et vos credatis.

Facta sunt enim hæc, ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

and immediately there came out blood and water. And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe.

For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

Here Munda cor meum is said, as p. 21, but the blessing is not asked, nor are lights used as in other Gospels; and the Priest at the end kisses not the book.

Post hæc autem rogavit Pilatum Joseph ab Arimathæa

And after these things, Joseph of Arimathea (because

(eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum.

Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus;

he was a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.

They took therefore the body of Jesus, and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was a

et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

garden in the place where he was crucified ; and in the garden a new sepulchre, wherein no man yet had been laid. Therefore, because of the parasceve of the Jews, they laid Jesus there ; for the sepulchre was nigh at hand.

Then the Priest, at the Epistle corner, says the following prayers :

Oremus. dilectissimi nobis, pro Ecclesia sancta Dei : ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum : subiciens ei principatus, et potestates : detque nobis quietam et tranquillam

Let us pray, beloved brethren, for the holy church of God : that our God and Lord will be pleased to give it peace, maintain it in union, and preserve it over the earth ; subjecting to it the princes and potestates : and grant

vitam degentibus,
glorificare Deum Pa-
trem omnipotentem.

us, who live in
peace and tranquil-
lity, grace to glorify
God the Father Al-
mighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our
knees.

R. Levate.

R. Rise up.

Omnipotens sem-
piterne Deus, qui
gloriam tuam omni-
bus in Christo gen-
tibus revelasti : cus-
todi opera misericor-
diæ tuæ : ut Ecclesia
tua toto orbe diffusa,
stabili fide in con-
fessione tui nominis
perseveret. Per eum-
dem Dominum nos-
trum.

Almighty and
everlasting God !
who, by Christ, hast
revealed thy glory to
all nations : preserve
the works of thy
mercy : that thy
church, spread over
the whole world, may
persevere with a con-
stant faith in the
confession of thy
name. Through the
same Lord.

R. Amen.

R. Amen.

Oremus et pro bea-

Let us pray also

tissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine Episcopatus, salvum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his holy church, to govern the holy people of God.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Omnipotens sempiternæ Deus, cujus judicio universa fundantur : respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva : ut Christiana plebs, quæ te gubernatur auctore, sub tanto

Almighty and everlasting God ! by whose judgment all things are founded : mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us : that the Christian people, who are governed by

Pontifice, credulitatis suæ meritis au-
geatur. Per Domi-
num.

R. Amen.

Oremus et pro
omnibus Episcopis,
Presbyteris, Diaco-
nibus, Subdiaconi-
bus, Acolythis, Ex-
orcistis, Lectoribus,
Ostiariis, Confesso-
ribus, Virginibus, Vi-
duis, et pro omni
populo sancto Dei.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sem-
piterne Deus, cujus
spiritu totum corpus
Ecclesiæ sanctifica-
tur et regitur: ex-

thy authority, may
increase the merits
of their faith under
so great a prelate:
through our Lord.

R. Amen.

Let us pray also
for all Bishops,
Priests, Deacons,
Sub-Deacons, Aco-
lytes, Exorcists,
Readers, Porters,
Confessors, Virgins,
Widows, and for all
the holy people of
God.

Let us pray.

Let us bend our
knees.

R. Rise up.

Almighty and ev-
erlasting God! by
whose spirit the
whole body of the
church is sanctified

audi nos pro universis ordinibus supplicantes : ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum.

R. Amen.

Oremus et pro catechumenis nostris : ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ : ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus.

Flectamus genua.

and governed : hear our prayers for all orders : that, by the assistance of thy grace, thou mayest be faithfully served by all degrees : through our Lord.

R. Amen.

Let us pray also for our catechumens : that our Lord God will open the ears of their hearts, and the gate of his mercy : that having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Levate.

Omnipotens sempiternus Deus, qui Ecclesiam tuam nova semper prole fecundas: auge fidem et intellectum catechumenis nostris: ut renati fonte baptismatis, adoptionis tue filiis aggregentur. Per Dominum nostrum.

R. Amen.

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: pe-

R. Rise up.

Almighty and everlasting God, who always makest thy church fruitful in new children: increase the faith and understanding of our catechumens: that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children: through our Lord.

R. Amen.

Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons: break chains,

regrinantibus reditum, infirmantibus sanitatem, navigantibus portum salutis indulgeat.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiternus Deus, moestorum consolatio, laborantium fortitudo: perveniant ad te preces de quacunque tribulatione clamantium: ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum.

R. Amen.

grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God, the comfort of the afflicted, and the strength of those that labor: let the prayers of those that call upon thee in any trouble, be heard by thee: that all may, with joy, find the effects of thy mercy in their necessities: through our Lord.

R. Amen.

Oremus et pro hæreticis et schismaticis : ut Deus et Dominus noster eruat eos ab erroribus universis : et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiternæ Deus, qui salvas omnes, et neminem vis perire : respice ad animas diabolica fraude deceptas ; ut omni hæretica pravitate deposita, errantium corda resipiscant, et

Let us pray also for heretics and schismatics : that our Lord God will be pleased to deliver them from all their errors : and recall them to our holy mother the Catholic and Apostolic church.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God, who savest all, and wilt have no man perish : look on the souls that are seduced by the deceit of the devil : that the hearts of those who err, having laid aside

ad veritatis tuæ redeant unitatem. Per Dominum nostrum, etc.

R. Amen.

Oremus et pro perfidis Judæis : ut Deus et Dominus noster auferat velamen de cordibus eorum : ut et ipsi agnoscant Jesum Christum Dominum nostrum.

Non respondetur Amen, sed statim dicitur :

Omnipotens sempiternæ Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis : exaudi preces nostras, quas pro illius populi obcæcatione

all heretical malice, may repent, and return to the unity of thy truth : through our Lord.

R. Amen.

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

Amen is here omitted.

Almighty and everlasting God, who deniest not thy mercy even to the perfidious Jews : hear our prayers, which we pour forth for the blindness of that

deferimus : ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum.

R. Amen.

Oremus et pro Paganis : ut Deus omnipotens auferat iniquitatem a cordibus eorum : ut, relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.

Oremus.

Flectamus genua.

R. Levate.

people : that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness, through the same Lord.

R. Amen.

Let us pray also for the Pagans : that Almighty God will take iniquity out of 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 bend our knee.

R. Rise up.

Omnipotens sempiternus Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram: et libera eos ab idolorum cultura: et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum nostrum.

R. Amen.

Almighty and everlasting God! who seekest 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, admit them into thy holy church. Through our Lord.

R. Amen.

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

Ecce lignum Crucis,

Behold the wood of the Cross,

Then the Deacon and Sub-deacon join with him in singing the rest:

In quo salus mundi pependit.

On which the Salvation of the world was hanged.

And the choir, prostrate on the ground, answers :

Venite, adoremus. Come, let us adore.

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

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

Popule meus, quid
feci tibi ? aut in quo
contristavi te ? re-
sponde mihi.

V. Quia eduxi te
de terra Ægypti,
parasti crucem Sal-
vatori tuo.

My people ! what
have I done to thee ?
Or in what have I
grieved thee ? An-
swer me.

V. Because I
brought thee out of
the land of Egypt :
thou hast prepared
a cross for thy Sa-
viour.

One side of the choir sings :

Agios o Theos.

Holy God.

The other side answers :

Sanctus Deus. Holy God.

The first side :

Agios ischyros. Holy and strong
God.

The second side :

Sanctus fortis. Holy and strong
God.

The first side :

Agios athanatos, Holy and immor-
eleison imas. tal God ! have mer-
cy on us.

The second side :

Sanctus immor- Holy and immor-
talis, miserere nobis. tal God ! have mer-
cy on us.

After this, two of the second side sing :

<p>V. Quia reduxi te per desertum quad- raginta annis, et manna cibavi te, et introduxi te in ter- ram satis bonam,</p>	<p>V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into an excel-</p>
---	---

parasti crucem Sal- lent land: thou hast
vatori tuo. prepared a Cross for
thy Saviour.

*Then Agios o Theos is repeated as before, and two of
the first side sing:*

<p>V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo.</p>	<p>V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard: and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.</p>
---	--

Agios o Theos is repeated as before.

The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, Popule meus, etc., p. 215.

<p>V. Ego propter te flagellavi Ægyptum</p>	<p>V. For thy sake I scourged Egypt with</p>
---	--

cum primogenitis suis : et tu me flagellatum tradidisti.

V. Ego eduxi te de Ægypto, demerso Pharaone in mare Rubrum : et tu me tradidisti principibus sacerdotum.

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

V. Ego ante te præivi in columna nubis : et tu me duxisti ad prætorium Pilati.

V. Ego te pavi manna per desertum : et tu me cecidisti alapis et flagellis.

V. Ego te potavi aqua salutis de pe-

her first-born : and thou hast delivered me to be scourged.

V. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea : and thou hast delivered me over to the chief priests.

V. I opened the sea before thee : and thou with a spear hast opened my side.

V. I went before thee in a pillar of the cloud : and thou hast brought me to the court of Pilate.

V. I fed thee with manna in the desert : and thou hast beaten me with buffets and scourges.

V. I gave thee wholesome water to

tra : et tu me potasti felle et aceto.

drink out of the rock : and thou hast given me gall and vinegar.

V. Ego propter te Chananaeorum reges percussi : et tu percussisti arundine caput meum.

V. For thy sake I struck the kings of the Chananites : and thou hast struck my head with a reed.

V. Ego dedi tibi sceptrum regale : et tu dedisti capiti meo spineam coronam.

V. I gave thee a royal sceptre : and thou hast given me a crown of thorns.

V. Ego te exaltavi magna virtute : et tu me suspendisti in patibulo crucis.

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

Both sides repeat Popule meus, and then sing the following Antiphon :

Ant. Crucem tuam adoramus Domine, et sanctam resurrectionem tuam laudamus, et glori-

Ant. We adore thy Cross, O Lord, and we praise and glorify thy holy resurrection : for by the

ficamus : ecce enim
propter lignum venit
gaudium in universo
mundo. *Ps.* 66. De-
us misereatur nostri,
et benedicat nobis :
illuminet vultum su-
um super nos, et
misereatur nostri.
Crucem tuam.

wood of the Cross
the whole earth is
filled with joy. *Ps.*
May God have mer-
cy on us and bless
us : may his coun-
tenance shine upon
us, and may he have
mercy on us. We
adore.

*After this, is sung the versicle Crux fidelis, with the
hymn Pange lingua gloriosi, and after each verse is
repeated Crux fidelis, or Dulce lignum, in the fol-
lowing manner :*

Crux fidelis, inter om-
nes

O faithful Cross! O no-
blest tree!

Arbor una nobilis :

In all our woods there's
none like thee :

Nulla silva talem pro-
fert,

No earthly groves, no
shady bowers

Fronde, flore, germine.

Produce such leaves,
such fruit, such flow-
ers.

Dulce lignum, dulces
clavos,

Sweet are the nails, and
sweet the wood,

Dulce pondus sustinet.

That bears a weight so
sweet and good.

HYMN.

Pange, lingua, gloriosi	Sing, O my tongue!
	devoutly sing
Lauream certaminis,	The glorious laurels of
	our king :
Et super crucis trophæo	Sing the triumphant
	victory
Die triumphum nobi-	Gained on a cross
lem :	erected high ;
Qualiter Redemptor	Where man's Redeem-
orbis,	er yields his breath,
Immolatus vicerit.	And dying, conquers
	hell and death.

Crux fidelis is repeated as far as Dulce lignum.

De parentis protoplasti	With pity our Creator
	saw
Fraude factor cond-	His noble work trans-
lens :	gress his law :
Quando pomi noxialis	When our first parents
	rashly eat
In necem morsu ruit :	The fatal tree's forbid-
	den meat :
Ipsè lignum tunc no-	He then resolved the
tavit,	Cross' wood
Damna ligni ut sol-	Should make that
veret.	wood's sad damage
	good.

Dulce lignum is repeated.

Hoc opus nostræ salu- tis	By this wise method
Ordo depoposcerat :	God designed
Multiformis proditoris	From sin and death to save mankind ;
Ars ut artem falleret ;	Superior art with love combines,
Et medelam ferret inde,	And arts of Satan coun- termines :
Hostis unde læserat.	And where the traitor gave the wound, There healing remedies are found.

Crux fidelis is repeated.

Quando venit ergo sa- cri	When the full time de- creed above
Plenitudo temporis.	Was come, to show this work of love,
Missus est ab arce Pa- tris	The eternal Father sends his Son,
Natus, orbis Conditor :	The world's Creator, from the throne ;
Atque ventre virginali,	Who on our earth, this vale of tears,
Carne amictus, prodiit.	Clothed with a virgin's flesh appears.

Dulce lignum is repeated.

Vagit infans inter arcta	Thus God made man
	an infant lies,
Conditus præsepia :	And in the manger
	weeping cries ;
Membra pannis invo-	His sacred limbs by
luta	Mary bound
Virgo mater alligat,	The poorest tattered
	rags surround ;
Et Dei manus pedesque	And God incarnate's
	feet and hands
Stricta cingit fascia.	Are closely tied with
	swathing bands.

Crux fidelis is repeated.

Lustra sex qui jam	Full thirty years were
peregit,	freely spent
Tempus implens cor-	In this our mortal ban-
poris,	ishment ;
Sponte libera Redemp-	And then the Son of
tor	Man decreed
Passioni deditus,	For the lost sons of men
	to bleed ;
Agnus in crucis levatur	And on the cross a vic-
	tim laid,
Immolandus stipite.	The solemn expiation
	made.

Dulce lignum is repeated.

Felle potus ecce lan- guet ;	Gall was his drink ; his flesh they tear
Spina, clavi, lancea,	With thorns and nails ; a cruel spear
Mite corpus perfora- rant ;	Pierces his side ; from whence a flood
Unda manat et cruor :	Streams forth of water mixed with blood :
Terra, pontus, astra, mundus	With what a tide are washed again
Quo lavantur flumine !	The sinful earth, the stars and main !

Crux fidelis is repeated.

Flecte ramos, arbor alta,	Bend, towering tree ! thy branches bend,
Tensa laxa viscera,	Thy native stubborn- ness suspend ;
Et rigor lenteseat ille,	Let not stiff nature use its force,
Quem dedit nativitas :	To weaker sap have now recourse ;
Et superni membra Regis	With softest arms re- ceive thy load,
Tende miti stipite.	And gently bear our dying God.

Dulce lignum is repeated.

Sola digna tu fuisti	On thee alone the Lamb was slain,
Ferre mundi victi- mam :	That reconciled the world again ;
Atque portum præpa- rare	And when on raging seas was tost
Arca mundo naufrago,	The shipwrecked world and mankind lost,
Quam sacer cruor pe- runxit,	Besprinkled with his sacred gore,
Fusus Agni corpore.	Thou safely broughtst them to the shore.

Crux fidelis is repeated.

Sempiterna sit beatæ	All glory to the sacred Three,
Trinitati gloria,	One undivided Deity :
Æqua Patri, Filioque,	To Father, Holy Ghost, and Son,
Par decus Paraclito :	Be equal praise and homage done ;
Unius, Trinique no- men	Let the whole universe proclaim
Laudet universitas.	Of one and three the glorious name.
Amen.	Amen.

Dulce lignum is repeated.

When the adoration of the Cross is almost finished, the candles upon the altar are lighted; and after the adoration, the Cross is placed again upon the altar. Then the Priest with his Ministers and Clergy goes in procession to the place where the B. Sacrament was put the day before; from whence he brings it back in the same order as it was carried thither. During the procession is sung the hymn Vexilla regis prodeunt, as at p. 161.

The Priest having come back to the altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred host on the corporal. Then wine and water are put into the chalice, which is set on the altar, and the incense is put into the censer: with which the Priest fumes the sacred host and the offering of wine and water, saying:

Incensum istud, a
te benedictum, as-
cendat ad te, Domi-
ne: et descendat
super nos misericor-
dia tua.

May this incense,
which thou hast
blest, ascend to thee.
O Lord: and may
thy mercy descend
upon us.

Then he fumes the altar, saying:

Dirigatur, Domi-
ne, oratio mea, sicut
incensum in con-
spectu tuo: elevatio
manuum mearum

Let my prayer, O
Lord, be directed as
incense in thy sight:
the lifting up of my
hands, an evening

sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: that my heart may not incline to evil words, to make excuses in sins.

When he gives the censer to the Deacon, he says :

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

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

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu

In a spirit of humility, and with contrition of heart, we pray thee. O Lord, to make us acceptable to thee; and let

tuo hodie, ut placeat
tibi, Domine Deus.

our Sacrifice be so
performed this day
in thy sight, that it
may be pleasing to
thee. O Lord, our
God.

Then turning to the people, he says :

Orate, fratres. ut
meum ac vestrum
sacrificium accepta-
bile fiat apud Deum
Patrem omnipoten-
tem.

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

And turning again to the altar, he says :

Oremus.

Let us pray.

Præceptis saluta-
ribus moniti. et di-
vina institutione for-
mati. audemus di-
cere :

Instructed by thy
wholesome precepts.
and following thy
divine institution.
we presume to say :

PATER NOSTER, qui
es in cœlis : sancti-
ficetur nomen tuum :
adveniat regnum tu-
um : fiat voluntas

Our Father, who
art in heaven ; hal-
lowed be thy name ;
thy kingdom come ;
thy will be done on

tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

The Priest in a low tone says Amen, and then says aloud :

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come ; and by the intercession of the blessed and glorious ever Virgin Mary, mother of God, of thy blessed Apostles Peter and Paul, and of Andrew, and all

propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

the Saints, mercifully grant peace in our days: that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever.

R. Amen.

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

Perceptio corporis tui. Domine Jesu Christe, quod ego indignus sumere præ-

Let not the participation of thy body, O Lord Jesus Christ, which though un-

<p>sumo, non mihi pro- veniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tuta- mentum mentis et corporis, et ad mede- lam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per om- nia sæcula sæculo- rum. Amen.</p>	<p>worthy I presume to receive, turn to my judgment and condemnation: but through thy mercy let it be for me an effectual safeguard and remedy of soul and body; who with God the Father and the Holy Ghost, liv- est and reignest one God, world without end. Amen.</p>
---	--

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

<p>Panem cœlestem accipiam, et nomen Domini invocabo.</p>	<p>I will take the heavenly bread, and invoke the name of the Lord.</p>
---	---

Then striking his breast, he says thrice:

<p>Domine, non sum dignus ut intres sub</p>	<p>Lord, I am not worthy that thou</p>
---	--

<p>tectum meum: sed tantum die verbo, et sanabitur anima mea.</p>	<p>shouldst enter under my roof: but only say the word, and my soul shall be healed.</p>
---	--

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

<p>Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æter- nam. Amen.</p>	<p>The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.</p>
--	--

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 :

<p>Quod ore sumpsi- mus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.</p>	<p>Grant, O Lord, that what we have taken with our mouth, we may re- ceive with a pure mind, and that of a temporal gift, it may prove an eternal re- medy.</p>
---	---

After this, the Priest having made a reverence to the altar, departs. Vespers are then said, which are the same as the day before, except the following :

Ad Magnif. Ant.
 Cum accepisset acetum, dixit : Consummatum est : et inclinato capite, emisit spiritum.

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

At Magnif. Ant.
 When he had taken the vinegar, he said : It is consummated : and bowing his head, he gave up the ghost.

V. Christ became obedient for us unto death ; even the death of the cross.

Then the altar is stripped.

TENEBRÆ ON GOOD FRIDAY,
BEING THE MATINS AND LAUDS OF HOLY
SATURDAY.

THE MATINS.

FIRST NOCTURN.

Ant. In pace in
idipsum dormiam, et
requiescam.

Ant. In peace in
the self-same, I will
sleep and I will rest.

PSALM 4.

Cum invocarem,
exaudivit me Deus
justitiæ meæ: * in
tribulatione dilatasti
mihi.

When I called up-
on him, the God of
my justice heard
me: when I was in
distress, thou hast
enlarged me.

Miserere mei, * et
exaudi orationem
meam.

Have mercy on
me and hear my
prayer.

Filii hominum us-
quequo gravi corde?
* ut quid diligitis

O ye sons of men!
how long will you
be dull of heart?
why do you love

vanitatem, et quæritis mendacium ?

Et scitote quoniam mirificavit Dominus sanctum suum : * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare : * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino.* Multi dicunt : Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui, Domine : * dedisti lætitiã in corde meo.

vanity, and seek after lying ?

Know ye also that the Lord hath made his holy one wonderful ; the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not ; the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord ; many say : Who showeth us good things ?

The light of thy countenance, O Lord ! shined upon us ; thou hast given gladness in my heart.

A fructu frumenti
vini, et olei sui, *
multiplicati sunt.

In pace in idip-
sum * dormiam, et
requiescam :

Quoniam tu Do-
mine, singulariter in
spe * constituisti me.

1 *Ant.* In pace in
idipsum dormiam, et
requiescam.

Ant. Habitabit in
tabernaculo tuo, re-
quiescet in monte
sancto tuo.

By the fruit of
their corn, wine,
and oil, they are
multiplied.

In peace in the
self-same, I will sleep
and I will rest.

For thou, O Lord!
hast singularly set-
tled me in hope.

1 *Ant.* In peace
in the self - same,
I will sleep and I
will rest.

Ant. He shall
dwell in thy taber-
nacle, he shall rest
on thy holy hill.

PSALM 14.

Domine, quis ha-
bitabit in taberna-
culo tuo ? * aut quis
requiescet in monte
sancto tuo ?

Qui ingreditur sine

Lord ! who shall
dwell in thy taber-
nacle ? or who shall
rest in thy holy
hill ?

He that walketh

macula,* et operatur
justitiam :

Qui loquitur veri-
tatem in corde suo,*
qui non egit dolum
in lingua sua :

Nec fecit proximo
suo malum : * et op-
probrium non accepit
adversus proxi-
mos suos.

Ad nihilum de-
ductus est in con-
spectu ejus malignus : *
timentes autem Dominum
glorificat :

Qui jurat proximo
suo, et non decipit :
* qui pecuniam suam
non dedit ad usu-
ram, et munera su-
per innocentem non
accepit.

Qui facit hæc, *

without blemish,
and worketh justice.

He that speaketh
truth in his heart,
who hath not used
deceit in his tongue.

Nor hath done
evil to his neighbor :
nor taken up a re-
proach against his
neighbors.

In his sight the
malignant is brought
to nothing : but he
glorifieth them that
fear the Lord.

He that sweareth
to his neighbor, and
deceiveth not, he
that hath not put
out his money to
usury, nor taken
bribes against the
innocent.

He that doeth

non movebitur in
æternum.

2 *Ant.* Habitabit
in tabernaculo tuo,
requiescet in monte
sancto tuo.

Ant. Caro mea
requiescet in spe.

these things shall
not be moved for
ever.

2 *Ant.* He shall
dwell in thy taber-
nacle, he shall rest
on thy holy hill.

Ant. My flesh
shall rest in hope.

PSALM 15.

Conserva me Do-
mine, quoniam spe-
ravi in te. * Dixi
Domino: Deus meus
es tu, quoniam bo-
norum meorum non
eges.

Sanctis qui sunt
in terra ejus, * miri-
ficavit omnes volun-
tates meas in eis.

Multiplicatæ sunt
infirmittates eorum:

Preserve me, O
Lord! for I have
put my trust in thee.
I have said to the
Lord: 'Thou art my
God, for thou hast
no need of my
goods.

To the saints, who
are in his land, he
hath made wonder-
ful all my desires in
them.

Their infirmities
were multiplied:

* postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus : nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ, et calicis mei : * tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris : * etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum : * insuper et usque ad noctem increpuerunt me renes mei.

afterwards they made haste.

I will not gather together their meetings for blood-offerings : nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup ; it is thou that wilt restore mine inheritance to me.

The lines are fallen unto me in goodly places ; for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding : moreover my reins also have corrected me even till night.

Providebam Dominum in conspectu meo semper: * quoniam a dextris est mihi, ne commovear.

Propter hoc lætatum est cor meum, et exultavit lingua mea: * insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno: * nec dabis sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: * delectationes in dextera tua usque in finem.

I set the Lord always in my sight: for he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy holy one to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

3 *Ant.* Caro mea
requiescet in spe.

V. In pace in idip-
sum.

R. Dormiam, et
requiescam.

Pater noster, *se-
creto.*

3 *Ant.* My flesh
shall rest in hope.

V. In peace in the
self-same.

R. I will sleep and
I will rest.

Our Father, *pri-
vately.*

FIRST LESSON.

De Lamentatione
Jeremiæ Pro-
phetæ. *Cap.* iii.

Heth. Misericor-
diæ Domini quia non
sumus consumpti :
quia non defecerunt
miserationes ejus.

Heth. Novi dilucu-
lo, multa est fides
tua.

Heth. Pars mea
Dominus, dixit ani-

From the Lamenta-
tion of Jeremias,
the Prophet.
Chap. iii.

Heth. The mer-
cies of the Lord that
we are not con-
sumed : because his
tender mercies have
not failed.

Heth. They are
new every morning,
great is thy faithful-
ness.

Heth. The Lord
is my portion, said

ma mea : propterea expectabo eum.

Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

Teth. Bonum est præstolari cum silentio salutare Dei.

Teth. Bonum est viro, cum portaverit jugum ab adolescentia sua.

Jod. Sedebit solitarius, et tacebit : quia levavit super se.

Jod. Ponet in pulvere os suum, si forte sit spes.

Jod. Dabit percutienti se maxillam,

my soul : therefore will I wait for him.

Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

Teth. It is good to wait with silence for the salvation of God.

Teth. It is good for a man, when he hath borne the yoke from his youth.

Jod. He shall sit solitary and hold his peace : because he hath taken it up upon himself.

Jod. He shall put his mouth in the dust, if so be there may be hope.

Jod. He shall give his cheek to him

saturabitur oppro- that striketh him,
briis. he shall be filled with
reproaches.

Jerusalem, Jeru- Jerusalem ! Jeru-
salem, convertere ad salem ! be converted
Dominum Deum to the Lord thy God.
tuum.

R. Sicut ovis ad a sheep to the
occisionem ductus slaughter, and all
est ; et dum male the time of his ill-
tractaretur, non ape- usage he opened not
ruit os suum : tradi- his mouth : he was
tus est ad mortem, * condemned to death,
Ut vivificaret popu- * that he might give
lum suum. life to his people.

V. Tradidit in *V.* He hath deliv-
mortem animam su- ered his soul unto
am, et inter scelera- death, and was re-
tos reputatus est. * puted with the
Ut vivificaret, etc. wicked. * That he
might.

SECOND LESSON.

Aleph. Quomodo *Aleph.* How is the
obscuratum est au- gold become dim,

rum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum ?

Beth. Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli ?

Ghimel. Sed et lamiaë nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio deserto.

Daleth. Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt pa-

the finest color is changed, the stones of the sanctuary are scattered in the top of every street ?

Beth. 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 hand ?

Ghimel. 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 ostrich in the desert.

Daleth. The tongue of the suckling child hath stuck to the roof of

nem, et non erat
qui frangeret eis.

He. Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis, amplexati sunt stercora.

Vau. Et major effecta est iniquitas filiae populi mei peccato Sodomorum, quæ subversa est in momento, et non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

He. They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

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

R. Jerusalem surge, et exue te vestibus jucunditatis: induere cinere et cilicio, * Quia in te occisus est Salvator Israel.

V. Deduc quasi torrentem lacrymas per diem et noctem, et non taceat pupilla oculi tui. * Quia.

R. Arise, Jerusalem! and put off thy garments of joy; put on ashes and hair-cloth, * for in thee was slain the Saviour of Israel.

V. Let tears run down like a torrent day and night, and let not the apple of thy eye cease. * For in thee.

THIRD LESSON.

Incipit Oratio Jeremiæ Prophetæ.

Cap. v.

Recordare, Domine, quid acciderit nobis: intuere, et respice opprobrium nostrum. Hæreditas nostra versa est ad alienos, domus

The beginning of the Prayer of Jeremias, the Prophet. *Chap. v.*

Remember, O Lord! what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses

nostræ ad extraneos. Pupilli facti sumus absque patre, matres nostræ quasi viduæ. Aquam nostram pecunia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut satureremur pane. Patres nostri peccaverunt, et non sunt; et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in de-

to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary, and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at

serto. Pellis nostra quasi clibanus exusta est a facie tempestatum famis. Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Plange quasi virgo, plebs mea: ululate, pastores, in cinere et cilicio: * Quia venit dies Domini magna, et amara valde.

V. Accingite vos, sacerdotes, et plangite, ministri alta-

the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

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

R. Mourn as a virgin, my people! howl, ye pastors in ashes and hair-cloth; * for the great and exceeding bitter day of the Lord is coming.

V. Gird yourselves, ye Priests! and mourn, ye minis-

ris; aspergite vos cinere. * ters of the Altar! sprinkle yourselves with ashes. *

Quia venit, etc. For the great, etc.
Plange, etc. Mourn as a virgin, etc.

SECOND NOCTURN.

Ant. Elevamini portæ æternales, et introibit Rex gloria. *Ant.* Be ye lifted up, O eternal gates! and the King of glory shall enter in.

PSALM 23.

Domini est terra, et plenitudo ejus: * orbis terrarum, et universi qui habitant in eo. The earth is the Lord's and the fulness thereof; the world, and all they that dwell therein.

Quia ipse super maria fundavit eum: * et super flumina præparavit eum. For he hath founded it upon the seas; and hath prepared it upon the rivers.

Quis ascendet in montem Domini? * Who shall ascend into the mountain of

aut quis stabit in loco sancto ejus ?

Innocens manibus, et mundo corde, * qui non accipit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino: * et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum, * quærentium faciem Dei Jacob.

Attollite portas principes vestras, et elevamini portæ æternales: * et introibit rex gloriæ.

the Lord? or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes! and be ye lifted up O eternal gates! and the King of glory shall enter in.

Quis est iste rex gloriae? * Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales: * et introibit rex gloriae.

Quis est iste rex gloriae? * Dominus virtutum ipse est rex gloriae.

4 *Ant.* Elevamini portæ æternales, et introibit rex gloriae.

Ant. Credo videre bona Domini in terra viventium.

Who is this King of glory? the Lord who is strong and mighty, the Lord mighty in battle.

Lift up your gates, O ye princes? and be ye lifted up. O eternal gates! and the King of glory shall enter in.

Who is this King of glory? the Lord of Hosts, he is the King of glory.

4 *Ant.* Be ye lifted up, O eternal gates! and the King of glory shall enter in.

Ant. I believe to see the good things of the Lord in the land of the living.

PSALM 26.

Dominus illuminatio mea, et salus mea; * quem timebo?

Dominus protector vitæ meæ; * a quo trepidabo?

Dum appropiant super me nocentes, * ut edant carnes meas.

Qui tribulant me inimici mei, * ipsi infirmati sunt, et ceciderunt.

Si consistant adversum me castra, * non timebit cor meum.

Si exurgat adver-

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life: of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me,

sum me prælium, *
in hoc ego sperabo.

Unam petii a Do-
mino, hanc requi-
ram : * ut inhabitem
in domo Domini
omnibus diebus vitæ
meæ :

Ut videam volup-
tatem Domini : * et
visitem templum
ejus.

Quoniam abscon-
dit me in taberna-
culo suo : * in die
malorum protexit
me in abscondito
tabernaculi sui.

In petra exaltavit
me : * et nunc ex-
altavit caput meum
super inimicos
meos.

Circuivi, et im-

in this will I be
confident.

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.

That I may see
the delight of the
Lord, and may visit
his temple.

For he hath hid-
den me in his taber-
nacle ; in the day of
evils, he hath pro-
tected me in the
secret place of his
tabernacle.

He hath exalted
me upon a rock :
and now he hath
lifted up my head
above my enemies.

I have gone round,

molavi in tabernaculo ejus hostiam vociferationis: * cantabo, et psalmum dicam Domino.

Exaudi Domine vocem meam, quæ clamavi ad te: * miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivit te facies mea: * faciem tuam Domine requiram.

Ne avertas faciem tuam a me: * ne declines in ira a servo tuo.

Adjutor meus esto: * ne derelinquas me, neque despicias me, Deus salutaris meus.

and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee; have mercy on me and hear me.

My heart hath said to thee: My face hath sought thee: thy face, O Lord! will I seek.

Turn not away thy face from me: decline not in thy wrath from thy servant.

Be thou my helper: forsake me not, do not thou despise me, O God, my Saviour!

Quoniam pater
meus, et mater mea
dereliquerunt me: *
Dominus autem as-
sumpsit me.

Legem pone mihi
Domine in via
tua: * et dirige me
in semitam rectam
propter inimicos
meos.

Ne tradideris me
in animas tribulan-
tium me: * quoniam
insurrexerunt in me
testes iniqui, et men-
tita est iniquitas
sibi.

Credo videre bona
Domini * in terra
viventium.

Expecta Domi-
num, viriliter age: *
et confortetur cor

For my father
and my mother have
left me; but the
Lord hath taken me
up.

Set me, O Lord!
a law in thy way:
and guide me in the
right path, because
of my enemies.

Deliver me not
over to the will of
them that trouble
me; for unjust wit-
nesses have risen up
against me, and ini-
quity hath lied to
itself.

I believe to see the
good things of the
Lord, in the land of
the living.

Expect the Lord,
do manfully; and
let thy heart take

tuum, et sustine
Dominum.

5 *Ant.* Credo vi-
dere bona Domini
in terra viventium.

Ant. Domine, ab-
straxisti ab inferis
animam meam.

courage, and wait
thou for the Lord.

5 *Ant.* I believe
to see the good
things of the Lord
in the land of the
living.

Ant. Thou hast
brought forth, O
Lord! my soul from
hell.

PSALM 29.

Exaltabo te Do-
mine, quoniam sus-
cepisti me: * nec
delectasti inimicos
meos super me.

Domine Deus me-
us, clamavi ad te, *
et sanasti me.

Domine, eduxisti
ab inferno animam
meam: * salvasti me

I will extol thee,
O Lord! because
thou hast protected
me; and hast not
made my enemies to
rejoice over me.

O Lord, my God!
I have cried to thee;
and thou hast healed
me.

Thou hast brought
forth, O Lord! my
soul from hell; thou

a descendentibus in
lacum.

Psallite Domino
sancti ejus : * et
confitemini memo-
riæ sanctitatis ejus.

Quoniam ira in
indignatione ejus : *
et vita in voluntate
ejus.

Ad vesperum de-
moëabitur fletus, *
et ad matutinum
lætitia.

Ego autem dixi in
abundantia mea : *
Non movebor in
æternum.

Domine, in volun-
tate tua, * præsti-
tisti decori meo vir-
tutem.

Avertisti faciem
tuam a me, * et fac-

hast saved me from
them that go down
into the pit.

Sing to the Lord,
O ye his saints ! and
give praise to the
memory of his holi-
ness.

For wrath is in
his indignation ; and
life in his good will.

In the evening
weeping shall have
place, and in the
morning gladness.

And in my abund-
ance I said : I shall
never be moved.

O Lord ! in thy
favor, thou gavest
strength to my
beauty.

Thou turnedst
away thy face from

tus sum conturbatus.

Ad te Domine, clamabo : * et ad Deum meum deprecabor.

Quæ utilitas in sanguine meo,* dum descendo in corruptionem ?

Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam ?

Audivit Dominus, et misertus est mei : * Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi : * conscidisti saccum meum, et circumdedisti me lætitia :

me, and I became troubled.

To thee, O Lord ! will I cry ; and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption ?

Shall dust confess to thee, or declare thy truth ?

The Lord hath heard, and hath had mercy on me : the Lord became my helper.

Thou hast turned for me my mourning into joy : thou hast cut my sackcloth, and hast compassed me with gladness.

Ut cantet tibi gloria mea, et non compungar: * Domine Deus meus, in æternum confitebor tibi.

G Ant. Domine, abstraxisti ab inferis animam meam.

V. Tu autem, Domine, miserere mei.

R. Et resuscita me, et retribue eis.

Pater noster, secreto.

To the end that my glory may sing to thee, and I may not regret; O Lord, my God! I will give praise to thee for ever.

G Ant. Thou hast brought forth, O Lord! my soul from hell.

V. But thou, O Lord! have mercy on me.

R. And raise me up again, and I will requite them.

Our Father, *privately.*

FOURTH LESSON.

Ex Tractatu Sancti Augustini Episcopi super Psalmos.
In Psalm. 63.

From the Treatise of St. Augustine, the Bishop, on the Psalms. *On the 63d Psalm.*

Accedet homo ad cor altum, et exaltabitur Deus. Illi dixerunt: Quis nos videbit? Defecerunt scrutantes scrutationes, consilia mala. Accessit homo ad ipsa consilia, passus est se teneri ut homo. Non enim tenebatur nisi homo, aut videretur nisi homo, aut cæderetur nisi homo, aut crucifigeretur, aut moreretur nisi homo. Accessit ergo homo ad illas omnes passionnes, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo. Accessit homo ad cor altum, id est, cor

Man shall come to a deep heart, and God shall be exalted. They said: Who shall see us? They failed in making diligent search for wicked designs. Man came to those designs, and suffered himself to be seized on as a man. For he could not be seized on, if he were not man, or seen, if he were not man, or scourged, if he were not man, or crucified, or die, if he were not man. Man, therefore, came to all these sufferings, which could have no effect on him, if he were not man. But if he had not been

secretum, objiciens aspectibus humanis hominem, servans intus Deum ; celans formam Dei, in qua æqualis est Patri, et offerens formam servi, qua minor est Patre.

man, man could not have been redeemed. Man came to a deep heart, that is, a secret heart, exposing his humanity to human view, but hiding his divinity ; concealing the form of God, by which he is equal to the Father ; and offering the form of the servant, by which he is inferior to the Father.

R. Recessit pastor noster, fons aquæ vivæ, ad cujus transitum sol obscuratus est :

* Nam et ille captus est, qui captivum tenebat primum hominem : hodie portas mortis et

R. Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened : * for he is taken, who made the first man a prisoner ; to-day our Saviour broke asunder the

seras pariter Salvator noster dirupit.

V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. * Nam et ille, etc.

locks and gates of death.

V. He destroyed the prisons of hell, and overthrew the power of the devil. * For he, etc.

FIFTH LESSON.

Quo perduxerunt illas scrutationes suas, quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixerunt enim Pilato: Seducor ille. Hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: Seducor

How far did they carry this their diligent search, in which they failed so much, that, when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: This seducer; by which name our Lord Jesus Christ was called, for the comfort of his servants, when they are called seducers. This seducer, say they to

ille, inquam, dixit adhuc vivens : Post tres dies resurgam. Jube itaque custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi, Surrexit a mortuis ; et erit novissimus error pejor priore. Ait illis Pilatus : Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem cum custodibus.

R. O vos omnes, qui transitis per viam, attendite et videte * Si est dolor

Pilate, whilst he was yet alive, said : After three days, I will rise again. Command, therefore, the sepulchre to be guarded until the third day ; lest his disciples come and steal him away, and say to the people : He is risen from the dead ; so the last error shall be worse than the first. Pilate said to them : You have a guard, go, and guard it as you know. And they departing, made the sepulchre sure with guards, sealing up the stone

R. O all ye that pass by the way ! attend and see, * if

similis sicut dolor
meus.

there be any sorrow
like unto my sorrow.

V. Attendite, uni-
versi populi, et vi-
dete dolorem meum.

V. Attend, all ye
people! and see my
grief. * If there,

* Si est dolor, etc.

etc.

SIXTH LESSON.

Posuerunt custo-
des milites ad sepul-
chrum. Concussa
terra, Dominus re-
surrexit: miracula
facta sunt talia circa
sepulchrum, ut et
ipsi milites, qui cus-
todes advenerant,
testes fierent, si vel-
lent vera nuntiare.
Sed avaritia illa, quæ
captivavit discipu-
lum comitem Chris-
ti, captivavit et mili-
tem custodem sepul-
chri. Damus, in-
quiunt, vobis pecu-

They placed sol-
diers to guard the
sepulchre. The
earth shook, and
the Lord rose again:
such miracles were
done at the sepul-
chre that the very
soldiers who came as
guards might be wit-
nesses of it, if they
would declare the
truth. But that
covetousness, which
possessed the disci-
ple who was the
companion of Christ,
blinded also the sol-

niam, et dicite quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum. Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, o infelix astutia? Tantumne deseris lucem consilii pietatis, et in profunda versutiæ demergeris, ut hoc dicas: Dicite quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum?

Dormientes testes adhibes: vere tu

diers who were the guards of his sepulchre. We will give you money, said they: and say, that whilst you were asleep, his disciples came and took him away; they truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this: Say, that whilst you were asleep, his disciples came and took him away? Dost thou produce sleeping witnesses? Certain-

ipse obdormisti, qui scrutando talia defecisti.

R. Ecce quomodo moritur justus, et nemo percipit corde; et viri justi tolluntur, et nemo considerat. A facie iniquitatis sublatus est justus, * et erit in pace memoria ejus.

V. Tamquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia et de judicio sublatus est. * Et erit in pace memoria ejus. Ecce quomodo, etc.

ly thou thyself sleepest who failest in making search after such things.

R. Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, * and his memory shall be in peace.

V. He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress, and from judgment. * And his memory shall be in peace. Behold, etc.

THIRD NOCTURN.

Ant. Deus adjuvat me, et Dominus susceptor est animæ meæ.

Ant. God is my helper: and the Lord is the protector of my soul.

PSALM 53.

Deus, in nomine tuo saluum me fac: * et in virtute tua judica me.

Deus, exaudi orationem meam: * auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: * et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: * et

Save me, O God! by thy name, and judge me in thy strength.

O God! hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; and the mighty have sought after my soul; and they have not set God before their eyes.

For behold God is my helper: and the

Dominus susceptor
est animæ meæ.

Averte mala ini-
micis meis: * et in
veritate tua disperde
illos.

Voluntarie sacrifi-
cabo tibi, * et confi-
tebor nomini tuo
Domine: quoniam
bonum est.

Quoniam ex omni
tribulatione eripuisti
me: * et super ini-
micos meos despexit
oculus meus.

7 *Ant.* Deus ad-
juvat me, et Domi-
nus susceptor est
animæ meæ.

Ant. In pace fac-
tus est locus ejus, et
in Sion habitatio
ejus.

Lord is the protector
of my soul.

Turn back the
evils upon my ene-
mies: and cut them
off in thy truth.

I will freely sacri-
fice to thee, and will
give praise, O God!
to thy name: be-
cause it is good.

For thou hast de-
livered me out of all
trouble: and my eye
hath looked down
upon my enemies.

7 *Ant.* God is my
helper, and the
Lord is the protector
of my soul.

Ant. His place is
in peace, and his
abode in Sion.

PSALM 75.

Notus in Judæa
Deus : * in Israel
magnum nomen
ejus.

Et factus est in
pace locus ejus : * et
habitatio ejus in
Sion.

Ibi confregit po-
tentias arcuum, *
scutum, gladium, et
bellum.

Illuminans tu mi-
rabiliter a montibus
æternis : * turbati
sunt omnes insipi-
entes corde.

Dormierunt som-
num suum : * et
nihil invenerunt
omnes viri divitia-
rum in manibus suis.

Ab increpatione

In Judea God is
known : his name is
great in Israel.

And his place is
in peace, and his
abode in Sion.

There hath he
broken the powers
of bows, the shield,
the sword, and the
battle.

Thou enlighten-
est wonderfully from
the everlasting hills :
all the foolish of
heart were troubled.

They have slept
their sleep : and all
the men of riches
have found nothing
in their hands.

At thy rebuke, O

tua Deus Jacob, *
dormitaverunt qui
ascenderunt equos.

God of Jacob! they
have all slumbered
that mounted on
horseback.

Tu terribilis es,
et quis resistet tibi?
* ex tunc ira tua.

Thou art terrible,
and who shall resist
thee? from that
time thy wrath.

De cœlo auditum
fecisti iudicium: *
terra tremuit et
quievit.

Thou hast caus-
ed judgment to be
heard from heaven:
the earth trembled
and was still.

Cum exurgeret in
iudicium Deus, * ut
salvos faceret omnes
mansuetos terræ.

When God arose
in judgment, to save
all the meek of the
earth.

Quoniam cogitatio
hominis confitebitur
tibi: * et reliquiæ
cogitationis diem
festum agent tibi.

For the thought
of man shall give
praise to thee; and
the remainders of
the thought shall
keep holyday to
thee.

Vovete, et reddite
Domino Deo vestro,

Vow ye, and pay
to the Lord, your

* omnes qui in circuitu ejus afferunt munera.

Terribili et ei qui aufert spiritum principum, * terribili apud reges terræ.

8 *Ant.* In pace factus est locus ejus, et in Sion habitatio ejus.

Ant. Factus sum sicut homo sine adjutorio, inter mortuos liber.

God, all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

8 *Ant.* His place is in peace, and his abode in Sion.

Ant. I am become like a man without help, free among the dead.

PSALM 87.

Domine Deus salutis meæ, * in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea : *

O Lord, the God of my salvation ! I have cried in the day and in the night before thee.

Let my prayer come in before thee.

inclina aurem tuam
ad precem meam :

Quia repleta est
malis anima mea : *
et vita mea inferno
appropinquavit.

Æstimatus sum
cum descendentibus
in lacum : * factus
sum sicut homo sine
adjutorio, inter mor-
tuos liber.

Sicut vulnerati
dormientes in sepul-
chris, quorum non
es memor amplius :
* et ipsi de manu tua
repulsi sunt.

Posuerunt me in
lacu inferiori : * in
tenebrosis, et in um-
bra mortis.

Super me confir-

incline thy ear to
my petition.

For my soul is
filled with evils :
and my life hath
drawn nigh to hell.

I am counted
among those that
go down to the pit ;
I am become as a
man without help,
free among the
dead.

Like the slain
sleeping in the se-
pulchres, whom
thou rememberest
no more : and they
are cast off from thy
hand.

They have laid
me in the lower pit ;
in the dark places,
and in the shadow
of death.

Thy wrath is

matus est furor tuus:
* et omnes fluctus
tuos induxisti super
me.

Longe fecisti no-
tos meos a me: * po-
suerunt me abomina-
tionem sibi.

Traditus sum, et
non egrediebar: *
oculi mei languerunt
præ inopia.

Clamavi ad te Do-
mine tota die: * ex-
pandi ad te manus
meas.

Numquid mortuis
facies mirabilia: *
aut medici suscita-
bunt, et confitebun-
tur tibi?

Numquid narra-

strong over me: and
all thy waves thou
hast brought in up-
on me.

Thou hast put
away my acquaint-
ance far from me;
they have set me
an abomination to
themselves.

I was delivered
up, and came not
forth: my eyes lan-
guished through
poverty.

All the day I cried
to thee, O Lord! I
stretched out my
hands to thee.

Wilt thou show
wonders to the
dead? or shall phy-
sicians raise to life,
and give praise to
thee?

Shall any one in

bit aliquis in sepulchro misericordiam tuam, * et veritatem tuam in perditione ?

Numquid cognoscentur in tenebris mirabilia tua, * et justitia tua in terra oblivionis ?

Et ego ad te, Domine, clamavi : * et mane oratio mea præveniet te.

Ut quid Domine repellis orationem meam : * avertis faciem tuam a me ?

Pauper sum ego, et in laboribus a juventute mea : * exaltatus autem, humiliatus sum et conturbatus.

the sepulchre declare thy mercy ; and thy truth in destruction ?

Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness ?

But I, O Lord ! have cried to thee : and in the morning my prayer shall prevent thee.

Lord ! why castest thou off my prayer : why turnest thou away thy face from me ?

I am poor, and in labors from my youth ; and being exalted, have been humbled and disturbed.

In me transierunt
iræ tuæ: * et ter-
rores tui conturba-
verunt me.

Circumdederunt
me sicut aqua tota
die: * circumdede-
rant me simul.

Elongasti a me
amicum et proximi-
mum: * et notos
meos a miseria.

9 *Ant.* Factus
sum sicut homo
sine adjutorio, inter
mortuos liber.

V. In pace factus
est locus ejus.

R. Et in Sion ha-
bitatio ejus.

Pater noster, *se-
creto.*

Thy wrath hath
come upon me: and
thy terrors have
troubled me.

They have come
round about me like
water all the day:
they have com-
passed me about to-
gether.

Friend and neigh-
bor thou hast put
far from me: and
my acquaintance,
because of misery.

9 *Ant.* I am be-
come a man without
help, free among the
dead.

V. His place is in
peace.

R. And his abode
in Sion.

Our Father, *pri-
vately.*

SEVENTH LESSON.

De Epistola beati
Pauli Apostoli ad
Hebræos. *Cap. ix.*

Christus assistens
Pontifex futurorum
bonorum, per am-
plius et perfectius
tabernaculum non
manu factum, id est,
non hujus creationis,
neque per sanguinem
hircorum aut vitu-
lorum, sed per pro-
prium sanguinem
introivit semel in
Sancta, æterna re-
demptione inventa.
Si enim sanguis hir-
corum et taurorum,
et cinis vitulæ as-
persus inquinatos
sanctificat ad emun-
dationem carnis;
quanto magis san-

From the Epistle of
St. Paul the Apos-
tle to the Hebrews.
Chap. ix.

But Christ being
come a high-priest
of the good things
to come, by a greater
and more perfect
tabernacle not made
with hands, that is,
not of this creation:
neither by the blood
of goats, or of calves,
but by his own
blood, entered once
into the Holies, hav-
ing obtained eternal
redemption. For if
the blood of goats
and of oxen, and
the ashes of a heifer
being sprinkled,
sanctify such as are

guis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi ?

R. Astiterunt reges terræ, et principes convenerunt in unum * Adversus Dominum, et adversus Christum ejus.

V. Quare fremuerunt gentes, et populi meditati sunt inania ? * Adversus Dominum, etc.

defiled, to the cleansing of the flesh : how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our consciences from dead works, to serve the living God ?

R. The kings of the earth stood up, and the princes assembled together, * against the Lord and against his Christ.

V. Why have the nations raged ? and the people meditated vain things ? * Against the Lord, etc.

EIGHTH LESSON.

Et ideo novi testamenti mediator est, ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant qui vocati sunt æternæ hæreditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris.

Testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum

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. Wherefore neither was the first indeed

quidem sine sanguine dedicatum est.

R. *Æstimatus sum cum descendentibus in lacum : * Factus sum sicut homo sine adjutorio, inter mortuos liber.*

V. *Posuerunt me in lacu inferiori, in tenebrosis, et in umbra mortis. * Factus sum, etc.*

dedicated without blood.

R. *I am counted among them that go down into the pit : * I am become as a man without help, free among the dead.*

V. *They have laid me in the lower pit ; in the dark places and in the shadow of death. * I am become, etc.*

NINTH LESSON.

Lecto enim omni mandato legis a Moyse universo populo, accipiens sanguinem vitulorum et hircorum, cum aqua, et lana coccinea et hyssopo, ipsum quoque li-

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, scarlet wool and hyssop ; and

bram et omnem populum aspersit, dicens : Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tabernaculum, et omnia vasa ministerii sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur, et sine sanguinis effusione non fit remissio.

R. Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti ;

* Ponentes milites,

sprinkled both the book itself and all the people, saying : This is the blood of the testament, which God hath enjoined unto 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 the shedding of blood there is no remission.

R. When the Lord was buried they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, * and plac-

qui custodirent illum.

V. Accedentes principes* sacerdotum ad Pilatum, petierunt illum. * Ponentes, etc. Sepulto Domino, etc.

ing soldiers to guard him.

V. The chief priests went to Pilate and asked him. * And placing soldiers, etc. When the Lord, etc.

THE LAUDS.

Ant. O mors, ero mors tua; morsus tuus ero, inferne.

Ant. O death! I will be thy death; O hell! I will be thy bite.

PSALM 50.

Miserere mei. De us. *p.* 345.

Have mercy on me, *p.* 345.

10 *Ant.* O mors, ero mors tua; morsus tuus ero, inferne.

10 *Ant.* O death! I will be thy death; O hell! I will be thy bite.

Ant. Plangent eum quasi unigeni-

Ant. They shall mourn for him as

tum, quia innocens Dominus occisus est. for an only son, because our innocent Lord is slain.

PSALM 42.

Judica me Deus, et discerne causam meam de gente non sancta, * ab homine iniquo et doloso erue me. Judge me, O God! and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

Quia tu es Deus fortitudo mea: * quare me repulisti? et quare tristis incedo, dum affligit me inimicus? For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

Emitte lucem tuam et veritatem tuam: * ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua. Send forth thy light and thy truth; they have conducted me, and brought me to thy holy mountain, and into thy tabernacles.

Et introibo ad
altare Dei: * ad
Deum qui lætificat
juventutem meam.

Confitebor tibi in
cithara, Deus Deus
meus: * quare tris-
tis es, anima mea?
et quare conturbas
me?

Spera in Deo, quo-
niam adhuc confite-
bor illi: * salutare
vultus mei, et Deus
meus.

11 *Ant.* Plangent
eum quasi unigeni-
tum, quia innocens
Dominus occisus est.

Ant. Attendite,
universi populi, et
videte dolorem me-
um.

And I will go in
to the altar of God:
to God, who giveth
joy to my youth.

To thee, O God
my God! I will give
praise upon the
harp: why art thou
sad, O my soul? and
why dost thou dis-
quiet me?

Hope in God, for
I will still give
praise to him: he is
the salvation of my
countenance, and
my God.

11 *Ant.* They
shall mourn for him
as for an only son,
because our innocent
Lord is slain.

Ant. Behold, all
ye people! and see
my grief.

PSALMS.

Deus Deus meus, O God, my God!
p. 354. *p. 354.*

Deus misereatur, May God have
p. 357. mercy, *p. 357.*

12 *Ant.* Attendite, universi populi, et videte dolorem meum. 12 *Ant.* Behold, all ye people! and see my grief.

Ant. A porta inferi erue Domine animam meam. *Ant.* From the gate of hell, O Lord! deliver my soul.

CANTICLE OF EZECHIAS. *Is.* xxxviii.

Ego dixi: In dimidio dierum meorum * vadam ad portas inferi. I said: In the midst of my days I shall go to the gates of hell.

Quæsiui residuum annorum meorum; * dixi: Non videbo Dominum Deum in terra viventium. I sought for the residue of my years: I said: I shall not see the Lord God in the land of the living.

Non aspiciam hominem ultra, * et I shall behold no

habitorem quietis.

Generatio mea ablata est, et convoluta est a me, * quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea; dum adhuc ordier, succidit me: * de mane usque ad vespem finies me.

Sperabam usque ad mane: * quasi leo sic contrivit omnia ossa mea.

De mane usque ad vespem finies me: * sicut pullus hirundinis sic clamabo, meditabor ut columba.

man more, the inhabitant of rest.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning: as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

Attenuati sunt
oculi mei, * suspicien-
tes in excelsum.

Domine, vim
patior, responde pro
me. * Quid dicam,
aut quid respondebit
mihi, cum ipse fece-
rit?

Recogitabo tibi
omnes annos meos *
in amaritudine ani-
mæ meæ.

Domine, si sic
vivitur, et in talibus
vita spiritus mei,
corripies me, et vi-
vificabis me. * Ecce
in pace amaritudo
mea amarissima.

Tu autem eruisti

My eyes are weak-
ened with looking
upward.

Lord! I suffer
violence, answer
thou for me. What
shall I say, or what
shall he answer for
me, whereas he him-
self hath done it?

I will recount to
thee all my years in
the bitterness of my
soul.

O Lord! if man's
life be such, and the
life of my spirit be
in such things as
these; thou shalt
correct me, and
make me to live.
Behold in peace, is
my bitterness most
bitter.

But thou hast de-

animam meam ut
non periret: * pro-
jecisti post tergum
tuum omnia peccata
mea.

Quia non infernus
confitebitur tibi,
neque mors laudabit
te: * non expecta-
bunt qui descendunt
in lacum, veritatem
tuam.

Vivens, vivens
ipse confitebitur ti-
bi, sicut et ego ho-
die: * pater filiis
notam faciet verita-
tem tuam.

Domine, salvum
me fac; * et psal-
mos nostros canta-
bimus cunctis diebus
vitæ nostræ in domo
Domini.

covered my soul, that
it should not perish;
thou hast cast all my
sins behind thy back.

For hell shall not
confess to thee, nei-
ther shall death
praise thee: nor
shall they that go
down into the pit,
look for truth.

The living, the
living, he shall give
praise to thee, as I
do this day; the
father shall make
thy truth known to
the children.

O Lord! save me,
and we shall sing
our psalms, all the
days of our life, in
the house of the
Lord.

13 *Ant.* A porta
inferi erue Do-
mine animam me-
am.

Ant. O vos omnes
qui transitis per
viam, attendite et
videte, si est dolor
sicut dolor meus.

13 *Ant.* From the
gate of hell. O
Lord! deliver my
soul.

Ant. O all ye that
pass by the way! *
behold and see, if
there be grief like to
my grief.

PSALMS.

Laudate Domi-
num de cœlis, *p.* 364.

Cantate Domino,
p. 367.

Laudate Domi-
num in sanctis ejus,
p. 369.

14 *Ant.* O vos om-
nes qui transitis per
viam, attendite et
videte, si est dolor
sicut dolor meus.

Praise the Lord
from the heavens, *p.*-
364.

Sing to the Lord.
p. 367.

Praise the Lord in
his holy places, *p.*
369.

14 *Ant.* O all ye
that pass by the
way! * behold and
see, if there be
grief like to my
grief.

V. Caro mea requiescet in spe.

R. Et non dabis Sanctum tuum videre corruptionem.

Ant. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

V. My flesh shall rest in hope.

R. And thou wilt not give thy Holy One to see corruption.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

CANTICLE OF ZACHARY. *Luke i.*

Benedictus, *p.*
370.

15 *Ant.* Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

Blessed be the Lord, *p.* 370.

15 *Ant.* The women sitting at the sepulchre lamented, weeping for our Lord.

During the Benedictus, the six candles on the Altar are extinguished one by one, so that the last candle may be put out at the last verse. When the Ant. Mulieres is repeated, the candle, which was left burning at the top of the triangular Candlestick, is taken down, and concealed under the Epistle-side of the Altar.

The following is said kneeling :

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis : propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Pater noster, *totum sub silentio.*

V. Christ became obedient for us unto death, even the death of the Cross ; wherefore God hath also exalted him, and hath given him a name which is above every name.

Our Father, *privately.*

The Psalm Miserere, p. 345, is recited in a low voice ; and in the end the following prayer, without the Oremus :

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio :* Qui tecum

Look down, O Lord ! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *But say in*

vivit et regnat in	<i>a low voice :</i>	Who
unitate Spiritus		with thee and the
sancti Deus, per		Holy Ghost, liveth
omnia secula sæcu-		and reigneth, one
lorum. Amen.		God, world without
		end. Amen.

At the end of the prayer a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

HOLY SATURDAY.

THE MORNING OFFICE.

THE *Tenebræ* or *Matins*, with the other Canonical hours for this day, are consecrated to the memory of our Lord in his sepulchre ; at Mass, he is represented to the faithful as coming out of the grave, and triumphing over death by his resurrection. The word *Night*, used in the benediction of the Paschal Candle, in the Collect of the Mass, in the Preface and *Communicantes*, shows that the Office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

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

After this ceremony the Church disposes the Catechumens for a worthy receiving of baptism ; for which purpose she reads twelve Lessons out of the Old Testa-

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

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

After the benediction of the font, the sacrament of baptism is solemnly administered to such as are prepared for it; and then the Litany and Mass are sung to

obtain of God that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument; but no lights are carried, as at other times, because they and the Apostles did not yet believe his resurrection; for which reason also the Creed is not said. The Offertory, the kiss of peace, and the Antiphon, called the *Communion*, are omitted, because the faithful did not receive the blessed Eucharist at this Mass, but waited till Easter-day.

Holy Saturday.

THE BLESSING OF THE NEW FIRE.

At a convenient hour, the Altars are dressed; but the candles are not lighted till the beginning of the Mass. Then without the Church fire is struck from a flint, and coals are lighted with it; after which the Priest (attended by the Ministers with the Cross, holy-water, and incense, before the Church gate, if it can be conveniently done, otherwise in the very entrance of the Church) blesses the new fire, saying:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui per Fi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God! who by

lium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti : productum et silice nostris profuturum usibus, novum hunc ignem sanctifica ; et concede nobis, ita per hæc festa paschalia cœlestibus desideriis inflammari, ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum.

R. Amen.

Oremus.

Domine Deus Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum : benedic

thy Son, the cornerstone, hast bestowed on the faithful the fire of thy brightness ; sanctify this new fire produced from a flint for our use ; and grant, that during this Paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor ; through the same Christ our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty Father, never-failing light ! who art the author of all light ; bless

hoc lumen, quod a te sanctificatum atque benedictum est, qui illuminasti omnem mundum; ut ab eo lumine accendamus, atque illuminemur igne claritatis tuæ: et sicut illuminasti Moysen exeuntem de Ægypto, ita illumines corda et sensus nostros: ut ad vitam et lucem æternam pervenire mereamur. Per Christum Dominum nostrum.

R. Amen.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus: benedicientibus nobis

this light, which is blessed and sanctified by thee, who hast enlightened the whole world: that we may be enlightened by that light, and inflamed with 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 obtain light and life everlasting; through Christ our Lord.

R. Amen.

Let us pray.

Holy Lord, Almighty Father, eternal God! vouchsafe to co-operate

hunc ignem in nomine tuo, et unigeniti Filii tui Dei ac Domini nostri Jesu Christi, et Spiritus sancti, co-operari digneris; et adjuva nos contra ignita tela inimici, et illustra gratia cœlesti. Qui vivis et regnas cum eodem Unigenito tuo, et Spiritu sancto Deus: per omnia sæcula sæculorum.

R. Amen.

with us, who bless this fire in thy name, and in that of thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with thy heavenly grace: who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

R. Amen.

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

Veniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedic-

Pour forth, we beseech thee, Almighty God! thy abundant blessing

tionis infusio, et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum.

R. Amen.

on this incense, and kindle, O invisible regenerator! the brightness of this night: that not only the sacrifice, which is offered this night may shine by the secret mixture of thy light; but also, that into whatever place anything sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated; through Christ our Lord.

R. Amen.

Whilst he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it as usual, saying:

Ab illo benedicaris,

May thou be bless-

in ejus honore cremaberis. Amen.

ed by him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy-water, saying:

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Thou shalt sprinkle me, O Lord! with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

After which, he fumes them thrice with the censer.

Then the Deacon, putting on a white dalmatic, takes the rod with the three candles fixed on the top. The thurifer goes first with an Acolyte carrying in a plate the five grains of incense; the Subdeacon with the cross follows, and the clergy in order; then the Deacon with the three candles, 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 the rod; and the Deacon holding up the rod kneels, as do all the rest, except the Subdeacon, and sings alone:

Lumen Christi.

Behold the light of Christ.

R. Deo gratias.

R. Thanks be to God.

The same is done in the midde of the church, and before the Altar, when the other two candles are lighted. Being come to the Altar, the Priest goes to the Epistle-side, and the Deacon with the book asks the blessing of the Priest, saying :

Jube, Domne, Pray Father ! bless
 benedicere. me.

Then the Priest says :

Dominus sit in corde tuo et in la- biis tuis, ut digne et competenter annun- ties suum Paschale præconium. In no- mine Patris, et Filii, et Spiritus sancti.	The Lord be in thy heart and lips ; that thou mayest worthily and fitly proclaim his Pas- chal praise ; in the name of the Father. and of the Son, and of the Holy Ghost.
---	---

R. Amen.

R. Amen.

After this, the Deacon goes to the desk on the Gospel-side, where he fumes the book with incense ; and, all standing as at the gospel, he blesses the Paschal candle, saying :

Exultet jam ange- lica turba cœlorum : exultent divina mys- teria ; et pro tanti regis victoria, tuba	Let now the hea- venly troop of angels rejoice ; let the di- vine mysteries be joyfully celebrated ;
---	--

in sonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus; et æterni regis splendore illustrata, totius orbis sentiat amisisse caliginem. Lætetur et mater Ecclesia tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultat et. Quapropter adstantes vos, fratres charissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus est aggregare, luminis

and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it see the darkness, which overspread the whole world, chased away by the splendor of our eternal king. Let our mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple resound with the joyful acclamations of the people. Wherefore, beloved brethren! you who are now present at the admirable

qui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum: qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

brightness of this holy light, I beseech you to invoke with me the name of the Almighty God. That he, who hath been pleased, above my desert, to admit me into the number of his Levites, will, by an effusion of his light upon me, enable me to celebrate the praises of this emblematic taper: through our Lord Jesus Christ his Son; who, with him and the Holy Ghost, liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Sursum corda.

R. Habemus ad
Dominum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et
justum est.

Vere dignum et
justum est, invisibilem Deum Patrem
omnipotentem, Filiumque ejus unigenitum,
Dominum nostrum Jesum Christum, toto cordis ac
mentis affectu, et vocis ministerio personare.
Qui pro nobis æterno Patri, Adæ debitum solvit;
et veteris piaculi cautionem pio cruore deter-
sit. Hæc sunt enim festa

V. Lift up your
hearts.

R. We have them
lifted up to the Lord.

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

R. It is meet and
just.

It is truly meet
and just to proclaim
with all the affection
of our heart and
soul, and with the
sound of our voice,
the invisible God the
Father Almighty,
and his only Son our
Lord Jesus Christ.
Who paid for us to his
eternal Father, the
debt of Adam; and
by his sacred blood
cancelled the guilt
contracted by origi-
nal sin. For this is

Paschalia, in quibus
 verus ille Agnus
 occiditur, cujus san-
 guine postes fidelium
 consecrantur. Hæc
 nox est, in qua pri-
 mum patres nostros
 filios Israel eductos
 de Ægypto, mare
 Rubrum sicco vesti-
 gio transire fecisti.
 Hæc igitur nox
 est, quæ peccatorum
 tenebras, columnæ
 illuminatione pur-
 gavit. Hæc nox est,
 quæ hodie per uni-
 versum mundum, in
 Christo credentes, a
 vitiis sæculi, et cali-
 gine peccatorum se-
 gregatos reddit gra-
 tiæ, sociat sanctitati.
 Hæc nox est, in qua
 destructis vinculis
 mortis, Christus ab

the Paschal solemnity, in which the true
 Lamb was slain, by
 whose blood the
 doors of the faith-
 ful are consecrated.
 This is the night in
 which thou formerly
 broughtest forth our
 forefathers the chil-
 dren of Israel out of
 Egypt, leading them
 dry-foot through the
 Red Sea. This then
 is the night, which
 dissipated the dark-
 ness of sin, by the
 light of the pillar.
 This is the night,
 which now delivers
 all over the world
 those that believe
 in Christ from the
 vices of the world
 and darkness of sin,
 restores them to

inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuæ pietatis dignatio! O inæstimabilis dilectio charitatis! ut servum redimeres, filium tradidisti. O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illu-

grace, and clothes with sanctity. This is the night, in which Christ broke the chains of death, and ascended conqueror from hell. O how admirable is thy goodness toward us! O how inestimable is thy love! Thou hast delivered up thy Son, to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell.

minabitur ; et nox
illuminatio mea in
deliciis meis. Hujus
igitur sanctificatio
noctis fugat scelera,
culpam lavat, et red-
dit innocentiam lap-
sis, et moestis læti-
tiam. Fugat odia,
concordiam parat, et
curvat imperia.

This is the night of
which it is written :
And the night shall
be as light as day ;
and the night shin-
eth upon me in my
pleasures. There-
fore the sanctifica-
tion of this night
blots out crimes,
washes away sins,
and restores inno-
cence to the fallen,
and joy to the sor-
rowful. It banishes
enmities, produces
concord, and hum-
bles empires.

*Here the Deacon fixes the five grains of incense in the
candle, in the form of a cross.*

In hujus igitur
noctis gratia, sus-
cipe, sancte Pater,
incensi hujus sacri-
ficium vespertinum,

Therefore, on this
sacred night, re-
ceive, O holy Fa-
ther ! the evening
sacrifice of this in-

quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

cense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God.

Here the Deacon lights the candle with one of the three candles on the rod.

Qui licet sit divisus in partes, mutati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis, apis mater eduxit.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this precious taper.

Here the tapers are lighted.

O vere beata nox,
 quæ expoliavit
 Ægyptios, ditavit
 Hebræos! Nox in
 qua terrenis cœles-
 tia, humanis divina
 junguntur. Oramus
 ergo te, Domine, ut
 cereus iste in hono-
 rem tui nominis
 consecratus, ad noc-
 tis hujus caliginem
 destruendam, indefi-
 ciens perseveret; et
 in odorem suavitatis
 acceptus, supernis
 luminaribus miscea-
 tur. Flammas ejus
 lucifer matutinus in-
 veniat. Ille, inquam,
 lucifer, qui nescit
 occasum. Ille, qui
 regressus ab inferis,
 humano generi sere-
 nus illuxit. Pre-

O truly blessed
 night! which plun-
 dered the Egyptians,
 and enriched the
 Hebrews. A night
 in which heaven is
 united to earth, and
 God to man. We
 beseech thee, there-
 fore, O Lord! that
 this candle, conse-
 crated to the honor
 of thy name, may
 continue burning to
 dissipate the dark-
 ness of this night;
 and being accepted
 as a sweet odor, may
 be united with the
 celestial lights. Let
 the morning-star
 find it burning.
 That morning-star,
 I mean, which never
 sets. Which being

camur ergo te, Domine : ut nos famulos tuos, omnemque clerum, et devotissimum populum, unacum beatissimo Papa nostro N., et Antistite nostro N., quiete temporum concessa, in his Paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Per eundem Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

returned from hell, shone with brightness on mankind. We beseech thee, therefore, O Lord ! to grant us peace during this paschal solemnity, and with thy constant protection to rule, govern, and preserve us, thy servants, all the Clergy, and the devout Laity, together with our Holy Father, Pope N.; and our Bishop N.; through the same Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God, for ever and ever.

R. Amen.

After the benediction of the Paschal candle, the Prophecies are read, and the Catechumens are instructed and prepared to receive Baptism.

FIRST PROPHECY.

Gen. i. In principio creavit Deus cœlum et terram. Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem diem, et tenebras noctem: factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in me-

Gen. i. In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening

dio aquarum, et dividat aquas ab aquis.

Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Cælum: et factum est vespere et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum, et appareat arida. Et factum est ita. Et vocavit Deus aridam, ter-

and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land ap-

ram, congregationes-
que aquarum appel-
lavit maria. Et vidit
Deus quod esset bo-
num. Et ait : Ger-
minet terra herbam
virentem, et facien-
tem semen, et lig-
num pomiferum fa-
ciens fructum juxta
genus suum, cujus
semen in semetipso
sit super terram.
Et factum est ita.
Et protulit terra
herbam virentem, et
facientem semen
juxta genus suum,
lignumque faciens
fructum, et habens
unumquodque se-
mentem secundum
speciem suam. Et
vidit Deus, quod es-

pear. And it was
so done. And God
called the dry land,
Earth : and the ga-
thering together of
the waters he called
Seas. And God saw
that it was good.
And he said : Let
the earth bring forth
the green herb, and
such as may seed ;
and the fruit tree
yielding fruit after
its kind, which may
have seed in itself
upon the earth. And
it was so done. And
the earth brought
forth the green herb,
and such as yieldeth
seed according to its
kind, and the tree
that beareth fruit,
having seed each one
according to its

set bonum. Et factum est vespere et mane, dies tertius.

Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem a noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei; et luminare minus, ut præesset nocti; et stellas. Et posuit eas in firmamento cœli, ut lucerent super terram, et præes-

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

sent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cæli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas: et omne volatile secundum genus suum. Et vidit Deus quod esset

the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to

bonum. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ, secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum, et ait: Faciamus hominem ad

their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth accord-

imaginem et similitudinem nostram : et præsit piscibus maris, et volatilibus cœli, et bestiis, universæque terræ, omnique reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam : ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait : Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus : Ecce

ing to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good. And he said : Let us make man to our image and likeness : and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image : to the image of God he created him, male and female he created them. And God blessed them, saying : Increase and

dedi vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementem generis sui, ut sint vobis in escam; et cunctis animantibus terræ, omnique volucri cæli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt cæli et terra, et omnis ornatu s eorum. Complevitque Deus die multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air and to all that move upon the earth, and wherein there is life that they may have to feed upon. And it was so done. And God

septimo opus suum,
quod fecerat: et re-
quievit die septimo
ab universo opere,
quod patrarat.

saw all the things
that he had made,
and they were very
good. And the
evening and morn-
ing were the sixth
day. So the heavens
and the earth were
finished, and all the
furniture of them.
And on the seventh
day God ended his
work which he had
made: and he rested
on the seventh day
from all his work
which he had done.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui mira-
biliter creasti homi-
nem, et mirabilius
redemisti: da nobis,
quæsumus, contra

Let us pray.

Let us bend our
knees.

R. Rise up.

O God! who hast
wonderfully created
man, and more won-
derfully redeemed
him; grant us, we

oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia pervenire. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

beseech thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joy; through Jesus Christ our Lord.

R. Amen.

SECOND PROPHECY.

Gen. v. Noe vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth. Cumque cœpissent homines multiplicari super terram, et filias procreassent; videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixitque Deus: Non

Gen. v. Noe, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which

permanebit spiritus meus in homine in æternum, quia caro est: eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt; isti sunt potentes a sæculo viri famosi. Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omnitempore, pœnituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo,

they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he

inquit, hominem quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cœli : pœnitent enim me fecisse eos. Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe. Noe vir justus atque perfectus fuit in generationibus suis; cum Deo ambulavit.

Et genuit tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram

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 creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations: he walked with God. And he begat three sons, Sem, Cham, and Japheth. And the earth was cor-

Deo, et repleta est iniquitate.

Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram), dixit ad Noe: Finis universæ carnis venit coram me: repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra. Fac tibi arcam de lignis lævigatis: mansiunculas in arca facies, et bitumine linies intrinsecus et extrinsecus. Et sic facies eam: trecentorum cubitorum erit longitudo arcae, quinquaginta cubitorum latitudo,

rupted 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

et triginta cubito-
rum altitudo illius.
Fenestram in arca
facies, et in cubito
consummabis sum-
mitatem ejus: osti-
um autem arcæ
pones ex latere: de-
orsum, cœnacula, et
tristega facies in ea.

Ecce ego adducam
aquas diluvii super
terram, ut interfi-
ciam omnem car-
nem, in qua spiritus
vitæ est subter cœ-
lum: universa quæ
in terra sunt, consu-
mentur. Ponamque
fœdus meum tecum:

shall be three hun-
dred 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 cu-
bit shalt thou finish
the top of it; and
the door of the ark
thou shalt set in the
side: with lower
middle chambers
and third stories
shalt thou make it.
Behold I will bring
the waters of a great
flood upon the earth,
to destroy all flesh,
wherein is the breath
of life under heaven.
All things that are
in the earth shall be
consumed. And I
will establish my

et ingredieris arcam, tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animalibus universæ carnis bina induces in arcam, ut vivant tecum; masculini sexus et feminini.

De volucribus juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandî possunt. et

covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of everything 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

comportabis apud te : et erunt tibi, quam illis in cibum.

of all food, that may be eaten, and thou shalt lay it up with thee : and it shall be food for thee and them.

Fecit igitur Noe omnia quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cœli apertæ sunt : et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius,

And Noe did all things which God commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened : And the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his

et tres uxores filiorum
 ejus cum eis in ar-
 cam: ipsi et omne
 animal, secundum
 genus suum, univer-
 saque jumenta in
 genere suo, et omne
 quod movetur super
 terram in genere
 suo, cunctumque
 volatile secundum
 genus suum. Porro
 arca ferebatur super
 aquas. Et aquæ
 prævaluerunt nimis
 super terram: oper-
 tique sunt omnes
 montes excelsi sub
 universo cælo.
 Quindecim cubitis
 altior fuit aqua su-
 per montes, quos
 operuerat. Con-
 sumptaque est omnis
 caro, quæ moveba-
 tur super terram,

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
 moveth upon the
 earth according to
 its kind, and every
 fowl according to its
 kind. And the ark
 was carried upon
 the waters. And
 the waters pre-
 vailed beyond mea-
 sure upon the earth:
 and all the high
 mountains under the
 whole heaven were
 covered. The wa-
 ter was fifteen cubits
 higher than the
 mountains, which it

voluerum, animantium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diebus.

Recordatus autem Deus Noe, cunctorumque animantium, et omnium iumentorum, quæ erant cum eo in arca, adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi

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 foun-

sunt fontes abyssi,
 et cataractæ cœli :
 et prohibitæ sunt
 pluviae de cœlo. Re-
 versæque sunt aquæ
 de terra euntes et
 redeuntes : et cœpe-
 runt minui post
 centum quinquagin-
 ta dies. Cumque
 transissent quadra-
 ginta dies, aperiens
 Noe fenestram arcæ,
 quam fecerat, dimi-
 sit corvum : qui
 egrediebatur, et non
 revertebatur, donec
 sicarentur aquæ
 super terram. Emi-
 sit quoque colum-
 bam post eum, ut
 videret si jam ces-
 sassent aquæ super
 faciem terræ. Quæ
 cum non invenisset
 ubi requiesceret pes

tains also of the
 deep, and the flood-
 gates of heaven,
 were shut up : and
 the rain from hea-
 ven was restrained.
 And the waters re-
 turned from off the
 earth going and
 coming : and they
 began to be abated
 after a hundred and
 fifty days. And af-
 ter that forty days
 were passed, Noe
 opening the window
 of the ark, which he
 had made, sent forth
 a raven. Which
 went forth, and did
 not return till the
 waters were dried up
 upon the earth. He
 sent forth also a
 dove after him to
 see if the waters had

ejus, reversa est ad eum in arcam; aquæ enim erant super universam terram: extenditque manum, et apprehensam intulit in arcam. Expectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe quod cessassent aquæ super terram. Expectavitque nihilominus septem alios dies: et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noe, dicens: Egredere de

now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the

arca, tu, et uxor tua, fini tui et uxores filiorum tuorum tecum. Cuncta animalia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in bestiis et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini super terram: crecite, et multiplicamini super eam.

earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives

Egressus est ergo Noe, et filii ejus, uxor illius, et ux-

ores filiorum ejus cum eo. Sed et omnia animantia, jumenta, et reptilia, quæ reptant super terram secundum genus suum, egressa sunt de arca. Ædificavit autem Noe altare Domino : et tollens de cunctis pecoribus et volucribus mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

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

Oremus.

Flectamus genua.

R. Levate.

Deus incommutabilis virtus, et lumen æternum : respice propitius ad totius

Let us pray.

Let us bend our knees.

R. Rise up.

O God ! whose power is unchangeable and whose light is eternal : merci-

Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius operare: totusque mundus experiat, et videat dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpsere principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat, etc.

fully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity 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 that all things are re-established through him that gave them their first being, our Lord Jesus Christ, who liveth and reigneth with thee, etc.

THIRD PROPHECY.

Gen. xxii. In diebus illis: Tentavit Deus Abraham, et

Gen. xxii. In those days: God tempted Abraham

dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. Ait illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte surgens, stravit asinum suum; ducens secum duos juvenes, et Isaac filium suum.

Cumque concidisset ligna in holocaustum, abiit ad locum quem præceperat ei Deus. Die autem tertio, elevatis ocu-

and said to him: Abraham, Abraham! And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place, which God had commanded him. And

lis, vidit locum procul; dixitque ad pueros suos: Expectate hic cum asino: ego et puer illic usque properantes, postquam adoraverimus, revertemur ad vos.

Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis fili? Ecce, inquit, ignis et ligna: ubi est victima holocausti

on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he,

ti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, filii mi.

Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo ædificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cœlo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum.

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,

Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non peperisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de cœlo, dicens: Per memetipsum juravi,

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 that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, the Lord seeth. Whereupon even to this day, it

dicit Dominus: quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam tibi, et multiplicabo semen tuum sicut stellas cœli, et velut arenam quæ est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ,

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 begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because

quia obedisti voci
meæ. Reversus est
Abraham ad pueros
suos, abieruntque
Bersabee simul, et
habitavit ibi.

thou hast obeyed my
voice. Abraham re-
turned to his young
men, and they went
to Bersabee together,
and he dwelt there.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our
knees.

R. Levate.

R. Rise up.

Deus, fidelium pa-
ter summe, qui in
toto orbe terrarum,
promissionis tuæ fili-
os diffusa adoptionis
gratia multiplicas ;
et per Paschale sa-
cramentum, Abra-
ham puerum tuum
universarum, sicut
jurasti, gentium effi-
cis patrem : da po-
pulis tuis digne ad
gratiam tuæ voca-
tionis introire. Per

O God, the sove-
reign Father of the
faithful ! who
throughout the
world multipliest
the children of thy
promise, by the
grace of thy adop-
tion : and makest
thy servant Abra-
ham, according to
thy oath, the Fa-
ther of all nations :
by this Paschal Sa-
crament, grant that

<p>Dominum nostrum Jesum Christum, etc.</p>	<p>thy people may worthily receive the grace of thy voca- tion; through our Lord, etc.</p>
---	--

FOURTH PROPHECY.

Exod xiv. In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Ægyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas currum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israel; Dominus enim pugnat pro eis contra nos. Et ait Dominus

Exod. xiv. In those days it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord

ad Moysen: Extende manum tuam super mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus.

fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

Reversæque sunt aquæ, et operuerunt currus et equites

And the waters returned, and covered the chariots and the

cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israel de manu Ægyptiorum.

Et viderunt Ægyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt

horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared

Domino, et Moysi
servo ejus. Tunc
cecinit Moyses et
filii Israel carmen
hoc Domino, et dix-
erunt :

the Lord, and they
believèd the Lord,
and Moses his ser-
vant. Then Moses
and the children
of Israel sung this
canticle to the Lord,
and said

TRACT.

Cantemus Domi-
no: gloriose enim
honorificatus est:
equum et ascenso-
rem projecit, in
mare: adjutor et pro-
tector factus est mi-
hi in salutem.

V. Hic Deus me-
us, et honorificabo
eum: Deus patris
mei, et exaltabo eum.

Let us sing to the
Lord; for he is
gloriously magnifi-
ed, the horse and
the rider he hath
thrown into the sea;
he hath been my
help, and my pro-
tector and Saviour.

V. He is my God,
and I will glorify
him; the God of my
father, and I will
exalt him.

V. Dominus conterens bella: Dominus nomen est illi.

V. The Lord putteth an end to wars; the Lord is his name.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum, quod uni populo a persecutione Ægyptiaca liberando, dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris: præsta, ut in Abrahamæ filios, et in Israeliticam dignitatem, totius mundi transeat ple-

O God! whose ancient miracles we see renewed in our days; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may

nitudo. Per Dominum nostrum, etc.

become the children of Abraham, and partake of the dignity of the people of Israel; through our Lord, etc.

FIFTH PROPHECY.

Isaiæ liv. Hæc est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas: et qui non habetis argentum, properate, emite, et comedite: venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et

Isaias liv. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for

laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, et te current propter Dominum Deum tuum et Sanctum Israel, quia glorificavit te. Quærite Domi-

that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the mercies of David faithful. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that

num, dum inveniri potest : i n v o c a t e eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserabitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ, neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber et nix de cœlo, et illuc ultra non re-

knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found : call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him ; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts : nor your ways my ways, saith the Lord. For as the heavens are exalted above the

vertitur, sed inebriat
 terram, et infundit
 eam, et germinare
 eam facit, et dat se-
 men serenti, et pa-
 nem comedenti: sic
 erit verbum meum,
 quod egredietur de
 ore meo: non rever-
 tetur ad me vacuum,
 sed faciet quæcum-
 que volui. et prospe-
 rabitur in his, ad
 quæ misi illud, dicit
 Dominus omnipoten-
 tens.

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 thi-
 ther, 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 what-
 soever I please, and
 shall prosper in the
 things for which I
 sent it, saith the
 Lord Almighty.

Oremus.
Flectamus genua.

R. Levate.

Omnipotens sempiternus Deus, multiplica in honorem nominis tui, quod patrum fidei spondidisti, et promissionis filios sacra adoptione dilata: ut quod priores Sancti non dubitaverunt futurum, Ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum nostrum Jesum Christum, etc.

Let us pray.
Let us bend our knees.

R. Rise up.

Almighty and eternal God! multiply for the honor 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 great part accomplished; through our Lord, etc.

SIXTH PROPHECY.

Baruch iii. Audi, *Baruch* iii. Hear,
Israel, mandata O Israel! the com-

vitæ; auribus percipe, ut scias prudentiam. Quid est, Israel, quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis: deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? Et quis intravit in thesauros

mandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel! that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom for if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length

ejus? Ubi sunt principes Gentium, et qui dominantur super bestias quæ sunt super terram? Qui in avibus cœli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? Qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descenderunt,

of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts, that are upon the earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell,

et alii loco eorum surrexerunt.

Juvenes viderunt lumen et habitaverunt super terram : viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est : non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merrhæ et Theman, et fabulatores, et exquisitores prudentiæ et intelligentiæ : viam autem sapientiæ nescierunt, neque com-

and others are risen up in their place.

Young men have seen the light, and dwelt upon the earth : but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard 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

memorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem; excelsus et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt. statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt.

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 per-

Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

Quis ascendit in cœlum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus: sed qui scit universa, novit eam, et adinvenit eam prudentia sua: qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus: qui emit- tit lumen, et vadit; et vocavit

ish. 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 know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled

illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatæ sunt: vocatæ sunt, et dixerunt: Adsumus; et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc

it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him, that made them. This is our God, and there shall no other be accounted of in comparison to him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved.

in terris visus est, et cum hominibus conversatus est.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui Ecclesiam tuam semper gentium vocatione multiplicas: concede propitius, ut quos aqua baptismatis abluis, continua protectione tuearis. Per Dominum nostrum, etc.

Afterwards he was seen upon earth, and conversed with men.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! who continually multiplieth thy church by the vocation of the Gentiles; mercifully grant thy perpetual protection to those, whom thou washest with the water of baptism; through our Lord, etc.

SEVENTH PROPHECY.

Ezech. xxxvii. In diebus illis: Facta est super me manus

Ezech. xxxvii. In those days, the hand of the Lord was up-

Domini, et eduxit me in spiritu Domini: et dimisit me in medio campi, qui erat plenus ossibus: et circumduxit me per ea in gyro: erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis; et dices eis: Ossa arida audite verbum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et

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

succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivetis, et scietis quia ego Dominus. Et prophetavi sicut præceperat mihi: factus est autem sonitus, prophetante me, et ecce commotio, et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi et carnes ascenderunt: et extenta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me: Vaticinare ad spiritum, vaticinare, fili hominis, et dices ad spiri-

Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up

tum : Hæc dicit Dominus Deus: A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi: et ingressus est in ea spiritus, et vixerunt: steteruntque super pedes suos exercitus grandis nimis valde.

upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man! and say to the spirit: Thus saith the Lord God: Come, spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

Et dixit ad me. Fili hominis, ossa hæc universa, domus Israel est: ipsi

And he said to me: Son of man! all these bones are the house of Israel.

dicunt: Aruerunt ossa nostra, et periiit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: Hæc dicit Dominus Deus:

Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus: et inducam vos in terram Israel, et scietis quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus: et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram: dicit

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

Dominus omnipotens. upon your own land, saith the Lord Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui nos ad celebrandum Paschale sacramentum, utriusque Testamenti paginis instruis: da nobis intelligere misericordiam tuam; ut ex perceptione presentium munerum, firma sit expectatio futurorum. Per Dominum nostrum, etc.

O God! who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament; give us such a sense of thy mercy; that by receiving thy present graces, we may have a firm hope of thy future blessings: through our Lord, etc.

EIGHTH PROPHECY.

Isaie iv. Apprehendent septem day seven women

mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa, erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exultatio his qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus

shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the

sorces filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio.

Et tabernaculum erit in umbraculum diei ab æstu, et in

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 se-

securitatem et abscon-
sionem a turbine, et a pluvia.
curity and covert
from the whirlwind,
and from rain.

TRACT.

Vinea facta est
dilecto in cornu, in
loco uberi.

V. Et maceriam
circumdedit, et cir-
cumfodit: et plan-
tavit vineam Sorec,
et ædificavit turrim
in medio ejus.

V. Et torcular
fodit in ea: vinea
enim Domini Saba-
oth, domus Israel
est.

My beloved had a
vineyard on a hill in
a fruitful place.

V. And he fenced
it in, and digged it
about, and planted it
with the choicest
vines, and built a
tower in the midst
thereof.

V. And he set up
a wine-press therein;
for the vineyard of
the Lord of Hosts is
the house of Israel.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us bend our
knees.

R. Rise up.

Deus, qui in omnibus Ecclesiæ tuæ filiis, sanctorum Prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur et segetum; ut spinarum, et tribulorum squalore reseccato, digna efficiantur fruge fœcundi. Per Dominum nostrum Jesum Christum, etc.

O God! who by the mouths of thy holy Prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy church; grant to thy people who are called by the name of vines and corn, that they may root out all thorns and briars, and bring forth good fruit in abundance; through our Lord, etc.

NINTH PROPHECY.

Exod. xii. In diebus illis: Dixit Do-

Exod. xii. In those days, the

minus ad Moysen et Aaron, in terra Ægypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anni-

Lord said to Moses and Aaron, in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak to the whole assembly of the children of Israël, 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 neighbor that joineth to his house, according to the number of souls which may be enough to

culus: juxta quem ritum tolletis et hœdum. Et servabitis eum usque ad quartamdecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesp̄eram. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus

eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening: and they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night, roasted at the fire, and un-

ejus et intestinis vorabitis: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

leavened bread with wild lettuce. You shall not eat thereof 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 till morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste. For it is the phase, that is, the passage of the Lord.

Oremus.
Flectamus genua.

R. Levate.

Omnipotens sempiternæ Deus, qui in omnium operum tuorum dispensatione mirabilis es: intelligant redempti tui, non fuisse excellentius, quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus: Qui tecum vivit et regnat, etc.

Let us pray.
Let us bend our knees.

R. Rise up.

O Almighty and eternal God! who art wonderful in the performance of all thy works; let thy servants whom thou hast redeemed, understand that the creation of the world in the beginning was not more excellent, than the immolation of Christ, our Passover at the end of the world: who with thee, etc.

TENTH PROPHECY.

Jonæ iii. In diebus illis: Factum est verbum Domini

Jonas iii. In those days, the word of the Lord came to

ad Jonam Prophe-
tam secundo, dicens:
Surge, et vade in
Niniven civitatem
magnam, et prædica
in ea prædicationem,
quam ego loquor ad
te. Et surrexit Jo-
nas, et abiit in Nivi-
ven juxta verbum
Domini. Et Ninive
erat civitas magna
itinere trium die-
rum. Et cœpit Jo-
nas introire in civi-
tatem itinere diei
unius; et clamavit,
et dixit: Adhuc
quadraginta dies, et
Ninive subvertetur.
Et crediderunt viri
Ninivitæ in Deum,
et prædicaverunt je-
junium, et vestiti
sunt saccis a majore
usque ad minorem.

Jonas the second
time, saying: Arise,
and go to Ninive
the great city: and
preach in it the
preaching that I bid
thee. And Jonas
arose, and went to
Ninive according to
the word of the
Lord: now Ninive
was a great city of
three days' journey.
And Jonas began to
enter into the city
one day's journey:
and he cried, and
said: Yet forty days,
and Ninive shall be
destroyed. And the
men of Ninive be-
lieved in God: and
they proclaimed a
fast, and put on
sackcloth from the
greatest to the least.

Et pervenit verbum ad regem Ninive : et surrexit de solio suo, et abiecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens : Homines, et jumenta, et boves, et pecora non gustent quidquam : nec pascantur, et aquam non bibant. Et operiantur saccis homines, et jumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit si convertatur, et ignoscat

And the word came to the king of Ninive : and he rose up out of his throne and cast away his robe from him, and was clothed with sackcloth and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying : Let neither men nor beasts, oxen, nor sheep, taste anything : let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one

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.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui diversitatem Gentium in confessione tui nominis adunasti : da nobis et velle et posse quæ præcipis ; ut

from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive : and will turn away from his fierce anger and we shall not perish ? And God saw their works, that they were turned from their evil way : and the Lord, our God, had mercy on his people.

Let us pray.

Let us bend our knees.

R. Rise up.

O God ! who hast united the several nations of the Gentiles in the profession of thy name : give us both the will and

populo ad æternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum nostrum Jesum Christum, etc.

the power to obey thy command; that thy people called to eternity may have the same faith in their minds, and piety in their actions; through our Lord, etc.

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 ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumi-

Deut. xxxi. In those days, Moses wrote a 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.

ne, atque complevit, præcepit Levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri, ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero?

Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis.

Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu

Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way, that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole

Israel, verba carminis hujus, et ad finem usque complevit.

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

TRACT.

Attende cœlum, et loquar: et audiat terra verba ex ore meo.

Hear, O ye heavens! and I will speak: let the earth give ear to the words of my mouth.

V. Expectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea.

V. Let what I say be looked for like rain; and let my words drop down like dew.

V. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo.

V. Like the shower upon the grass, and the snow upon the dry herb; for I will call upon the name of the Lord.

V. Date magnitudinem Deo nostro:

V. Publish the greatness of our God:

Deus, vera opera
ejus, et omnes viæ
ejus, judicia.

V. Deus fidelis, in
quo non est iniqui-
tas: justus et sanc-
tus Dominus.

Oremus.

Flectamus genua.

R. Levate.

Deus, celsitudo
humilium, et forti-
tudo rectorum: qui
per sanctum Moysen
puerum tuum, ita
erudire populum tu-
um sacri carminis
tui decantatione vo-
luisti, ut illa legis
iteratio fieret etiam
nostra directio: ex-
cita in omnem justi-
ficatarum Gentium

he is God; his
works are perfect,
and all his ways are
justice.

V. God is faith-
ful, in whom there
is no iniquity: the
Lord is just and
holy.

Let us pray.

Let us bend our
knees.

R. Rise up.

O God, the ex-
altation of the
humble, and the
fortitude of the
righteous! who by
thy holy servant
Moses didst please
so to instruct thy
people by the sing-
ing of the sacred
canticle, that the
repetition of the law
might be also our

plenitudinem potentiam tuam, et da lætitiã, mitigando terrorem; ut omnium peccatis tua remissione deletis, quod denuntiãtum est in ultionem, transeat in salutem. Per Dominum nostrum, etc.

direction; show thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terrors grant them joy; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation; through our Lord, etc.

TWELFTH PROPHECY.

Daniel iii. In diebus illis: Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provinciæ Babylonis. Itaque

Daniel iii. In those days, king Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then

Nabuchodonosor rex misit ad congregandos satrapas, magistratus et iudices, duces et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus et iudices, duces et tyranni, et optimates qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Na-

Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue, which king Nabu-

buchodonosor rex: chodonosor had set
 et præco clamabat up. And they stood
 valenter: Vobis di- before the statue,
 citur populis, tribu- which king Nabu-
 bus et linguis: in chodonosor had set
 hora, qua audieritis up. Then a herald
 sonitum tubæ, et cried with a strong
 fistulæ, et citharæ, voice: To you it is
 sambucæ, et psal- commanded, O na-
 terii, et symphonïæ, tions, tribes, and
 et universi generis languages! that in
 musicorum, cadentes the hour, that you
 adorate statuam au- shall hear the sound
 ream, quam consti- of the trumpet, and
 tuit Nabuchodono- of the flute, and of
 sor rex. Si quis au- the harp, of the
 tem non prostratus sackbut, and of the
 adoraverit, eadem psaltery, and of the
 hora mittetur in for- symphony, and of
 nacem ignis arden- all kind of music,
 tis. Post hæc igitur, ye fall down and
 statim ut audierunt adore the golden
 omnes populi soni- statue, which king
 tum tubæ, fistulæ, Nabuchodonosor
 et citharæ, sambucæ, hath set up. But if
 et psalterii, et sym- any man shall not

phoniæ, et omnis generis musicorum; cidentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex.

Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæ-

fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue, which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews,

os, dixeruntque Nabuchodonosor regi: Rex, in æternum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniam, et universi generis musicorum, prosternat se, et adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum

and said to king Nabuchodonosor: O king! live for ever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon,

tuum : deos tuos non colunt ; et statuam auream, quam erexisti, non adorant.

Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdenago : qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis : Verene, Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis ? nunc ergo,

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

si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniæ, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci. Quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor:

Non oportet nos de

that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all 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 hands? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion

hac re respondere tibi.

Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago. Et præcepit ut succenderetur fornax septuplum quam succendi consueverat. Et viris fortissimis de

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

exercitu suo jussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis.

Et confestim viri illi vincti, cum braccis suis, et tiaris, calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis: nam jussio regis urgebat. Fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flam-

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

ma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

Oremus.

Omnipotens sempiternæ Deus, spes unica mundi, qui prophetarum tuorum præconio, præsentium temporum declarasti mysteria: auge populi tui vota placatus; quia in nullo fidelium, nisi ex tua inspiratione,

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.

Let us pray.

Almighty and everlasting God! the only hope of the world, who by the voice of thy prophets hast manifested the mysteries of this present time; graciously increase the desires of thy people: since none of the

proveniunt quarumlibet incrementa virtutum. Per Dominum nostrum Jesum Christum, etc. faithful can advance in any virtue without thy inspiration: through our Lord, etc.

If the church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies, in the manner hereafter prescribed, at p. 760. But where there is a Font, the Priest, with his Ministers and the Clergy, goes in procession to the Font, singing:

TRACT.

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. As the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? V. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per sin- V. My tears have been my bread day and night, whilst it is said to me daily:

gnulos dies: Ubi est Where is thy
Deus tuus? God?

Before the blessing of the Font, the Priest says this prayer:

V. Dominus vo-
biscum.

R. Et cum spiri-
tu tuo.

Oremus.

Omnipotens sem-
piterne Deus, re-
spice propitius ad
devotionem populi
renascentis, qui sicut
cervus, aquarum
tuarum expetit fon-
tem: et concede
propitius, ut fidei
ipsius sitis, bap-
tismatis mysterio, ani-
mam corpusque
sanctificet. Per Do-
minum nostrum,
etc.

V. The Lord be
with you.

R. And with thy
spirit.

Let us pray.

O Almighty and
everlasting God!
mercifully regard
the devotion of the
people who are to
be regenerated, and
who, like the hart,
pant after the foun-
tain of thy waters;
and mercifully
grant, that the thirst
of their faith may,
by the Sacrament of
baptism, sanctify
their souls and
bodies; through our
Lord. etc.

R. Amen.

R. Amen.

The Priest begins the blessing of the Font, saying :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Omnipotens sempiternæ Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parturit, Spiritum adoptionis emitte; ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate ejusdem

O Almighty and everlasting God! be present at these mysteries, be present at these sacraments of thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth; that what is to be done by the ministry of our weakness may be accomplished by the effect of thy power; through our Lord

Spiritus sancti Deus,
per omnia sæcula
sæculorum.

R. Amen.

V. Dominus vo-
biscum.

R. Et cum spiri-
tu tuo.

V. Sursum corda.

R. Habemus ad
Dominum.

V. Gratias aga-
mus Domino Deo
nostro.

R. Dignum et
justum est.

Vere dignum et
justum est, æquum
et salutare, nos tibi
semper, et ubique
gratias agere, Do-

Jesus Christ, thy
Son, who with thee
and the same Holy
Spirit liveth and
reigneth one God for
ever and ever.

R. Amen.

V. The Lord be
with you.

R. And with thy
spirit.

V. Lift up your
hearts.

R. We have them
lifted up to the
Lord.

V. Let us give
thanks to the Lord,
our God.

R. It is meet and
just.

It is truly meet
and just, right and
profitable to salva-
tion, that we should
at all times, and

mine sancte, Pater omnipotens, æterne Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum; et licet nos tantis mysteriis exequendis simus indigni, tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas.

Deus, cujus spiritus super aquas, inter ipsa mundi primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui

in all places, give thanks to thee, O holy Lord, Almighty Father, and eternal God! who by thy invisible power, dost wonderfully produce the effects of thy sacraments; and, though we are unworthy to administer so great mysteries; yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose Spirit in the very beginning of the world, moved over the waters; that even then the nature of water might receive the virtue of

nocentis mundi
 crimina per aquas
 abluens, regenera-
 tionis speciem in
 ipsa diluvii effusio-
 ne signasti; ut uni-
 us ejusdemque ele-
 menti mysterio, et
 finis esset vitiis, et
 origo virtutibus.

Respice, Domine, in
 faciem Ecclesiæ tuæ,
 et multiplica in ea
 regenerationes tuas,
 qui gratiæ tuæ af-
 fluentis impetu læti-
 ficas civitatem tu-
 am, fontemque bap-
 tismatis aperis toto
 orbe terrarum Gen-
 tibus innovandis: ut

sanctification; O
 God! who by water
 didst wash away the
 crimes of the guilty
 world, and by the
 overflowing of the
 deluge didst give us
 a figure of regenera-
 tion; 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 openest the
 fonts of baptism all
 over the world, for
 the renewing of the
 Gentiles: that by

tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu sancto.

the command of thy majesty, she may receive the grace of thy only Son from the Holy Ghost.

Here the Priest divides the water in the form of a cross.

Qui hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te Domine,

Who, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that those who have been sanctified in the immaculate womb of this divine font, being born again new creatures, may come forth a heavenly offspring; and that all, however distinguished by sex in body, or age in time, may be

omnis spiritus im-
mundus abscedat :
procul tota nequitia
diabolicæ fra u d i s
absistat. Nihil hic
loci habeat contra-
riæ virtutis admix-
tio : non insidiando
circumvolet : non la-
tendo subrepat : non
infiendo corrupat.

brought forth to the
same infancy by
grace their spiritual
mother. Therefore
may all unclean spir-
its by thy command,
O Lord! depart far
from hence ; may
the whole malice of
diabolical deceit be
entirely banished ;
may no power of
the enemy prevail
here ; may he not fly
about to lay his
snares : may he not
creep in by his se-
cret artifices : may
he not corrupt with
his infection.

Here he touches the water with his hand.

Sit hæc sancta et
innocens creatura li-
bera ab omni im-
pugnatoris incursu.

May this holy and
innocent creature be
free from all the as-
saults of the enemy.

et totius nequitiae
 purgata discessu.
 Sit fons vivus, aqua
 regenerans, unda
 purificans: ut omnes
 hoc lavacro salutife-
 ro diluendi, operan-
 te in eis Spiritu
 sancto, perfectae pur-
 gationis indulgenti-
 am consequantur.

and purified by the
 destruction of all his
 malice. May it be-
 come a living foun-
 tain, a regenerating
 water, a purifying
 stream; that all
 those who are to be
 washed in this sav-
 ing bath, may ob-
 tain, by the opera-
 tion of the Holy
 Ghost, the grace of
 a perfect purifica-
 tion.

*Here he makes the sign of the cross thrice over the Font,
 saying:*

Unde benedico te,
 creatura aquæ, per
 Deum vivum, per
 Deum verum, per
 Deum sanctum: per
 Deum, qui te in
 principio, verbo se-
 paravit ab arida: cu-

Wherefore I bless
 thee, O creature of
 water! by the living
 God, by the true
 God, by the holy
 God; by that God
 who in the begin-
 ning separated thee

jus spiritus super te
ferebatur.

by his word from the
dry land: whose
spirit moved over
thee.

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

Qui te de paradisi
fonte manare fecit,
et in quatuor flumi-
nibus totam terram
rigare præcepit. Qui
te in deserto ama-
ram, suavitate indi-
ta, fecit esse potabi-
lem, et sitiendi popu-
lo de petra produxit.
Benedico te et per
Jesum Christum
Filius ejus unicum
Dominum nostrum;
qui te in Cana Gali-
lææ, signo admira-
bili, sua potentia
convertit in vinum.

Who made thee
flow from the foun-
tain of Paradise,
and commanded
thee to water the
whole earth with
thy four rivers.
Who changing thy
bitterness, in the
desert, unto sweet-
ness, made thee fit
to drink, and pro-
duced thee out of a
rock to quench the
thirst of the people.
I bless thee also by
our Lord Jesus
Christ, his only

Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit; et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti.

Hæc nobis præcepta servantibus, tu Deus omnipotens,

Son; who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do thou, Almighty God! mercifully assist us who

clemens adesto ; tu observe this com-
benignus adspira. mandment ; do thou
graciously inspire
us.

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

<p>Tu has simplices aquas tuo ore bene- dicito : ut præter naturalem emunda- tionem, quam lavan- dis possunt adhibere corporibus, sint eti- am purificandis men- tibus efficaces.</p>	<p>Do thou with thy mouth bless these clear waters ; that besides their natural virtue of cleansing the body, they may also be effectual for purifying the soul.</p>
---	--

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

<p>Descendat in hanc plenitudinem fontis virtus Spiritus sancti.</p>	<p>May the virtue of the Holy Ghost de- scend into all the water of this Font.</p>
--	--

Then breathing thrice upon the water, he goes on :

<p>Totamque hujus aquæ substantiam</p>	<p>And make the whole substance of</p>
--	--

regenerandi fœcun- det effectu.	this water fruitful, and capable of re- generating.
------------------------------------	---

Here the Paschal candle is taken out of the water, and he goes on :

Hic omnium pec- catorum maculæ deleantur, hic na- tura, ad imaginem tuam condita, et ad honorem sui refor- mata principii, cunc- tis vetustatis squa- loribus emundetur : ut omnis homo sacra- mentum hoc re- generationis ingres- sus, in veræ inno- centiæ novam infan- tiam renascatur. Per Dominum nos- trum Jesum Chris- tum Filium tuum : qui venturus est ju- dicare vivos et mor-	Here may the stains of all sins be washed out ; here may human nature, created to thy image, and reformed to the honor of its author, be cleansed from all the filth of the old man ; that all, who receive this sacra- ment of regenera- tion, may be born again new children of true innocence ; through our Lord Jesus Christ, thy Son : who is to come to judge the liv- ing and the dead,
--	---

tuos, et sæculum per ignem. and the world by fire.

R. Amen.

R. Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the Faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water, in the form of a cross, saying :

Sanctificetur, et
foecundetur fons iste
oleo salutis renascen-
tibus ex eo, in vitam
aeternam.

May this font be
sanctified and made
fruitful by the oil of
salvation, for such
as are regenerated in
it, unto life ever-
lasting.

R. Amen.

R. Amen.

Then he pours Chrism into it, in the same manner, saying :

Infusio Chrismatis
Domini nostri Jesu
Christi, et Spiritus
sancti Paracliti, fiat
in nomine sanctæ
Trinitatis.

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

R. Amen.

R. Amen.

Lastly, he pours the Oil and Chrism both together into the water, in the form of a cross, saying:

Commixtio Chris-
matis sanctificatio-
nis, et olei unctionis,
et aquæ baptismatis,
pariter fiat, in no-
mine Patris, et Fi-
lij, et Spiritus sanc-
ti.

May this mixture
of the Chrism of
sanctification, and
of the oil of un-
ction, and of the wa-
ter of baptism, be
made in the name
of the Father, and
of the Son, and of
the Holy Ghost.

R. Amen.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the Font, he returns to the Altar, where he and his ministers lie prostrate before it, and all the rest kneel, whilst the Litany is sung by two Chanters in the middle of the Choir, both sides repeating the same.

Kyrie eleison.

Lord! have mercy
on us.

Christe eleison.

Christ! have mercy
on us.

Kyrie eleison.	Lord ! have mercy on us.
Christe audi nos.	Christ ! hear us.
Christe exaudi nos.	Christ ! graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of Heaven, have mercy on us.
Fili Redemptor mundi Deus, mi- serere nobis.	God the Son, Re- deemer of the world, have mercy on us.
Spiritus sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, mise- rere 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, pray.
Sancta Virgo virgi- num, ora.	Holy Virgin of Vir- gins, pray.
Sancte Michael, ora.	St. Michael, pray.
Sancte Gabriel, ora.	St. Gabriel, pray.

Sancte Raphael, ora.	St. Raphael, pray.
Omnes sancti Angeli et Archangeli, orate.	All ye holy Angels and Archangels, pray.
Omnes sancti beatorum Spirituum ordines, orate.	All ye holy orders of blessed Spirits, pray.
S. Joannes Baptista, ora.	St. John the Baptist, pray.
S. Joseph, ora.	St. Joseph, pray.
Omnes sancti Patriarchæ et Prophetæ, orate.	All ye holy Patriarchs and Prophets, pray.
S. Petre, ora.	St. Peter, pray.
S. Paule, ora.	St. Paul, pray.
S. Andrea, ora.	St. Andrew, pray.
S. Joannes, ora.	St. John, pray.
Omnes sancti Apostoli et Evangelistæ, orate.	All ye holy Apostles and Evangelists, pray.
Omnes sancti Discipuli Domini, orate.	All ye holy disciples of our Lord, pray.
S. Stephane, ora.	St. Stephen, pray.
S. Laurenti, ora.	St. Laurence, pray.
S. Vincenti, ora.	St. Vincent, pray.

Omnes sanctæ virgines et viduæ,	All ye holy virgins and widows,
orate.	pray.
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye men and women, Saints of God, make intercession for us.
Propitius esto, parce nobis Domine.	Be merciful to us; spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful to us; hear us, O Lord.
Ab omni malo, libera nos Domine.	From all evil, O Lord, deliver us.
Ab omni peccato, libera nos Domine.	From all sin, O Lord, deliver us.
A morte perpetua, libera nos Domine.	From everlasting death, O Lord, deliver us.
Per mysterium sanctæ incarnationis tuæ, libera nos Domine.	Through the Mystery of thy holy incarnation, O Lord, deliver us.
Per adventum tuum, libera nos Domine.	Through thy coming, O Lord, deliver us.
Per nativitatem tu-	Through thy nati-

- | | |
|--|--|
| am, libera nos Domine. | vity, O Lord, deliver us. |
| Per baptismum et sanctum jejunium tuum, libera nos Domine. | Through thy baptism and holy fasting, O Lord, deliver us. |
| Per crucem et passionem tuam, libera nos Domine. | Through thy cross and passion, O Lord, deliver us. |
| Per mortem et sepulturam tuam, libera nos Domine. | Through thy death and burial, O Lord, deliver us. |
| Per sanctam resurrectionem tuam, libera nos Domine. | Through thy holy resurrection, O Lord, deliver us. |
| Per admirabilem ascensionem tuam, libera nos Domine. | Through thy admirable ascension, O Lord, deliver us. |
| Per adventum Spiritus sancti Paracliti, libera nos Domine. | Through the coming of the Holy Ghost, the comforter, O Lord, deliver us. |
| In die judicii, libera nos Domine. | In the day of judgment, O Lord, deliver us. |

Peccatores, te rogamus audi nos. We sinners, do beseech thee to hear us.

Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass; and the candles are lighted upon the Altar, the Litany being continued by the choir.

Ut nobis parcas, te rogamus audi nos. That thou spare us, we beseech thee to hear us.

Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus audi nos. That thou vouchsafe to govern and preserve thy holy Church, we beseech thee to hear us.

Ut Dominum Apostolicum, et omnes Ecclesiasticos ordines in sancta religione conservare digneris, te rogamus audi nos. That thou vouchsafe to preserve our Apostolic Prelate, and all the orders of the Church in thy holy religion, we beseech thee to hear us.

Ut inimicos sanctæ Ecclesiæ humili- That thou vouchsafe to humble

are digneris, te
rogamus audi nos.

the enemies of thy
holy Church, we
beseech thee to
hear us.

Ut regibus et prin-
cipibus Christia-
nis pacem et ve-
ram concordiam
donare digneris,
te rogamus audi
nos.

That thou vouch-
safe to give peace
and true concord
to Christian kings
and princes, we
beseech thee to
hear us.

Ut nosmetipsos in
tuo sancto servitio
confortare et con-
servare digneris,
te rogamus audi
nos.

That thou vouch-
safe to confirm
and preserve us in
thy holy service,
we beseech thee
to hear us.

Ut omnibus bene-
factoribus nostris
sempiterna bona
retribuas, te roga-
mus audi nos.

That thou render
eternal good
things to all our
benefactors, we
beseech thee to
hear us.

Ut fructus terræ
dare et conservare
digneris,

That thou vouch-
safe to give and
preserve the fruits
of the earth,

te rogamus audi
nos.

Ut omnibus fidelibus
defunctis requiem
æternam donare
digneris, te roga-
mus audi nos.

Ut nos exaudire dig-
neris, te rogamus
audi nos.

Agnus Dei, qui tol-
lis peccata mundi,
parce nobis Do-
mine.

Agnus Dei, qui tol-
lis peccata mundi,
exaudi nos Domi-
ne.

Agnus Dei, qui tol-
lis peccata mundi,
miserere nobis.

Christe audi nos.

Christi exaudi nos.

we beseech thee to
hear us.

That thou vouch-
safe to give eter-
nal rest to all the
faithful departed,
we beseech thee
to hear us.

That thou vouchsafe
graciously to hear
us, we beseech
thee to hear us.

Lamb of God, who
takest away the
sins of the world,
spare us, O Lord.

Lamb of God, who
takest away the
sins of the world,
hear us, O Lord.

Lamb of God, who
takest away the
sins of the world,
have mercy on us.

Christ, hear us.

Christ. graciously
hear us.

THE MASS.

After the Litany, the Chanters solemnly intone the Kyrie eleison. In the meantime the Priest goes to the altar, beginning the Mass in the accustomed manner, as p. 8, inserting the Psalm Judica me Deus, with Gloria Patri. Having kissed the altar, he begins the Gloria in excelsis, as at p. 27; during which the bells are rung. After which, the Priest says:

V. **D**OMINUS vo-
biscum.

R. Et cum spiri-
tu tuo.

V. **T**HE Lord be
with you.

R. And with thy
spirit.

COLLECT.

Oremus.

Let us pray.

Deus, qui hanc
sacratissimam noc-
tem gloria Dominicæ
resurrectionis illus-
tras: conserva in
nova familiæ tuæ
progenie adoptionis
spiritum, quem de-
disti; ut corpore et
mente renovati, pu-

O God, who mak-
est this most sacred
night illustrious by
the glory of the re-
surrection of our
Lord: preserve in
the new offspring of
thy family, the spirit
of adoption, which
thou hast given

ram tibi exhibeant
servitatem. Per
eundem Dominum
nostrum Jesum
Christum Filium tu-
um ; qui tecum vivit
et regnat in unitate
ejusdem Spiritus
sancti Deus.

R. Amen.

them ; that being re-
newed in body and
soul, they may serve
thee with purity of
heart, through the
same Lord Jesus
Christ, who liveth
and reigneth with
thee in the unity of
the same Holy Ghost.

R. Amen.

EPISTLE.

Lectio Epistolæ be-
ati Pauli Apostoli
ad Colossenses.
Cap. iii.

Fratres, si consur-
rexistis cum Christo,
quæ sursum sunt
quærite, ubi Chris-
tus est in dextera
Dei sedens: quæ sur-
sum sunt sapite, non
quæ super terram.

The lesson from the
Epistle of St. Paul
the Apostle to the
Colossians. *Chap.*
iii.

Brethren, if you
be risen with Christ,
seek the things that
are above, where
Christ is sitting at
the right hand of
God: mind the
things that are

Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra, tunc et vos apparebitis cum ipso in gloria.

above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

After the Epistle, the Priest sings thrice Alleluia, which is thrice repeated by the choir; after the third, he sings the following verse, Ps. 117:

V. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

V. Give praise to the Lord, for he is good: for his mercy endureth for ever.

TRACT. Ps. 116.

Laudate Dominum omnes gentes: et collaudate eum omnes populi.

Praise the Lord all ye nations, and praise him all ye people!

V. Quoniam confirmata est super nos

V. For his mercy is confirmed upon

<p>miseri- cordia ejus, et veritas Domini ma- net in æternum.</p>	<p>us ; and the truth of the Lord remaineth for ever.</p>
---	---

*At the Gospel, lights are not carried, but incense only.
The Munda cor meum, as p. 21.*

GOSPEL.

<p>Sequentia sancti Evangelii secun- dum Matthæum. <i>Cap. xxviii. 1, 7.</i></p>	<p>A continuation of the holy Gospel according to St. Matthew. <i>Chap. xxviii. 1, 7.</i></p>
--	---

<p>Vespere autem sabbati, quæ lucescit in prima sabbati, ve- nit Maria Magda- lene, et altera Maria, videre sepulchrum. Et ecce terræmotus factus est magnus. Angelus enim Domi- ni descendit de cœlo: et accedens revolvit lapidem, et sedebat super eum : erat au- tem aspectus ejus</p>	<p>In the end of the sabbath, when it be- gan to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven : and com- ing, rolled back the</p>
--	--

sicut fulgur, et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus: Nolite timere vos: scio enim quod Jesum, qui crucifixus est, queritis: non est hic: surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus quia surrexit: et ecce præcedit vos in Galilæam:

stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus, who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see

ibi eum videbitis.
Ecce prædixi vobis.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

him. Lo, I have foretold it to you.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Offertory is omitted. Suscipe, etc., p. 28.

SECRET.

Suscipe, quæsumus, Domine, preces populi tui, cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis melam, te operante, proficiant. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of these hosts: that being consecrated by these paschal mysteries, they may, by the help of thy grace, avail us to eternal life. Through our Lord.

PREFACE.

V. Per omnia sæ-
cula sæculorum.

R. Amen.

V. Dominus vo-
biscum.

R. Et cum spiri-
tu tuo.

V. Sursum corda.

R. Habemus ad
Dominum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et jus-
tum est.

Vere dignum et
justum est, æquum
et salutare, te qui-
dem Domine omni
tempore, sed in hac
potissimum nocte
gloriosius prædicare,
cum Pascha nostrum
inmolatus est Chris-

V. For ever and
ever.

R. Amen.

V. The Lord be
with you.

R. And with thy
spirit.

V. Lift up your
hearts.

R. We have them
lifted up to the Lord.

V. Let us give
thanks to the Lord,
our God.

R. It is meet and
just.

It is truly meet
and just, right and
profitable to salva-
tion, to praise thee,
O Lord, at all times,
but chiefly and more
gloriously on this
night when Christ
our Paschal Lamb

tus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

was sacrificed. For he is the true Lamb, that hath 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 troops of the celestial army, we sing the hymn of thy glory, incessantly saying :

Sanctus, p. 40. The Canon of the Mass, p. 42, as far as Communicantes.

Communicantes, et noctem sacratissimam celebrantes resurrectionis Domini nostri Jesu Christi

Partaking of the same communion, and celebrating the most sacred night of the resurrection of

secundum carnem :
sed et memoriam ve-
nerantes, in primis
gloriosæ semper Vir-
ginis Mariæ, genitri-
cis ejusdem Dei et
Domini nostri Jesu
Christi, etc., *p.* 240.

our Lord Jesus
Christ according to
the flesh ; and also
honoring the me-
mory, in the first
place, of the glo-
rious ever Virgin
Mary, mother of the
same God and our
Lord Jesus Christ,
etc., *p.* 240.

Hanc igitur ob-
lationem servitutis
nostræ, sed et cunctæ
familiæ tuæ, quam
tibi offerimus pro his
quoque, quos rege-
nerare dignatus es
ex aqua et Spiritu
sancto, tribuens eis
remissionem omni-
um peccatorum,
quæsumus Domine,
ut placatus accipias,
diesque nostros in
tua pace disponas,

We therefore be-
seech thee, O Lord,
graciously to accept
this oblation of our
servitude, which is
also that of thy
whole family, and
which we offer to
thee for these also,
whom thou hast
been pleased to re-
generate by water,
and the Holy Ghost,
granting them the
remission of all their

<p>atque ab æterna damnatione nos eri- pi, et in electorum tuorum jubeas gre- ge numerari: Per Christum Dominum nostrum. Amen.</p>	<p>sins, dispose our days in thy peace, preserve us from eternal damnation, and place us in the number of thy elect; through Christ, our Lord. Amen.</p>
--	--

Quam oblationem, p. 46, until Agnus Dei, which is not said; but the Priest says the three prayers before the Communion, and the rest to the ablution inclusively, as from p. 63; after which, the Vespers are sung by the choir.

THE VESPERS.

Ant. Alleluia, alleluia, alleluia.

Ant. Alleluia, alleluia, alleluia.

PSALM 116.

Laudate Dominum, omnes gentes:
* laudate eum omnes populi.

Praise the Lord,
all ye nations! praise
him all ye people!

Quoniam confirmata est super nos

Because his mercy
is confirmed upon

miseriordia ejus, * us ; and the truth
 et veritas Domini of the Lord remain-
 manet in æternum. eth for ever.

Gloria Patri, etc. Glory, etc.

Ant. Alleluia, al- *Ant.* Alleluia, al-
 leluia, alleluia. leluia, alleluia.

*Then the Priest at the Altar begins the following Anti-
 phon, which is continued by the choir :*

<p>Vespere autem sabbati, quæ lucet in prima sabbati, venit Maria Magda- lene, et altera Maria, videre sepulchrum, alleluia.</p>	<p>In the end of the Sabbath, when it began to dawn to- wards the first day of the week, came Mary Magdalen and the other Mary to view the sepulchre, alleluia.</p>
--	---

*After this Antiphon, the Magnificat, as at p. 163, is
 sung, and terminated with Gloria Patri. The Altar
 is fumed with incense, with the ceremonies used at
 Vespers. After which, the Antiphon Vespere autem
 sabbati being repeated, the Priest at the Altar turns
 to the people, saying :*

V. Dominus vo-
 biscum.

V. The Lord be
 with you.

R. Et cum spiritu
 tuo.

R. And with thy
 spirit.

Oremus.

Spiritum nobis,
Domine, tuæ chari-
tatis infunde: ut
quos sacramentis
paschalibus satiasti,
tua facias pietate
concordes. Per Do-
minum . . . in uni-
tate ejusdem Spiri-
tus sancti Deus, etc.

Let us pray.

Pour on us, O
Lord! the spirit of
thy charity: that
those, whom thou
hast replenished
with the paschal sa-
craments, may by
thy goodness live in
perfect concord;
through our Lord,
etc.

Then he says :

V. Dominus vo-
biscum.

R. Et cum spiritu
tuo.

V. The Lord be
with you.

R. And with thy
spirit.

And the Deacon, turning to the people, sings :

V. Ite, Missa est,
alleluia, alleluia.

R. Deo gratias,
alleluia, alleluia.

V. Go, Mass is
ended, alleluia, al-
leluia.

R. Thanks be to
God, alleluia, alle-
luia.

Placeat tibi, *and the rest, as p. 67.*

COMPLIN.

Jube Domne. Fratres, sobrii estote. Adjutorium nostrum. Pater noster. Confiteor, etc. Convertite nos, etc. Deus in adjutorium. Gloria Patri. Alleluia. *Then the four usual Psalms, as at page 171; after which is said the following:*

Ant. Vespere autem sabbati.

Ant. In the end of the Sabbath.

CANTICLE OF SIMEON. *St. Luke ii.*

Nunc dimittis servum tuum Domine,
* secundum verbum tuum in pace.

Now thou dost dismiss thy servant,
O Lord, according to thy word, in peace:

Quia viderunt oculi mei * salutare tuum,

Because my eyes have seen thy salvation,

Quod parasti * ante faciem omnium populorum:

Which thou hast prepared before the face of all people:

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel.

A light to the revelation of the Gentiles, and the glory of thy people of Israel.

Gloria, etc.

Glory, etc.

Ant. Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

Ant. In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to view the sepulchre, alleluia.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy: let thy holy Angels dwell in it, to preserve us in peace; and may thy blessing be upon us for ever. Through our Lord, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Benedictio. Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

¶. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The blessing : May the Almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

ANTHEM.

Regina cœli lætare, alleluia ;

Quia quem meruisti portare, alleluia ;

Resurrexit sicut dixit, alleluia.

Ora pro nobis Deum, alleluia.

O Queen of heaven, rejoice, alleluia ;

For he, whom thou didst deserve to bear, alleluia ;

Is risen again as he said, alleluia.

Pray for us to God, alleluia.

V. Gaude et lætare, Virgo Maria, alleluia.

R. Quia surrexit Dominus vere, alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta, quæsumus, ut per ejus genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. Because our Lord is truly risen, alleluia.

Let us pray.

O God, who by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy: grant, we beseech thee, that by the Virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ, our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

EASTER SUNDAY.

The Priest begins the Mass, as at p. 8.

INTROIT. *Ps.* 138.

RESURREXI, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia.

Ps. Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria Patri.
Resurrexi.

I HAVE risen, and am yet with thee, alleluia: thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia.

Psal. Lord! thou hast proved me, and known me; thou hast known my sitting down, and my rising up.

V. Glory.
I have risen.

Kyrie eleison and Gloria in Excelsis, as at p. 16.

COLLECT.

Oremus.
Deus, qui hodie-

Let us pray.
O God! who on

na die per Unigenitum tuum, æternitatis nobis aditum devicta morte reserasti: vota nostra, quæ præveniēdo aspiras, etiam adjuvando prosequere. Per eundem Dominum nostrum, etc.

this day, by the victory of thy only-begotten Son over death, hast opened for us the passage to eternity; grant that our prayers which thy preventing grace inspireth, may by thy help become effectual: through the same Lord, etc.

EPISTLE.

Lectio Epistolæ
beati Pauli Apostoli
ad Corinthios.
1 *Cor.* v. 7, 8.

Fratres: Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pas-

The lesson from the
Epistle of St. Paul
the Apostle to
the Corinthians.
1 *Cor.* v. 7, 8.

Brethren! purge out the old leaven, that you may be a new paste, as you are unleavened. For

cha nostrum immo-
latus est Christus.
Itaque epulemur,
non in fermento
veteri, neque in fer-
mento malitiæ et
nequitiae: sed in
azymis sinceritatis,
et veritatis.

Christ our Pasch is
sacrificed. There-
fore let us feast, not
with old leaven, nor
with the leaven of
malice and wicked-
ness; but with the
unleavened bread of
sincerity and truth.

GRADUAL.

Hæc dies, quam
fecit Dominus: ex-
ultemus et lætemur
in ea.

This is the day
which the Lord hath
made: let us be
glad and rejoice
therein.

V. Confitemini
Domino, quoniam
bonus: quoniam in
sæculum misericor-
dia ejus. Alleluia,
alleluia.

V. Give praise to
the Lord, for he is
good; for his mercy
endureth for ever.
Alleluia, alleluia.

V. Pascha nos-
trum immolatus est
Christus.

V. Christ, our
Pasch, is sacrificed.

PROSE.

Victimæ Paschali
laudes immolent
Christiani.

Let Christians offer a sacrifice of praise to the Paschal victim.

Agnus redemit
ovēs : Christus innocens
Patri reconciliavit
peccatores.

The Lamb redeemed the sheep; the innocent Christ reconciled sinners to his Father.

Mors et vita duello
confluxere mirando :
dux vitæ mortuus,
regnat vivus.

Life and death have struggled in sharp conflict. The ruler of life who was dead, now liveth and reigneth.

Dic nobis, Maria,
quid vidisti in via ?

Tell us, Mary, what thou hast seen in the way ?

Sepulchrum Christi
viventis, et gloriam
vidi resurgentis :

The sepulchre of Christ, who lives, and the glory of him who is risen.

Angelicos testes,
sudarium et vestes.

The angelic witnesses; the linen and the clothes.

Surrexit Christus
spes mea : præcedet
vos in Galilæam.

Christ, my hope,
is risen : he goeth
before you into Gali-
lee.

Scimus Christum
surrexisse a mortuis
vere : tu nobis vic-
tor Rex miserere.
Amen. Alleluia.

We know Christ
to have truly risen.
Do thou, victorious
King ! have mercy
on us : Amen. Al-
leluia.

The foregoing Prose is said every day this week.

GOSPEL.

Sequentia sancti
Evangelii secun-
dum Marcum.
Cap. xvi. 1-7.

A continuation of
the holy Gospel
according to St.
Mark. *Chap. xvi.*
1-7.

In illo tempore :
Maria Magdalene, et
Maria Jacobi, et Sa-
lome emerunt aro-
mata, ut venientes
ungerent Jesum. Et
valde mane una sab-
batorum, veniunt ad

At that time.
Mary Magdalen, and
Mary the mother of
James and Salome,
bought sweet spices,
that coming they
might anoint Jesus.
And very early in

monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expavescere; Jesum quæritis Nazarenum, crucifixum; surrexit, non est hic: ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcedit vos in Gali-

the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll 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 sitting on the right side, clothed with a white robe; and they were astonished. And he saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified; he is risen, he

læam : ibi eum videbitis, sicut dixit vobis.

is not here. 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, *p.* 25.]

OFFERTORY.

Terra tremuit, et quievit, dum resurgeret in judicio Deus, alleluia.

The earth trembled, and was still when God arose in judgment, alleluia.

[Suscipe, etc., *p.* 28.]

SECRET.

Suscipe, quæsumus Domine, preces populi tui cum oblationibus hostiarum : ut Paschalibus initiata mysteriis ad

Receive, O Lord ! we beseech thee, the prayers of thy people, together with the offerings of these hosts ; that being

æternitatis nobis consecrated by these
 medelam, te ope- Paschal mysteries,
 rante; proficiant. they may, by the
 Per Dominum, etc. help of thy grace,
 avail us to eternal
 life; through our
 Lord, etc.

PREFACE.

<i>V.</i> Per omnia sæ-	<i>V.</i> For ever and
cula sæculorum.	ever.
<i>R.</i> Amen.	<i>R.</i> Amen.
<i>V.</i> Dominus vo-	<i>V.</i> The Lord be
biscum.	with you.
<i>R.</i> Et cum spiri-	<i>R.</i> And with thy
tu tuo.	spirit.
<i>V.</i> Sursum corda.	<i>V.</i> Lift up your
	hearts.
<i>R.</i> Habemus ad	<i>R.</i> We have them
Dominum.	lifted up to the
	Lord.
<i>V.</i> Gratias aga-	<i>V.</i> Let us give
mus Domino Deo	thanks to the Lord,
nostro.	our God.
<i>R.</i> Dignum et	<i>R.</i> It is meet and
justum est.	just.

Vere dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cum que omni militia cœlestis exercitus, hymnum

It is truly meet and just, right and profitable to salvation, to praise thee, O Lord! at all times: but chiefly, and more gloriously, on this day, when Christ our Paschal Lamb is sacrificed. For he is the true Lamb that hath 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

gloriæ tuæ canimus, thy glory, incessant-
sine fine dicentes : ly saying :

Sanctus, p. 40. *The Canon of the Mass, p. 42, as far as Communicantes.*

<p>Communicantes, et diem sacratissi- mum celebrantes re- surrectionis Domini nostri Jesu Christi secundum carnem : sed et memoriam venerantes, in pri- mis gloriosæ semper Virginis Mariæ, ge- nitricis ejusdem Dei et Domini nostri Jesu Christi, etc., p. 44.</p>	<p>Partaking of the same communion, and celebrating the most sacred day of the resurrection of our Lord Jesus Christ according to the flesh ; also hon- oring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God, and our Lord Jesus Christ, etc., p. 44.</p>
--	---

Hanc igitur obla-
tionem servitutis
nostræ, sed et cunc-
tæ familiæ tuæ,
quam tibi offerimus
pro his quoque, quos
regenerare dignatus
We therefore be-
seech thee, O Lord !
graciously to accept
this oblation of our
servitude, which is
also that of thy
whole family, and

es ex aqua et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas gregem numerari. Per Christum Dominum nostrum. Amen.

which we offer to thee for these also, whom thou hast been pleased to regenerate by water and the Holy Ghost, granting the remission of all their sins; dispose our days in thy peace: preserve us from eternal damnation, and place us in the number of thy elect; through Christ our Lord. Amen.

[Quam oblationem, etc., p. 46.]

COMMUNION.

Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis et veritatis.

Christ, our Pasch, is sacrificed, alleluia: therefore let us feast with the unleavened bread of sincerity and truth.

Alleluia, alleluia,
alleluia.

Alleluia, alleluia,
alleluia.

POST-COMMUNION.

Oremus.

Spiritum nobis,
Domine, tuæ chari-
tatis infunde: ut
quos sacramentis
paschalibus satiasti,
tua facias pietate
concordes. Per Do-
minum nostrum Je-
sum Christum Fili-
um tuum: qui te-
cum vivit et regnat
in unitate ejusdem
Spiritus sancti Deus,
etc.

V. Ite, Missa est,
alleluia, alleluia.

R. Deo gratias.
alleluia, alleluia.

Let us pray.

Pour on us, O
Lord! the spirit of
thy charity; that
those, whom thou
hast replenished
with the paschal
sacraments, may by
thy goodness live in
perfect concord:
through our Lord,
etc., in the unity of
the same Holy
Ghost, etc.

V. Go, Mass is
ended, alleluia, alle-
luia.

R. Thanks be to
God, alleluia, alle-
luia.

THE VESPERS.

Deus in adiutorium
 etc., *p.* 146. *In-*
stead of Laus tibi,
 etc., *say* Alleluia.

Ant. Angelus au-
 tem Domini descen-
 dit de cœlo, et ac-
 cedens revolvit lapi-
 dem, et sedebat su-
 per eum, alleluia,
 alleluia.

Ps. Dixit Domi-
 nus, etc., *p.* 146.

Ant. Et ecce ter-
 ræ motus factus est
 magnus: Angelus
 enim Domini de-
 scendit de cœlo, al-
 leluia.

Ps. Confitebor ti-
 bi, etc., *p.* 148.

Ant. Erat autem
 aspectus ejus sicut
 fulgur, vestimenta

Incline unto my aid,
 etc., *p.* 146. *In-*
stead of Praise be
 to thee, etc., *say*
 Alleluia.

Ant. An angel of
 the Lord descended
 from heaven; and
 coming, rolled back
 the stone and sat
 upon it; alleluia.

Ps. The Lord
 said, etc., *p.* 146.

Ant. And behold
 there was a great
 earthquake; for an
 Angel of the Lord
 descended from hea-
 ven; alleluia.

Ps. I will praise
 thee, etc., *p.* 148.

Ant. And his
 countenance was as
 lightning; and his

autem ejus sicut raiment as snow :
 nix, alleluia, alle- alleluia, alleluia.
 luia.

Ps. Beatus vir,
 etc., *p.* 151.

Ant. Præ timore
 autem ejus exterriti
 sunt custodes, et
 facti sunt velut mor-
 tui, alleluia.

Ps. Laudate, pu-
 eri, etc. *p.* 153.

Ant. Respondens
 autem Angelus, dix-
 it mulieribus: No-
 lite timere; scio
 enim quod Jesum
 quæritis, alleluia.

Ps. In exitu Isra-
 el, etc., *p.* 155.

Ps. Blessed is the
 man, etc., *p.* 151.

Ant. And for fear
 of him, the guards
 were struck with
 terror, and became
 as dead men; alle-
 luia.

Ps. Praise the
 Lord, etc., *p.* 153.

Ant. And the
 Angel answering,
 said to the women:
 Fear not you; for I
 know that you seek
 Jesus; alleluia.

Ps. When Israel
 went, etc., *p.* 155.

Instead of the hymn, the following Anthem is said:

Hæc dies, quam
 fecit Dominus: ex-

This is the day,
 which the Lord hath
 made; let us be

ultemus et lætemur glad and rejoice
in ea. therein.

[*The Magnificat, p. 163.*]

Ant. Et respicientes viderunt re-
volutum lapidem: erat
quippe magnus
valde, alleluia.

Oremus.

Deus, qui hodi-
erna die per Uni-
genitum tuum æter-
nitatis nobis aditum
devicta morte rese-
rasti: vota nostra,
quæ præveniendo as-
piras, etiam adju-
vando proseguere.
Per eundem Domi-
num nostrum, etc.

Ant. And look-
ing, they saw the
stone rolled back;
for it was very great;
alleluia.

Let us pray.

O God! who on
this day, by the vic-
tory of thy only-
begotten Son over
death, hast opened
for us the passage
to eternity; grant
that our prayers
which thy prevent-
ing grace inspireth,
may by thy help
become effectual;
through the same
Lord, etc.

[*The Anthem Regina Cœli, as at p. 783.*]

EASTER MONDAY.

INTROIT.

INTRODUXIT vos Dominus in terram fluentem lac et mel, alleluia: et ut lex Domini semper sit in ore vestro, alleluia, alleluia. *Ps.* Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus.

V. Gloria Patri,
etc. Introduxit, etc.

THE Lord hath brought you into a land that floweth with milk and honey, alleluia; that the law of the Lord be always in your mouth, alleluia, alleluia. *Psal.* Give glory to the Lord, and call upon his name; declare his deeds among the Gentiles.

V. Glory, etc.
The Lord hath brought, etc.

[Kyrie eleison, *and* Gloria in excelsis, *as at p.* 16.]

COLLECT.

Oremus.
Deus, qui solem-

Let us pray.
O God! who, by

nitate Paschali, mundo remedia contulisti: populum tuum, quæsumus, cœlesti dono prosequere; ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum, etc.

the mystery of the Paschal solemnity, hast given to the world a remedy against all evils, pour forth, we beseech thee, on thy people thy celestial grace; that they may obtain perfect liberty, and advance daily in the way to everlasting life; through our Lord, etc.

EPISTLE.

Lectio Actuum Apostolorum. *Cap.* x. 37-43.

The Lesson from the Acts of the Apostles. *Chap.* x. 37-43.

In diebus illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per univer-

In those days, Peter standing up in the midst of the people, said: You know the word which hath been

sam Judæam : incipiens enim a Galilæa post baptismum, quod prædicavit Johannes, Jesum a Nazareth : quomodo unxit eum Deus Spiritu sancto, et virtute ; qui pertransiit benefaciendo, et sanando omnes oppresos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione Judæorum, et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo ; nobis, qui

published through all Judea ; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth : how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem ; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made

manducavimus et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari, quia ipse est, qui constitutus est a Deo iudex vivorum et mortuorum. Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.

manifest. Not to all the people, but to witnesses pre-ordained by God, even to us who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

GRADUAL.

Hæc dies, quam fecit Dominus : ex-

This is the day which the Lord hat^h

ultemus, et lætemur
in ea.

V. Dicat nunc
Israel, quoniam
bonus: quoniam in
sæculum misericor-
dia ejus. Alleluia,
alleluia.

V. Angelus Do-
mini descendit de
cœlo, et accedens re-
volvit lapidem, et
sedebat super eum.

made: let us be glad
and rejoice therein.

V. Let Israel now
say, that he is
good: that his mercy
endureth for ever.
Alleluia, alleluia.

V. An angel of
the Lord descended
from heaven, and
coming, rolled back
the stone, and sat
upon it.

[Victimæ Paschali, p. 788.]

GOSPEL.

Sequentia sancti
Evangelii secun-
dum Lucam. *Cap.*
xxiv. 13-35.

In illo tempore:
Duo ex discipulis
Jesu ibant ipsa die
in castellum, quod

A continuation of
the holy Gospel
according to St.
Luke. *Chap.*
xxiv. 13-35.

At that time, two
of the disciples of
Jesus went, that
same day, to a town,

erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent; et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta

sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things, which had happened. And it came to pass, that while they talked, and reasoned with one another, Jesus himself also drew near, and went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses, that you hold with one another, as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a

sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone, coram Deo et omni populo: et quomodo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt.

stranger in Jerusalem, and hast not known the things that have been done there in these days? And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God, and all the people. And how our chief priests and rulers delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel; and now besides all this, to-day is the third day since these things were done.

Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophætæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam

Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre, and not finding his body, came, saying that they had also seen a vision of Angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken! Did it not behoove Christ to suffer these things,

suam? Et incipiens a Moyse, et omnibus Prophetis, interpretabatur illis in omnibus Scripturis quæ de ipso erant. Et appropinquaverunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis.

Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit,

and so to enter his glory? And beginning at Moses, and all the prophets, he expounded to them in all the scriptures, the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, while he was at table with them, he took bread, and blessed, and brake,

et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jerusalem: et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni.

Et ipsi narrabant quæ gesta erant in via: et quomodo

and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the scriptures? And they rose up the same hour, and went back to Jerusalem; and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way:

cognoverunt eum in fractione panis.	and how they knew him in the breaking of bread.
--	---

[Credo, *p.* 25.]

OFFERTORY.

Angelus Domini descendit de cœlo, et dixit mulieribus : Quem quæritis, sur- rexit sicut dixit, alleluia.	An angel of the Lord descended from heaven, and said to the woman : He, whom you seek, is risen, as he said ; alleluia.
---	---

[Suscipe, etc., *p.* 28.]

SECRET.

Suscipe, quæsu- mus Domine, preces populi tui cum ob- lationibus hostia- rum : ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te oper- ante, proficiant. Per Dominum nostrum	Receive, O Lord ! we beseech thee, the prayers of thy people, together with the offerings of these hosts ; being in- itiated in the paschal mysteries, they may by thy operation, obtain us eternal
---	--

Jesum Christum, life; through our
etc. Lord, etc.

[*The Preface and Communicantes, as at p. 792. The Canon, as at p. 42.*]

COMMUNION.

<p>Surrexit Domi- nus, et apparuit Pe- tro, alleluia.</p>	<p>The Lord is risen, and hath appeared to Peter; alleluia.</p>
---	---

POST-COMMUNION.

Oremus.

Spiritum nobis,
Domine, tuæ chari-
tatis infunde: ut
quos sacramentis
paschalibus satiasti,
tua facias pietate
concordes. Per Do-
minum nostrum,
etc., in unitate ejus-
dem Spiritus sancti
Deus, etc.

Let us pray.

Pour forth on us,
O Lord! the spirit
of thy charity; that
those, whom thou
hast replenished
with the paschal sa-
craments, may by
thy goodness live in
perfect concord;
through our Lord,
etc., in the unity of
the same Holy
Ghost, etc.

Vespers are said as yesterday, p. 797, except the following :

Ad Magnif. Ant.
 Qui sunt hi ser-
 mones, quos confer-
 tis ad invicem am-
 bulantes, et estis
 tristes? Alleluia.

Oremus.
 Deus, qui solem-
 nitate, p. 800.

At Magnif. Ant.
 What are these dis-
 courses, that you
 hold with one an-
 other, as you walk,
 and are sad? Alle-
 luia.

Let us pray.
 O God! who by
 the mystery, p. 800.

EASTER TUESDAY.

INTROIT.

AQUA sapientia
potavit eos, alle-
luia : firmabitur in
illis, et non flecte-
tur, alleluia : et ex-
altabit eos in æter-
num, alleluia, alle-
luia. *Ps.* Confite-
mini Domino, et in-
vocate nomen ejus :
annuntiate inter
Gentes opera ejus.

V. Gloria Patri,
etc. Aqua sapien-
tiæ, etc.

HE hath given
them the water
of wisdom to drink,
alleluia ; he shall
be made strong in
them, and he shall
not be moved, alle-
luia ; and he shall
exalt them for ever,
alleluia, alleluia.
Ps. Give glory to
the Lord, and call
upon his name ; de-
clare his deeds
among the Gentiles.

V. Glory, etc. He
hath given, etc.

[Kyrie eleison, and Gloria in excelsis, as at p. 16.]

COLLECT.

Oremus.

Deus, qui Ecclesiam tuam novo semper fœtu multiplicas: concede famulis tuis, ut sacramentum vivendo teneant, quod fide perceperunt. Per Dominum nostrum, etc.

Let us pray.

O God! who by a new increase dost continually enlarge thy Church; grant that thy servants may, by a holy life, retain that sacrament, which they have received by faith: through, etc.

EPISTLE.

Lectio Actuum
Apostolorum.

Cap. xiii. 26-33.

In diebus illis: Surgens Paulus, et manu silentium indicans, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum,

The lesson from the
Acts of the Apostles. xiii. 26-33.

In those days, Paul rising up, and with his hand bespeaking silence, said: Men and brethren! children of the race of Abraham,

vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, et principes ejus, ignorantibus Jesum, et voces prophetarum, quæ per omne Sabbatum leguntur, judicantes impleverunt; et nullam causam mortis invenientes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die: qui visus est per dies multos his, qui simul ascende-

and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voice of the prophets, which are read every Sabbath, judging him have fulfilled them. And finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from

rant cum eo de Galilæa in Jerusalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit, filiis nostris, resuscitans Jesum Christum Dominum nostrum.

the dead the third day; and he was seen for many days, by them who came up with him from Galilee to Jerusalem, who are to this present time his witnesses to the people. And we declare to you that the promise which was made to our fathers, this same hath God fulfilled to our children, raising up Jesus Christ, our Lord.

GRADUAL.

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea.

V. Dicant nunc, qui redempti sunt a

This is the day, which the Lord hath made; let us be glad and rejoice therein.

V. Let them say so that have been re-

Domino, quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia.

V. Surrexit Dominus de sepulchro, qui pro nobis pependit in ligno.

deemed by the Lord: whom he hath redeemed from the hand of the enemy. and gathered out of the countries. Alleluia, alleluia.

V. The Lord is risen from the sepulchre, who for us hung upon the tree of the cross.

[Victimæ Paschali, p. 788.]

GOSPEL.

Sequentia sancti Evangelii secundum Lucam. *Cap.* xxiv. 36-47.

In illo tempore: Stetit Jesus in medio discipulorum suorum, et dicit eis: Pax vobis; ego sum, no-

A continuation of the holy Gospel according to St. Luke. xxiv. 36-47.

At that time, Jesus stood in the midst of his disciples, and saith to them: Peace be to you; it is I, fear

lite timere. Con-
turbati vero et con-
territi, existimabant
se spiritum videre.
Et dixit eis: Quid
turbati estis, et cog-
itationes ascendunt
in corda vestra? Vi-
dete manus meas,
et pedes, quia ego
ipse sum: palpate et
videte; quia spiritus
carnem et ossa non
habet, sicut me vide-
tis habere. Et cum
hoc dixisset, osten-
dit eis manus et
pedes. Adhuc au-
tem illis non creden-
tibus, et mirantibus
præ gaudio, dixit:
Habetis hic aliquid,
quod manducetur?
At illi obtulerunt ei
partem piscis assi, et
favum mellis. Et

not. But they
being troubled and
affrighted, supposed
they saw a spirit.
And he said to
them: Why are you
troubled, and why
do thoughts arise in
your hearts? See
my hands and my
feet, that it is I my-
self: handle me, and
see; for a spirit
hath not flesh and
bones, as you see me
to have. And when
he had said this, he
showed them his
hands and his feet.
But while they yet
believed not and
wondered for joy,
he said: Have you
here anything to
eat? And they of-
fered him a piece of

cum manducasset
 coram eis, sumens
 reliquias, dedit eis.
 Et dixit ad eos:
 Hæc sunt verba,
 quæ locutus sum ad
 vos, cum adhuc es-
 sem vobiscum, quo-
 niam necesse est im-
 pleri omnia quæ
 scripta sunt in lege
 Moysi, et prophetis,
 et psalmis de me.

Tunc aperuit illis
 sensum, ut intelligen-
 rent Scripturas. Et
 dixit eis: Quoniam
 sic scriptum est, et
 sic oportebat Chris-
 tum pati, et resur-
 gere a mortuis tertia
 die; et prædicari in

broiled fish, and a
 honeycomb. And
 when he had eaten
 before them, taking
 the remains he gave
 to them. And he
 said to them: These
 are the words, which
 I spoke to you,
 while I was yet with
 you, that all things
 must needs be ful-
 filled, which are
 written in the law
 of Moses, and in the
 prophets, and in the
 psalms, concerning
 me. Then he open-
 ed their understand-
 ing, that they might
 understand the
 scriptures. And he
 said to them: Thus
 it is written, and
 thus it behooved
 Christ to suffer, and

nomine ejus pœnitentiam, et remissionem peccatorum in omnes gentes.

to rise again from the dead the third day: and that penance, and remission of sins, should be preached in his name among all nations.

[Credo, *p.* 25.]

OFFERTORY.

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.

The Lord thundered from heaven, and the Highest gave his voice; and fountains of water appeared, alleluia.

[Suscipe, etc. *p.* 28.]

SECRET.

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cœlestem

Receive, O Lord! we beseech thee, the prayers of the faithful, together with these oblations; that by these offices of

<p>gloriam transeamus. Per Dominum, etc.</p>	<p>piety, we may obtain eternal glory: through our Lord.</p>
--	--

[*The Preface and Communicantes, p. 792. Sanctus, and the rest, as at p. 40.*]

COMMUNION.

<p>Si consurrexistis cum Christo, quæ sursum sunt quæ- rite, ubi Christus est in dextera Dei se- dens, alleluia: quæ sursum sunt sapite, alleluia.</p>	<p>If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia. Mind the things that are above, alleluia.</p>
--	---

POST COMMUNION.

<p>Oremus. Concede, quæsu- mus omnipotens De- us: ut Paschalis per- ceptio sacramenti,</p>	<p>Let us pray. Grant, we beseech thee, O Almighty God! that the vir- tue of the Paschal sacrament which we</p>
--	---

continua in nostris mentibus perseveret. Per Dominum, etc.	have received, may always remain in our minds; through our Lord, etc.
--	--

HYMNS.

PLAIN OF THE BLESSED VIRGIN.

Stabat Mater dolorosa	Under the world's re- deeming wood
Juxta crucem lacry- mosa, Dum pendebat Fi- lius.	The most afflicted Mo- ther stood, Mingling her tears with her Son's blood,
Cujus animam gemen- tem, Contristatam, et dolen- tem, Pertransivit gladius.	As that streamed down from ev'ry part; Of all his wounds she felt the smart: What pierced his body, pierced her heart.
O quam tristis et af- flicta Fuit illa benedicta Mater Unigeniti!	Who can with tearless eyes look on, When such a Mother, such a Son, Wounded and gasping, does bemoan?

<p>Quæ mœrebat, et dôle- bat, Pia Mater dum vide- bat Nati pœnas inelyti.</p>	<p>O worse than Jewish heart, that could Unmoved see the double flood Of Mary's tears, and Jesus' blood!</p>
<p>Quis est homo qui non fleret, Christi matrem si vide- ret In tanto supplicio?</p>	<p>They are our sins, alas!—not his, For which he bleeds, for which he dies, In this atoning sacri- fice.</p>
<p>Quis posset non con- tristari, Piam Matrem contem- plari Dolentem cum Filio?</p>	<p>When graves did open, rocks were rent; When nature and each element His torments and his griefs resent;</p>
<p>Pro peccatis suæ gen- tis, Vidit Jesum in tor- mentis, Et flagellis subdi- tum. Vidit suum dulcem Na- tum,</p>	<p>Shall man, the cause of all his pain And all his grief—shall sinful man Alone, insensible re- main? Ah! pious Mother! teach my heart,</p>

Morientem, desolatum,
Dum emisit spiritum.

Eia, Mater, fons, amo-
ris,

Me sentire vim doloris
Fac, ut tecum lu-
geam.

Fac ut ardeat cor me-
um

In amando Christum
Deum,

Ut sibi complaceam.

Sancta Mater, istud
agas,

Crucifixi fige plagas
Cordi meo valide.

Tui Nati vulnerati,
Tam dignati pro me
pati,

Pœnas mecum di-
vide.

Fac me tecum pie flere,
Crucifixo condolere,

Donec ego vixero.
Juxta crucem tecum
stare,

Of sighs and tears the
holy art,

And in thy grief to
bear a part.

That sword of grief
that did pass through

Thy very soul, O may
it now

One kind wound on
my heart bestow !

Great Queen of sor-
rows ! in thy train

Let me a mourner's
place obtain,

With tears to cleanse
all sinful stain.

Refuge of sinners !
grant that we

May tread thy steps ;
and let it be

Our sorrow not to
grieve like thee.

O may the wounds of
thy dear Son,

Our contrite heart pos-
sess alone,

<p>Et me tibi sociare, In planctu desidero.</p>	<p>And all terrene affec- tions drown !</p>
<p>Virgo virginum præ- clara, Mihi jam non sis ama- ra :</p>	<p>And on us such im- pressions make, 'That we of suffering for his sake</p>
<p>Fac me tecum plan- gere.</p>	<p>May joyfully our por- tion take !</p>
<p>Fac ut portem Christi mortem,</p>	<p>Let us his proper badge put on,</p>
<p>Passionis fac consor- tem,</p>	<p>Let's glory in the cross alone</p>
<p>Et plagas recollere.</p>	<p>By which he marks us for his own.</p>
<p>Fac me plagis vulne- rari,</p>	<p>'That when the dread- ful day shall come,</p>
<p>Fac me cruce inebri- ari.</p>	<p>For ev'ry man to hear his doom,</p>
<p>Et cruore Filii.</p>	<p>On his right hand we may find room.</p>
<p>Inflammatum et accen- sum,</p>	<p>Pray for us. Mary ! Jesus ! hear</p>
<p>Per te, Virgo, sum de- fensus</p>	<p>Our humble prayers ; secure our fear,</p>
<p>In die judicii.</p>	<p>When thou in judg- ment shalt appear.</p>
<p>Fac me cruce custo- diti,</p>	

Morte Christi præmu- niri, Confoveri gratia. Quando corpus morie- tur, Fac ut animæ donetur Paradisi gloria.	Now give us sorrow, give us love, That, so prepared, we may remove, When called to the blest seats above. Amen.
Amen.	

AN EASTER HYMN.

O Filii, et Filiæ, Rex cœlestis, Rex glo- riæ Morte surrexit hodie. Alleluia, allel. allel.	Young men and maids ! rejoice and sing, The King of heaven, the glorious King, This day from death rose triumphing. Alleluia, allel. allel.
Et Maria Magdalene, Et Jacobi, et Salome Venerunt corpus un- gere. Alleluia.	And Magdalen, in com- pany With Mary of James, and Salome, To embalm the corpse came zealously. Alleluia.
A Magdalene mo- niti,	By Mary told, at break of day,

- | | |
|---|---|
| <p>Ad ostium monumenti
Duo currunt discipuli.
Alleluia.</p> | <p>His dear disciples haste
away
Unto the tomb, where-
in he lay. Alleluia.</p> |
| <p>Sed Joannes Aposto-
tolus
Cucurrit Petro citius,
Ad sepulchrum venit
prius. Alleluia.</p> | <p>The much belov'd
Apostle John
Much swifter than Saint
Peter ran,
And first arrived at the
tomb. Alleluia.</p> |
| <p>In albis sedens An-
gelus,
Respondit mulieribus
Quia surrexit Dominus.
Alleluia.</p> | <p>An angel clothed in
white they see,
When thither come :
and thus spoke he :
The Lord you'll meet
in Galilee. Alleluia.</p> |
| <p>Discipulis astanti-
bus,
In medio stetit Chris-
tus,
Dicens : Pax vobis om-
nibus. Alleluia.</p> | <p>While in a room the
Apostles were,
Our Lord among them
did appear,
And said : Peace be
unto all here.
Alleluia.</p> |
| <p>Postquam audivit
Didymus</p> | <p>To Didymus when all
declar'd</p> |

Quia surrexerat Jesus,	That Christ had risen
Remansit fide dubius.	and appear'd,
Alleluia.	He doubted still the
	truth he heard.
	Alleluia.

Vide, Thoma, vide	O Thomas! view my
latus,	hands, my side,
Vide pedes, vide ma-	My feet; my wounds
nus:	still fresh abide;
Noli esse incredulus.	Set incredulity aside.
Alleluia.	Alleluia.

Quando Thomas	When Thomas his dear
Christi latus,	Saviour saw,
Pedes vidit, atque ma-	And touched his wounds
nus,	with trembling awe,
Dixit: Tu es Deus	Thou art my God, said
meus. Alleluia.	he, I know. Alleluia.

Beati qui non vide-	Blessed are they, who
runt,	have not seen,
Et firmiter credide-	And yet who firm in
runt:	faith have been;
Vitam æternam habe-	With me they shall for
bunt. Alleluia.	ever reign. Alleluia.

In hoc festo sanctis-	In this most solemn
simo,	feast let's raise

Sit laus et jubilatio :	Our hearts to God in
	hymns of praise,
Benedicamus Domino.	And let us bless the
Alleluia.	Lord always.
	Alleluia.

De quibus nos hu-	Our grateful thanks to
millimas,	God let's give,
Devotas atque debitas	In humble manner,
	while we live,
Deo dicamus gratias.	For all the favors we
Alleluia.	receive. Alleluia









4.
Dunwoody - Ont. April 10/89.

BX 2010 .A4 1885 SMC
Catholic Church.
The office of the Holy Week
New electrotpe ed. --

