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THE
COMPLETE OFFICE
OF
HOLY WEEK

ACCORDING TO THE
Roman Missal and Breviary,

IN LATIN AND ENGLISH.

NEW EDITION—REVISED AND ENLARGED.

NEW YORK, CINCINNATI, CHICAGO:
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IMPRIMATUR:

✠ JOHN,
Archbishop of New York.

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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 S. 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, 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 *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 **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 MASS.

The Asperges.

ASPERGES me Domine
hyssopo, et mundabor:
lavabis me, et super nivem
dealbabor.

Ps. Miserere mei Deus,
secundum magnam miseri-
cordiam tuam.

V. Gloria Patri, etc.

Ant. Asperges me.

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

Have mercy on me, O
God, according to thy great
mercy.

V. Glory be, etc.

Ant. Thou shalt sprinkle
me.

The Priest, being returned to the foot of the Altar, says:

V. **O**STENDE nobis Do-
mine misericordiam
tuam.

R. Et salutare tuum da
nobis.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad te
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

EXAUDI nos Domine
sancte, Pater omnipo-
tens, æterne Deus: et mit-
tere digneris sanctum ange-
lum tuum de cœlis, qui cus-
todiat, foveat, protegat, visi-
tet, atque defendat omnes
habitantes in hoc habita-
culo. Per Christum Domi-
num nostrum.

V. **S**HOW us, O Lord,
thy mercy.

R. And grant us thy sal-
vation.

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.

HEAR us, O holy Lord,
almighty Father, eter-
nal 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.

THE ORDINARY OF THE MASS.

The Priest at the foot of the Altar makes the sign of the Cross, saying:

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.

V. Introibo ad altare Dei.

V. I will go in to the altar of God.

R. Ad Deum, qui lætificat juventutem meam.

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

PSALM 42.

This Psalm is omitted during Holy Week, except on Holy Saturday.

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

Send forth thy light

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

Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

And I will go in to the altar of God: to God, who giveth joy to my youth.

To thee, O Lord my God! I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

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

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

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

V. I will go in to the altar of God.

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

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

R. Qui fecit cœlum et terram.

Confiteor Deo omnipotenti, etc.

V. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro 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.

R. Who made heaven and earth.

I confess to Almighty God, etc.

V. May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to everlasting life.

R. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, 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 blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

V. † Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

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.
Oremus.

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

R. Amen.

V. † May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins.

R. Amen.

V. Thou wilt turn, O God! and bring us to life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord thy mercy.

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.

The Priest says the following prayers in a low voice :

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

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquæ hic sunt, et omnium Sanctorum : ut indulgere digneris omnia peccata mea. Amen.

TAKE from us our iniquities, we beseech thee, O Lord! that we may be worthy to enter with pure minds into the Holy of holies: through Christ our Lord. Amen.

We beseech thee, O Lord! by the merits of thy Saints, whose relics are here, and of all the Saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

Then he goes to the Book at the corner of the Altar, and making the sign of the cross, recites the Introit aloud. (For Introit for Palm Sunday, see p. 67; Monday in Holy Week, p. 126; Tuesday in Holy Week, p. 135; Wednesday in Holy Week, p. 157; Holy Thursday, p. 252; Easter Sunday, p. 500, Easter Monday, p. 520; Easter Tuesday, p. 529.) Afterwards, returning to the middle of the Altar, he says :

V. **K**YRIE eleison.

R. Kyrie eleison.

V. Kyrie eleison.

R. Christe eleison.

V. **L**ORD! have mercy on us.

R. Lord! have mercy on us.

V. Lord! have mercy on us.

R. Christ! have mercy on us

V. Christe eleison.

V. Christ! have mercy on us.

R. Christe eleison.

R. Christ! have mercy on us.

V. Kyrie eleison.

V. Lord! have mercy on us.

R. Kyrie eleison.

R. Lord! have mercy on us.

V. Kyrie eleison.

V. Lord! have mercy on us.

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 cælestis, 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 Dominus: tu solus altissi-

Glory be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King! O God the Father almighty! O Lord Jesus Christ, the only begotten Son! O Lord God, Lamb of God, Son of the Father! O thou who takest away the sins of the world! have mercy on us. O thou who takest away the sins of the world! receive our prayer. O thou who sittest at the right hand of the Father! have mercy on

mus, Jesu Christe, cum
Sancto Spiritu, in gloria
Dei Patris. Amen.

us. For thou alone art
holy; thou alone art
Lord; thou alone art the
most high, O Jesus
Christ! together with
the Holy Ghost, in the
glory of God the Father.
Amen.

The Priest, turning to the people, says :

V. **D**OMINUS vo-
biscum.
R. Et cum spiritu tuo.

V. **T**HE Lord be
with you.
R. And with thyspirit.

The Collect, Epistle, etc., being said—(for Collect and Epistle for Palm Sunday, see p. 68; Monday in Holy Week, p. 126; Tuesday in Holy Week, p. 185; Wednesday in Holy Week, p. 157; Holy Thursday, p. 253; Good Friday, p. 840; Holy Saturday, p. 497; Easter Sunday, p. 509; Easter Monday, p. 520; Easter Tuesday, p. 529) —the Priest goes to the middle of the Altar, and says :

MUNDA cor meum
ac labia mea,
omnipotens Deus, qui
labia Isaiaë prophetæ
calculo mundasti ignito:
ita me tua grata misera-
tione dignare mundare,
ut sanctum evangelium
tuum digne valeam nun-
tiare. Per Christum Do-
minum nostrum. Amen.

CLEANSE my heart
and my lips, O
almighty God! who,
with a fiery coal, didst
cleanse the lips of the
prophet Isaiah; vouch-
safe through thy gracious
mercy so to cleanse me
that I may worthily de-
clare thy holy gospel;
through Christ our Lord.
Amen.

Jube, Domine, bene-
dicere.

Bless me, O Lord!

<p>Dominus sit in corde meo, et in labiis meis; ut digne et competenter annuntiem evangelium suum. Amen.</p>	<p>The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce his gospel. Amen.</p>
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Before reading the Gospel, the Priest says :

<p>V. DOMINUS vo- biscum. R. Et cum spiritu tuo.</p>	<p>V. THE Lord be with you. R. And with thy spirit.</p>
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At the end of the Gospel—(for Gospel for Palm Sunday, see p. 50 ; Monday in Holy Week, p. 120 ; Tuesday in Holy Week, p. 137 ; Wednesday in Holy Week, p. 164 ; Holy Thursday, p. 256 ; Good Friday, p. 344 ; Holy Saturday, p. 499 ; Easter Sunday, p. 512 ; Easter Monday, p. 523 ; Easter Tuesday, p. 532)—the Clerk says :

<p>R. LAUS tibi, Chris- te.</p>	<p>R. PRAISE be to thee, O Christ!</p>
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And the Priest kisses the Book, saying :

<p>PER evangelica dicta deleantur nostra delicta.</p>	<p>BY the words of the gospel may our sins be blotted out.</p>
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After which he goes to the middle of the Altar, and says the Nicene Creed aloud :

<p>CREDO in unum De- um, Patrem omni- potentem, Factorum cœli et terræ, visibilium om- nium et invisibilium. Et in unum Dominum Je- sum Christum, Filium Dei unigenitum, et ex</p>	<p>I BELIEVE in one God, the Father Almighty, Maker of hea- ven and earth, and of all things visible and invis- ible. And in one Lord, Jesus Christ, the only begotten Son of God.</p>
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Pa:re natum ante omnia and born of the Father
sæcula ; Deum de Deo ; before all ages. God of
Lumen de Lumine; De- God, Light of Light, true
um verum de Deo vero ; God of true God : be-
genitum non factum, con- gotten, not made ; con-
substantialiam Patri, per substantial with the Fa-
quem omnia facta sunt ; ther, by whom all things
qui propter nos homines, were made. Who for us
et propter nostram salu- men, and for our salva-
tem, descendit de cœlis ; tion, came down from
et incarnatus est de Spi- heaven, and became in-
ritu Sancto ex Maria Vir- carnate by the Holy
gine ; ET HOMO FACTUS Ghost of the Virgin
EST. Crucifixus etiam Mary ; AND WAS MADE
pro nobis : sub Pontio MAN. He was also cru-
Pilato passus et sepultus cified for us : suffered
est. Et resurrexit tertia under Pontius Pilate,
die secundum Scripturas. and was buried. And
Et ascendit in cœlum : rose again the third day,
sedet ad dexteram Pa- according to the Scrip-
tris. Et iterum venturus tures. And ascended
est cum gloria judicare into heaven : sitteth at
vivos et mortuos : cujus the right hand of the
regni non erit finis. Et Father. And he is to
in Spiritum Sanctum, Do- come again with glory,
minum et vivificantem, to judge the living and
qui ex Patre Filioque the dead : of his king-
procedit ; qui cum Patre dom there shall be no
et Filio simul adoratur end. And in the Holy
et conglorificatur : qui Ghost, the Lord, and
locutus est per prophe- giver of life, who pro-
tas. Et unam sanctam ceedeth from the Father
Catholicam et Apostoli- and the Son : who with

cam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.
Oremus.

the Father and the Son is equally 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 expect the resurrection of the dead, and the life of the world to come. Amen.

V. The Lord be with you.

R. And with thy spirit.
Let us pray.

The Priest says the Offertory and makes the oblation of the Bread that is to be consecrated, saying:

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 et pro omnibus fidelibus Christianis, vivis atque defunctis: ut

RECEIVE, O holy Father, Almighty and eternal God! this unspotted Host, which I, thy unworthy servant, offer to thee, my true and living God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail me and them unto sal-

mihī et illis proficiat ad salutem in vitam æternam. Amen. vation, and life everlasting. Amen.

He puts Wine and Water into the chalice, 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 Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen. **G**OD! who, in creating human nature, didst wonderfully dignify it, and who didst still more wonderfully reform it: grant that by the mystery of this water and wine, we may be made partakers of his divinity, who was graciously pleased to become partaker of our humanity, Jesus Christ thy Son, our Lord: who with thee and the Holy Ghost, liveth and reigneth one God, for ever and ever. Amen.

Oblation of the chalice.

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen. **W**E offer unto thee, O Lord! the chalice of salvation, beseeching thy clemency; that it may ascend before thy divine majesty, as a sweet odor for our salvation, and for that of the whole world. Amen

Then bowing down, he says:

IN spiritu humilitatis,
et in animo contrito,
suscipiamur a te, Domi-
ne: et sic fiat sacrificium
nostrum in conspectu
tuo hodie, ut placeat ti-
bi, Domine Deus.

IN a spirit of humility
and with contrition
of heart, we pray thee,
O Lord! to make us ac-
ceptable to thee; and
let our sacrifice be so
performed this day, in
thy sight, that it may be
pleasing to thee, O Lord
our God!

After which, lifting up his eyes to Heaven, he blesses the Bread and Wine, saying:

VENI, sanctificator
omnipotens, æter-
ne Deus: et benedic hoc
sacrificium tuo sancto
nomini præparatum.

COME, O Almighty
Sanctifier, eternal
God! and bless this sa-
crifice, prepared for the
honor of thy holy name.

The following blessing of the Incense and the incensing of the Altar, as far as Lavabo, is omitted in private Masses:

PER intercessionem
beati Michaelis
Archangeli, stantis a
dextris altaris incensi,
et omnium electorum
suorum, incensum istud
dignetur Dominus bene-
dicere, et in odorem
suavitatis accipere. Per
Christum Dominum nos-
trum. Amen.

BY the intercession
of blessed Michael
the Archangel, standing
at the right hand of the
altar of incense, and of
all the elect, may the
Lord bless this incense,
and receive it as a sweet
odor; through Christ
our Lord. Amen.

While he incenses the Offerings, he says :

<p>INCENSUM istud a te benedictum, as- cendat ad te, Domine, et descendat super nos misericordia tua.</p>	<p>MAY this incense, which thou hast blessed, ascend to thee, O Lord! and may thy mercy descend upon us.</p>
--	---

Then he incenses the Altar, saying :

<p>DIRIGATUR, Do- mine, oratio mea sicut incensum in con- spectu tuo; elevatio ma- num mearum sacrifi- cium vespertinum. Po- ne, Domine, custodiam ori meo, et ostium cir- cumstantiæ labiis meis : ut non declinet cor me- um in verba malitiæ, ad excusandas excusationes in peccatis.</p>	<p>LET my prayer, O Lord! be directed as incense in thy sight : the lifting up of my hands, an evening sacri- fice. 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 sin.</p>
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Giving the censer to the Deacon, he says :

<p>ACCENDAT in no- bis Dominus ig- nem sui amoris, et flam- mam æternæ charitatis. Amen.</p>	<p>MAY the Lord kin- dle in us the fire of his love, and the flame of eternal charity. Amen.</p>
---	---

*Then he goes to the corner of the Altar, and washes his fingers,
saying :*

<p>LAVABO inter in- nocentes manus</p>	<p>I WILL wash my hands among the</p>
---	--

meas: et circumdabo
altare tuum, Domine.

Ut audiam vocem lau-
dis: et enarrem universa
mirabilia tua.

Domine, dilexi deco-
rem domus tuæ, et lo-
cum habitationis gloriæ
tuæ.

Ne perdas cum impiis,
Deus, animam meam, et
cum viris sanguinum vi-
tam meam.

In quorum manibus
iniquitates sunt: dextera
eorum repleta est mune-
ribus.

Ego autem in inno-
centia mea ingressus
sum: redime me, et mi-
serere mei.

Pes meus stetit in di-
recto: in ecclesiis bene-
dicam te, Domine.

Gloria Patri, etc.

innocent, and will com-
pass thy altar, O Lord.

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

I have loved, O Lord!
the beauty of thy house;
and the place where thy
glory 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.

But as for me, I have
walked in my innocence:
redeem me, and have
mercy on me.

My foot hath stood in
the direct way: in the
churches I will bless
thee, O Lord!

Glory, etc.

Having returned to the middle of the Altar, bowing down, he says:

SUSCIPE, sancta
Trinitas, hanc ob-
lationem, quam tibi of-
ferimus, ob memoriam

RECEIVE, O holy
Trinity! this ob-
lation, which we make
to thee, in memory of

passionis, resurrectionis, et ascensionis Jesu Christi, Domini nostri; et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

the passion, resurrection, and ascension of our Lord Jesus Christ; and in honor of the blessed Mary ever Virgin; of blessed John the Baptist; of the holy Apostles Peter and Paul; of these, and of all the Saints; that it may avail to their honor, and to 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 turning to the People, he says:

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

PRAY, brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

The Clerk answers in the name of the People:

SUSCIPIAT Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

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

The Priest, in a low voice, says :

Amen.

Amen.

*Here the appropriate Secreta are said. That which follows is said aloud***P**ER omnia sæcula
sæculorum.*R.* Amen.*V.* Dominus vobis-
cum.*R.* Et cum spiritu tuo.*V.* Sursum corda.*R.* Habemus ad Do-
minum.*V.* Gratias agamus
Domino Deo nostro.*R.* Dignum et justum
est.**W**ORLD without
end.*R.* Amen.*V.* The Lord be with
you.*R.* And with thy spirit.*V.* Lift up your hearts.*R.* We have them lift-
ed up to the Lord.*V.* Let us give thanks
to the Lord our God.*R.* It is meet and just.*The Priest says the Preface, after which is said :***S**ANCTUS, sanctus,
sanctus, Dominus
Deus Sabaoth. Pleni
sunt cœli et terra gloria
tua. Hosanna in excel-
sis. Benedictus qui ve-
nit in nomine Domini.
Hosanna in excelsis.**H**OLY, 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 Lord. Hosanna
in the highest!

THE CANON OF THE MASS.

Here the Priest begins the Canon of the Mass, which is said in a low voice :

TE igitur, clementissime 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 Apostolicæ fidei cultoribus.

WE therefore humbly pray and beseech thee, most merciful Father! through Jesus Christ thy Son our Lord, that thou wouldst accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer to thee for thy holy Catholic Church, to which vouchsafe to grant peace; preserve, unite, and govern it throughout the whole world, together with thy servant N. our Chief Bishop, N. our Prelate, and all orthodox believers and professors of the Catholic and Apostolic Faith.

The commemoration of the living.

MEMENTO, Domine, famulorum famularumque tuarum N. et N. **B**E mindful, O Lord, of thy servants N. and N.

Here he pauses a little, to call to his mind those he designs to pray for, and then continues :

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibi que reddunt vota sua æterno Deo, vivo et vero. **A**ND all here present, whose faith and devotion are known to thee, for whom we offer, or who themselves offer thee this sacrifice of praise, for themselves and all that are dear to them; for the redemption of their souls, for the hope of their salvation and safety; and who now pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Communicating with, and honoring the memory, in the first place, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; and also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas.

Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas 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 protection: through the same Christ our Lord. Amen.

The Priest spreads his hands over the offerings.

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 Christum Dominum nostrum. Amen.

WE therefore beseech thee, O Lord! graciously to accept this oblation of our servitude, which is also that of thy whole family; 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 tu Deus in omnibus, quæ- Vouchsafe, we beseech thee, O God! to make this

sumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis corpus et sanguis 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, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

oblation 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, took bread in his sacred and venerable hands, and with his eyes lifted up towards heaven, to thee, O God! his almighty Father, giving thee thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this; FOR THIS IS MY BODY.

Here he adores the Sacrament on his knee, and then elevates it for the adoration of the people. After which he proceeds to the consecration of the chalice, saying:

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, di-

IN like manner, after he had supped, taking this ineffable chalice in his sacred and venerable hands, again giving thee thanks, he blessed it, and gave it to his disciples, saying: Take

cens : Accipite, et bibite and drink ye all of
ex eo omnes : this :

HIC EST ENIM CALIX FOR THIS IS THE CHAL-
SANGUINIS MEI, NOVI ET ICE OF MY BLOOD, OF THE
ÆTERNI TESTAMENTI: NEW AND EVERLASTING
MYSTERIUM FIDEI: QUI TESTAMENT: A MYSTERY
PRO VOBIS ET PRO MUL OF FAITH, WHICH SHALL
TIS EFFUNDETUR IN BE SHED FOR YOU, AND
REMISSIONEM PECCATO FOR MANY, FOR THE RE-
RUM. MISSION OF SINS.

Then he adores the sacred Blood, saying:

HÆC quotiescum- AS often as ye shall
que feceritis, in do these things,
mei memoriam facietis. ye shall do them in re-
membrance of me.

*After this he elevates it for the adoration of the people, and con-
tinues:*

UNDE et memores, WHEREFORE, O
Domine, nos servi Lord! we thy
tui, sed et plebs tua servants, as also thy holy
sancta, ejusdem Christi people, being mindful of
Filii tui, Domini nostri, the blessed passion of
tam beatæ passionis, the same Christ, thy Son
necnon et ab inferis re- our Lord, and of his re-
surrectionis, sed et in surrection from hell, as
cœlos gloriosæ ascen- also of his glorious as-
sionis, offerimus præcla- cension into heaven, of-
ræ majestati tuæ de tuis fer to thy most excellent
donis ac datis, Hostiam majesty of thy own gifts
puram, Hostiam sanc- and favors, a pure Host,
tam, Hostiam immacu- a holy Host, an unspotted

latam, panem sanctum
vitæ æternæ, et calicem
salutis perpetuæ.

Supra quæ propitio ac
sereno vultu respicere
digneris, et accepta ha-
bere, sicuti accepta ha-
bere dignatus es munera
pueri tui justî Abel, et
sacrificium patriarchæ
nostri Abrahæ, et quod
tibi obtulit summus sa-
cerdos tuus Melchise-
dech, sanctum sacrifi-
cium, immaculatam hos-
tiam.

Supplices te rogamus,
omnipotens Deus, jube
hæc perferri per manus
sancti angeli tui in sub-
lime altare tuum, in con-
spectu divinæ majestatis
tuæ, ut quotquot ex hac
altaris participatione, sa-
crosanctum Filii tui cor-
pus et sanguinem sump-
serimus, omni benedic-
tione cœlesti, et gratia
repleamur. Per eundem
Christum Dominum nos-
trum. Amen.

Host, the holy bread of
eternal life, and the chal-
ice of everlasting salva-
tion.

Upon which vouch-
safe to look with a pro-
pitious and serene coun-
tenance, and to accept
them, as thou wert
pleased to accept the
offerings of thy just ser-
vant Abel, and the sa-
crifice of our patriarch
Abraham, and that which
thy high priest Melchi-
sedech offered to thee, a
holy sacrifice, and un-
spotted victim.

We humbly beseech
thee, O Almighty God!
command these to be
carried by the hands of
thy holy angel to thy
altar above, in the pre-
sence of thy divine ma-
jesty, that as many as
shall receive the most
sacred body and blood of
thy Son, from this altar,
may be filled with every
heavenly blessing and
grace; through the same
Christ our Lord Amen

The Commemoration of the Dead.

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

REMEMBER also, O Lord, thy servants, N. and N., who are gone before us with the sign of faith, and repose in the sleep of peace.

Here he pauses a little, to pray for particular persons.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. Amen.

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.

He strikes his breast, saying aloud the first words of the following Prayer :

NOBIS quoque peccatoribus, 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, Perpetua, Agatha, Lucy,

TO us sinners also, 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, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,

Felicitate, Perpetua, Agnes, Cecilia, Anastasia, and all thy Saints; into whose company we beseech thee to admit us, not regarding our merit, but thy own gratuitous favor; through Christ our Lord.

Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By whom, O Lord! thou dost always create, sanctify, quicken, bless and give us all these good things. By 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.

Here he says aloud:

V. PER omnia sæcula sæculorum.

R. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :

Pater noster, qui es in cœlis, santificetur

V. WORLD without end.

R. Amen.

Let us pray.

Instructed by thy wholesome precepts, and following thy divine institution, we presume to say :

Our Father, who art in heaven, hallowed be

nomen tuum : adveniat thy name ; thy kingdom
regnum tuum : fiat vo- come ; thy will be done
luntas tua, sicut in cœlo, on earth as it is in hea-
et in terra : panem nos- ven. Give us this day
trum quotidianum da our daily bread ; and
nobis hodie : et dimitte forgive us our trespass-
nobis debita nostra, si- es, as we forgive them
cut et nos dimittimus that trespass against us.
debitoribus nostris : et And lead us not into
ne nos inducās in tenta- temptation.
tionem.

R. Sed libera nos a malo.

R. But deliver us from evil.

The Priest, in a low voice, says :

Amen.

Amen.

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 ever Virgin Mary, Mother of God, of thy blessed Apostles Peter and Paul, and of Andrew, and all 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.

Breaking the Host, he says :

PER eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum.

R. Amen.

V. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

THROUGH the same Jesus Christ our Lord, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God. World without end.

R. Amen.

V. The peace of the Lord be always with you.

R. And with thy spirit.

He puts a particle of the Host 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 them effectual to eternal life. Amen.

After this, bowing down, he strikes his breast, saying aloud :

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

LAMB of God, who takest away the sins of the world, have mercy on us.

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

<p>Agnus Dei, qui tollis peccata mundi, dona no- bis pacem.</p>	<p>Lamb of God, who takest away the sins of the world, grant u- peace.</p>
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The following Prayers are said in a low voice :

<p>DOMINE Jesu Christe, qui dix- isti Apostolis tuis : Pa- cem relinquo vobis, pa- cem meam do vobis ; ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum vo- luntatem tuam pacifi- care, et coadunare dig- neris. Qui vivis et reg- nas Deus, per omnia sæ- cula sæculorum. Amen.</p>	<p>LORD Jesus Christ, who didst say to thy Apostles, I leave you peace, my peace I give you ; look not on my sins, but on the faith of thy Church ; and vouch- safe to grant it that peace and union which are ac- cording to thy will : who lives and reignest God for ever and ever. Amen.</p>
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In solemn Masses, after this Prayer, the Priest gives the kiss of peace to the Deacon, saying :

V. Pax tecum.

V. Peace be with thee.

To which the Deacon answers :

R. Et cum spiritu tuo.

R. And with thy spirit.

<p>DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spi- ritu Sancto, per mortem tuam mundum vivificas- ti : libera me per hoc sacrosanctum Corpus et</p>	<p>LORD Jesus Christ, Son of the living God, who, according to the will of the Father, and by the co-operation of the Holy Ghost, hast through thy death given life to the world ; deliver</p>
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Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper in hæerere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

me by this thy most sacred Body and Blood from all iniquities, and from all evils: make me always obedient to thy commandments, and never suffer me to be separated from thee; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of thy body, O Lord Jesus Christ! which, though unworthy, 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 livest and reignest one God for ever and ever. Amen.

Taking the Host in his hands, he says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the heavenly bread, and invoke the name of the Lord.

Then striking his breast thrice, he says :

D OMINE, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sa- nabitur anima mea.	L ORD, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.
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After this, he receives the Blessed Sacrament, saying :

C ORPUS Domini nostri Jesu Chris- ti custodiat animam me- am in vitam æternam. Amen.	T HE body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.
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After a little pause, he gathers the fragments, and takes the chalice, saying :

Q UID retribuam Domino pro om- nibus quæ retri- buit mihi? Calicem sa- lutaris accipiam, et no- men Domini invocabo. Laudans invocabo Do- minum, et ab inimicis meis salvus ero.	W HAT return shall I make to the Lord for all that he has given me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be safe from my enemies.
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Then he receives the sacred Blood, saying :

S ANGUIS Domini nostri Jesu Christi custodiat animam me- am in vitam æternam. Amen.	T HE blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.
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Whilst the Clerk pours wine into the chalice, he says :

QUOD ore sumpsi-
mus, Domine, pu-
ra mente capia-
mus ; et de munere tem-
porali, fiat nobis reme-
dium sempiternum.

GRANT, O Lord !
that what we have
taken with our mouth,
we may receive with a
pure mind ; and that of
a temporal gift, it may
prove an everlasting
remedy.

*Whilst he washes his fingers over the chalice with wine and water,
he says :*

CORPUS tuum, Do-
mine, quod sump-
si, et sanguis quem po-
tavi, adhæreat visceribus
meis : et præsta, ut in
me non remaneat scele-
rum macula, quem pura
et sancta refecerunt sa-
cramenta. Qui vivis et
regnas in sæcula sæcu-
lorum. Amen.

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 re-
main in me, who have
been nourished with thy
pure and holy sacra-
ment. Who livest and
reignest, for ever and
ever. Amen.

*The Book is moved to the Epistle side of the Altar, where he says
aloud the Communion. (For Communion and Post-Communion
for Palm Sunday, see p. 95 ; Monday in Holy Week, p. 133 ;
Tuesday in Holy Week, p. 155 ; Wednesday in Holy Week, p. 162 ;
Holy Thursday, p. 262 ; Easter Sunday, p. 516 ; Easter Monday,
p. 527 ; Easter Tuesday, p. 534.) Then turning to the middle of
the Altar, he turns towards the people, and says :*

V. **D**OMINUS vo-
biscum.

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

R. Et cum spiritu tuo. *R.* And with thy spirit.

He says the prayer called Post-Communion, and turning again to the people, says :

<p><i>V.</i> DOMINUS vobiscum.</p> <p><i>R.</i> Et cum spiritu tuo.</p> <p><i>V.</i> Benedicamus Domino.</p> <p><i>R.</i> Deo gratias.</p>	<p><i>V.</i> THE Lord be with you.</p> <p><i>R.</i> And with thy spirit.</p> <p><i>V.</i> Let us bless the Lord.</p> <p><i>R.</i> Thanks be to God.</p>
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After this, bowing in the middle of the Altar, he says in a low voice :

<p>PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ : et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.</p>	<p>LET this acknowledgment of my subjection, O holy Trinity! be pleasing to thee, and grant that this sacrifice, which I, though unworthy, have offered to thy divine majesty, may be acceptable to thee, and through thy mercy be propitiatory for me, and for all those for whom it hath been offered ; through Christ our Lord. Amen.</p>
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Then the Priest having kissed the Altar, blesses the people, saying.

<p>BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.</p>	<p>MAY Almighty God the Father, Son, and Holy Ghost, bless you. Amen.</p>
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And going to the Gospel side, he says :

V. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

V. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem veni-

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

R. And with thy spirit

V. The beginning of the Holy Gospel, according to St. John.

R. Glory be to 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 witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of

entem 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 voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. [*Hic genuiflectitur.*] Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

the light. That 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 has given power to be made the sons of God, to them that believe in his name; who are born not of blood, nor of the will of flesh, nor of the will of man, but of God. [*Here kneel down.*] And the Word was made flesh, and dwelt among us; and we saw his glory, the glory as of the only-begotten Son of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

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.



THE BLESSING OF THE PALMS.

After the Sprinkling of Holy Water, the Palms are blessed as follows. The Choir sings.

<p>HOSANNA filio David: benedic- tus qui venit in nomine Domini. O rex Israel! Hosanna in excelsis.</p>	<p>HOSANNA to the Son of David! blessed is he that comes in the name of the Lord. O king of Israel! Ho- sanna in the highest</p>
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Then the Priest says.

<p><i>V.</i> DOMINUS vo- biscum. <i>R.</i> Et cum spiritu tuo. Oremus.</p>	<p><i>V.</i> THE Lord be with you. <i>R.</i> And with thy spirit. Let us pray.</p>
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<p>Deus, quem diligere et amare justitia est, in- effabilis gratiæ tuæ in nobis dona multiplica: et qui fecisti nos in morte Filii tui sperare quæ credimus; fac nos eodem resurgente per- venire quo tendimus: qui tecum vivit et reg- nat in unitate Spiritus Sancti Deus, per, etc.</p>	<p>O God! whom to love is righteousness, multi- ply in our hearts the gifts of thy unspeakable grace, and as by the death of thy Son thou hast made us hope for those things which we believe, grant that by his resurrection we may ar- rive at the happy end of our journey; who liveth and reigneth, etc.</p>
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After this, the Subdeacon sings the following lesson:

<p>Lectio libri Exodi, cap. xv. et xvi.</p>	<p>The lesson from the book of Exodus, xv. and xvi.</p>
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<p>IN diebus illis: Vene- runt filii Israel in</p>	<p>IN those days, the children of Israel</p>
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Elim, ubi erant duodecim fontes aquarum, et septuaginta palmæ; et castrametati sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinai; quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmura- vit 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 carnum, et comedebamus panem in saturitate: cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad Moysen: Ecce, ego pluam vobis panes de cœlo; egredietur populus, et colligat quæ sufficiunt per sin-

came to Elim, where there were twelve fountains of water and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and eat bread to the full; why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold

gulos dies: ut tentem eum, utrum ambulet in rege 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: 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 credunt in eum: * Et venient Romani, et tollent nostrum locum et gentem.

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 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. Unus autem ex illis, Caiphās nomine, cum esset pontifex anni illius, prophetavit, dicens: Expedi vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes: * Et vement, 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, etc.

V. But of them, named Caiphās, 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 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, etc.

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 St. Matthew, xxi. 1-9.

IN illo tempore: cum appropinquasset Je-

AT that time, when Jesus drew nigh

us 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: solvite, 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 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

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 anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit

cædebant ramos de arboribus, et sternebant in via; turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna filio David: benedictus, qui venit in nomine Domini.

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 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. DOMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Auge 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 Moysen exuntem de Ægypto cum filius Israel; ita nos portantes palmas et ramos

V. THE Lord be with you.

R. And with thy spirit.

Let us pray:

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 didst multiply, Noah going out of the Ark, and Moses going out of Egypt with

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.

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 fac-

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. 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

tura tua te collaudat, et thee for their only Cre-
 benedicunt te sancti tui: ator and God. The
 quia illud magnum, Uni- whole creation praiseth
 geniti tui nomen coram thee, and thy Saints bless
 regibus et potestatibus thee; because they con-
 hujus sæculi, libera voce fess with freedom before
 confitentur. Cui assis- the kings and powers
 tunt angeli et archan- of this world, the great
 geli, throni et domina- name of thy only begot-
 tiones; cumque omni ten Son: before whom
 militia cœlestis exerci- the angels and archan-
 tus hymnum gloriæ tuæ gels, the thrones and
 concinunt, sine fine di- dominations stand, and,
 centes: with all the troops of
 the heavenly host, sing
 the hymn of thy glory,
 saying without ceasing:

The Choir sings:

SANCTUS, sanctus, **H**OLY, holy, holy
 sanctus Dominus is the Lord God
 Deus Sabaoth. Pleni of hosts! The heavens
 sunt cœli et terra gloria and the earth are full of
 tua. Hosanna in excel- thy glory. Hosanna in
 sis. Benedictus qui ve- the highest! Blessed is
 nit in nomine Domini: he that cometh in the
 Hosanna in excelsis. name of the Lord: Ho-
 sanna in the highest!

Then the Priest says:

V. **D**OMINUS vo- *V.* **T**HE Lord be
 biscum. with you.
R. Et cum spiritu tuo. *R.* And with thy spirit

Oremus.

Let us pray.

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 remedium, et 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 DO-

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 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

minis tui fideliter suscipiunt; ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat, etc.

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

Oremus.

Let us pray.

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

O God! who by the wonderful order of thy providence wouldst even in insensible things show 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, they

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, et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æterne 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

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 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

resurrectionis participes esse mereamur: qui tecum vivit et regnat, etc.

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,

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.

R. Amen.

Oremus.

Let us pray.

Benedic, quæsumus Domine, hos palmarum seu olivarum ramos: et præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter

Bless, O Lord! we beseech thee, these branches of the palm-tree or olive-tree; and grant that what thy people this day corporally perform for the honor of

summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summopere diligendo. Per Dominum nostrum, etc.

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. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.
Oremus.

Deus, qui Filium tuum Jesum Christum, Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se 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 sternerent: præsta, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali,

V. **T**HE 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 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

frondeant apud te opera
nostra justitiæ ramis; ut
ejus vestigia sequi mere-
amur: qui tecum vivit
et regnat, etc.

way of faith from which
the stone of offence and
the rock of scandal
being removed, our ac-
tions 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 Hebræ-
orum portan-
tes ramos olivarum ob-
viaverunt Domino, cla-
mantes et dicentes: Ho-
sanna in excelsis.

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

Ant. THE Hebrew
children car-
rying olive-branches met
our Lord, crying out,
and saying: Hosanna in
the highest.

Another Ant. The He-
brew children spread
their garments in the
way, and cried out, say-
ing: Hosanna to the Son
of David! blessed is he
that cometh in the name
of the Lord.

Then the Priest says:

V. DOMINUS vo-
biscum.
R. Et cum spiritu tuo.

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

Oremus.

Let us pray.

Omnipotens sempiternus 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 consequimereamur. Per eundem Christum Dominum nostrum.

R. Amen.

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:

V. **P**ROCEDAMUS
in pace.

R. In nomine Christi.
Amen.

V. **L**ET us go in
peace.

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. **C**UM appropin-
quaret Do-

Ant. **W**HEN the
Lord drew

minus 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. Solvites adduxerunt ad Jesum ; et imposuerunt illi vestimenta 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.

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 need of his service. They loosening 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 !

Alia Ant. Cum audis-

Another Ant. Wher

set populus, quia Jesus venit Jerosolymam, acceperunt 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 asinæ, sicut scriptum est. Salve, Rex, fabricator mundi, qui venisti redimere nos.

Alia Ant. Ante sex dies sollemnis paschæ, quando venit Dominus in civitatem Jerosolymam, occurrerunt ei pueri; et in manibus portabant ramos palmarum; et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus qui venisti in multitudine

the people heard that Jesus was coming to Jerusalem, they took palm-branches and went out to meet him; and the children cried out, saying: This is he 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's 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 passover, 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

misericiordiæ tuæ : Hosanna in excelsis.

Alia Ant. Occurrunt turbæ cum floribus et palmis Redemptori obviam, et victori triumphans digna dant obsequia : Filium Dei ore gentes prædicant ; et in laudem Christi voces 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.

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 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 **T**O thee, O Christ!
honor tibi sit, be glory, praises
rex Christe, redemp- loud:
tor:

Cui puerile decus promp- **T**o thee, Hosanna, cried
sit Hosanna pium. the Jewish crowd.

R. Gloria, etc.

R. To thee, etc.

Israel es tu rex, Davidis **W**e Israel's monarch, Da-
et inclita proles: vid's Son proclaim:

Nomine qui in Domini, **T**hou com'st, blest king!
rex, benedicte, venis in God's most holy
name.

R. Gloria, etc.

R. To thee, etc.

Cœtus in excelsis te lau- **A**ngels and men, in one
dat cœlicus omnis, harmonious choir,

Et mortalis homo, et **T**o sing thy everlasting
cuncta creata simul. praise conspire.

R. Gloria, etc.

R. To thee, etc.

Plebs Hebræa tibi cum **T**hee Israel's children
palmis obvia venit. met with conquering
palms:

Cum prece, voto, hym- **T**o thee our vows we pay
nis adsumus ecce tibi. in loudest psalms.

R. Gloria, etc.

R. To thee, etc.

Hi tibi passuro solvebant **F**or thee, on earth, with
munia laudis: boughs they strewed
the ways:

Nos tibi regnanti pangi- To thee, in heaven, we
mus ecce melos. sing melodious praise.

R. Gloria, etc.

R. To thee, etc.

Hi placuere tibi: pla- Accept this tribute which
ceat devotio nostra, to thee we bring,

Rex bene, rex clemens, As thou didst theirs, O
cui bona cuncta pla- good and gracious
cent. king!

R. Gloria, etc.

R. To thee, etc.

After this, the Subdeacon knocks at the door with the foot of the Cross, which being opened, the procession goes into the Church singing:

R. **I**NGREDIENTE *R.* **A**S our Lord en-
Domino in sanc- tered the holy
tam civitatem, Hebræ- city, the Hebrew chil-
orum pueri resurrec- dren declaring the re-
tionem vitæ pronuntian- surrection of life: * with
tes: * cum ramis palma- palm-branches, cried
rum Hosanna clamabant out, Hosanna in the
in excelsis. highest!

V. Cum audisset po- *V.* When the people
pulus, quod Jesus veniret heard that Jesus was
Jerosolymam, exierunt coming to Jerusalem,
obviam ei: * cum ramis, they went out to meet
etc. him, and * with palm-
branches, etc.

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 12,
to Peccata mea, p. 17.*

THE INTROIT.

DOMINE, ne longe **O** LORD! remove
facias auxilium not thy help to
tuum a me: ad defen- a distance from me; look
sionem meam aspice: towards my defence;
libera me de ore leonis, save me from the lion's
et a cornibus unicorni- mouth, and my lowness
um humilitatem meam. from the horns of the
unicorns.

Psal. Deus, Deus me-
us, respice in me, quare
me dereliquisti? longe a
salute mea verba delictorum
meorum. Domine, ne longe,
etc.

The Psalm. O God,
my God! look on me,
why hast thou forsaken
me? Far from my sal-
vation are the words of
my sins. O Lord! re-
move not, etc.

Kyrie, Gloria, Dominus vobiscum, pp. 17-19.

THE COLLECT.

Oremus.

Let us pray.

OMNIPOTENS **A**LMIGHTY and
sempiternus Deus, everlasting God!
qui humano generi ad who didst vouchsafe to
imitandum humilitatis send thy Son, our Sav-
exemplum, Salvatorem iour, to take upon him
nostrum carnem sumere, our flesh, and to suffer

et crucem subire fecisti : death upon the cross, to
 concede propitius, ut et give mankind an exam-
 patientiæ ipsius habere ple of humility ; merci-
 documenta, et resurrec- fully grant that we may
 tionis consortia merea- both follow the example
 mur. Per eundem, etc. of his patience, and be
 made partakers of his
 resurrection ; through
 the same Jesus Christ
 our Lord, etc.

THE EPISTLE.

Lectio Epistolæ beati The Lesson from the
 Pauli Apostoli ad Phi- Epistle of St. Paul, the
 lippenses, cap. ii. 5- Apostie, to the Philip-
 11. pians, chap. ii. 5-11.

FRATRES, hoc **B**RETHREN, let
 enim sentite in this mind be in
 vobis, quod et in Christo you, which was also in
 Jesu : qui cum in forma Christ Jesus ; who being
 Dei esset, non rapinam in the form of God,
 arbitratus est esse se thought it no robbery
 æqualem Deo ; sed seme- himself to be equal to
 ipsum exinanivit, for- God ; but debased him-
 mam servi accipiens, in self, taking the form of
 similitudinem hominum a servant, being made
 factus, et habitu inven- to the likeness of men,
 tus ut homo. Humilia- and in shape found as a
 vit semetipsum, factus man. He humbled him-
 obediens usque ad mor- self, becoming obedient
 tem, mortem autem cru- unto death, even the
 cis. Propter quod et death of the cross.

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.

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.

TENUISTI manum dexteram meam, et in voluntate tua deduxisti me, et cum gloria assumpsisti me.

V. Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

THOU hast held me by my right hand; and by thy will thou hast conducted me; 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, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

THE TRACT.

DEUS, Deus meus, **O** GOD, my God !
 respice in me : look on me : why
 quare me dereliquisti ? hast thou forsaken me ?

V. Longe a salute mea *V.* Far from my sal-
 verba delictorum meo- vation are the words of
 rum. my sins.

V. Deus meus, clama- *V.* O my God ! I shall
 bo per diem, nec exau- cry by day, and thou
 dies ; in nocte, et non wilt not hear ; and by
 ad insipientiam mihi. night, and it shall not be
 reputed as folly in me.

V. Tu autem in sanc- *V.* But thou dwellest
 to habitas, laus Israel. in the holy place, the
 praise of Israel.

V. In te speraverunt *V.* In thee have our
 patres nostri : sperave- fathers hoped ; they have
 runt, et liberasti eos. hoped, and thou hast de-
 livered them.

V. Ad te clamaverunt, *V.* They cried to thee,
 et salvi facti sunt : in te and they were saved ;
 speraverunt, et non sunt they trusted in thee, and
 confusi. were not confounded.

V. Ego autem sum *V.* But I am a worm,
 vermis, et non homo : and no man ; the re-
 opprobrium hominum, proach of men, and the
 et abjectio plebis. outcast of the people.

V. Omnes qui vide- *V.* All they that saw
 bant me, aspernabantur me, have laughed me to
 me : locuti sunt labiis, scorn ; they have spoken
 et moverunt caput. with the lips, and wagged
 the head.

V. Speravit in Domi- *V.* He hoped in the

no, eripiat eum : salvum faciat eum, quoniam vult eum.

V. Ipsi vero consideraverunt, et conspexerunt me : diviserunt sibi vestimenta mea, 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 annuntiabunt cœli justitiam ejus.

V. Populo qui nascetur, quem fecit Dominus.

Passio Domini nostri Jesu Christi, secundum Matthæum, cap. xxvi., xxvii.

IN illo tempore: Dixit Jesus discipulis

Lord, let him deliver him ; let him 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.

The passion of our Lord Jesus Christ, according to St. Matthew, chap. xxvi., xxvii.

AT that time, Jesus said to his disci-

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 concilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ut quid perditio hæc? potuit enim istud vendi multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me. Nam semper pauperes habetis

ples 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 on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the

vobiscum, me autem non
semper habetis. Mittens
enim hæc unguentum
hoc in corpus meum, ad
sepeliendum me fecit.
Amen dico vobis, ubi-
cumque prædicatum fu-
erit hoc evangelium in
toto mundo, dicetur et
quod hæc fecit in memo-
riam ejus. Tunc abiit
unus de duodecim, qui
dicebatur Judas Iscari-
otes, ad principes sacer-
dotum, et ait illis: Quid
vultis mihi dare, et ego
vobis eum tradam? At
illi constituerunt ei tri-
ginta argenteos. Et ex-
inde quærebat opportu-
nitatem ut eum traderet.

Prima autem die Azy-
morum, accesserunt dis-

poor. And Jesus know-
ing it, said to them
Why do you trouble this
woman? for she hath
wrought a good work
upon me. For the poor
you have always with
you: but me you have
not always. For she, in
pouring this ointment
upon my body, hath
done it for my burial.
Amen, I say to you,
wheresoever this gospel
shall be preached in the
whole world, that also
which she hath done
shall be told for a mem-
ory of her. Then went
one of the twelve, who
was called Judas Isca-
riot, to the chief priests,
and said to them: What
will you give me, and I
will deliver him unto
you? But they appoint-
ed for him thirty pieces
of silver. And from
thenceforth he sought
opportunity to betray
him.

And on the first day
of the Azymes, the disci-

cipuli 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 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 : vœ autem homini illi, per quem Filius hominis tradetur ; bonum erat ei, si natus non fuisset homo ille. Respondens au-

ples 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, 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 dippeth 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

tem Judas, qui tradidit eum, dixit : Numquid ego sum, Rabbi? Ait illi : Tu dixisti. Cœnantibus autem eis, accepit Jesum 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 vobiscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

Tunc dicit illis Jesus :
Omnes vos scandalum

were better for that man if he had not been born. And Judas that betrayed 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 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

patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiamsi 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 vigilate mecum. Et 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, that in this night, before the cock crow, 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

progressus pusillum, pro-
 cidit in faciem suam, rowful even unto death;
 orans et dicens: Pater stay you here, and watch
 mi, si possibile est, tran- with me. And going a
 seat a me calix iste: ve- little further he fell upon
 rum tamen non sicut ego his face, praying, and
 volo, sed sicut tu. Et saying: O my Father!
 venit ad discipulos suos, if it is possible, let this
 et invenit eos dormien- chalice pass from me.
 tes, et dicit Petro: Sic Nevertheless not as I
 non potuistis una hora will but as thou wilt.
 vigilare mecum? Vigi- And he cometh to his
 late, et orate ut non in- disciples, and findeth
 tretis in tentationem. them asleep; and he
 Spiritus quidem promp- saith to Peter: What!
 tus est, caro autem in- could you not watch one
 firma. Iterum secundo hour with me? Watch
 abiit, et oravit, dicens: ye, and pray that ye en-
 Pater mi, si non potest ter not into temptation.
 hic calix transire nisi bi- The spirit indeed is
 bam illum, fiat voluntas willing, but the flesh is
 tua. Et venit iterum, weak. Again he went
 et invenit eos dormien- the second time, and
 tes: erant enim oculi prayed, saying: O my
 eorum gravati. Et re- Father! if this chalice
 lictis illis, iterum abiit, cannot pass away except
 et oravit tertio, eundem I drink it, thy will be
 sermonem dicens. Tunc done. And he cometh
 venit ad discipulos suos, again, and findeth them
 et dicit illis: Dormite asleep; for their eyes
 jam, et requiescite: ecce were heavy. And leav-
 appropinquavit hora, et ing them, he went away
 Filius hominis tradetur again, and he prayed the

in manus peccatorum. *third time, saying the*
Surgite, eamus : ecce same words. Then he
appropinquavit qui me cometh to his disciples,
tradet. 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 sin-
ners. Rise, let us go ;
behold, he is at hand
that will betray me.

Adhuc eo loquente,
ecce Judas unus de duo-
decim venit, et cum eo
turba multa cum gladiis
et fustibus, missi a prin-
cipibus sacerdotum, et
senioribus populi. Qui
autem tradidit eum, de-
dit illis signum, dicens :
Quemcumque osculatus
fuero, ipse est, tenete
eum. Et confestim ac-
cedens ad Jesum, dixit :
Ave Rabbi, et osculatus
est eum. Dixitque illi
Jesus : Amice, ad quid
venisti ? Tunc accesserunt,
et manus injece-
runt in Jesum, et tenuerunt
eum. Et ecce unus
ex his qui erant cum

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

Jesu, extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: Convertite 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 comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. Hoc autem totum factum est, ut adimplerentur scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

of the 1 that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall 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 and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled away

At illi tenentes Jesum duxerunt ad Caipham, principem sacerdotum, ubi scribæ et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, 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: Adiuro te per Deum vivum, ut dicas nobis si tu es

But they holding Jesus, led him to Caiphas, the high priest, where the scribes and the ancients were assembled. But Peter followed 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 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, that thou

Christus, filius Dei. 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. Tunc expuerunt 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 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. Then they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ! who is he that struck thee? But Peter sat without in the palace, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean

hic erat cum Jesu Nazareno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc 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 sacerdotum et seniores populi

But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there This man also was with Jesus of Nazareth. And again he denied with an oath: I 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 crow, thou wilt deny me thrice. And going forth, he wept bitterly.

And when the morning was come, all the chief priests and ancients of the people held a

adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentiã 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, recessit; 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 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 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.

Jeremiam Prophetam, dicentem : Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel, et dederunt eos in agrum figuli, sicut constituit mihi Dominus. Jesus autem stetit ante 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 quanta adversum te dicunt testimonia ? Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer.

Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying : And they took the thirty pieces of silver, the price of him that was 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 testimonies they allege against thee ? And he answered him not to any word : so that the governor wondered exceedingly.

Per diem autem solem- Now upon the solemn
nem consueverat præ- day the governor was
ses populo dimittere accustomed to release to
unum vinctum, quem the people one prisoner,
voluissent. Habebat au- whom they would. And
tem tunc vinctum insig- he had then a notorious
nem, qui dicebatur Ba- prisoner, that was called
rabbas. Congregatis er- Barabbas. They, there-
go illis, dixit Pilatus: fore, being gathered
Quem vultis dimittam together, Pilate said:
vobis: Barabbam, an Je- Whom will you that I
sum, qui dicitur Chris- release to you, Barabbas,
tus? Sciebat enim quod or Jesus, who is called
per invidiam tradidis- Christ? For he knew
sent eum. Sedente au- that through envy they
tem illo pro tribunali, had delivered him up.
misit ad eum uxor ejus, And as he was sitting on
dicens: Nihil tibi, et the judgment-seat, his
justo illi; multa enim wife sent to him, saying:
passa sum hodie per vi- Have thou nothing to do
sum propter eum. Prin- with that just man. For
cipes autem sacerdotum, I have suffered many
et seniores persuaserunt things this day in a
populis ut peterent Ba- dream on account of
rabbam, Jesum vero per- him. But the chief
derent. Respondens au- priests and ancients per-
tem præses, ait illis: suaded the people, that
Quem vultis vobis de they should ask Barab-
duobus dimitti? At illi bas, and make Jesus
dixerunt: Barabbam. away. And the gover-
Dicit illis Pilatus: Quid nor answering, said to
igitur faciam de Jesu, them: Which will you
qui dicitur Christus? have of the two to be

Dicunt omnes : Crucifi-
 gatur. Ait illis præses :
 Quid enim mali fecit ?
 At illi magis clamabant,
 dicentes : Crucifigatur.
 Videns autem Pilatus
 quia nihil proficeret, sed
 magis tumultus fieret,
 accepta aqua, lavit ma-
 nus coram populo, di-
 cens : Innocens ego sum
 a sanguine justi hujus :
 vos videritis. Et respon-
 dens universus populus,
 dixit : Sanguis ejus su-
 per nos, et super filios
 nostros. Tunc dimisit
 illis Barabbam : Jesum
 autem flagellatum tradi-
 dit eis, ut crucifigeretur.
 Tunc milites præsidis
 suscipientes Jesum in
 prætorium, congregave-
 runt ad eum universam
 cohortem : et exeuntes
 eum, chlamydem cocci-
 neam circumdederunt
 ei ; et plectentes coro-
 nam de spinis, posuerunt
 super caput ejus, et arun-
 dinem in dextera ejus.
 Et genuflexo ante eum,
 ludabant ei, dicentes :

released unto you ? But
 they said, Barabbas.
 Pilate saith to them :
 What shall I do then
 with Jesus that is called
 Christ ? They all say
 Let him be crucified
 The governor said to
 them : Why, what crimi-
 hath he done ? But they
 cried out the more, say-
 ing : Let him be cruci-
 fied. And Pilate seeing
 that he prevailed no-
 thing, but that rather a
 tumult was made, hav-
 ing 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 hav-
 ing scourged Jesus, de-
 livered him to them to
 be crucified. Then the
 soldiers of the governor,
 taking Jesus into the
 hall, gathered together

Ave rex Judæorum. Et expuentes in eum, acceperunt arundinem, et percutiebant caput 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.

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 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

Postquam autem crucifixerunt eum, dividerunt vestimenta ejus, sortem mittentes: ut impleretur 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 blasphemabant eum, moventes capita sua, et dicentes: Vah qui destruis templum Dei, et in triduo illud reædificas, salva te ipsum. Si filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: Alios salvos fecit, seipsum non potest salvum

after they had crucified him, they parted his garments, casting lots; that 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 buildest it up again, save thy ownself: 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; him-

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, unproperabant ei. A sexta autem hora, tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens : Eli, Eli, lamma sabac-thani ? 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 an veniat Ehas liberans eum. Jesus autem iterum cla-

self 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 selfsame thing the thieves also, that were crucified with him, reproached him with. 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 sabac-thani ? 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, let us see

mans voce magna, emisit spiritum. 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 exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terrae motu, et his quae fiebant, timuerunt valde, dicentes: Vere filius Dei erat iste. Erant autem ibi mulieres multae a longe, quae secutae erant Jesum a Galilaea, ministrantes ei; inter quas erat Maria

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 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 fol

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 petit corpus 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.

lowed 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 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, p. 19.

ALTERA autem die, **A**ND the next day, quæ est post Parasceven, convenerunt day of the preparation, principes sacerdotum et the chief priests and Pharisæi ad Pilatum, dicentes: Domine, recordati sumus quia seductor Sir, we have remembered that seducer said, ille dixit adhuc vivens: while he was yet alive: Post tres dies resurgam. After three days I will rise again. 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 peior priore. Ait illis Pilatus: Habetis custodiam; ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

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 departing, made the sepulchre sure, with guards, sealing the stone.

The Credo, p. 20.

Oremus.

Let us pray.

THE OFFERTORY.

IMPROPERIUM expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit; consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

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 vinegar to drink.

Suscipe—Receive, etc., p. 26, 27 Then the Priest says *Amen, p. 28.*

THE SECRET.

CONCEDE, quaesumus Domine, ut oculis tuae 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.

GRANT, we beseech 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 :

V. **P**ER omnia sæcu-
la sæculorum.

R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Do-
minum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et justum
est.

Vere dignum et jus-
tum est, æquum et salu-
tare, nos tibi semper et
ibique gratias agere,
Domine sancte, Pater
omnipotens, æterne De-
us. Qui salutem hu-
mani 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 ma-
jestatem tuam laudant
Angeli, adorant Domi-
nationes, tremunt Potes-
tates. Cœli, cœlorum-

V. **W**ORLD with-
out end.

R. Amen.

V. The Lord be with
you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lift-
ed 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 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 salva-
tion 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 Christ our Lord,
by whom the Angels

que virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes :

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

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!

The Canon of the Mass, p. 40, to end of prayer, Corpus tuum—May thy, p. 42.

THE COMMUNION.

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

V. Dominus vobiscum.

R. Et cum spiritu tuo.

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

V. The Lord be with thee.

R. And with thy spirit

THE 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.

The rest of the Mass from Dominus vobiscum, as on p. 43.

In private Masses, the Gospel as above in the Blessing of the Palms, p. 90, is here read instead of the ordinary Gospel.

THE VESPERS.

<p>PATER noster, etc. Ave Maria, etc. <i>V.</i> Deus, in adiutorium meum intende. <i>R.</i> Domine, ad adiuvandum me festina. <i>V.</i> Gloria Patri, et Filio, et Spiritui Sancto. <i>R.</i> Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.</p> <p style="text-align: center;">Laus tibi, Domine, Rex æternæ gloriæ.</p> <p style="text-align: center;"><i>Antiphona.</i> Dixit Dominus.</p>	<p>OUR Father, etc. Hail Mary, etc. <i>V.</i> Incline unto my aid, O God! <i>R.</i> O Lord! make haste to help me. <i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost <i>R.</i> As it was in the beginning, is now, and ever shall be, world without end. Amen.</p> <p style="text-align: center;">Praise be to thee, O Lord! King of eternal glory.</p> <p style="text-align: center;"><i>The Antiphon.</i> The Lord said.</p>
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PSALM 109.

<p>DIXIT Dominus Domino meo: * Sede a dextris meis: Donec ponam inimicos tuos * scabellum pedum tuorum Virgam virtutis tuæ emittet Dominus ex Sion:</p>	<p>THE Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool. The Lord will send forth the sceptre of thy</p>
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* *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 tuis, * *confregit in die iræ suæ reges.*

Judicabit in nationibus, implebit ruinas: * *conquassabit capita in terra multorum*

De torrente in via bibet: * *propterea exaltabit caput.*

Gloria Patri, etc.

Ant. Dixit Dominus Domino meo: *Sede a dextris meis.*

Ant. *Fidelia.*

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 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 commandments.

PSALM 110.

CONFITEBOR tibi Domine, in toto corde meo: * in consilio justorum, et congregatione.

I WILL praise thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

Magna opera Domini: * exquisita in omnes voluntates ejus.

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

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

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

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

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

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

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

Ut det illis hæreditatem gentium: * opera manuum ejus, veritas et iudicium.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in

All his commandments are faithful, confirmed

sæculum sæculi: * facta for ever and ever: made
in veritate et æquitate. in truth and equity.

Redemptionem misit He hath sent redemp-
populo suo: * mandavit tion to his people: he
in æternum testamen- hath commanded his
tum suum covenant for ever.

Sanctum et terribile Holy and terrible is
nomen ejus: * initium his name: the fear of
sapientiæ timor Domini. the Lord is the begin-
ning of wisdom.

Intellectus bonus om- A good understanding
nibus facientibus eum: to all that do it: his
* laudatio ejus manet in praise continueth for
sæculum sæculi. ever and ever.

Gloria Patri, etc.

Glory, etc.

Ant. Fidelia omnia All his com-
mandata ejus, confirma- mandments are faithful,
ta in sæculum sæculi, confirmed for ever and
ever.

Ant. In mandatis.

Ant. He shall delight.

PSALM III.

BEATUS vir, qui ti- **B**LESSED is the
met Dominum: * man that feareth
in mandatis ejus volet the Lord: he shall de-
nimis. light exceedingly in his
commandments

Potens in terra erit His seed shall be
semen ejus: * generatio mighty upon earth: the
rectorum benedicetur. generation of the right-
eous shall be blessed.

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

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

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.

Peccator videbit et irascetur, dentibus suis fremet et tabescet : *

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.

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.

The wicked shall see, and shall be angry ; he shall gnash with his

desiderium peccatorum teeth, and pine away:
peribit. the desire of the wicked
shall perish.

Gloria Patri, etc.

Glory, etc.

Ant. In mandatis ejus
cupit nimis.

Ant. He shall delight
exceedingly in his com-
mandments.

Ant. Sit nomen Do-
mini.

Ant. Blessed be.

PSALM 112.

LAUDATE pueri
Dominum: * lau-
date nomen Domini.

Sit nomen Domini be-
nedictum, * ex hoc nunc,
et usque in sæculum.

A solis ortu usque ad
occasum, * laudabile no-
men Domini.

Excelsus super omnes
gentes Dominus, * et
super cælos gloria ejus.

Quis sicut Dominus
Deus noster, qui in altis
habitat, * et humilia re-
spicit in cælo et in terra?

Suscitans a terra in-

PRAISE the Lord,
ye children! praise
ye the name of the Lord.

Blessed be the name
of the Lord, from hence-
forth, now and for ever.

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

The Lord is high
above all nations, and
his glory above the hea-
vens.

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

Raising up the needy

opem, * et de stercore erigens pauperem. from the earth, and lifting up the poor out of the dunghill.

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, * matrem filiorum lætantem. Who maketh a barren woman to dwell in a house, the 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 : **W**HEN 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 videt et fugit : * Jordanis conversus est retrorsum. The sea saw and fled : Jordan was turned back.

Montes exaltaverunt 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, O

quod fugisti? * et tu Jordanis, quia conversus es retrorsum? thou sea? that thou didst flee, and thou, O Jordan, that thou wast turned back?

Montes exultastis sicut arietes, * et colles sicut agni ovium. Ye mountains, that ye skipped like rams? and ye hills, like lambs of the flock?

A facie Domini mota est terra, * a facie Dei Jacob. At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum. Who turned the rock into pools of water, and the stony hill into fountains of waters.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam. Not to us, O Lord, not to us; but to thy name, give glory.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum? For thy mercy and for thy truth's sake, lest the Gentiles should say, where is their God?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit. But our God is in heaven: he hath done all things whatsoever he would.

Simulacra gentium argentum et aurum, * opera manuum hominum. The idols of the Gentiles are silver and gold, the works of the hands of men.

Os habent, et non lo- They have mouths and

quentur: * oculos habent, et non videbunt. speak not; they have eyes and see not.

Aures habent, et non audient: * nares habent, et non odorabunt. They have ears and hear not; they have noses and smell not.

Manus habent, et non palpabunt; pedes habent, et non ambulant: * non clamabunt in gutture suo. They have hands and feel not; they have feet and walk not; neither shall they cry out through their throat.

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

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est. The house of Israel hath hoped in the Lord: he is their helper, and their protector.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est. The house of Aaron hath hoped in the Lord: he is their helper, and their protector.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est. They that fear the Lord have hoped in the Lord: he is their helper, and their protector.

Dominus memor fuit nostri: * et benedixit nobis. The Lord hath been mindful of us, and hath blessed us.

Benedixit domui Israel: * benedixit domui Aaron. He hath blessed the house of Israel: he hath blessed the house of Aaron.

Benedixit omnibus qui
timent Dominum, * pu-
sillis cum majoribus.

Adjiciat Dominus su-
per vos : * super vos, et
super filios vestros.

Benedicti vos a Do-
mino, * qui fecit cœlum
et terram.

Cœlum cœli Domino :
* terram autem dedit
filiis hominum.

Non mortui laudabunt
te Domine : * neque om-
nes qui descendunt in
infernum.

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

Gloria Patri, etc.

Ant. Nos qui vivimus,
benedicimus Domino.

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 hea-
vens is the Lord's ; but
the earth he hath given
to the children of men.

The dead shall not
praise thee, O Lord, not
any of them that go down
to hell.

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

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 arbi-
tratus est esse se æqua-

BRETHREN, let
this mind be in
you, which was also in
Christ Jesus ; who being
in the form of God,
thought it no robbery,

lem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.

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. Deo gratias.

R. Thanks be to God.

THE HYMN.

Vexilla regis prodeunt,
Fulget Crucis mysterium
Qua vita mortem pertulit
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro criminum,
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concinit,
David fidei carmine,
Dicendo nationibus,
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pependit seculi,
Statera facta corporis,
Tulit prædamque tartari.

O Crux, ave, spes unica,
 Hoc passionis tempore,
 Piis ad auge gratium,
 Reisque dele crimina.

Te, fons salutis, Trinitas,
 Collaudet omnis spiritus :
 Quibus crucis victoriam
 Largiris, adde præmium. **Amen.**

V. Eripe me, Domine, ab homine malo.
R. A viro iniquo eripe me.

The same in English.

Behold the royal ensigns fly,
 Bearing the Cross's mystery ;
 Where life itself did death endure,
 And, by that death, did life procure.

A cruel spear let out a flood
 Of water, mixed with saving blood,
 Which, gushing from the Saviour's side
 Drown'd our offences in the tide.

The mystery we now unfold,
 Which David's faithful verse foretold,
 Of our Lord's kingdom, whilst we see
 God ruling nations from a tree.

O lovely tree, whose branches wore
 The royal purple of his gore !
 How glorious does thy body shine,
 Supporting members so divine !

The world's blest balance thou art made,
On thee, our ransom, Christ is weigh'd,
Our sins, though great, his pains outweigh,
And rescue hell's expected prey.

Hail, holy cross ! Hail, mournful tree,
Our hope, with Christ, is nailed on thee ;
Grant to the just increase of grace,
And every sinner's crimes efface.

Blest Trinity ! we praises sing
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. Scriptum est *Ant.* For it is written,
an.

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

MAGNIFICAT * **M**Y soul doth mag
anima mea Do- nify the Lord.
minum.

Et exultavit spiritus And my spirit has re-
meus * in Deo salutari joiced in God, my Sa-
meo. viour.

Quia respexit humi- Because he hath re-
lilitatem ancillæ suæ : * garded the humility of
ecce enim ex hoc, bea- his handmaid ; for be-
tam me dicent omnes hold, from henceforth,
generationes. all generations shall call
me blessed.

Quia fecit mihi magna
qui potens est: * et sanc-
tum 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 exaltavit hu-
miles.

Esurientes implevit
bonis: * et divites di-
misit inanes.

Suscepit Israel pue-
rum suum, * recordatus
misericordiæ suæ.

Sicut locutus est ad
patres nostros, * Abra-
ham, et semini ejus in
sæcula.

Gloria Patri, etc.

Ant. Scriptum est
enim: Percutiam pas-
torem, et dispergentur
oves gregis: postquam

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

And his mercy is from
generation to genera-
tion, 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 hun-
gry with good things;
and the rich he hath
sent empty away.

He hath received Is-
rael, his servant; being
mindful of his mercy.

As he spoke to our fa-
thers; to Abraham, and
to his seed for ever.

Glory, etc.

Ant. For it is written:
I will strike the Shep-
herd, and the sheep of
the flock shall be dis-

autem resurrexero, præcedam vos in Galilæam; ibi me videbitis, dicit Dominus.

Oremus.

Omnipotens sempiternæ Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum, carnem sumere et crucem subire fecisti: concede propitius; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum, etc.

V. Dominus vobis cum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

persed; 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 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 :

<p>PATER noster, <i>se- creto.</i></p> <p><i>V.</i> Dominus det nobis suam pacem.</p> <p><i>R.</i> Et vitam æternam. Amen.</p>	<p>OUR Father, <i>pri- vately.</i></p> <p><i>V.</i> Our Lord grant us his peace.</p> <p><i>R.</i> And life everlast- ing. Amen.</p>
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Then the Anthem Ave Regina, etc., p. 124.

COMPLINE.

<p><i>Lector incipit :</i> Jube, Domne, benedicere. <i>Be- nedictio :</i> Noctem quie- tam, et finem perfectum concedat nobis Dominus omnipotens.</p> <p><i>R.</i> Amen.</p>	<p><i>The reader begins :</i> Pray, Father, give me your blessing. <i>The bless- ing :</i> May the Almighty Lord grant us a quiet night, and a happy end.</p> <p><i>R.</i> Amen.</p>
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Lectio brevis. 1 Pet v. 5.

<p>FRATRES, Sobrii estote, et vigilate : quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret : cui re- sistite fortes in fide. Tu autem Domine, miserere nobis.</p> <p><i>R.</i> Deo gratias.</p> <p><i>V.</i> Adjutorium nos- trum in nomine Domini.</p> <p><i>R.</i> Qui fecit cælum et terram. Pater noster, <i>secreto.</i></p>	<p>BRETHREN, be sober, and watch, because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour ; whom resist ye, strong in faith. And thou, O Lord ! have mercy on us.</p> <p><i>R.</i> Thanks be to God.</p> <p><i>V.</i> Our help is in the name of the Lord.</p> <p><i>R.</i> Who made heaven and earth. Our Father, <i>privately.</i></p>
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Then the Priest recites the Confiteor, and the Choir answers :

MISEREATUR **M**AY the Almighty
tui omnipotens God have mercy
Deus, et dimissis pecca- on you, forgive you your
tis tuis, perducatur ad sins, and bring you to
vitam æternam. everlasting life.

R. Amen.

R. Amen.

The Choir repeats the Confiteor.

CONFITEOR Deo **I** CONFESS to Al-
omnipotenti, beatæ mighty God, to
Mariæ semper Virgini, blessed Mary ever Vir-
beato Michaeli Archan- gin, to blessed Michael
gelo, beato Joanni Bap- the Archangel, to blessed
tistæ, sanctis Apostolis John the Baptist, to the
Petro et Paulo, omnibus holy Apostles Peter and
Sanctis, et tibi, Pater, Paul, to all the Saints,
quia peccavi nimis cogi- and to you, Father, that
tatione, verbo et opere : I have sinned exceed-
mea culpa, mea culpa, ingly in thought, word,
mea maxima culpa. Ideo and deed, through my
precor beatam Mariam, fault, through my fault,
semper Virginem, bea- through my most griev-
tum Michaellem, Arch- ous fault. Therefore I
angelum, beatum Joan- beseech the blessed Mary
nem Baptistam, sanctos ever Virgin, the blessed
Apostolos Petrum et Michael the Archangel,
Paulum, omnes Sanctos, the blessed John the
et te, Pater, orare pro Baptist, the holy Apos-
me ad Dominum Deum tles Peter and Paul, all
nostrum the Saints, and you, Fa-
ther, to pray for me to
the Lord our God.

The Choir having ended the Confiteor, the Priest says:

MISEREATUR **M**AY the Almighty
 vestri omnipotens Deus, et dimissis God have mercy
 peccatis vestris, perducatur on you, forgive you your
 vos ad vitam æternam. sins, and bring you to
 everlasting life.

R. Amen.

R. Amen.

Indulgentiam, absolu- May the almighty and
 tionem, et remissionem merciful Lord give us
 peccatorum nostrorum pardon, absolution, and
 tribuat nobis omnipotens remission of our sins.
 et misericors Dominus.

R. Amen.

R. Amen.

V. Convertite nos, De- *V.* Convert us, O God,
 us, salutaris noster. our Saviour!

R. Et averte iram tu- *R.* And turn off thy
 am a nobis. anger from us.

V. Deus, in adjuto- *V.* Incline unto my
 rium meum intende. aid, O God!

R. Domine, ad adju- *R.* O Lord! make haste
 vandum me festina. to help me.

Gloria Patri, etc.

Glory be to the Fa-
 ther, etc.

Laus tibi, etc.

Praise to thee, etc.

Ant. Miserere.

Ant. Have mercy

PSALM 4.

CUM invocarem, ex- **W**HEN I called
 audivit me Deus upon him, the
 justitiæ meæ: * in tri- God of my justice heard
 bulatione dilatasti mihi. me: when I was in dis-
 stress, thou hast enlarged
 me.

Miserere mei, * et exaudi orationem meam.

Fili hominum, usquequo gravi corde? * ut quid diligitis 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.

A fructu frumenti, vini et olei sui, * multiplicati sunt.

In pace in idipsum * dormiam, et requiescam,

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

Quoniam tu, Domine,
singulariter in spe * con-
stituisti me.

Gloria Patri, etc.

For thou, O Lord, sin-
gularly hast 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 do-
mum refugii, * ut salvum
me facias.

Quoniam fortitudo
mea, et refugium meum
es tu: * et propter no-
men tuum deduces me,
et enutries me.

Educes me de laqueo
hoc quem absconderunt
mihi: * quoniam tu es
protector meus.

In manus tuas com-
mendo spiritum meum:
* redemisti me, Domine
Deus veritatis.

Gloria Patri, etc.

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 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
protector.

Into thy hands I com-
mend 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.

Dicet Domino: Sus-
ceptor meus es tu, et re-
fugium meum: * Deus
meus, sperabo in eum.

Quoniam ipse libera-
vit me de laqueo venan-
tium, * et a verbo aspero.

Scapulis suis obum-
brabit tibi: * et sub pen-
nis ejus sperabis.

Scuto circumdabit te
veritas ejus: * non time-
bis a timore nocturno.

A sagitta volante in
die, a negotio perambu-
lante in tenebris, * ab
incursu, et dæmonio me-
ridiano.

Cadent a latere tuo
mille, et decem millia a

HE that dwelleth in
the aid of the
Most High, shall abide
under the protection of
the God of Jacob.

He shall say to the
Lord: Thou art my pro-
tector, and my 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 com-
pass 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 busi-
ness that walketh about
in the dark; of inva-
sion, or of the noon-day
devil.

A thousand shall fall
at thy side, and ten

dextris tuis : * ad te autem non appropinquabit. thousand at thy right hand : but it shall not come nigh thee.

Verumtamen oculis tuis considerabis, * et retributionem peccatorum videbis. But thou shalt consider with thy eyes : and shalt see the reward of the wicked.

Quoniam tu es Domine, spes mea : * altissimum posuisti refugium tuum. Because thou, O Lord, art my hope ; thou hast made the Most High thy refuge.

Non accedet ad te malum : * et flagellum non appropinquabit tabernaculo tuo. There shall no evil come to thee ; nor shall the scourge come near thy dwelling.

Quoniam angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis. For he hath given his angels charge over thee : to keep thee in all thy ways.

In manibus portabunt te : * ne forte offendas ad lapidem pedem tuum. In their hands they shall bear thee up : lest thou dash thy foot against a stone.

Super aspidem et basiliscum ambulabis : * et conculcabis leonem et draconem. Thou shalt walk upon the asp and the basilisk : and thou shalt trample under foot the lion and the dragon.

Quoniam in me speravit, liberabo eum : * protegami eum, quoniam cognovit nomen meum. Because he hath hoped in me, I will deliver him : I will protect him, because he hath known my name.

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

Longitudine dierum replebo eum: * et ostendam illi salutare meum. I will fill him with length of days: and I will show him my salvation.

Gloria Patri, etc.

Glory, etc.

PSALM 133.

ECCE nunc benedicite Dominum, * omnes servi Domini.

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

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

Benedicat te Dominus ex Sion, * qui fecit cælum 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.

THE HYMN.

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata ;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum Amen

The same in English.

Ere fades the evening's light away,
Creator of the world, we pray,
Thy wonted clemency extend,
And be our guardian and our friend.

From dreams our peaceful slumbers keep,
And all the phantasies of sleep :
The midnight enemy restrain,
Preserve our bodies free from stain.

Almighty Parent ! deign to hear,
Through Jesus Christ, our humble prayer
Who, with the Holy Ghost and Thee,
Shall live and reign eternally. Amen

Capitulum, Jer. xiv. 9.

TU autem in nobis
es, Domine, et
nomen sanctum tuum
invocatum est super nos:
ne derelinquas nos, Do-
mine Deus noster.

R. Deo gratias.

R. In manus tuas Do-
mine, commendo spiri-
tum meum. In manus
tuas Domine, commendo
spiritum meum.

V. Redemisti nos, Do-
mine Deus veritatis.
Commendo spiritum me-
um. In manus tuas Do-
mine, commendo spiri-
tum meum.

V. Custodi nos, Do-
mine, ut pupillam oculi.

R. Sub umbra alarum
tuarum protege nos.

Ant. Salva nos.

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 re-
deemed us, O Lord, the
God of truth! I com-
mend my spirit. Into
thy hands, O Lord! I
commend my spirit.

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

R. Protect us under
the shadow of thy wings.

Ant. Save us.

The song of Simeon, St. Luke ii. 29-32.

NUNC dimittis ser-
vum tuum Do-
mine, * secundum ver-
bum tuum, in pace:

Quia viderunt oculi
mei * salutare tuum,

Quod parasti * ante

NOW thou dost dis-
miss thy servant,
O Lord! according to
thy word, in peace.

Because my eyes have
seen thy salvation;

Which thou hast pre-

faciem omnium populorum,

Lumen ad revelationem gentium, * et gloriam plebis tuæ Israel.

Gloria, etc.

Ant. Salva nos Domine, vigilantes, custodi nos, dormientes, ut vigilemus 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 Pa-

pared 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 with Christ, and rest in peace.

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us. Our Father, *privately*.

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

Patrem et Filium cum Sancto Spiritu. Father and the 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. *V.* Let thy mercy, O Lord! be upon us.

R. Quemadmodum speravimus in te. *R.* As we have hoped in thee.

V. Domine, exaudi orationem meam. *V.* O Lord! hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

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. 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.

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. 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.

THE ANTHEM.

AVE, Regina cælorum,

Ave, Domina angelorum:

Salve radix, salve porta,

HAIL, Mary, Queen of heavenly spheres!

Hail, whom the angelic host reveres!

Hail, fruitful root! hail, sacred gate!

Ex qua mundo lux est orta.	Whence the world's light derives its date.
Gaude, Virgo gloriosa,	O glorious maid, with beauty blessed!
Super omnes speciosa :	May joys eternal fill thy breast!
Vale, o valde decora.	Thus crown'd with beau- ty and with joy,
Et pro nobis, Christum exora.	Thy prayers with Christ for us employ.

V. Dignare me lau-
dare te, Virgo sacrata.

V. Vouchsafe, O sa-
cred Virgin! to accep-
my praises.

R. Da mihi virtutem
contra hostes tuos.

R. Give me power
against thy enemies.

Oremus.

Let us pray.

Concede, misericors
Deus, fragilitati nostræ
præsidium: ut, qui sanc-
tæ Dei genitricis memo-
riam agimus, interces-
sionis ejus auxilio, a
nostris iniquitatibus re-
surgamus. Per eundem
Christum Dominum nos-
trum.

Grant us, O merciful
God! strength against
all our weakness; that
we, who celebrate the
memory of the holy mo-
ther of God, may, by the
help of her intercession,
rise again from our ini-
quities; through the
same Christ our Lord.

R. Amen.

R. Amen.

V. Divinum auxilium
maneât semper nobis-
cum.

V. May the divine as-
sistance always remain
with us.

R. Amen.

R. Amen.

Præter 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 13, down to Peccata mea—My sins, p. 17.

THE 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 frameam, 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>Psalm.</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>
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Kyrie eleison, Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

<p>DA, quæsumus, omnipotens Deus : ut qui in tot adversis ex nostra infirmitate deficiamus, intercedente unige-</p>	<p>GRANT, we beseech thee, O Almighty God ! that we who, through our weakness, faint under so many ad-</p>
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niti Filii tui passione, versities, may recover by
 respiremus. Qui tecum the passion of thy only
 vivit et regnat in unitate begotten Son : who with
 Spiritus Sancti Deus, per thee and the Holy Ghost,
 omnia sæcula sæculo- liveth and reigneth one
 rum. God, world without end.

R. Amen.

R. Amen.

Then is said one of the following prayers :

For the Church.

ECCLESIAE tuæ, **M**ERCIFULLY
 quæsumus, Do- hear, we beseech
 mine, preces placatus thee, O Lord ! the pray-
 admitte : ut destructis ers of thy Church ; that
 adversitatibus et errori- all adversity and errors
 bus universis, segura tibi being removed, she may
 serviat libertate. Per serve thee in perfect lib-
 Dominum nostrum, etc. erty ; through our Lord,
 etc.

Or for the Pope.

DEUS, omnium fide- **O** GOD ! the Pastor
 lium pastor et and Governor of
 rector, famulum tuum all the faithful, look
N. quem pastorem Ec- down, in thy mercy.
 clesiae tuæ præesse volu- upon thy servant *N.*,
 isti, propitius respice : whom thou hast been
 da ei, quæsumus, verbo pleased to appoint pas-
 et exemplo, quibus præ- tor of thy Church : grant
 est, proficere ; ut ad him, we beseech thee,
 vitam, una cum grege sibi that both by word and
 credito, perveniat sem- example he may edify
 piternam. Per Dominum all those that are under

nostrum Jesum Christum, etc.

his charge; that with the flock entrusted to him, he may arrive to life everlasting; through our Lord, etc.

THE EPISTLE.

Lectio Isaiaë Prophetæ, cap. l. 5.

The Lesson from the Prophet Isaias, chap. l. 5.

IN diebus illis: Dixit Isaias: Dominus Deus aperuit mihi aurem, ego autem non contradico: retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus; faciem meam non averti ab increpantibus, et conspuentibus in me. Dominus Deus, auxiliator meus, ideo non sum confusus: ideo posui faciem meam ut petram durissimam, et scio quoniam non confundar. Juxta est qui justificat me, quis contradicet mihi? Stemus simul, quis est adversarius meus? accedat ad me. Ecce Dominus Deus, auxiliator meus: quis est, qui condemnet

IN those days, Isaias said: The Lord God hath opened my ear, and I do not resist; I have not gone back; I have given my body to the strikers, and my cheeks to them that plucked them. I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come

me? *Ecce omnes quasi* near to me. Behold the
vestimentum conteren- Lord God is my helper:
tur, tinea comedit eos. who is he that shall con-
Quis ex vobis timens demn me? Lo, they
Dominum, audiens vo- shall all be destroyed as
cem servi sui? Qui am- a garment, the moth
bulavit in tenebris, et shall eat them up. Who
non est lumen ei, speret is there among you that
in nomine Domini, et feareth the Lord, that
innitatur super Deum heareth the voice of his
suum. servant, that hath walked
 in darkness, and hath no
 light? Let him hope in
 the name of the Lord,
 and lean upon his God.

THE GRADUAL.

EXURGE, Domine, **A**RRISE, O Lord! and
 et intende iudicio **A** be attentive to my
 meo: Deus meus et Do- judgment, to my cause,
 minus meus, in causam my God and my Lord!
 meam.

V. Effunde frameam, *V. Bring out the*
et conclude adversus eos sword, and shut up the
qui me persequuntur. way against them that
 persecute me.

THE TRACT.

DOMINE, non se- **O**LORD! deal not
 cundum peccata **O** with us according
 nostra, quæ fecimus nos; to the sins we have com-
 neque secundum iniqui- mitted, nor reward us
 tates nostras retribuas according to our iniqui-
 vobis. ties

V. Domine, ne memineris iniquitatum nostrarum antiquarum; cito anticipent nos misericordiæ tuæ, quia 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.

Munda cor meum, etc., p. 19

V. O Lord! remember not our former iniquities: let thy mercies speedily prevent us; for we 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.

Cleanse my heart, etc., p. 19.

THE GOSPEL.

Sequentia Sancti Evangelii secundum Joannem, cap. xii. 1-9.

ANTE sex dies paschæ, venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Fecerunt autem ei cœnam ibi: et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et ex-

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 served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard,

tersit 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 vœnit 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 : 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.

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 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.

THE OFFERTORY.

ERIPE me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam, quia Deus meus es tu. **D**ELIVER me from my enemies, O Lord! to thee have I fled, teach me to do thy will, for thou art my God.

Suscipe, etc., as at p. 26, to Then the Priest says Amen, p. 28.

THE SECRET.

HÆC sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum, etc. **G**RANT, O Almighty God! that, being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to the fountain thereof; through our Lord, etc.

For the Church.

PROTEGE nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum nostrum, etc. **P**ROTECT us, O Lord! whilst we assist at thy mysteries. that, our minds being applied to divine things, we may serve thee both in soul and body: through our Lord, etc.

Or for the Pope.

OBLATIS, quæsumus, Domine placare muneribus: et famulum tuum N. quem **B**E appeased, O Lord we beseech thee, by these offerings: and cease not to protect thy

pastorem Ecclesiæ tuæ servanti N., whom thou
 præesse voluisti, assi- hast been pleased to ap-
 dua protectione guber- point pastor over thy
 na. Per Dominum nos- church; through our
 trum, etc. Lord, etc.

*The Preface, p. 94. The Canon down to end of prayer Corpus tuum
 —May thy, etc., p. 42.*

THE COMMUNION.

ERUBESCANT, et **L**ET them blush and
 reverentur simul, **L** be ashamed to-
 qui gratulantur malis gether, who rejoice at
 meis: induantur pudore my evils: let them be
 et reverentia, qui ma- clothed with confusion
 ligna loquuntur adver- and shame, that speak
 sus me. malicious things against
 me.

*V. Dominus vobis- V. The Lord be with
 cum. you.*

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

THE POST-COMMUNION.

Oremus.

Let us pray.

PRÆBEANT nobis, **L**ET thy holy mys-
 Domine, divinum **L** teries, O Lord!
 tua sancta fervorem: quo inspire us with a divine
 eorum pariter et actu fervor; that we may
 delectemur, et fructu. delight both in their
 Per Dominum nostrum, effect and celebration;
 etc. through our Lord, etc.

For the Church.

QUÆSUMUS, Do- **O** LORD our God!
 mine, Deus nos- we beseech thee
 ter, ut quos di- to protect those, whom

vina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum nostrum, etc.

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, quæsumus, Domine, divini 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.

LET the participation of the divine sacrament protect us, 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.

Let us pray.

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.

BOW down your heads to God.

Help us, O God, our salvation! and grant that we may celebrate with joy the memory of those benefits by which thou hast been pleased to redeem us; through our Lord, etc.

The rest of the Mass from Dominus vobiscum, as on p. 17.

TUESDAY IN HOLY WEEK

The Mass.

The Priest begins the Mass at the foot of the Altar, as at page 13 down to Peccata mea—My sins, p. 17.

THE INTROIT.

N OS autem gloriari oportet in cruce Domini nostri, Jesu Christi, in quo est salus, vita, et resurrectio nostra: per quem salvati et liberati sumus. <i>Psalms.</i> Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem, etc.	W E 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. <i>Psalm.</i> 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.
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Kyrie eleison and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

O MNIPOTENS sempiterne Deus, da nobis ita Dominicæ passionis sacramenta peragere, ut indulgentiam	A LMIGHTY and everlasting God! grant that we may so celebrate the mysteries of our Lord's passion as
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perciperemereamur. Per to obtain thy pardon;
eundem Dominum nos- through the same Lord,
trum, etc. etc.

Then is said the Prayer for the Church, or for the Pope, as at p 127

THE EPISTLE.

Lectio Jeremiæ Prophe- The Lesson from the
tæ, cap. xi. 18-20. Prophet Jeremias, 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 ad victimam : et non cognovi quia cogitaverunt super me consilia, dicentes : Mittamus 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.

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 is carried to be a victim : and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth ! who judgest justly, and triest the reins and the hearts, let me see thy revenge on them : for to thee have I revealed my cause, O Lord, my God !

THE GRADUAL.

EGO autem, dum mihi molesti essent, inducbam me cilicio, et humiliabam in jejuniis 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 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 re-

BUT as for me, when they were troublesome to me, I was clothed with 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 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

cumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fractro alabastro, effudit super caput ejus. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat 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 memoriam ejus. Et Judas

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 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

Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt, et promiserunt ei pecuniam se daturos. 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 domino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit connaculum grande, stratum: et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt body for the burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. 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 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

Pascha. Vespere autem facto, venit cum duodecim. 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: 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,

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 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 woe to that man by whom the Son of Man shall be betrayed. It were better

quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

for him if that man had not been born. And whilst they were 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.

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus: Omnes 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 om-

And when they had sung a hymn, they went forth to the Mount of Olives. 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

nes 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. Similiter 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 possibile sunt: transfer calicem hunc a me; sed non quod ego volo, sed quod tu. Et venit, et

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 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

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 responderent 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 autem traditor ejus signum eis.

possible the hour might pass from him. And he 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 (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

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 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

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 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 against a robber, with swords and staves to apprehend me ? I was daily

sindone, nudus profugit
ab eis.

Et adduxerunt Jesum
ad summum sacerdotem:
et convenerunt omnes
sacerdotes, et Scribæ, et
seniores. Petrus autem
a longe secutus est eum
usque intro in atrium
summi sacerdotis, et se-
debat cum ministris ad
ignem, et calefaciebat se.
Summi vero sacerdotes,
et omne concilium quæ-
rebant adversus Jesum
testimonium, ut eum
morti traderent, nec in-
veniebant. Multi enim
testimonium falsum di-
cebant adversus eum: et
convenientia testimonia

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 cer-
tain 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 Je-
sus to the high priest:
and all the priests and
the scribes and the an-
cients were assembled
together. And Peter fol-
lowed 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

non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, et per triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi objiciuntur ab his? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus Filius Dei benedicti? Jesus autem dixit illi: Ego sum. Et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis

not agree. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their 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 answered nothing. Again the high priest asked him and said unto him: Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any farther witness-

blasphemiam : quid vobis videtur ? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei : Prophetiza. Et ministri alapis eum cædebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis : et cum vidisset Petrum calefacientem 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, cœpit 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 cœpit anathematizare et es ? 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 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 bystanders : This is one of them. But he denied again. And after a while they that stood by, said

jurare : Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus : Priusquam gallus cantet tibi, ter me negabis. Et cœpit flere.

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 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 au-

again to Peter : Surely thou art one of them, for thou art also a Galilean. 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.

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 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

tem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vinc-tis, quemcumque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinc-tus, qui in seditione fecerat homicidium. Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum, 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 prison 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 that I do

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 Judæorum. Et percutiebant caput ejus arundine, et conspuebant eum, et ponentes genua, adorabant eum.

Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis :

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 plating a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the Jews ! And they struck his head with a reed : and they did spit on him, and bowing their knees, they worshipped him.

And after they had mocked him, they took off the purple from him, and put his own gar-

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 Golgotha locum, quod est interpretatum Calvariæ locus. Et dabant ei bibere myrrhatum vinum: et non accepit. Et crucifigentes eum, diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia: et crucifixerunt eum. Et erat titulus causæ ejus inscriptus: Rex Judæorum. Et cum eo crucifigunt duos latrones; unum a dextris, et alium a sinistris ejus. Et impleta est Scripturæ, quæ dicit: Et cum iniquis reputatus est. Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes: Vah, qui destruis tem-

ments 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 bring him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: The King of the Jews. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith: And with the wicked he was

plum Dei, et in tribus diebus reædificas: sal-
vum fac te metipsum, descendens de cruce. Similiter et summi sacerdotes illudentes, ad alterutrum cum Scribis dicebant: alios salvos fecit, se ipsum non potest salvum facere. Christus rex Israel descendat nunc de cruce, ut videamus, 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 sabachthani? 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, potum dabat ei, di-

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 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 sabachthani! Which is, being interpreted: My God, my God! why hast thou forsaken me? And some

cens: Sinite, videamus si veniat Elias ad deponendum eum. Jesus autem emissa voce magna expiravit.

of the bystanders hearing, said: Behold he calleth Elias. And once running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here all kneel, 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 Jacobi minoris et Joseph mater, et Salome: et cum esset in Galilæa, sequebantur eum, et ministrabant ei; **A**ND the veil of the temple was rent in two from the top to the bottom. And the centurion who stood over against him seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and

et aliæ multæ, quæ simul cum eo ascenderant Ierosolyman.

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 p. 19.

ET cum jam sero esset factum (quia erat Parasceve quod est ante Sabbatum) venit Joseph ab Arimathæa nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum, 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 advol-

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 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

vit lapidem ad ostium monumenti. 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.

THE OFFERTORY.

CUSTODI me, Domine, de manu peccatoris, et ab hominibus iniquis eripe me. **K**EEP me, O Lord! from the hand of the wicked, and from unjust men deliver me.

Suscipe, etc., as at p. 26, down to Then the Priest says Amen, *p. 28.*

THE SECRET.

SACRIFICIA nos, quæsumus, Domine, propensius ista restaurent, quæ medicinalibus sunt instituta jejuniis. Per Dominum nostrum, etc. **L**ET 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. 132; The Preface, p. 94; and the Canon, down to end of prayer, Corpus tuum—May thy, etc., p. 42

THE COMMUNION.

ADVERSUM me exercebantur, qui sedebant in porta; et in me psallebant, qui bibe-
bant vinum: ego vero orationem meam ad te **T**HEY that sat in the gate spoke against me: and they that drank wine made me their songs; but, as for me, my prayer is to

Domine: tempus bene- thee, O Lord! for the
placiti, Deus, in multitu- time of thy good plea-
dine misericordiæ tuæ. sure, O God! in the
multitude of thy mercy.

THE POST-COMMUNION.

Oremus.

SANCTIFICATI-
ONIBUS tuis, om-
nipotens Deus, et vitia
nostra curentur, et re-
media nobis sempiterna
proveniant. Per Domi-
num nostrum, etc.

Let us pray.

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. 133.

The Prayer over the People.

Oremus.

Humiliate capita vestra
Deo.

Let us pray.

Bow down your heads
to God.

TUA nos misericor-
dia, Deus, et ab
omni subreptione vetus-
tatis expurget, et capaces
sanctæ novitatis efficiat.
Per Dominum nostrum,
etc.

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.

The rest of the Mass from Dominus vobiscum, as on p. 17.

WEDNESDAY IN HOLY WEEK.

The Mass.

The Priest begins the Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

<p>IN nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris. <i>Psal.</i> Domine, exaudi orationem meam, et clamor meus ad te veniat. In nomine, etc.</p>	<p>IN the name of Jesus 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: Wherefore the Lord Jesus Christ is in the glory of God, the Father. <i>The Psalm.</i> Hear, O Lord! my prayer, and let my cry come to thee. In the name, etc.</p>
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Kyrie eleison and Dominus vobiscum, as at p. 17.

THE FIRST COLLECT.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

<p>PRÆSTA, quæsumus, omnipotens</p>	<p>GRANT, we beseech thee, O Almighty</p>
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Deus : ut, qui nostris God ! that we, who are
 excessibus incessanter continually punished for
 affligimur, per unigeniti our excesses, may be de-
 Filii tui passionem libe- livered by the passion
 remur. Qui tecum vivit, of thy only begotten Son ;
 etc. who with thee and the
 Holy Ghost, etc.

THE FIRST EPISTLE.

Lectio Isaiaë Prophetæ, The Lesson from the
 cap. lxii. 11 ; lxiii. Prophet Isaias, chap.
 1-7. lxii. 11 ; lxiii. 1-7.

HÆC dicit Domi- **T**HUS saith the
 nus Deus : Di- Lord God : Tell
 cite filia Sion : Ecce the daughter of Sion ;
 Salvator tuus venit ; behold thy Saviour com-
 ecce merces ejus cum eth ; behold his reward
 eo. Quis est iste, qui is with him. Who is
 venit de Edom, tinctis this that cometh from
 vestibus de Bosra ? Iste Edom, with dyed gar-
 formosus in stola sua, ments from Bosra, this
 gradiens in multitudine beautiful one in his robe,
 fortitudinis suæ. Ego, walking in the greatness
 qui loquor justitiam, et of his strength ? I, that
 propugnator sum ad sal- speak justice, and am a
 vandum. Quare ergo defender to save. Why
 rubrum est indumentum then is thy apparel red,
 tuum, et vestimenta tua and thy garments like
 sicut calcantium in tor- theirs that tread in the
 culari ? torcular calcavi wine-press ? I have trod-
 solus, et de gentibus non den the wine-press alone,
 est vir mecum ; calcavi and of the Gentiles there

eos in furore meo ; et is not a man with me : I
 conculcavi eos in ira have trampled on them
 mea : et aspersus est in my indignation, and
 sanguis eorum super have trodden them down
 vestimenta mea, et om- in my wrath, and their
 nia indumenta mea in- blood is sprinkled upon
 quinavi. Dies enim ul- my garments, and I have
 tionis in corde meo, an- stained all my apparel.
 nus redemptionis meæ For the day of ven-
 venit. Circumspexi, et geance is in my heart,
 non erat auxiliator ; the year of my redemp-
 quæsi, et non fuit qui tion is come. I looked
 adjuvaret : et salvavit about, and there was
 mihi brachium meum, none to help : I sought,
 et indignatio mea ipsa and there was none to
 auxiliata est mihi. Et give aid : and my own
 conculcavi populos in arm hath saved for me,
 furore meo, et inebriavi and my indignation it-
 eos in indignatione mea, self hath helped me.
 et detraxi in terram vir- And I have trodden
 tutem eorum. Misera- down the people in my
 tionum Domini recor- wrath, and have made
 dabor, laudem Domini them drunk in my in-
 super omnibus, quæ dignation, and have
 reddidit nobis Dominus brought down their
 Deus noster. strength to the earth.
 I will remember the
 tender mercies of the
 Lord, the praise of the
 Lord for all things, that
 the Lord our God hath
 bestowed on us

THE GRADUAL.

NE avertas faciem
tuam a puero tuo,
quoniam tribulor: velo-
citer exaudi me.

V. Salvum me fac,
Deus, quoniam intrave-
runt aquæ usque ad ani-
mam meam: infixus sum
in limo profundi, et non
est substantia.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

TURN not away thy
face from thy ser-
vant, for I am in trou-
ble; hear me speedily.

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. The Lord be with
you.

R. And with thy spirit.

THE SECOND COLLECT.

Oremus.

DEUS, qui pro nobis
Filium tuum cru-
cis patibulum subire v-
luisti, ut inimici a nobis
expelleres potestatem
concede nobis famulis
cuis, ut resurrectionis
gratiam consequamur.
Per eundem Dominum
nostrum, etc.

The Prayer for the Church, or for the Pope, as at p. 127.

Let us pray.

OGOD! who wouldst
have thy Son suf-
fer 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 resurrec-
tion; through the same
Lord, etc.

THE SECOND EPISTLE.

Lectio Isaiaë Prophetæ,
cap. liii.

IN diebus illis: Dixit
Isaias. Domine, quis

The Lesson from the Pro-
phet Isaias, chap. liii.

IN those days Isaias
said: Lord! who

credidit auditui nostro? hath believed our report?
 et brachium Domini cui And to whom is the arm
 revelatum est? of the Lord revealed?
 Et ascendet sicut virgultum And he shall grow up
 coram eo, et sicut radix as a tender plant before
 de terra sitiendi; non est him, and as a root out of
 species ei, neque decor: a thirsty ground: there
 et vidimus eum, et non is no beauty in him,
 erat aspectus, et deside- nor comeliness: and we
 ravimus eum; despec- have seen him, and
 tum, et novissimum vi- there was no sightliness,
 rorum, virum dolorum, that we should be desir-
 et scientem infirmita- ous of him. Despised,
 tem: et quasi abscon- and the most abject of
 ditus vultus ejus et de- men, a man of sorrows,
 spectus, unde nec re- and acquainted with
 putavimus eum. Vere infirmity; and his look
 languores nostros ipse was as it were hidden
 tulit, et dolores nostros and despised, whereupon
 ipse portavit: et nos pu- we esteemed him not.
 tavimus eum quasi lepro- Surely he hath borne our
 sum, et percussum a Deo, infirmities, and carried our
 et humiliatum. Ipse au- sorrows: and we have
 tem vulneratus est propter thought him as it were a
 iniquitates nostras, attritus leper, and as one struck
 est propter scelera nostra. by God and afflicted. But
 disciplina pacis nostræ he was wounded for our
 super eum, et livore ejus iniquities, he was bruised
 sanati sumus. Omnes nos for our sins: the chastise-
 quasi oves erravimus, un- ment of our peace was
 usquisque in viam suam upon him, and by his
 declinavit: et posuit Do- bruises we are healed. All
 minus in eo iniquitatem we like sheep have gone

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 os suum. De angustia et de iudicio sublatus est: generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussus est. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit contere eum in infirmitate: si posuerit pro peccato animam suam, videbit 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 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 lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment: who shall declare his generation? Because he is cut off out of the land of the living, for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death; because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed; and the will of the Lord shall be

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.

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.

THE 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 faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam.

V. In quacumque die invocavero te, velociter exaudi me.

V. Turn not away thy face from me in the day when I am in trouble: incline thy ear to me.

V. In what day soever I shall call upon thee, hear me speedily.

V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confrixa sunt.

V. Percussus sum sicut fœnum, et aruit cor meum: quia oblitus sum manducare panem meum

V. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi ejus.

Passio Domini nostri Jesu Christi secundum Lucam, cap. xxii. et xxiii.

IN illo tempore: Appropinquabat dies festus Azymorum, qui dicitur pascha; et quærebant principes sacerdotum et scribæ, quomodo Jesum interficerent: timebant vero plebem. Intravit autem satanas in Judam, qui cognominabatur Iscariotes, unum de duodecim. Et abiit, et locutus est

V. For my days are vanished like smoke; and my bones are as if they were fried in a frying pan.

V. I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

V. Thou shalt arise, O Lord! and have mercy on Sion: for it is time to have mercy on it, for the time is come.

The Passion of our Lord Jesus Christ according to St. Luke chap. xxii. and xxiii.

AT that time the feast of unleavened bread, which is called the pasch, was at hand. And the chief priests and the scribes sought, how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he

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 paramus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ 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 in-

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 prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house 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

venerunt sicut dixit illis, et paraverunt pascha.

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 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 commemorationem. Similiter

And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given

et calicem, postquam cœnavit, dicens : Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur. Veruntamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vadit : veruntamen vœ homini illi, per quem tradetur. Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc 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

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 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

medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis. Et ego dispono vobis sicut disposuit mihi Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo, et sedeatis super thronos, judicantes duodecim tribus Israel. Ait autem Dominus: Simon, Simon, ecce satanas 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: Domine, tecum paratus sum et in carcerem, et in mortem ire. At ille dixit: Dico tibi, Petre, non cantabit hodie gal- lus, donec ter abneges nosse me. Et dixit eis: Quando misi vos sine sacco, et pera, et calceamentis, numquid aliquid defuit vobis? At illi dixerunt: Nihil. Dixit

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 serveth: 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 he said to him: Lord! I am ready to go with thee, both into prison and to

ergo eis : Sed nunc qui death. And he said : I
 habet sacculum, tollat say to thee, Peter, the
 similiter et peram : et qui cock shall not crow this
 non habet, vendat tunic day, till thou, thrice,
 cam suam, et emat gla deny that thou knowest
 dium. Dico enim vobis, me. And he said to
 quoniam adhuc hoc quod them : When I sent you
 scriptum est, oportet without purse, and scrip,
 impleri in me : Et cum and shoes, did you want
 iniquis deputatus est. anything? But they
 Etenim ea, quæ sunt de said : Nothing. Then
 me, finem habent. At said he to them : But
 illi dixerunt : Domine, now, he that hath a
 ecce duo gladii hic. At purse, let him take it,
 ille dixit eis : Satis est. and likewise a scrip :
 and he that hath no
 sword, let him sell his
 coat and buy 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.

Et egressus ibat, se- And going out, he
 cundum consuetudinem, went according to his
 in montem Olivarum. custom to the mount of
 Secuti sunt autem illum Olives. And his disci-

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 genibus 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, unus de duodecim, antecedebat eos : et appropinquavit Jesu et oscularetur eum. Jesus autem dixit illi : Juda,

ples also followed him. And when he was come to the place he said to them : Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast : and kneeling down, he prayed, saying : Father ! if thou wilt, remove this chalice from me : 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 into temptation. As he was yet speaking, behold a multitude ; and he that was called Judas, one of the twelve, went

osculo 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 sacerdotum, 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 circumsedenti-

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, 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

bus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum 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 : Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gal-
 lus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat : Quia priusquam gal-
 lus cantet, ter me negabis. Et egressus
 in him to the high priest's house : but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. 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 : Man ! I know not what thou sayest. And immediately while he was yet speaking the cock crew. And the Lord turning

foras Petrus flevit looked on Peter. And
 amare. Peter remembered the
 word of the Lord, how
 he had said : Before the
 cock crow, thou shalt
 deny me thrice. And
 Peter went out and wept
 bitterly.

Et viri qui tenebant And the men that held
 illum, illudebant ei, cæ- him, mocked him and
 dentes. Et velaverunt struck him. And they
 eum, et percutiebant blindfolded him, and
 faciem ejus : et interro- smote him on the face.
 gabant eum, dicentes : And they asked him,
 Prophetiza, quis est saying : Prophecy, who
 qui te percussit ? Et is it that struck thee ?
 alia multa blasphe- And many other things,
 mantes dicebant in blaspheming, they said
 eum. Et ut factus against him. And as
 est dies, convenerunt soon as it was day, the
 seniores plebis, et ancients of the people
 principes sacerdotum, and the chief priests and
 et scribæ, et duxe- scribes came together,
 runt illum in con- and they brought him
 cilium suum, dicentes : into their council, say-
 Si tu es Christus, ing : If thou be the
 dic nobis. Et ait Christ, tell us. And he
 illis : Si vobis dixero, said to them : If I shall
 non credetis mihi : si tell you, you will not
 autem et interroga- believe me : and if I
 vero, non responde- shall also ask you, you
 bitis mihi, neque di- will not answer me, nor
 mittetis. Ex hoc au- let me go But here-

tem erit Filius hominis after the Son of Man
 sedens a dextris vir- shall be sitting on the
 tutis Dei. Dixerunt right hand of the power
 autem omnes: Tu ergo of God. Then said they
 es Filius Dei? Qui all: Art thou then the
 ait: Vos dicitis, quia Son of God? And he
 ego sum. At illi dix- said: You say that I
 erunt: Quid adhuc desi- am. Then they said:
 deramus testimonium? What need we any fur-
 ipsi enim audivimus ther testimony? For we
 de ore ejus. Et sur- ourselves have heard it
 gens omnis multitudo from his own mouth.
 eorum, duxerunt illum And the whole multi-
 ad Pilatum. Cœpe- tude of them rose up,
 runt autem illum ac- and led him away to
 cusare, dicentes: Hunc Pilate. And they began
 invenimus subverten- to accuse him, saying:
 tem gentem nostram, We have found this man
 et prohibentem tributa perverting our nation,
 dare Cæsari, et di- and forbidding to give
 centem se Christum tribute to Cæsar, and
 regem esse. Pilatus au- saying that he is Christ,
 tem interrogavit eum, the king. And Pilate
 dicens: Tu es Rex asked him, saying: Art
 Judæorum? At ille thou the King of the
 respondens, ait: Tu Jews? And he answered
 dicis. Ait autem Pi- and said: Thou sayest
 latus ad principes sa- it. Then Pilate said to
 cerdotum, et turbas: the chief priests and to
 Nihil invenio causæ the multitude: I find no
 in hoc homine. At cause in this man. But
 illi invalescebant, di- they were more earnest,
 centes: Commovet po- saying: He stirreth us

pulum, docens per the people, teaching
 universam Judæam, throughout all Judea,
 incipiens a Galilæa beginning from Galilee
 usque huc. Pilatus to this place. And Pi-
 autem audiens Gali- late hearing of Galilee,
 læam, interrogavit si asked if the man was a
 homo Galilæus esset. Galilean. And when he
 Et ut cognovit quod understood that he be-
 de Herodis potestate longed to Herod's juris-
 esset, remisit eum ad diction, he sent him
 Herodem, qui et ipse away to Herod, who
 Jerosolymis erat illis himself was also at Je-
 diebus. Herodes au- rusalem in those days.
 tem viso Jesu, gavisus And Herod, seeing Je-
 est valde: erat enim sus, was very glad, for
 cupiens ex multo tem- he was desirous of a
 pore videre eum, eo long time to see him,
 quod audierat multa because he had heard
 de eo, et sperabat many things of him;
 signum aliquod videre and he hoped to see
 ab eo fieri. Interroga- some miracle wrought
 bat autem eum multis by him. And he ques-
 sermonibus. At ipse tioned him with many
 nihil illi respondebat. words. But he answered
 Stabant autem princi- him nothing. And the
 pes sacerdotum et scri- chief priests and the
 bæ constanter accusan- scribes stood by, ear-
 tes eum. Sprevit autem nestly accusing him.
 illum Herodes cum ex- And Herod with his
 ercitu suo: et illisit soldiers despised him;
 indutum veste alba, et and mocked him, put-
 remisit ad Pilatum. Et ting on him a white gar-
 facti sunt amici Herodes ment, and sent him back

et Pilatus in ipsa die; nam antea inimici erant ad invicem.

Pilatus autem, convocatis principibus 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 accusatis. Sed neque Herodes: nam remisi vos ad illum, et ecce nihil dignum morte actum est ei. Emendatum ergo illum dimittam. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: Tolle hunc, et dimitte nobis Barabam. Qui erat propter seditionem quamdam factam in civitate et homicidium, missus in carcerem. Iterum au-

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 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 feast day. But the whole 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

tem Pilatus locutus est ad eos, volens dimittere Jesum. At illi succlamabant dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis invenio in eo: corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes ut crucifigeretur; et invalescebant voces eorum. Et Pilatus adjudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant; Jesum vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt Simonem quemdam Cyrenensem, venientem de villa; et imposuerunt illi crucem portare post Jesum. 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 requiring that he might be crucified; and their voices prevailed. And Pilate gave sentence, that their petition should be granted. And he released unto them him, who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will. And as they led him away, they laid hold on one Simon of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus.

Susquebatur autem illum multa turba 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 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 vesti-

And there followed him a great multitude of people, and of women; who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem! weep not 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, what shall be done in the dry? And there were also two other 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

menta ejus, miserunt Jesus said: Father! for-
 sortes. Et stabat po- give them, for they know
 pulus spectans, et deri- not what they do. But
 debant eum principes they divided his gar-
 cum eis, dicentes: Alios ments, and cast lots.
 salvos fecit: se salvum And the people stood
 faciat, si hic est Christus beholding, and the ru-
 Dei electus. Illudebant lers with them derided
 autem ei et milites acce- him, saying: He saved
 dentes, et acetum offe- others, let him save him-
 rentes ei, et dicentes: self, if he be Christ, the
 Si tu es Rex Judæorum, chosen of God. And
 salvum te fac. Erat the soldiers also mocked
 autem et superscriptio him, coming to him, and
 scripta super eum litte- offering him vinegar, and
 ris Græcis, et Latinis, et saying: If thou be the
 Hebraicis: Hic est Rex King of the Jews, save
 Judæorum. Unus au- thyself. And there was
 tem de his, qui pende- also a superscription
 bant, latronibus, blas- written over him in
 phemabat eum, dicens: Greek, and Latin, and
 Si tu es Christus, salvum Hebrew letters: This is
 fac te metipsum, et nos. the King of the Jews.
 Respondens autem alter, And one of these robbers,
 increpabat eum, dicens: who were hanging, blas-
 Neque tu times Deum, phemed him, saying: If
 quod in eadem damna- thou be Christ, save thy-
 tione es. Et nos quidem self, and us. But the
 juste, nam digna factis other answering, re-
 recipimus; hic vero ni- buked him, saying:
 hil mali gessit. Et dice- Neither dost thou fear
 bat ad Jesum: Domine, God, seeing thou art
 memento mei, cum ve- under the same con-

neris 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 ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

demnation. 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, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said: Father! into thy hands I commend my spirit. And saying this he gave up the ghost.

Here all kneel, 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

NOW the centurion seeing what was done, glorified God, saying: Indeed this was a

justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus a longe, et mulieres quæ secutæ eum erant a Galilæa, hæc videntes.

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 him from Galilee, stood afar off beholding these things.

Here is said the prayer Munda cor meum, p. 19.

ET ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum, ab Arimathæa civitate Judææ, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

AND behold, a man by name Joseph, who was a counsellor, a good and a just man: the same had not consented to their counsel and doings. He was of Arimathea, a city of Judea, who also himself 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 hewn in stone, wherein never yet any man had been lain.

THE OFFERTORY.

DOMINE, exaudi **H**EAR, O Lord!
 orationem meam, my prayer, and
 et clamor meus ad te let my cry come to thee:
 perveniat: ne avertas turn not away thy face
 faciem tuam a me. from me.

Suscipe, as at p. 26, down to Then the Priest says Amen, p. 28.

THE SECRET.

SUSCIPE, quæsumus **A**CCCEPT, O Lord!
 Domine, munus ob- we beseech thee,
 latum, et dignanter ope- this offering, and merci-
 rare, ut quod passionis fully grant that we may
 Filii tui Domini nostri receive with pious sen-
 mysterio gerimus, piis timents what we cele-
 affectibus consequamur. brate in the mystery of
 Per eundem Dominum the passion of thy Son
 nostrum, etc. our Lord; through the
 same Lord, etc.

The Preface, p. 94, and the Canon, down to end of prayer Corpus tuum—Let thy, etc., p. 42. The other Secret, as at p. 182: Protege, or Oblatis.

THE COMMUNION.

POTUM meum cum **I** MINGLED my
 fletu temperabam; drink with weep-
 quia elevans allisisti me: ings; for having lifted
 et ego sicut fœnum arui. me up, thou hast thrown
 Tu autem, Domine, in me down; and I withered
 æternum permanes: tu like grass; but thou, O
 exurgens misereberis Lord! endurest for ever;

Sion, quia venit tempus miserendi ejus. thou shalt arise, and have mercy on Sion, for it is time to have mercy on it, for the time is come.

THE POST-COMMUNION.

LARGIRE sensibus nostris, omnipotens Deus; ut per temporalem Filii tui mortem, quam mysteria veneranda testantur, vitam te nobis dedisse perpetuam confidamus. Per eundem, etc.

GRANT, O Almighty God! that we may firmly believe, and hope, that thou hast given us eternal life, by the 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 p. 183.

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 tradi 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 rest of the Mass from Dominus vobiscum, as on p. 43.

THE TENEBRÆ.

In the evening of Wednesday, Thursday, and Friday, the Church performs a solemn office commonly called the *Tenebræ*, which, in the following translation, 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 fifteen 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 fundamental 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, and 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.

TENEBRÆ ON WEDNESDAY,

BEING THE MORNING OFFICE OF

MAUNDY THURSDAY.

The Matins.

Aperi Domine, Pater noster, Ave Maria, and Credo are said in a low voice.

THE FIRST NOCTURN.

Antiphona. **Z**ELUS *The Antiphon.* **T**HE
 domus zeal
 tuæ comedit me, et op- of thy house hath eaten
 probria exprobrantium me up, and the re-
 tibi ceciderunt super proaches of them that
 me. reproached thee are fall-
 en upon me.

PSALM 68.

SALVUM me fac **S**AVERE me, O God
 Deus: * quoniam **S** for the waters are
 intraverunt aquæ usque come even into my soul.
 ad animam meam.

Infixus sum in limo I am stuck fast in the
 profundî: * et non est mire of the deep: and
 substantia. there is no sure standing.

Veni in altitudinem I am come into the

maris : * et tempestas
demersit me.

Laboravi clamans,
raucæ factæ sunt fauces
meæ : * defecerunt oculi
mei, dum spero in Deum
meum.

Multiplicati sunt su-
per capillos capitis mei,
* qui oderunt me gratis.

Confortati sunt qui
persecuti sunt me ini-
mici mei injuste : * quæ
non rapui, tunc exolve-
bam.

Deus, tu scis insipien-
tiam meam : * et delicta
mea a te non sunt ab-
scondita.

Non erubescant in me
qui expectant te Domine,
* Domine virtutum.

Non confundantur su-
per me, * qui quærunt
te, Deus Israel.

Quoniam propter te
sustinui opprobrium : *
operuit confusio faciem
meam.

depth of the sea : and
a tempest hath over-
whelmed me.

I have labored with
crying out, my jaws are
become hoarse ; my eyes
have failed whilst I hope
in my God.

They are multiplied
above the hairs of my
head, who hate me with-
out cause.

My enemies are grown
strong, who have wrong-
fully persecuted me :
then I paid that which
I took not away.

O God ! thou knowest
my foolishness : and my
offences are not hidden
from thee.

Let not them be
ashamed for me, who
look for thee, O Lord,
the Lord of hosts !

Let them not be con-
founded on my account,
who seek thee, O God
of Israel !

Because for thy sake
I have borne reproach ;
shame hath covered my
face.

Extraneus factus sum I am become a stran-
fratribus meis, * et pere- ger to my brethren, and
grinus filiis matris meæ. an alien to the sons of
my mother.

Quoniam zelus domus For the zeal of thy
tuæ comedit me: * et house hath eaten me
opprobria exprobranti- up; and the reproaches
um tibi ceciderunt super of them that reproached
me. thee are fallen upon me.

Et operui in jejuniis And I covered my
animam meam: * et fac- soul in fasting: and it
tum est in opprobrium was made a reproach to
mihi. me.

Et posui vestimentum And I made haircloth
meum cilicium: * et fac- my garment: and I be-
tus sum illis in parabo- came a by-word to them.
lam.

Adversum me loque- They that sat in the
bantur qui sedebant in gate spoke against me:
porta: * et in me psal- and they that drank wine
lebant qui bibebant vi- made me their song
num.

Ego vero orationem But as for me, my
meam ad te Domine: * prayer is to thee, O
tempus beneplaciti De- Lord! for the time of
us. thy good pleasure, O
God!

In multitudine mise- In the multitude of
ricordiæ tuæ exaudi me, thy mercy hear me, in
* in veritate salutis tuæ. the truth of thy salva-
tion.

Eripe me de luto, ut Draw me out of the
non infingar: * libera me mire, that I may not

ab iis qui oderunt me, et stick fast : deliver me
de profundis aquarum. from them that hate me :
and out of the deep
waters.

Non me demergat Let not the tempest
tempestas aquæ, neque of water drown me, nor
absorbeat me profun- the deep swallow me up
dum : * neque urgeat and let not the pit shut
super me puteus os her mouth upon me.
suum.

Exaudi me Domine, Hear me, O Lord !
quoniam benigna est for thy mercy is kind ;
misericordia tua : * se- look upon me according
cundum multitudinem to the multitude of thy
miserationum tuarum tender mercies.
respice in me.

Et ne avertas faciem And turn not away
tuam a puero tuo : * thy face from thy ser-
quoniam tribulor, velo- vant : for I am in trou-
citer exaudi me. ble, hear me speedily.

Intende animæ meæ Attend to my soul,
et libera eam : * propter and deliver it : save me
inimicos meos eripe me. because of my enemies.

Tu scis improperium Thou knowest my re-
meum, et confusionem proach, and my confu-
meam, * et reverentiam sion, and my shame.
meam.

In conspectu tuo sunt In thy sight are all
omnes qui tribulant they that afflict me : my
me : * improperium ex- heart hath expected re-
pectavit cor meum, et proach and misery.
miseriam.

Et sustinui qui simul And I looked for one

contristaretur, et non
fuit: * et qui consolaretur,
et non inveni.

Et dederunt in escam
meam fel; * et in siti
mea potaverunt me ace-
to.

Fiat mensa eorum co-
ram ipsis in laqueum, *
et in retributiones, et in
scandalum.

Obscurentur oculi eo-
rum ne videant: * et
dorsum eorum semper
incurva.

Effunde super eos iram
tuam: * et furor iræ
tuæ comprehendat eos.

Fiat habitatio eorum
deserta: * et in taberna-
culis eorum non sit qui
inhabitet.

Quoniam quem tu
percussisti, persecuti
sunt: * et super dolo-
rem vulnerum meorum
addiderunt.

Appone iniquitatem
super iniquitatem eo-

that would grieve to-
gether 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.

Let their table become
as a snare before them,
and a recompense, and
a stumbling block.

Let their eyes be dark-
ened, that they see not;
and their back bow thou
down always.

Pour out thy indigna-
tion upon them: and let
thy wrathful anger take
hold of them.

Let their habitation
be made desolate; and
let there be none to
dwell in their taberna-
cles.

Because they have
persecuted him whom
thou hast smitten; and
they have added to the
grief of my wounds.

Add thou iniquity up-
on their iniquity; and

rum: * et non intrent in justitiam tuam. let them not come into thy justice.

Deleantur de libro viventium: * et cum justis non scribantur. Let them be blotted out of the book of the living; and with the just let them not be written.

Ego sum pauper et dolens: * salus tua Deus suscepit me. But I am poor and sorrowful: thy salvation, O God! hath set me up.

Laudabo nomen Dei cum cantico: * et magnificabo eum in laude. I will praise the name of God with a canticle; and I will magnify him with praise.

Et placebit Deo super vitulum novellum, * cornua producentem et ungulas. And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Videant pauperes et lætentur: * quærite Deum, et vivet anima vestra. Let the poor see and rejoice: seek ye God, and your soul shall live.

Quoniam exaudivit pauperes Dominus: * et vinctos suos non despexit. For the Lord hath heard the poor; and hath not despised his prisoners.

Laudent illum cœli et terra, * mare, et omnia reptilia in eis. Let the heavens and the earth praise him; the sea, and everything that creepeth therein.

Quoniam Deus salvam faciet Sion: * et ædificabuntur civitates Juda. For God will save Sion, and the cities of Juda shall be built up.

Et inhabitabunt ibi, * And they shall dwell
et hæreditate acquirent there, and acquire it by
eam. inheritance.

Et semen servorum And the seed of his
ejus possidebit eam, * et servants shall possess
qui diligunt nomen ejus, it; and they that love
habitabunt in ea. his name shall dwell
therein.

*Here the lowest candle on the left side of the triangle is extin-
guished.*

Ant. Zelus domus tuæ *Ant.* The zeal of thy
comedit me, et oppro- house hath eaten me up,
bria exprobrantium tibi and the reproaches of
ceciderunt super me. them that reproached
thee, are fallen upon me.

Ant. Avertantur re- *Ant.* Let them be turn-
trorsum, et erubescant, ed backward and blush
qui cogitant mihi mala. for shame, that desire
evils to me.

PSALM 69.

DEUS in adjutorium **O** GOD! come to
meum intende: * my assistance: O
Domine, ad adjuvandum Lord! make haste to
me festina. help me.

Confundantur et reve- Let them be con-
reantur, * qui quæerunt founded and ashamed
animam meam. that seek my soul.

Avertantur retrorsum, Let them be turned
et erubescant, * qui vo- backward and blush for
lunt mihi mala. shame, that desire evils
to me.

Avertantur statim erubescences, * qui dicunt mihi: Euge, euge.

Exultent et lætentur in te omnes qui quærunt te, * et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: * Deus adjuva me.

Adjutor meus, et liberator meus es tu: * Domine ne moreris.

Here the lowest candle on the right of the triangle is extinguished.

Ant. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

Ant. Deus meus eripe me de manu peccatoris.

Let them be presently turned away blushing for shame 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 magnified.

But I am needy and poor; O God! help me.

Thou art my helper, and my deliverer; O Lord! make no delay.

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

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

PSALM 70.

IN te Domine speravi, non confundar in æternum: * in justitia tua libera me, et eripe me.

Inclina ad me aurem tuam, * et salva me.

IN thee, O Lord! I have hoped, let me never be put to confusion. Deliver me in thy justice, and rescue me.

Incline thy ear unto me, and save me.

Esto mihi in Deum
protectorem, et in locum
munitum: * ut salvum
me facias.

Quoniam firmamen-
tum meum, * et refu-
gium meum es tu.

Deus meus eripe me
de manu peccatoris, * et
de manu contra legem
agentis, et iniqui.

Quoniam tu es pati-
entia mea, Domine: *
Domine spes mea a ju-
ventute mea.

In te confirmatus sum
ex utero: * de ventre
matris meæ tu es pro-
tector meus.

In te cantatio mea
semper: * tamquam pro-
digium factus sum mul-
tis; et tu adjutor fortis.

Repleatur os meum
laude, ut cantem gloriam
tuam: * tota die magni-
tudinem tuam.

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

For thou art my fir-
mament and my refuge.

. Deliver me, O my
God! out of the hand of
the sinner, and out of
the hand of the trans-
gressor of the law, and
of the unjust.

For thou art my pa-
tience, O Lord! my
hope, O Lord! from my
youth.

By thee have I been
confirmed from the
womb; from my mo-
ther's womb, thou art
my protector.

Of thee shall I con-
tinually sing; I am be-
come 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
greatness all the day
long.

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 : * operiantur confusione et pudore, qui quæerunt mala mihi.

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

Os meum annuntiabit justitiam tuam ; * tota die salutare tuum.

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 detract 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.

Quoniam non cognovi litteraturam, introibo in potentias Domini: * Domine memorabor justitiæ tuæ solius. Because I have not known learning, I will enter into the powers of the Lord: O Lord! I will be mindful of thy justice alone.

Deus docuisti me a juventute mea: * et usque nunc pronuntiabo mirabilia tua. Thou hast taught me, O God! from my youth; and till now, I will declare thy wonderful works.

Et usque in senectam et senium: * Deus ne derelinquas me, And unto old age and gray hairs, O God! forsake me not.

Donec annuntiem brachium tuum * generationi omni, quæ ventura est. Until I show forth thy arm to all the generation that is to come.

Potentiam tuam, et justitiam tuam Deus, usque in altissima, quæ fecisti magna: * Deus quis similis tibi? Thy power, and thy justice, O God! even to the highest great things, thou hast done; O God! who is like to thee?

Quanta; ostendisti mihi tribulationes multas et malas: et conversus vivificasti me: * et de abyssis terræ iterum reduxisti me. 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.

Multiplicasti magnificentiam tuam: * et Thou hast multiplied thy magnificence; and

conversus consolatus es me. turning to me, thou hast comforted me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam : * Deus psallam tibi in cithara, sanctus Israel. 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.

Exultabunt labia mea cum cantavero tibi; * et anima mea, quam redemisti. My lips shall greatly rejoice when I shall sing to thee; and my soul, which thou hast redeemed.

Sed et lingua mea tota die meditabitur justitiam tuam : * cum confusi et reveriti fuerint qui quærunt mala mihi. 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.

Here a candle is extinguished.

Ant. Deus meus eripe me de manu peccatoris. *Ant.* Deliver me, O my God! out of the hand of the sinner.

V. Avertantur retrorsum, et erubescant. *V.* Let them be turned backward and blush for shame.

R. Qui cogitant mihi mala. *R.* That desire evils to me.

Pater noster, secreto. Our Father, *privately.*

THE FIRST LESSON.

Incipit lamentatio Jeremiae Prophetæ, cap. i. The beginning of the lamentation of Jeremias, the Prophet, chap. i.

Aleph **Q**UOMODO sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps provinciarum facta est sub tributo.

Beth. Plorans ploravit in nocte, et lacrymæ 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.

Aleph. **H**OW doth the city sit solitary that was full of people? how is the mistress of the nations become as a widow; the princess of provinces made tributary?

Beth. Weeping, she hath wept in the 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. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem : omnes portæ ejus destructæ, 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 : * Spiritus quidem promptus est, caro autem infirma.

V. Vigilate, et orate, ut non intretis in temptationem. * Spiritus quidem, etc.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast ; all her 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. * The Spirit indeed is willing, but the flesh is weak.

V. Watch and pray, that ye enter not into temptation. * The Spirit indeed, etc.

THE SECOND LESSON.

Vau. **E**T egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non inveni- entes pascua, et abierunt absque fortitudine ante faciem subsequentis.

Zain. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabilium 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

Vau. **A**ND 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 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

pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorem; 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.

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

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.

THE THIRD LESSON.

Jod. **M**ANUM suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus

Jod. **T**HE enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary

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 : quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

Mem. De excelso misit ignem in ossibus meis, et erudivit me : expandit rete pedibus meis, convertit me retrorsum : posuit me desolatam, tota die mœrore confectam.

Nun. Vigilavit jugum iniquitarum mearum : in nasu ejus convolutæ

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 sorrow : 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 desolate, and spent with sorrow all the day long.

Nun. The yoke of my iniquities hath watched for me : they are folded

sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu, de qua non potero 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, etc.

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

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.

THE SECOND NOCTURN.

Ant. **L**IBERAVIT Dominus pauperem a potente, et inopem, cui non erat adjutor.

Ant. **T**HE Lord hath delivered the poor from the mighty, and the needy that had no helper.

PSALM 71.

DEUS, iudicium tuum regi da: * et iustitiam tuam filio regis.

Judicare populum tuum in iustitia: * et pauperes tuos in iudicio.

Suscipiant montes pacem populo, * et colles iustitiam.

Judicabit pauperes populi, et salvos faciet filios pauperum: * 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 iustitia, et abundantia pacis: * donec auferatur luna.

Et dominabitur a mari usque ad mare: * et a

GIVE to the king thy judgment, O God! and to the king's son, thy justice.

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

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

He shall judge the poor of the people, and he shall save the children of the poor; 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 snow as falling greatly 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

flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes, * et inimici ejus terram lingent.

Reges Tharsis et insulæ munera offerent: * reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terræ: * omnes gentes servient ei.

Quia liberabit pauperem a potente: * et pauperem, cui non erat adjutor.

Parcet pauperi et inopi: * et animas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum: * et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper: * tota die benedicent ei.

river unto the ends of the earth.

Before him the Ethiopians shall fall down: and his 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 nations shall serve him.

For he shall deliver 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 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

Et erit firmamentum
in terra in summis mon-
tium, superextolletur
super Libanum fructus
ejus: * et florebunt de
civitate sicut fœnum
terræ.

Sit nomen ejus bene-
dictum in sæcula: * ante
solem permanet nomen
ejus.

Et benedicentur in ip-
so omnes tribus terræ: *
omnes gentes magnifica-
bunt eum.

Benedictus Dominus
Deus Israel, * qui facit
mirabilia solus.

Et benedictum nomen
majestatis ejus in æter-
num: * et replebitur ma-
jestate ejus omnis terra:
fiat, fiat.

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.

And in him shall all
the tribes of the earth
be blessed: all nations
shall magnify him.

Blessed be the Lord,
the God of Israel, who
alone doth wonderful
things.

And blessed be the
name of his majesty for
ever, and the whole earth
shall be filled with his
majesty. So be it, so
be it.

Here a candle is extinguished.

Ant. Liberavit Domi-
nus pauperem a potente,
et inopem, cui non erat
adjutor.

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

Ant. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

Ant. The impious have thought and spoken wickedness; they have spoken iniquity on high.

PSALM 72.

QUAM bonus Israel Deus, * his qui recto sunt corde!

HOW good is God to Israel, to them that are of a right heart!

Mei autem pene moti sunt pedes: * pene effusi sunt gressus mei.

But my feet were almost moved; my steps had well nigh slipt.

Quia zelavi super iniquos, * pacem peccatorum videns.

Because I had a zeal on occasion of the wicked; seeing the prosperity of sinners.

Quia non est respectus morti eorum: * et firmamentum in plaga eorum.

For there is no regard to their death, nor is there strength in their stripes.

In labore hominum non sunt, * et cum hominibus non flagellabuntur.

They are not in the labor of men: neither shall they be scourged like other men.

Ideo tenuit eos superbia, * operti sunt iniquitate et impietate sua.

Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

Prodiit quasi ex adipe iniquitas eorum: * tran-

Their iniquity hath come forth, as it were

sierunt in affectum cordis.

Cogitaverunt, et locuti sunt nequitiam: * iniquitatem in excelso locuti sunt.

Posuerunt in cœlum os suum: * et lingua eorum transivit in terra.

Ideo convertetur populus meus hic: * et dies pleni invenientur in eis.

Et dixerunt: Quomodo scit Deus, * et si est scientia in Excelso?

Ecce ipsi peccatores, et abundantes in sæculo, * obtinuerunt divitias.

Et dixi: Ergo sine causa justificavi cor meum, * et lavi inter innocentes manus meas.

Et fui flagellatus tota die, * et castigatio mea in matutinis.

from fatness: they have passed into the affection of the heart.

They have thought and spoken wickedness: 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.

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 obtained riches.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

And I have been scourged all the day; and my chastisement hath been in the mornings.

Si dicebam: Narrabo
sic: * ecce nationem
filiorum tuorum repro-
bavi.

Existimabam ut cog-
noscerem hoc, * labor
est ante me.

Donec intrem in sanc-
tuarium Dei: * et intel-
ligam in novissimis eo-
rum.

Verumtamen propter
dolos posuisti eis: * de-
jecisti eos dum alleva-
rentur.

Quomodo facti sunt
in desolationem? subito
defecerunt: * perierunt
propter iniquitatem su-
am.

Velut somnium sur-
gentium Domine: * in
civitate tua imaginem
ipsorum ad nihilum re-
diges.

Quia inflammatum est
cor meum, et renes mei
commutati sunt: * et
ego ad nihilum redactus
sum, et nescivi.

If I said: I will speak
thus; behold I should
condemn the generation
of thy children.

I studied that I might
know this thing: it is a
labor in my sight.

Until I go into the
sanctuary of God, and
understand 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 desolation? they have
suddenly ceased to be;
they have perished by
reason of their ini-
quity.

As the dream of them
that awake, O Lord! so
in thy city thou shalt
bring their image to
nothing.

For my heart hath
been inflamed; and my
reins have been changed,
and I am brought to
nothing, and I knew

not

Ut jumentum factus sum apud te : * et ego semper tecum. I am become as a beast before thee, and am always with thee.

Tenuisti manum dexteram meam : et in voluntate tua deduxisti me, * et cum gloria suscepisti me. Thou hast held me by my right hand ; and by thy will thou hast conducted 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 besides thee, what do I desire upon earth ?

Defecit caro mea, et cor meum : * Deus cordis mei, et pars mea Deus in æternum. For thee my flesh and my heart have fainted away : thou art the God of my heart, and the God that is my portion for ever.

Quia ecce, qui elongant se a te, peribunt : * perdidisti omnes, qui fornicantur abs te. For behold, they that go far from thee shall perish : thou hast destroyed all them that are disloyal to thee.

Mihi autem adhærere Deo bonum est : * ponere in Domino Deo spem meam. But it is good for me to stick close to God ; to put my hope in the Lord God.

Ut annuntiem omnes prædicationes tuas, * in portis filiæ Sion. That I may declare all thy praises, in the gates of the daughter of Sion.

Here a candle is extinguished.

Ant. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

Ant. Exurge Domine, et judica causam meam.

Ant. The impious have thought and spoken wickedness; they have spoken iniquity on high.

Ant. Arise, O Lord! and judge my cause.

PSALM 73.

UT quid Deus re-
listi in finem: *
iratus est furor tuus su-
per oves pascuæ tuæ?

Memor esto congrega-
tionis tuæ, * quam pos-
sedisti ab initio.

Redemisti virgam hæ-
reditatis tuæ: * mons
Sion, in quo habitasti in
eo.

Leva manus tuas in
superbias eorum in
finem: * quanta malig-
natus est inimicus in
sancto!

Et gloriati sunt qui
oderunt te, * in medio
solemnitatis tuæ.

O GOD! why hast
thou cast us off,
unto the end? Why is
thy wrath enkindled
against the sheep of thy
pasture?

Remember thy con-
gregation, which thou
hast possessed from the
beginning.

The sceptre of thy
inheritance, which thou
hast redeemed: Mount
Sion in which thou hast
dwelt.

Lift up thy hands
against their pride unto
the end; see what things
the enemy hath done
wickedly in the sanc-
tuary.

And they that hate
thee, have made their
boasts in the midst of
thy solemnity.

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.

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 improperabit inimicus: * irritat adversarius nomen tuum in finem?

Ut quid avertis manum tuam, et dexteram

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.

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

tuam, * de medio sinu
tuo in finem ?

Deus autem rex nos-
ter ante sæcula, * opera-
tus est salutem in medio
terræ.

Tu confirmasti in vir-
tute tua mare : * contri-
bulasti capita draconum
in aquis.

Tu confregisti capita
draconis : * dedisti eum
escam populis Æthio-
pum.

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 ter-
minos terræ : * æstatem
et ver tu plasmasti ea.

Memor esto hujus,
inimicus improperavit
Domino : * et populus

right hand out of the
midst of thy bosom for
ever ?

But God is our king
before ages : he hath
wrought salvation in the
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 the earth :
the summer and the
spring were formed by
thee.

Remember this, the
enemy hath reproached
the Lord ; and a foolish

insipiens incitavit nomen tuum. people hath provoked thy name.

Ne tradas bestiis animas confitentes tibi, * et animas pauperum tuorum ne obliviscaris in finem. Deliver not up to beasts the souls that confess to thee: and forget not to the end, the souls of thy poor.

Respice in testamentum tuum: * quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum. Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

Ne avertatur humilis factus confusus: * pauper et inops laudabunt nomen tuum. Let not the humble man be turned away with confusion; the poor and needy shall praise thy name.

Exurge Deus, judica causam tuam: * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die. Arise, O God! judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

Ne obliviscaris voces inimicorum tuorum: * superbia eorum, qui te oderunt, ascendit semper. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

Here a candle is extinguished.

Ant. Exurge Domine, et judica causam meam. *Ant.* Arise, O Lord and judge my cause.

V. Deus meus eripe
me de manu peccatoris.

R. Et de manu contra
legem agentis, et iniqui.

Pater noster, secreto.

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 un-
just.

Our Father, *privately.*

THE FOURTH LESSON.

Ex Tractatu sancti Au-
gustini Episcopi super
Psalms. 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: intende
mihi, et exaudi me. Sa-
tagentis, solliciti, in tri-
bulatione positi, verba
sunt ista. Orat multa
patiens, de malo liberari
desiderans. Superest ut
videamus in quo malo
sit; et cum dicere cœ-
perit, agnoscamus ibi nos
esse: ut communicata
tribulatione, conjunga-
mus orationem. Con-
tristatus sum, inquit, in
exercitatione mea, et

HEAR, O God! my
prayer, and de-
spise not my supplica-
tion; be attentive to me,
and hear me. These are
the words of a man in
trouble, solicitude, and
affliction. He prays in
his great sufferings, de-
siring to be freed from
some evil. Let us now
see what evil he lies
under; and having told
us, let us acknowledge
ourselves in it; that by
partaking of the afflic-
tion, we may join in his
prayer. I am grieved

conturbatus sum. Ubi in my exercise, says he. contristatus? ubi con- and am troubled. Where turbatus? In exercita- is he grieved? where is tione mea, inquit. Ho- he troubled? He says: mines malos, quos pati- In my exercise. He tur, commemoratus est: speaks of the wicked eandemque passionem men, whom he suffers, malorum hominum, ex- and calls such sufferings ercitationem suam dixit. of wicked men his exer- Ne putetis gratis esse cise. Think not that malos in hoc mundo, et the wicked are in this nihil boni de illis agere world for nothing, and Deum. Omnis malus that God does no good aut ideo vivit, ut corri- with them. Every wick- gatur; aut ideo vivit, ut ed man lives, either to per illum bonus exer- amend his life or to ex- ceatur.

R. Amicus meus osculi me tradidit signo: my friend betrayed me quem osculatus fuero, was a kiss: whomsoever ipse est, tenete eum. I shall kiss, that is he; Hoc malum fecit signum, qui per osculum hold him fast. He that adimplevit homicidium. committed murder by a kiss, gave this wicked sign. * Infelix prætermisit sign. * The unhappy pretium sanguinis, et in wretch returned the fine laqueo se suspendit. price of blood, and in the end hanged himself.

V. Bonum erat ei, si It were better for natus non fuisset homo that man, if he had not ille. * Infelix prætermi- been born. * The un- sit. happy wretch.

THE FIFTH LESSON.

UTINAM ergo qui **W**OULD to God
 nos modo exer- then, they that
 cent, convertantur et now exercise us, were
 nobiscum exercentur : converted and exercised
 tamen quamdiu ita sunt with us ; but let us not
 ut exercent, non eos hate them, though they
 oderimus ; quia in eo continue to exercise us ;
 quod malus est quis for we know not whether
 eorum, utrum usque in they will persevere to
 finem perseveraturus sit the end in their wicked-
 ignoramus. Et plerum- ness. And many times,
 que, cum tibi videris when you imagine that
 odisse inimicum, fra- you hate your enemy,
 trem odisti, et nescis. it is your brother you
 Diabolus, et angeli ejus hate, though you are ig-
 in Scripturis sanctis norant of it. The Holy
 manifestati sunt nobis, Scriptures plainly show
 quod ad ignem æternum us, that the devil and
 sint destinati. Ipsorum his agents are doomed
 tantum desperanda est to eternal fire. It is
 correctio, contra quos only their amendment
 habemus occultam luc- we may despair of, with
 tam ; ad quam luctam whom we wage an invi-
 nos armat Apostolus, sible war ; for which the
 dicens : Non est nobis Apostle arms us, say-
 colluctatio adversus car- ing : Our conflict is not
 nem et sanguinem ; id with flesh and blood,
 est, non adversus homi- that is, not with the
 nes, quos videtis, sed men you see before
 adversus principes, et your eyes, but with the
 potestates, et rectores princes, and powers.

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.

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,

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. 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.

THE 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 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,

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 conquered the world, not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said: If he is the Son of God, let him come down from the cross. He stretched forth his 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

et contradicentem ; et 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 dippeth his hand with me in the dish, the same shall betray me into the hands of sinners. * It were. One of my disciples, etc.

THE THIRD NOCTURN.

Ant **D**IXI iniquis : Nolite loqui adversus Deum iniquitatem.

Ant. **I** SAID to the wicked : Speak not iniquity against God.

PSALM 74.

CONFITEBIMUR tibi Deus : confitebimur, et invocabimus nomen tuum.

WE will praise thee, O God ! we will praise, and we will call upon thy name.

Narrabimus mirabilia tua : * cum accepero tempus, ego justitias judicabo.

Liquefacta est terra, et omnes qui habitant in ea : * ego confirmavi columnas ejus.

Dixi iniquis : Nolite inique agere ; * et delinquentibus : Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum : * nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus : * quoniam Deus judex 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.

We will relate thy wondrous works : when I shall take a time, I will judge justices.

The earth is melted, and all that dwell therein ; I have established the pillars thereof.

I said to the wicked : Do not act wickedly ; and to the sinner : Lift not up the horn.

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.

nerunt 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: * terra tremuit et quievit.

Cum exurgeret in judicium Deus, * ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: * et reliquæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro: * omnes qui in circuitu ejus affertis munera.

Terribili et ei qui auferit spiritum principum, * terribili apud reges terræ.

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: 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 holyday 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.

Here a candle is extinguished.

Ant. Terra tremuit et quievit, dum exurgeret in judicio Deus. *Ant.* The earth trembled and was still, when God arose in judgment.

Ant. In die tribulationis meæ, Deum exquisivi manibus meis. *Ant.* In the day of my tribulation, I sought God, with my hands lifted up to him.

PSALM 76.

VOCE mea ad Dominum 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 tribulationis meæ Deum exquisivi, manibus meis nocte contra eum: * et non sum deceptus. 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, * memor fui Dei, et delectatus sum et exercitatus sum: et defecit spiritus meus. My soul refused to be comforted: I remembered God, and was delighted, and was exercised, and my spirit swooned away.

Anticipaverunt vigiliæ oculi mei: * turbatus sum, et non sum locutus. My eyes prevented the watches; I was troubled, and I spoke not.

Cogitavi dies antiquos: * et annos æternos in mente habui. I thought upon the days of old: and I had in my mind the eternal years.

Et meditatus sum nocte cum corde meo, * et exercitabar, et scopebam spiritum meum.

Numquid in æternum projiciet Deus: * aut non apponet ut complacitior sit adhuc?

Aut in finem misericordiam suam abscindet, * a generatione in generationem?

Aut obliviscetur misereri Deus? * 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

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 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

es Deus qui facis mirabilia.

Notam fecisti in populis virtutem tuam : * redemisti in brachio tuo populum tuum, filios Jacob et Joseph.

Viderunt te aquæ, Deus, viderunt te aquæ : * et timuerunt, et turbatæ sunt abyssi.

Multitudo sonitus aquarum : * vocem dederunt nubes.

Etenim sagittæ tuæ transeunt : * vox tonitruï tui in rota.

Illuxerunt coruscationes tuæ orbi terræ : * commota est, et contremuit terra.

In mari via tua, et semitæ tuæ in aquis multis : * et vestigia tua non cognoscentur.

Deduxisti sicut oves populum tuum, * in manu Moysi et Aaron.

God? Thou art the God that dost wonders.

Thou hast made thy power known amongst the nations : with thy arm thou hast redeemed thy people, the children 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 trembled.

Thy way is in the sea, and thy paths in many waters ; and thy footsteps shall not be known.

Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

Here a candle is extinguished.

Ant. In die tribulationis meæ, Deum exquisivi manibus meis.

V. Exurge Domine.

R. Et judica causam meam.

Pater noster, *secreto.*

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, *privately*

THE SEVENTH LESSON.

De Epistola prima beati Pauli Apostoli ad Corinthios, cap. xi.

Out of the first Epistle of St. Paul the Apostle to the Corinthians, 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 qui-

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

dem 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.

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 cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes: * Venite, etc.

before his own supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

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 me; they determined against me an unjust word, saying: Come, etc.

THE EIGHTH LESSON.

EGO enim accepi a Domino quod et tradidi vobis, quoniam **F**OR I have received of the Lord that which also I delivered

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 facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum 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 intretis

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 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 pray, that ye

in tentationem. * Vel enter not into tempta-
 Judam, etc. tion. Or do ye not see,
 etc.

THE NINTH LESSON.

ITAQUE quicumque **W**HEREFORE,
 manducaverit pa- whosoever shall
 nem hunc, vel biberit eat this bread, or drink
 calicem Domini indigne, the chalice of the Lord
 reus erit corporis et san- unworthily, shall be
 guinis Domini. Probet guilty of the body and
 autem seipsum homo, et of the blood of the Lord.
 sic de pane illo edat, et But let a man prove him-
 de calice bibat. Qui self, and so let him eat
 enim manducat et bibit of that bread, and drink
 indigne, judicium sibi of the chalice. For he
 manducat et bibit, non that eateth and drinketh
 dijudicans corpus Domi- unworthily, eateth and
 ni. Ideo inter vos multi drinketh judgment to
 infirmi et imbecilles, et himself, not discerning
 dormiunt multi. Quod the body of the Lord.
 si nosmetipsos dijudica- Therefore are there many
 remus, non utique judi- infirm and weak among
 caremur. Dum judica- you, and many sleep.
 mur autem, a Domino But if we would judge
 corripimur, ut non cum ourselves, we should not
 hoc mundo damnemur. be judged. But whilst
 Itaque, fratres mei, cum we are judged, we are
 convenitis ad mandu- chastised by the Lord;
 candum, invicem expec- that we be not con-
 tate. Si quis esurit, domi- demned with this world.
 manducet; ut non in Wherefore, my brethren!
 judicium conveniatis when you come together

Cetera autem, cum venero disponam.

R. Seniores populi consilium fecerunt, * Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tanquam ad latronem.

V. Collegerunt pontifices et Pharisei concilium, * Ut Jesum, etc. Seniores, etc.

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. The ancients of the people consulted together that 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. **J**USTIFICERIS Domine in sermonibus tuis, et vincas cum judicaris.

Ant. **T**HAT thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

PSALM 50.

MISERERE mei, Deus, * secundum

HAVE mercy on me, O God! ac-

dum magnam misericordiam tuam. cording to thy great mercy.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam. And according to the multitude of thy tender mercies, blot out my iniquity.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me. Wash me yet more from my iniquity, and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper. For I know my iniquity, and my sin is always before me.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris. To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea. 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. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssopo, et mundabor: * lavabis Thou shalt sprinkle me with hyssop, and I shall

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 spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua : * et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui : * et spiritu principali confirma me.

Docebo iniquos vias tuas : * et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ : * et exultabit lingua mea justitiā tuam.

be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ! and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy Spirit from me

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God ! thou God of my salvation, and my tongue shall extol thy justice.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

O Lord! thou wilt open my lips: and my mouth shall declare thy praise.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delactaberis.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum Deus non despicias.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God! thou wilt not despise.

Benigne fac Domine in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

Deal favorably, O Lord! in thy good-will with Sion: that the walls of Jerusalem may be built up.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Here a candle is extinguished.

Ant. Justificeris Domine in sermonibus tuis, et vincas cum iudicaris.

Ant. That thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

Ant. Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum.

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 generationem.

Priusquam montes fierent, aut formaretur terra et orbis: * a sæculo et usque in sæculum tu es Deus.

Ne avertas hominem in humilitatem: * et dixisti: Convertimini filii hominum.

Quoniam mille anni ante oculos tuos, * tanquam dies hesternæ quæ præterit.

Et custodia in nocte, * quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat, mane floreat, et transeat: * vespere

LORD! thou hast been our refuge, from generation to generation.

Before the mountains 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!

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

decidat, induret, et arescat.

flourish, and pass away ;
in the evening he shall
fall, grow dry, and
wither.

Quia defecimus in ira tua : * et in furore tuo turbati sumus.

For in thy wrath we
are quickly consumed,
and are troubled in thy
indignation.

Posuisti iniquitates nostras in conspectu tuo : * sæculum nostrum in illuminatione vultus tui.

Thou hast set our ini-
quities before thy eyes,
our life in the light of
thy countenance.

Quoniam omnes dies nostri defecerunt : * et in ira tua defecimus.

For all our days are
spent ; and in thy wrath
we have fainted away.

Anni nostri sicut aranea meditantur : * dies annorum nostrorum in ipsis, septuaginta anni.

Our years shall be
considered as a spider ;
the days of our years in
them are threescore and
ten years.

Si autem in potentibus, octoginta anni : * et amplius eorum, labor et dolor.

But if in the strong,
they be fourscore years ;
and what is more of
them is labor and sor-
row.

Quoniam supervenit mansuetudo : * et corripiemur.

For mildness is come
upon us ; and we shall
be corrected.

Quis novit potestatem iræ tuæ : * et præ timore tuo iram tuam dinumerare ?

Who knoweth the pow-
er of thy anger : and for
thy fear can number thy
wrath ?

Dexteram tuam sic
notam fac: * et eruditos
corde in sapientia.

Convertere Domine
usquequo? * et depre-
cabilis esto super servos
tuos.

Repleti sumus mane
misericordia tua: * et
exultavimus, et delectati
sumus omnibus die-
bus nostris.

Lætati sumus pro die-
bus quibus nos humili-
asti: * annis, quibus
vidimus mala.

Respice in servos tuos,
et in opera tua: * et
dirige filios eorum.

Et sit splendor Do-
mini Dei nostri super
nos, et opera manuum
nostrarum dirige super
nos: * et opus manuum
nostrarum dirige.

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 ser-
vants, and upon their
works: and direct their
children.

And let the brightness
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.

Here a candle is extinguished.

Ant. Dominus tan-
quam ovis ad victimam

Ant. The Lord was
led like a sheep to the

ductus est, et non aperuit os suum. slaughter, and he opened not his mouth.

Ant. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea. *Ant.* My heart is broken within me, all my bones tremble.

PSALM 62.

DEUS, Deus meus, * ad te de luce vigilo. **O** GOD, my God! to thee do I watch at break of day.

Sitivit in te anima mea, * quam multipliciter tibi caro mea. For thee my soul hath thirsted; for thee my flesh, O how many ways!

In terra deserta, et invia, et inaquosa: * sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam. In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te. For thy mercy is better than lives: thee my lips shall praise.

Sic benedicam te in vita mea: * et in nomine tuo levabo manus meas. Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Sicut adipe et pinguedine repleatur anima mea: * et labiis exultationis laudabit os meum. Let my soul be filled as with marrow and fatness; and my mouth shall praise thee with joyful lips.

Si memor fui tui super stratum meum, in matutinis meditabor in te: * quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo: adhæsit anima mea post te: * me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: * tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: * quia obstructum est os loquentium iniqua.

If I have remembered thee upon my bed, I will meditate 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 portions of foxes.

But the king shall rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

PSALM 66.

DEUS misereatur nostri, et benedicat nobis: * illuminet

MAY God have mercy on us, and bless us: may he

vultum suum super nos,
et misereatur nostri.

cause the light of his
countenance to shine
upon us, and may he
have mercy on us.

Ut cognoscamus in
terra viam tuam: * in
omnibus gentibus salu-
tare tuum.

That we may know
thy way upon earth, thy
salvation in all nations.

Confiteantur tibi po-
puli Deus: * confitean-
tur tibi populi omnes.

Let people confess to
thee, O God! let all peo-
ple give praise to thee.

Lætentur et exultent
gentes: * quoniam judi-
cas populos in æquitate,
et gentes in terra dirigis.

Let the nations be
glad and rejoice; for
thou judgest the people
with justice, and direct-
est the nations upon
earth.

Confiteantur tibi po-
puli Deus, confiteantur
tibi populi omnes: * ter-
ra dedit fructum suum.

Let the people, O
God! confess to thee, let
all the people give praise
to thee. The earth hath
yielded her fruit.

Benedicat nos Deus,
Deus noster, benedicat
nos Deus: * et metuant
eum omnes fines terræ.

May God, our own
God, bless us: may God
bless us: and all the
ends of the earth fear
him.

Here a candle is extinguished.

Ant. Contritum est
cor meum in medio
mei, contremuerunt om-
nia ossa mea.

Ant. My heart is
broken within me, all
my bones tremble.

Ant. Exhortatus es in virtute tua, et in refectio-
ne sancta tua Domine

Ant. Thou hast encouraged us with thy power and thy holy refreshment, O Lord!

THE CANTICLE OF MOSES. *Exod. xv.*

CANTEMUS Domino; gloriose enim magnificatus est: * equum et ascensorum dejecit in mare.

Fortitudo mea et laus mea Dominus, * et factus est mihi in salutem.

Iste Deus meus et glorificabo eum: * Deus patris mei, et exaltabo eum.

Dominus quasi vir pugnator, omnipotens nomen ejus. * Currus Pharaonis, et exercitum ejus projecit in mare.

Electi principes ejus submersi sunt in Mari Rubro: * abyssi operuerunt eos, descenderunt in profundum quasi lapis.

Dextera tua Domine

LET us sing to the Lord; for he is gloriously magnified; the horse and its rider he hath thrown into the sea.

The Lord is my strength and my praise; and he is become a salvation to me.

He is my God, and I will glorify him; the God of my father, and I will exalt him.

The Lord is like a man of war Almighty is his name. Pharaoh's chariots and his army he hath cast into the sea.

His chosen captains are drowned in the Red Sea; the paths have covered them; they are sunk to the bottom like a stone.

Thy right hand, O

magnificata est in fortitudine; dextera tua Domine percussit inimicum: * et in multitudine gloriæ tuæ deposuisti adversarios tuos.

Misisti iram tuam, quæ devoravit eos sicut stipulam. * Et in spiritu turoris tui congregatæ sunt aquæ.

Stetit unda fluens, * congregatæ sunt 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

Lord! is magnified in strength; thy right hand, O Lord! hath slain the enemy. And in the multitude of thy glory, thou hast put down the adversaries.

Thou hast sent thy wrath, which hath devoured them like stubble. And by the blast of thy anger the waters were gathered together.

The flowing water stood, the depths were gathered together 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

in sanctitate, terribilis
atque laudabilis, faciens
mirabilia ?

Extendisti manum tu-
am, et devoravit 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
Philisthim.

Tunc conturbati sunt
principes Edom, ro-
bustos Moab obtinuit
tremor : * obriguerunt
omnes habitatores Cha-
naan.

Irruat super eos for-
mido et pavor, * in mag-
nitudine brachii tui.

Fiant immobiles quasi
lapis, donec pertranseat
populus tuus Domine :
* donec pertranseat po-
pulus tuus iste, quem
possedisti.

thee, glorious in holi-
ness, terrible and praise-
worthy, doing wonders ?

Thou stretchedst forth
thy hand, and the earth
swallowed them. In thy
mercy thou hast been
a leader to the people,
which thou hast re-
deemed.

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 Philistim.

Then were the princes
of Edom troubled, trem-
bling seized on the stout
men of Moab; and all
the inhabitants of Cha-
naan became stiff.

Let fear and dread
fall upon them in the
greatness of thy arm.

Let them become un-
movable as a stone, until
thy people, O Lord! pass
by; until this thy people
pass by, which thou has
possessed.

Introduces eos, et plantabis in monte hereditatis tuæ, * firmissimo habitaculo tuo quod operatus es Domine.

Sanctuarium tuum Domine, quod firmaverunt manus tuæ: * Dominus regnabit in æternum, et ultra.

Ingressus est enim eques Pharaon cum curribus et equitibus ejus in mare: * et reduxit super eos Dominus aquas maris.

Filii autem Israel ambulaverunt per siccum * in medio ejus.

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 Pharaoh went in on horseback, with his chariots and horsemen into 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.

Here a candle is extinguished.

Ant. Exhortatus es in virtute tua, et in refectioe sancta tua Domine.

Ant. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

Ant. Thou hast encouraged us with thy power and thy holy refreshments, O Lord!

Ant. He was offered because it was his own will, and he himself hath carried our sins.

PSALM 148.

LAUDATE Domi-
num de cœlis : ■
laudate eum in excelsis.

Laudate eum omnes
Angeli ejus : * 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 man-
davit, et creata sunt.

Statuit ea in æternum,
et in sæculum sæculi :
* præceptum posuit, et
non præteribit.

Laudate Dominum de
terra : * dracones, et
omnes abyssi.

Ignis, grando, nix,

PRAISE ye the Lord
from the heavens :
praise ye him in the high
places.

Praise ye him, all his
Angels : praise ye him,
all his hosts !

Praise ye him, O
sun and moon ! praise
him, all ye stars, and
light !

Praise him, ye hea-
vens 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 established
them for ever, and for
ages of ages : he hath
made a decree, and it
shall not pass away.

Praise the Lord from
the earth, ye dragons,
and all ye deeps.

Fire, hail, snow, ice,

glacies, spiritus procel- stormy winds, which ful-
larum : * quæ faciunt fil his word :
verbum ejus.

Montes et omnes col- Mountains and all
les : * ligna fructifera, hills, fruitful trees and
et omnes cedri. all cedars :

Bestiæ, et universa Beasts and all cattle ;
pecora : * serpentes, et serpents and feathered
volucres pennatæ. fowls :

Reges terræ, et omnes Kings of the earth,
populi : * principes, et and all people, princes
omnes judices terræ. and all judges of the
earth :

Juvenes et virgines, Young men and mai-
senes cum junioribus dens : let the old with
laudent nomen Domini : the younger praise the
* quia exaltatum est no- name of the Lord : for
men ejus solius. his name alone is ex-
alted.

Confessio ejus super The praise of him is
cælum et terram : * et above heaven and earth :
exaltavit cornu populi and he hath exalted the
sui. horn of his people.

Hymnus omnibus A hymn to all his
sanctis ejus : * filiis Is- saints ; to the children
rael, populo appropin- of Israel, a people ap-
quanti sibi. proaching to him.

PSALM 149.

CANTATE Domino **S**ING ye to the Lord
canticum novum : a new canticle ; let
* laus ejus in ecclesia his praise be in the
sanctorum. church of the saints.

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 populo suo :
* et exaltabit mansuetos
in salutem.

Exultabunt sancti in
gloria : * lætabuntur in
cubilibus suis.

Exaltationes Dei in
guttore eorum : * et gla-
dii ancipites in manibus
eorum :

Ad faciendam vindic-
tam in nationibus, * in-
crepationes in populis.

Ad alligandos reges
eorum in compedibus :
* et nobiles eorum in
manicis ferreis.

Ut faciant in eis ju-
diciū conscriptum : *
gloria hæc est omnibus
sanctis ejus.

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 tim-
brel and the psaltery.

For the Lord is well
pleased with his 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, chas-
tisements among the
people :

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 Dominum in sanctis
ejus: * laudate eum in
firmamento virtutis ejus.

Laudate eum in vir-
tutibus ejus: * laudate
eum secundum multi-
tudinem magnitudinis
ejus

Laudate eum in sono
tubæ: * laudate eum in
psalterio et cithara.

Laudate eum in tym-
pano et choro: * lau-
date eum in chordis et
organo.

Laudate eum in cym-
balis benesonantibus;
laudate eum in cymba-
lis jubilationis: * omnis
spiritus laudet Domi-
num

PRAISE ye the Lord
in his holy places:
praise ye him in the fir-
mament of his power.

Praise ye him for his
mighty acts: praise ye
him according to the
multitude of his great-
ness

Praise him with sound
of trumpet: praise him
with psaltery and harp.

Praise him with tim-
brel and choir: praise
him with strings and
organs.

Praise him on high-
sounding cymbals:
praise him on cymbals
of joy: let every spirit
praise the Lord.

Here a candle is extinguished.

Ant. Oblatus est quia
ipse voluit, et peccata
nostra ipse portavit.

V. Homo pacis meæ,
in quo speravi.

R. Qui edebat panes

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 ate my bread

meos, ampliavit ad-
sum me supplantatio-
nem. hath greatly supplanted
me.

Ant. Traditor autem *Ant.* He that betrayed
dedit eis signum, dicens: him, gave them a sign,
Quem osculatus fuero, saying: Whomsoever I
ipse est, tenete eum. shall kiss, that is he, lay
hold on him.

THE CANTICLE OF ZACHARY. *Luke 1.*

BENEDICTUS Do-
minus Deus Israel,
* quia visitavit, et fecit **B**LESSED be the
redemptionem plebis Lord God of Is-
sue: rael, because he hath
visited, and wrought the
redemption of his peo-
ple:

Et erexit cornu salutis And hath raised up a
nobis, * in domo David horn of salvation to us,
pueri sui. in the house of David,
his servant.

Sicut locutus est per As he spoke by the
os sanctorum, * qui a mouth of his holy pro-
sæculo sunt, propheta- phets, who are from the
rum ejus. beginning.

Salutem ex inimicis Salvation from our
nostris, * et de manu enemies, and from the
omnium qui oderunt hand of all that hate us:
nos:

Ad faciendam miseri- To perform mercy to
cordiam cum patribus our fathers; and to re-
nostris: * et memorari member his holy cove-
testamenti sui sancti. nant.

Jusjurandum, quod The oath which he

juravit ad Abraham̄ patrem nostrum, * daturum se nobis : swore to Abraham, our father, that he would grant to us :

Here the last candle on the Gospel side of the Altar is extinguished, and at the next verse the last on the Epistle side, and so on, alternating one at each verse.

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi. That being delivered from the hand of our enemies, we may serve him without fear.

In sanctitate et justitia coram ipso, * omnibus diebus nostris. In holiness and justice before him, all our days.

Et tu puer, propheta Altissimi vocaberis : * præibis enim ante faciem Domini parare vias ejus. And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

Ad dandam scientiam salutis plebi ejus : * in remissionem peccatorum eorum : To give knowledge of salvation to his people, unto the remission of their sins ;

Per viscera misericordiæ Dei nostri : * in quibus visitavit nos, oriens ex alto : Through the bowels of the mercy of our God ; in which the Orient from on high hath visited us ;

Illuminare his, qui in tenebris et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis. To enlighten them that sit in darkness, and in the shadow of death ; to direct our feet in the way of peace.

Here 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.

Ant. Traditor autem dedit eis signum, dicens: Quem osculatus fuero, ipse est, tenete eum. *Ant.* He that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him.

Here all kneel.

V. CHRISTUS factus est pro nobis obediens usque ad mortem. V. CHRIST became obedient for us unto death.

Pater noster, *totum sub silentio.* Our Father, *privately.*

The Psalm Miserere, p. 230, 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 tradit 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.

MAUNDY THURSDAY.

THE Roman Missal and Breviary call this day *Feria quinta in Cena 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 *Jendredi Absolut*, or *Absolution Thursday*; because the sentence of Absolution was then pronounced over the public penitents. We call it *Maunday 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 express 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 B. 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 B. 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 B. 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 persons or particular countries, not in accordance with the original design of the Church of *Rome*.

After the vespers, the Priest with his ministers divest 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.

T h e M a s s .

The Priest begins the Mass at the foot of the Altar, as at page 13 down to Peccata mea—My sins, p. 17.

THE INTROIT.

<p>NOS autem gloriari oportet in cruce Domini nostri Jesu Christi; in quo est salus, vita et resurrectio nos- tra, per quem salvati et liberati sumus. <i>Psal.</i> Deus misereatur nostri, et benedicat nobis: illu- minet vultum suum su-</p>	<p>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. <i>The Psalm.</i> May God have mercy on us, and bless us: may he cause</p>
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per nos, et misereatur the light of his counte-
 nostri.—Nos autem, etc. nance to shine upon us,
 and may he have mercy
 on us.—We ought, etc.

[*The Kyrie, Gloria, and Dominus Vobiscum, page 17.*]

*The bells are rung during the Gloria in Excelsis, but no more till
 Holy Saturday.*

THE COLLECT.

Oremus.

Let us pray.

DEUS, a quo et Ju-
 das reatus sui
 pœnam, et confessionis
 suæ latro præmium
 sumpsit: concede nobis
 tuæ propitiationis effec-
 tum: ut, sicut in pas-
 sione sua Jesus Christus
 Dominus noster diversa
 utrisque intulit stipen-
 dia meritorum; ita nobis,
 ablato vetustatis errore,
 resurrectionis suæ gra-
 tiam largiatur. Qui te-
 cum vivit et regnat in
 unitate Spiritus sancti
 Deus, per omnia sæcula
 sæculorum.

R. Amen.

O GOD! from whom
 Judas received
 the punishment of his
 sin, and the thief the
 reward of his confes-
 sion: grant us the effects
 of thy mercy; that, as
 our Lord Jesus Christ,
 at the time of his pas-
 sion, dispensed on both
 different rewards of their
 merits; so having de-
 stroyed the old man in
 us, he may give us the
 grace of his resurrec-
 tion; who with thee,
 and the Holy Ghost,
 liveth and reigneth, one
 God, world without end.

R. Amen.

THE EPISTLE.

Lectio Epistolæ beati
Pauli Apostoli ad Co-
rinthios. 1 Cor. xi.
20-32.

The Lesson from the
Epistle of St. Paul
the Apostle, to the
Corinthians. 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 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 fa-

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. 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 it, and said: Take ye, and eat; this is my body, which shall be de-

cite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens : Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem : quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini 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 dijudicarem, non utique iudicarem. Dum iudica-

livered for you : this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying : This chalice is the new testament in my blood. This do ye, as often as you shall drink 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. 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

mur autem, a Domino among you, and many
 corripimur, ut non cum sleep. But if we would
 hoc mundo damnemur. judge ourselves, we
 should not be judged.
 But while we are judged,
 we are chastised by the
 Lord, that we be not
 condemned with this
 world.

THE GRADUAL.

CHRISTUS factus **C**HRIST became
 est pro nobis obe- obedient for us
 diens usque ad mortem, unto death, even the
 mortem autem crucis. death of the cross.

V. Propter quod et *V.* Wherefore, God
 Deus exaltavit illum, et also hath exalted him,
 dedit illi nomen, quod and hath given him a
 est super omne nomen. name, which is above
 every name.

Munda cor meum, etc., Cleanse my heart, etc.,
 as p. 19. as p. 19.

THE GOSPEL.

Sequentia sancti Evan- Continuation of the holy
 gelii secundum Joan- Gospel, according to
 nem. Cap. xiii. 1-15. St. John. Chap. xiii.
 1-15.

ANTE diem festum **B**EFORE the festi-
 paschæ, sciens Je- val day of the
 sus quia venit hora ejus, pasch, Jesus knowing
 ut transeat ex hoc mun- that his hour was come,
 do ad Patrem: cum di- that he should pass out
 lexisset suos. qui erant of this world to the Fa-

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 linteum, præcinxit se. Deinde mittit aquam in pelvim, et cœpit 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 laverō te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et man- ther; 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 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

nus 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 lavi pedes vestros, Dominus et Magister; et vos debetis alter alterius lavare pedes. Exemplum enim dedi to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord! not only my feet, but also my hands and my head. Jesus saith to him: He that is 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 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

vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

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

The Credo, p. 20.

THE OFFERTORY.

DEXTERA Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

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

Suscipe, etc., p. 22, down to Then the priest says Amen, p. 23.

THE SECRET.

IPSE tibi, quæsumus, Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat, etc.

WE beseech thee, O holy Lord, Almighty Father, eternal God! that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him; who liveth, etc.

The Preface, p. 94. The Canon, p. 28, as far as Communicantes.

COMMUNICANTES, et diem sacratissimum celebrantes,

PARTAKING of the same communion, and celebrating this

quo Dominus noster most sacred day, on
 Jesus Christus pro nobis which our Lord Jesus
 est traditus: sed et me- Christ was betrayed for
 moriam venerantes im- us; and also honoring,
 primis gloriosæ semper in the first place, the
 virginis Mariæ, genitri- memory of the glorious
 cis ejusdem Dei et Do- ever Virgin Mary, mo-
 mini nostri Jesu Christi: ther of the same God,
 sed et beatorum aposto- and our Lord Jesus
 lorum ac martyrum tuo- Christ; as also of thy
 rum, Petri et Pauli, An- blessed apostles and
 dreæ, Jacobi, Joannis, martyrs Peter and Paul,
 Thomæ, Jacobi, Philip- Andrew, James, John,
 pi, Bartholomæi, Mat- Thomas, James, Philip,
 thæi, Simonis et Thad- Bartholomew, Matthew,
 dæi: Lini, Cleti, Cle- Simon and Thaddeus,
 mentis, Xysti, Cornelii, Linus, Cletus, Clement,
 Cypriani, Laurentii, Xystus, Cornelius, Cy-
 Chrysogoni, Joannis et prian, Laurence, Chry-
 Pauli, Cosmæ et Damia- sogonus, John and Paul,
 ni, et omnium Sancto- Cosmas and Damian,
 rum tuorum: quorum and of all thy saints:
 meritis precibusque con- by whose merits and
 cedas ut in omnibus prayers grant that we
 protectionis tuæ munia- may in all things be de-
 mur auxilio. Per eun- fended by the help of
 dem Christum Domi- thy protection; through
 num nostrum. Amen. the same Christ our
 Lord. Amen.

Hanc igitur oblatio- We therefore beseech
 nem servitutis nostræ, thee to accept this obla-
 sed et cunctæ familiæ tion of our servitude,
 tuæ, quam tibi offerimus and of thy whole family

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 tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris : ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pro nostra omniumque salute pateretur, hoc est, hodie, accepit panem, etc.

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 beseech thee, O God ! to make this oblation, 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. 31, 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 paten, and veil.

THE COMMUNION.

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.

THE POST-COMMUNION.

Oremus.

REFFECTI vitalibus alimentis, quæsumus Domine Deus noster, ut quod tempore nostræ mortalitatis exequimur, immortalitatis tuæ munere consequamur. Per Dominum nostrum, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Ite, missa est.

R. Deo gratias.

Let us pray.

WE beseech thee, O Lord, our God ! that being nourished with this life-giving food, we may receive by thy grace in immortal glory what we celebrate in this mortal life through our Lord, etc.

V. The Lord be with you.

R. And with thy spirit.

V. Depart, Mass is done.

R. Thanks be to God

The rest of the Mass as on p. 19.

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:

THE HYMN.

PANGE, lingua! gloriosi
 Corporis mysterium,
 Sanguinisque pretiosi,
 Quem in mundi pretium
 Fructus ventris generosi,
 Rex effudit gentium.

Nobis datus, nobis natus
 Ex intacta Virgine,
 Et in mundo conversatus,
 Sparso verbi semine,
 Sui moras incolatus
 Miro clausit ordine.

In supremæ nocte cœnæ
 Recumbens cum fratribus
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus.

Verbum caro, panem verum
 Verbo carnem efficit,
 Fitque sanguis Christi merum,
 Et si sensus deficit,

Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui :
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio. Amen.

The same in English.

SING, O my tongue! adore and praise
The depth of God's mysterious ways ;
How Christ, the world's great King, bestow'd
His flesh, conceal'd in human food,
And left mankind the blood, that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From Virgin's womb his life began ;
He liv'd on earth, and preach'd, to sow
The seeds of heav'nly truth below ;
Then seal'd his mission from above
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last
And most mysterious supper past ;

When Christ with his disciples sat
To close the law with legal meat ;
Then to the twelve himself bestow'd,
With his own hands, to be their food.

The Word, made flesh for love of man,
His word turns bread to flesh again,
And wine to blood, unseen by sense,
By virtue of Omnipotence ;
And here the faithful rest secure,
Whilst God can vouch, and faith ensure.

To this mysterious table now
Our knees, our hearts, and sense we bow ;
Let ancient rites resign their place
To nobler elements of grace,
And faith for all defects supply,
While sense is lost in mystery.

To God the Father, born of none,
To Christ, his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise,
One honor, jubilee, and fame,
For ever bless his glorious name. **Amen**

The Vespers.

Pater Noster and Ave Maria are said in a low voice.

Ant. **C**ALICEM salutaris accipiam, *Ant.* **I** WILL take the
et nomen Domini invocabo. tion, and I will call upon
the name of the Lord.

PSALM 115.

CREDIDI, propter **I** HAVE believed,
quod locutus sum: therefore have I
* ego autem humiliatus spoken: but I have been
sum nimis. humbled exceedingly.

Ego dixi in excessu **I** said in my excess:
meo: * Omnis homo Every man is a liar.
mendax.

Quid retribuam Do- What shall I render
mino, * pro omnibus to the Lord, for all the
quæ retribuit mihi? things that he hath ren-
dered to me?

Calicem salutaris ac- **I** will take the chalice
cipiam, * et nomen Do- of salvation, and I will
mini invocabo. call upon the name of
the Lord.

Vota mea Domino **I** will pay my vows to
reddam coram omni po- the Lord before all his
pulo ejus: * pretiosa in people: precious in the
conspectu Domini mors sight of the Lord is the
sanctorum ejus. death of his saints.

O Domine, quia ego **O** Lord! for I am thy
servus tuus: * ego ser- servant: I am thy ser-
vus tuus, et filius an- vant, and the son of thy
cillæ tuæ. handmaid.

Dirupisti vincula mea : Thou hast broken my
 * tibi sacrificabo hos- bonds. I will sacrifice
 tiam laudis, et nomen to thee the sacrifice of
 Domini invocabo. praise, and I will call
 upon the name of the
 Lord.

Vota mea Domino I will pay my vows to
 reddam in conspectu the Lord in the sight of
 omnis populi ejus : * in all his people, in the
 atriis domus Domini, in courts of the house of
 medio tui, Jerusalem. the Lord : in the midst
 of thee, O Jerusalem !

Ant. Calicem saluta- *Ant.* I will take the
 ris accipiam, et nomen chalice of salvation, and
 Domini invocabo. I will call upon the
 name of the Lord.

Ant. Cum his qui ode- *Ant.* With them that
 runt pacem, eram paci- hated peace, I was
 ficus : dum loquebar peaceable ; when I
 illis, impugnabant me spoke to them, they
 gratis. fought against me with-
 out cause.

PSALM 119.

AD Dominum, cum **I**N my trouble I cried
 tribularer, clama- to the Lord ; and he
 vi : * et exaudivit me. heard me.

Domine, libera ani- O Lord ! deliver my
 mam meam a labiis ini- soul from wicked lips,
 quis, * et a lingua do- and a deceitful tongue.
 losa.

Quid detur tibi, aut What shall be given
 to thee, or what shall be

quid apponatur tibi, * added to thee, to a de-
ad linguam dolosam? ceitful tongue?

Sagittæ potentis acu- The sharp arrows of
tæ, * cum carbonibus the mighty, with coals
desolatoriis. that lay waste.

Heu mihi, quia inco- Wo is me that my so-
latus meus prolongatus journeying is prolonged!
est: habitavi cum habi- I have dwelt with the
tantibus cedar: * mul- inhabitants of Cedar.
tum incola fuit anima My soul hath been long
mea. a sojourner.

Cum his qui oderunt With them that hated
pacem, eram pacificus: peace, I was peaceable:
* cum loquebar illis, when I spoke to them,
impugnabant me gratis. they fought against me
without cause.

Ant. Cum his qui ode- *Ant.* With them that
runt pacem, eram paci- hated peace, I was
ficus: dum loquebar peaceable; when I spoke
illis, impugnabant me to them, they fought
gratis. against me without
cause

Ant. Ab hominibus *Ant.* From unjust
iniquis libera me, Do- men deliver me, O
mine. Lord!

PSALM 139.

ERIPE me Domine, **D**ELIVER me, O
ab homine malo: * Lord! from the
a viro iniquo eripe me. evil man; rescue me
from the unjust man.

Qui cogitaverunt ini- Who have devised ini-
quities in their hearts:

quitates in corde : * tota die constituebant prælia. all the day long they designed battles.

Acuerunt linguas suas sicut serpentis : * venenum aspidum sub labiis eorum. They have sharpened their tongues like a serpent : the venom of asps is under their lips.

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.

Qui cogitaverunt supplantare gressus meos : * absconderunt superbi laqueum mihi. Who have proposed to supplant my steps ; the proud have hidden a net for me.

Et funes extenderunt 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, vocem deprecationis meæ. I said to the Lord : Thou art my God : hear, O Lord ! the voice of my supplication.

Domine, Domine virtus salutis meæ : * obumbrasti super caput meum in die belli. O Lord, Lord ! the strength of my salvation : thou hast overshadowed my head in the day of battle.

Ne tradas me Domine, a desiderio meo peccatori : * cogitaverunt contra me, ne derelinqueris me. Give me not up, O Lord ! from my desire to the wicked : they have plotted against me ; do not thou forsake

linquas me, ne forte exaltentur. me, lest they should triumph.

Caput circuitus eorum: * labor labiorum ipsorum operiet eos. The head of their compassing me about: the labor of their lips shall overwhelm them.

Cadent super eos carbones, in ignem deicies eos: * in miseriis non subsistent. 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 mala capient in interitu. A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

Cognovi quia faciet Dominus iudicium inopis: * et vindictam pauperum. I know that the Lord will do justice to the needy, and will revenge the poor.

Verumtamen justus confitebuntur nomini tuo: * et habitabunt recti cum vultu tuo. But as for the just, they shall give glory to thy name; and the upright shall dwell with thy countenance.

Ant. Ab hominibus iniquis libera me, Domine. *Ant.* From unjust men deliver me, O Lord!

Ant. Custodi me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem. *Ant.* Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

PSALM 140.

DOMINE clamavi
ad te, exaudi me :
* intende voci meæ, cum
clamavero ad te.

Dirigatur oratio mea
sicut incensum in con-
spectu tuo : * elevatio
manuum mearum sacri-
ficium vespertinum.

Pone, Domine, custo-
diam ori meo, * et osti-
um circumstantiæ labiis
meis.

Non declines cor me-
um in verba malitiæ, *
ad excusandas excusa-
tiones in peccatis.

Cum hominibus ope-
rantibus iniquitatem, *
et non communicabo
cum electis eorum.

Corripiet me justus in
misericordia, et incre-
pabit me : * oleum au-
tem peccatoris non im-
pinguet caput meum.

Quoniam adhuc et
oratio mea in benepla-
citis eorum : * absorpti
sunt juncti petrae iudices
eorum.

I HAVE cried to thee,
O Lord ! hear me ;
hearken to my voice
when I cry to thee.

Let my prayer be di-
rected as incense in thy
sight ; the lifting up of
my hands as evening
sacrifice.

Set a watch, O Lord !
before my mouth, and a
door round about my
lips.

Incline not my heart
to evil words, to make
excuses in sins.

With men that work
iniquity, I will not com-
municate 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.

Audient verba mea They shall hear my
quoniam potuerunt: * words, for they have
sicut crassitudo terræ prevailed; as when
erupta est super terram. the thickness of earth
is broken up upon the
ground.

Dissipata sunt ossa Our bones are scat-
nostra secus infernum: tered by the side of hell:
* quia ad te Domine, but to thee, O Lord,
Domine, oculi mei: in Lord! are my eyes; in
te speravi, non auferas thee have I put my
animam meam. trust, take not away my
soul.

Custodi me a laqueo, Keep me from the
quem statuerunt mihi: * snare, which they have
et a scandalis operan- laid for me, and from
tium iniquitatem. the stumbling - block
of them that work
iniquity.

Cadent in retiaculo The wicked shall fall
ejus peccatores: * sin- in his net; I am alone
gulariter sum ego, donec until I pass.

Ant. Custodi me a la- *Ant.* Keep me from
queo, quem statuerunt the snare, which they
mihi, et a scandalis ope- have laid for me, and
rantium iniquitatem. from the stumbling-
blocks of them that
work iniquity.

Ant. Considerabam *Ant.* I looked on my
ad dexteram, et vide- right hand, and beheld,
bam, et non erat qui and there was no one
cognosceret me. that would know me.

PSALM 141.

VOCE mea ad Dominum clamavi: * **I** CRIED to the Lord with my voice: with voce mea ad Dominum my voice I made supplication deprecatus sum. to the Lord.

Effundo in conspectu In his sight I pour out ejus orationem meam, * my prayer, and before et tribulationem meam him I declare my trouble ante ipsum pronuntio.

In deficiendo ex me When my spirit failed spiritum meum, * et tu me, then thou knewest cognovisti semitas meas. my paths.

In via hac qua ambulabam, * absconderunt In this way wherein I walked, they have hidden laqueum mihi. a snare for me.

Considerabam ad dexteram, et videbam: * et I looked on my right hand, and beheld, and non erat qui cognosceret me. there was no one that would know me.

Periit fuga a me, * et Flight hath perished non est qui requirat animam meam. from me: and there is no one that hath regard to my soul.

Clamavi ad te Domine; * dixi: Tu es I cried to thee, O Lord! I said: Thou art spes mea, portio mea in my hope, my portion in terra viventium. the land of the living.

Intende ad deprecationem meam: * quia Attend to my supplication: for I am brought humiliatus sum nimis. very low.

Libera me a persecutoribus me: * quia Deliver me from my confortati sunt super me. persecutors, for they are stronger than I.

Educ de custodia animam meam ad confitendum nomini tuo: * me expectant justi, donec retribuas mihi.

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.

Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

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.

THE 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.

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

Et misericordia ejus a

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.

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

And his mercy is from generation to genera-

progenie in progenies * tion, to them that fear
timentibus eum. him.

Fecit potentiam in He hath shewed might
brachio suo : * dispersit in his arms ; he hath scat-
superbos mente cordis tered the proud in the
sui. conceit of their heart.

Deposuit potentes de He hath put down the
sede, * et exaltavit hu- mighty from their seat,
miles. and hath exalted the
humble.

Esurientes implevit He has filled the hun-
bonis : * et divites di- gry with good things ;
misit inanes. and the rich he hath sent
empty away.

Suscepit Israel pue- He hath received Is-
rum suum, * recordatus rael his servant, being
misericordiæ suæ. mindful of his mercy.

Sicut locutus est ad As he spoke to our
patres nostros, * Abra- fathers, to Abraham,
ham, et semini ejus in and to his seed for ever.
sæcula.

Ant. Cœnantibus au- *Ant.* While they were
tem illis, accepit Jesus at supper, Jesus took
panem, et benedixit, ac bread, and blessed, and
fregit, deditque discipu- broke, and gave to his
lis suis. disciples.

The rest is said kneeling.

V. Christus factus est *V.* Christ became obe-
pro nobis obediens us- dient for us unto death.
que ad mortem.

Pater noster, *sub si-* Our Father, *privately*
lently.

Miserere, p. 230 and the prayer Respice, p. 250.

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. 284.

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 Sub-deacon in white vestments. Then the gospel Ante diem festum Paschæ, p. 256, 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 bareheaded, he washes, wipes, and kisses the right foot of those who are chosen for the ceremony. Whilst he is doing this, the following anthems are sung:

<p><i>Ant.</i> MANDATUM novum do vobis: ut diligatis in- vicem, sicut dilexi vos, dicit Dominus. <i>Psalm.</i> Beati immaculati in via: qui ambulant in lege Domini.</p>	<p><i>Ant.</i> I GIVE you a new command- ment; that you love one another, as I have loved you, saith the Lord. <i>Ps.</i> Blessed are the undefiled in the way; who walk in the law of the Lord.</p>
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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.

<p><i>Ant.</i> POSTQUAM surrexit Do- minus a cœna, misit aquam in pelvim, et cœpit lavare pedes dis- cipulorum suorum: hoc exemplum reliquit eis. <i>Psalm.</i> Magnus Domi-</p>	<p><i>Ant.</i> AFTER the Lord had risen from supper, he poured water into a ba- sin; and began to wash the feet of his disciples: to whom he gave that example. <i>Psalm.</i> Great</p>
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nus 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 magis-
ter? Exemplum dedi
vobis, ut et vos ita faci-
atis. *Psalm.* Benedixis-
ti, Domine, terram tuam :
avertisti captivitatem
Jacob.

Ant. Domine, tu mihi
lavas pedes? Respondit
Jesus, et dixit ei: Si non
lavero tibi pedes, non
habebis partem mecum.

V. Venit ergo ad Si-
monem Petrum, et dixit
ei Petrus:

Ant. Domine, tu mihi,
etc.

V. Quod ego facio, tu
nescis modo: scies au-
tem postea.

is the Lord, and exceed-
ingly 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 ex-
ample, that you also
may do the same. *Psalm.*
Lord! thou hast blessed
thy land; thou hast
turned away the capti-
vity 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 Simon
Peter, and Peter said to
him:

Ant. Lord! dost thou,
etc.

V. What I do, thou
knowest not now: but
thou shalt know here-
after.

Ant. Domine, tu mihi,
etc.

V. Si ego Dominus et
magister vester lavi vo-
bis pedes, quanto magis
debetis alter alterius
lavare pedes?

Psalm. Audite hæc,
omnes gentes: auribus
percipite qui habitatis
orbem.

Ant. In hoc cognos-
cent omnes quia disci-
puli mei estis, si dilec-
tionem habueritis ad
invicem.

V. Dixit Jesus disci-
pulis suis:

Ant. Maneant in vo-
bis fides, spes, charitas,
tria hæc: major autem
horum est charitas.

V. Nunc autem ma-
nent fides, spes, chari-
tas, tria hæc: major ho-
rum est charitas.

Ant. Benedicta sit sanc-
ta Trinitas, atque indivi-
sa Unitas: confitebimur
ei, quia fecit nobiscum
misericordiam suam.

Ant. Lord! dost thou,
etc.

V. If I, being Lord
and master, have wash-
ed your feet; how much
more ought you to wash
one another's feet?

Psalm. Hear these
things, all ye nations!
give ear, all ye inhabi-
tants of the world!

Ant. By this shall all
men know that you are
my disciples, if you
have love one for an-
other.

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 re-
main faith, hope, and
charity, these three; but
the greatest of these is
charity.

Ant. Blessed be the
holy Trinity and undi-
vided Unity; we will
praise him, because he
has showed us his mercy

V. Benedicamus Patrem, et Filium, cum sancto Spiritu. *Psalm.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atriis Domini.

Ant. Ubi charitas et amor, Deus ibi est.

V. Congregavit nos in unum Christi amor.

V. Exultemus, et in ipso jucundemur.

V. Timeamus et amemus Deum vivum.

V. Et ex corde diligamus nos sincero.

Ant. Ubi charitas et amor, Deus ibi est.

V. Simul ergo cum in unum congregamur.

V. Ne nos mente dividamur, caveamus.

V. Cessent jurgia maligna, cessent lites.

V. Et in medio nostri sit Christus Deus.

V. Let us bless the Father and the Son, with the Holy Ghost. *Psalm.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth after the courts of the Lord.

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

V. The love of Christ hath gathered us together.

V. Let us rejoice 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 charity, etc.

V. When therefore we are assembled,

V. Let us take heed we be not divided in mind.

V. Let malicious quarrels and contentions cease.

V. And let Christ our God dwell among us.

Ant. Ubi charitas, etc.

V. Simul quoque cum
beatis videamus.

V. Glorianter vultum
tuum, Christe Deus

V. Gaudium quod est
immensum, atque pro-
bum.

V. Sæcula per infinita
sæculorum. 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 man-
data tua, Domine.

R. Custodiri nimis.

V. Tu lavasti pedes
discipulorum tuorum.

R. Opera manuum
tuarum ne despicias.

V. Domine, exaudi
orationem meam.

R. Et clamor meus ad
se veniat.

V. Dominus vobis-
cum.

Ant. Where charity,
etc.

V. Let us also 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.

Superior washes his hands, and

Our Father, privately.

V. And lead us not
into temptation.

R. But deliver us from
evil.

V. Thou has com-
manded, O Lord!

R. That thy precepts
be exactly observed.

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. 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 exteriora 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.

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 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.

TENEBRÆ ON THURSDAY,

BEING THE MORNING OFFICE OF

GOOD FRIDAY.

The Matins.

Aperi Domine, Pater, Ave, and Credo, in a low voice.

THE FIRST NOCTURN.

Antiphona. **A**STITE-*The Ant.* **T**HE kings
RUNT of the
reges terræ, et principes earth stood up, and the
convenerunt in unum, princes met together
adversus Dominum, et against the Lord, and
adversus Christum ejus. against his Christ.

PSALM 2.

QUARE fremuerunt **W**HY have the
Gentes, * et po- Gentiles raged,
puli meditati sunt and the people devised
inania? vain things?

Astiterunt reges ter- The kings of the earth
ræ, et principes conve- stood up, and the princes
nerunt in unum, * ad- met together against the
versus Dominum, et ad- Lord, and against his
versus Christum ejus. Christ.

Dirumpamus vincula Let us break their
eorum: * et projiciamus bonds asunder; and let
a nobis jugum ipsorum. us cast away their yoke
from us.

Qui habitat in cœlis He that dwelle in

irridebit eos: * et Dominus subsannabit eos. heaven shall laugh at them; and the Lord shall deride them.

Tunc loquetur ad eos in ira sua: * et in furore suo conturbabit eos. Then shall he speak to them in his anger, and trouble them in his rage.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus: * prædicans præceptum ejus. But I am appointed by him king over Sion his holy mountain, preaching his commandment.

Dominus dixit ad me: * Filius meus es tu, ego hodie genui te. The Lord said to me: Thou art my Son, to-day have I begotten thee.

Postula a me, et dabo tibi gentes hæreditatem tuam: * et possessionem tuam terminos terræ. Ask of me, and I will give thee the Gentiles for thy inheritance; and the utmost parts of the earth for thy possession.

Reges eos in virga ferrea: * et tanquam vas figuli confringes eos. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

Et nunc reges intelligite: * erudimini qui iudicatis terram. And now, O ye kings! understand; receive instruction, you that judge the earth.

Servite Domino in timore: * et exultate ei cum tremore. Serve ye the Lord with fear, and rejoice unto him with trembling.

Apprehendite disciplinam. Embrace discipline

plnam, ne quando irascatur Dominus: * et pereatis de via justa. lest at any time the Lord be angry, and ye perish from the just way.

Cum exarserit in brevi ira ejus, * beati omnes qui confidunt in eo. When his wrath shall be kindled in a short time, blessed are all that trust in him.

Here the lowest candle on the left side of the triangle is extinguished.

Ant. Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus. *Ant.* The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *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. **O** GOD, my God! look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi. O my God! I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me.

Tu autem in sancto habitas, * laus Israel. But thou dwellest in the holy place, the praise of 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.

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 projectus sum ex utero.

De ventre matris meæ Deus meus es tu: * ne discesseris a me.

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

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.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. 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.

Circumdederunt me vituli multi : * tauri pingues obsederunt me. Many calves have surrounded me : fat bulls have besieged me.

Aperuerunt super me os suum, * sicut leo rapiens et rugiens. They have opened their mouths against me, as a lion ravening and roaring.

Sicut aqua effusus sum : * et dispersa sunt omnia ossa mea. I am poured out like water ; and all my bones are scattered.

Factum est cor meum tamquam cera liquescens * in medio ventris mei. My heart is become like wax melting in the midst of my bowels.

Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis : * et in pulverem mortis deduxisti me. My strength was dried up like a potsherd, and my tongue hath cleaved to my jaws ; and thou hast brought me down into the dust of death.

Quoniam circumdederunt me canes multi : * concilium malignantium obsedit me. For many dogs have encompassed me ; the council of the malignant hath besieged me.

Foderunt manus meas et pedes meos : * dinumeraverunt omnia ossa mea. They have dug my hands and my feet : they have numbered all my bones.

Ipsi vero consideraverunt et inspexerunt me : * diviserunt sibi vestimenta mea, et super And they have looked and stared upon me : they parted my garments amongst them,

vestem meam miserunt and upon my vesture
sortem. they cast lots.

Tu autem, Domine, But thou, O Lord! re-
ne elongaveris auxilium move not thy help from
tuum a me: * ad defen- me; look towards my
sionem meam conspice. defence.

Erue a framea, Deus, Deliver, O God! my
animam meam: * et de soul from the sword,
manu canis unicum me- and my only one from
am. the hand of the dog.

Salva me ex ore leonis: Save me from the lion's
* et a cornibus unicor- mouth, and my lowness
nium humilitatem meam. from the horns of uni-
corns.

Narrabo nomen tuum I will declare thy name
fratribus meis: * in me- to my brethren; in the
dio ecclesiæ laudabo te. midst of the church will
I praise thee.

Qui timetis Dominum, Ye that fear the Lord
laudate eum: * univer- praise him: all ye the
sum semen Jacob, glori- seed of Jacob, glorify
ficate eum. him.

Timeat eum omne se- Let all the seed of Is-
men Israel: * quoniam rael fear him; because he
non sprexit, neque de- hath not slighted nor
spexit deprecationem despised the supplica-
pauperis. tion of the poor man.

Nec avertit faciem Neither hath he turned
suam a me: * et cum away his face from me;
clamarem ad eum, ex- and when I cried to him
audivit me. he heard me.

Apud te laus mea in With thee is my praise
ecclesia magna: * vota in a great church; I will

mea reddam in con- pay my vows in the
spectu timentium eum. sight of them that fear
him.

Edent pauperes, et The poor shall eat and
saturabuntur; et lauda- shall be filled; and they
bunt Dominum qui re- shall praise the Lord,
quirunt eum: * vivent that seek him; their
corda eorum in sæculum hearts shall live for ever
sæculi. and ever.

Reminiscentur et con- All the ends of the
vertentur ad Dominum earth shall remember,
* universi fines terræ. and shall be converted
to the Lord.

Et adorabunt in con- And all the kindreds
spectu ejus * universæ of the Gentiles shall
familiæ gentium. adore in his sight.

Quoniam Domini est For the kingdom is
regnum: * et ipse do- the Lord's; and he shall
minabitur gentium. have dominion over the
nations.

Manducaverunt et All the fat ones of
adoraverunt omnes pin- the earth have eaten and
gues terræ: * in con- have adored; all that go
spectu ejus cadent om- down to the earth shall
nes qui descendunt in fall before him.
terram.

Et anima mea illi vi- And to him my soul
vet: * et semen meum shall live; and my seed
serviet ipsi. shall serve him.

Annuntiabitur Domi- There shall be declar-
no generatio ventura: * ed to the Lord a genera-
et annuntiabunt cœli tion to come; and the
justitiam ejus populo heavens shall show forth

Qui nascetur, quem fecit Dominus. his justice to a people that shall be born, which the Lord hath made.

Here the lowest candle on the right side of the triangle is extinguished.

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *Ant.* They parted my garments amongst them; and upon my vesture they cast lots.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi. *Ant.* Unjust witnesses have risen up against me, and iniquity hath lied to itself.

PSALM 26.

DOMINUS illuminatio mea, et salus mea: * quem timebo? **T**HE Lord is my light and my salvation; whom shall I fear?

Dominus protector vitæ meæ: * a quo trepidabo? The Lord is the protector of my life; of whom shall I be afraid?

Dum appropiant super me nocentes, * ut edant carnes meas. Whilst the wicked draw near against me, to eat my flesh.

Qui tribulant me inimici mei, * ipsi infirmati sunt, et ceciderunt. My enemies that troubled me, have themselves been weakened, and have fallen.

Si consistant adversum me castra, * non timebit cor meum. If armies in camp should stand together against me, my heart shall not fear.

Si exurgat adversum
me prælium, * in hoc
ego sperabo.

Unam petii a Domino,
hanc requiram : * ut in-
habitem in domo Domi-
ni omnibus diebus vitæ
meæ.

Ut videam voluptatem
Domini, * et visitem
templum ejus.

Quoniam abscondit
me in tabernaculo suo ;
* in die malorum pro-
texit me in abscondito
tabernaculi sui.

In petra exaltavit me :
* et nunc exaltavit caput
meum super inimicos
meos.

Circuivi, et immolavi
in tabernaculo ejus hos-
tiam vociferationis : *
cantabo, et psalmum di-
cam Domino.

Exaudi, Domine, vo-
cem meam, qua clamavi
ad te : * miserere mei,
et exaudi me.

Tibi dixit cor meum,
exquisivit te facies mea :

If a battle should rise
up against me, 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 de-
light of the Lord, and
may visit his temple.

For he hath hidden me
in his tabernacle ; 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,
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 mer-
cy on me and hear me.

My heart hath said
to thee, my face hath

* faciem tuam, Domine, requiram. sought thee: thy face, O Lord! will I seek.

Ne avertas faciem tuam a me: * ne declines in ira a servo tuo. Turn not away thy face from me; decline not in thy wrath from thy servant.

Adjutor meus esto: * ne derelinquas me, neque despicias me, Deus salutaris meus. 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 assumpsit me. For my father and my mother have left me; but the Lord hath taken me up.

Legem pone mihi, Domine, in via tua: * et dirige me in semitam rectam propter inimicos meos. Set me, O Lord! a law in thy way; and guide me in the right path, because of my enemies.

Ne tradideris me in animas tribulantium me. * quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi. 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.

Credo videre bona Domini * in terra viventium. I believe to see the good things of the Lord, in the land of the living.

Expecta Dominum, viriliter age: * et confortetur cor tuum, et sustine Dominum. Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

Here a candle is extinguished.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

V. Diviserunt sibi vestimenta mea.

R. Et super vestem meam miserunt sortem.

Ant. Unjust witnesses have risen up against me, and iniquity hath lied to itself.

V. They parted my garments amongst them.

R. And upon my vesture they cast lots.

Pater noster, *secreto.*

Our Father, *privately.*

THE FIRST LESSON.

De Lamentatione Jeremiæ Prophetæ, cap. ii.

Heth. **C**OGITAVIT Dominus dissipare murum filiæ Sion: tetendit funiculum suum, et non avertit manum suam a perditione: luxitque antemurale, et murus 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 invene-

From the Lamentation of Jeremias the Prophet, chap. ii.

Heth. **T**HE Lord hath purposed to destroy the wall of the daughter of Sion; he hath stretched out his line, and hath not withdrawn his hand 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

runt visionem a Domino.

Jod. Sederunt in terra, conticuerunt senes filiae Sion: consperserunt cinere capita sua, accincti sunt ciliciis: 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 deficeret parvulus, et lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Omnes amici mei dereliquerunt me, et prævaluerunt insidiantes mihi; tradidit me quem diligebam: * Et terribilibus oculis plaga

prophets have found no vision from the Lord.

Jod. The ancients of the daughter of Sion sit upon the ground; they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth; the virgins of Jerusalem hang down their heads to the ground.

Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children and the sucklings fainted away in the streets of the city.

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

R. All my friends have forsaken me, and they that lay in ambush for me prevailed: he whom I love has betrayed me: * And they with

crudeli percutientes, terrible looks, striking
 aceto potabant me. me with a cruel wound,
 gave me vinegar to
 drink.

V. Inter iniquos pro- *V.* They cast me out
 jecerunt me, et non pe- among the wicked, and
 percerunt animæ meæ. spared not my life. *

* Et terribilibus oculis. And they.

THE SECOND LESSON.

Lamed. **M** A T R I - *Lamed.* **T** H E Y said to
 BUS suis their mo-
 dixerunt: Ubi est triti- thers: Where is corn and
 cum et vinum? cum de- wine? when they fainted
 ficerent quasi vulnerati away as the wounded in
 in plateis civitatis: cum the streets of the city:
 exhalarent animas suas when they breathed out
 in sinu matrum suarum. their souls in the bosoms
 of their mothers.

Mem. Cui comparabo *Mem.* To what shall
 te? vel cui assimilabo te, I compare thee? or to
 filia Jerusalem? cui ex- what shall I liken thee,
 æquabo te, et consolabor O daughter of Jerusa-
 te, virgo filia Sion? mag- lem? to what shall I
 na est enim velut mare equal thee, that I may
 contritio tua: quis mede- comfort thee, O virgin
 bitur tui? daughter of Sion? For
 great as the sea is thy
 destruction: who shall
 heal thee?

Nun. Prophetæ tui *Nun.* Thy prophets
 viderunt tibi falsa et have seen false and fool-
 stulta, nec aperiebant ish things for thee: and

iniquitatem tuam, ut te they have not laid open
ad poenitentiam provo- their iniquity, to excite
carent: viderunt autem thee to penance: but
tibi assumptiones falsas, they have seen for thee
et ejectiones. false revelations and
banishments.

Samech. Plauserunt *Samech.* All they that
super te manibus omnes passed by the way, have
transeuntes per viam: clapped their hands at
sibilaverunt, et move- thee; they have hissed,
runt caput suum super and wagged their heads
filiam Jerusalem: Hæc- at the daughter of Jeru-
cine est urbs, dicentes, salem, saying: Is this
perfecti decoris, gaudi- the city of perfect beau-
um universæ terræ? ty, the joy of all the
earth?

Jerusalem, Jerusalem, Jerusalem! Jerusalem!
convertere ad Dominum be converted to
Deum tuum. the Lord thy God.

R. Velum templi scis- *R.* The veil of the
sum est, * Et omnis ter- temple was rent, * And
ra tremuit: latro de cruce all the earth quaked:
clamabat, dicens: Me- the thief from the cross
mento mei, Domine, dum cried out, saying: Lord!
veneris in regnum tuum. remember me when thou
shalt come into thy
kingdom.

V. Petræ scissæ sunt, *V.* The rocks were
et monumenta aperta rent, and the graves
sunt, et multa corpora were opened, and many
sanctorum, qui dormie- bodies of the saints that
rant, surrexerunt. * Et had slept, arose. * And
omnis terra, etc. all the earth.

THE THIRD LESSON.

Aleph. **E**GO vir videns paupertatem meam in virga indignationis ejus.

Aleph. Me minavit, et adduxit in tenebras, et non in lucem.

Aleph. Tantum in me vertit, et convertit manum suam tota die.

Beth. Vetustam fecit pellem meam, et carnem meam; contrivit ossa mea.

Beth. Ædificavit in gyro meo, et circumdedit me felle et labore.

Beth. In tenebrosis collocavit me, quasi mortuos sempiternos.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

Ghimel. Sed et cum clamavero et rogavero, exclusit orationem meam.

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 bairt round about me, and hath compassed me with gall and labor.

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. Conclusit vias meas lapidibus quadratis, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum tuum.

R. Vineam meam electam, ego te plantavi: * Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabam dimitteres?

V. Sepivi te, et lapides elegi ex te, et ædificavi turrim. * Quomodo conversa es, etc. Vineam meam, etc.

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 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.

THE SECOND NOCTURN.

Ant. **V**IM faciebant, qui quærebant animam meam.

Ant. **T**HEY that sought my soul used violence.

PSALM 37.

DOMINE, ne in furore tuo arguas me: * neque in ira tua corripas me.

REBUKE me not, O Lord! in thy indignation, nor chastise me in thy wrath.

Quoniam sagittæ tuæ infixæ sunt mihi: * et

For thy arrows are fastened in me: and thy

**confirmasti. super me hand hath been strong
manum tuam. upon me.**

**Non est sanitas in There is no health in
carne mea a facie iræ my flesh because of thy
tuæ : * non est pax ossi- wrath : there is no peace
bus meis a facie pecca- for my bones because of
torum meorum. my sins.**

**Quoniam iniquitates For my iniquities are
meæ supergressæ sunt gone over my head : and
caput meum : * et sicut as a heavy burden are
onus grave gravatæ sunt become heavy upon me.
super me.**

**Putruerunt et corrup- My sores are putrefied
tæ sunt cicatrices meæ, and corrupted, because
* a facie insipientiæ of my foolishness.
meæ.**

**Miser factus sum, et I am become mise-
curvatus sum usque in rable, and am bowed
finem : * tota die contris- down even to the end :
tatus ingrediebar. I walked sorrowful all
the day long.**

**Quoniam lumbi mei For my loins are filled
impleti sunt illusioni- with illusions : and there
bus : * et non est sani- is no health in my flesh.
tas in carne mea.**

**Afflictus sum, et hu- I am afflicted and
miliatus sum nimis : * humbled exceedingly :
rugiebam a gemitu cor- I roared with the groan-
dis mei. ing of my heart.**

**Domine, ante te omne Lord, all my desire is
desiderium meum : * et before thee, and my
gemitus meus a te non groaning is not hidden
est absconditus. from thee.**

Cor meam conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est mecum. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

Amici mei et proximi mei * adversum me appropinquaverunt, et steterunt. My friends and my neighbors have drawn near, and stood against me.

Et qui juxta me erant, de longe steterunt: * et vim faciebant qui quærebant animam meam. And they that were near me stood afar off: and they that sought my soul used violence.

Et qui inquirebant mala mihi, locuti sunt vanitates: * et dolos tota die meditabantur. And they that sought evils to me spoke vain things, and studied deceits all the day long.

Ego autem tamquam surdus non audiebam: * et sicut mutus non aperiens os suum. But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

Et factus sum sicut homo non audiens: * et non habens in ore suo redargutiones. And I became as a man that heareth not; and that hath no reproofs in his mouth.

Quoniam in te, Domine, speravi: * tu exaudies me, Domine Deus meus. For in thee, O Lord! have I hoped: thou wilt hear me, O Lord, my God!

Quia dixi: Nequando supergaudeant mihi inimici mei: * et dum For I said: Lest at any time my enemies rejoice over me: and whilst my

commoventur pedes mei, feet are moved, they
super me magna locuti speak great things
sunt. against me.

Quoniam ego in flagel- For I am ready for
la paratus sum: * et do- scourges: and my sor-
lor meus in conspectu row is continually be-
meo semper. fore me.

Quoniam iniquitatem For I will declare my
meam annuntiabo: * et iniquity: and I will
cogitabo pro peccato think for my sin.
meo.

Inimici autem mei vi- But my enemies live,
vunt, et confirmati sunt and are stronger than I;
super me: * et multi- and they that hate me
plicati sunt qui oderunt wrongfully are multi-
me inique. plied.

Qui retribuunt mala They that render evil
pro bonis, detrahebant for good have detracted
mihi: * quoniam seque- me, because I followed
bar bonitatem. goodness.

Ne derelinquas me, Forsake me not, O
Domine Deus meus: * Lord, my God! do not
ne discesseris a me. thou depart from me.

Intende in adiutorium Attend unto my help,
meum, * Domine Deus O Lord, the God of my
salutis meæ. salvation!

Here a candle is extinguished.

Ant. Vim faciebant, *Ant.* They that sought
qui quærebant animam my soul used violence.
meam.

Ant. Confundantur et *Ant.* Let them be con-
revereantur, qui quæ- founded and ashamed

runt animam meam, ut that seek after my soul.
 auferant eam. to take it away.

PSALM 39.

EXPECTANS ex- **W**ITH expectation
 pectavi Domi- I have waited
 num, * et intendit for the Lord, and he
 mihi. was attentive to me.

Et exaudivit preces And he heard my
 meas: * et eduxit me de prayers; and brought
 lacu miseriæ, et de luto me out of the pit of
 fæcis. misery and the mire of
 dregs.

Et statuit super pe- And he set my feet
 tram pedes meos: * et upon a rock; and di-
 direxit gressus meos. rected my steps.

Et immisit in os me- And he put a new
 um canticum novum, * canticle into my mouth,
 carmen Deo nostro. a song to our God.

Videbunt multi, et Many shall see this,
 timebunt: * et spera- and shall fear: and they
 bunt in Domino shall hope in the Lord.

Beatus vir, cujus est Blessed is the man
 nomen Domini spes whose trust is in the
 ejus: * et non respexit name of the Lord: and
 in vanitates et insanias who hath not had regard
 falsas. to vanities and lying
 follies.

Multa fecisti tu, Do- Thou hast multiplied
 mine Deus meus, mira- thy wonderful works, O
 bilia tua: * et cogita- Lord, my God! and in
 tionibus tuis non est qui thy thoughts there is no
 æmilis sit tibi. one like to thee.

Annuntiavi, et locutus sum: * multiplicati sunt super numerum.

I have declared and I have spoken: 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 non abscondi in corde meo: * veritatem tuam et salutare tuum dixi.

I have not hid thy justice within my heart: I have declared thy truth and thy salvation.

Non abscondi misericordiam tuam, et veritatem tuam, * a concilio multo.

I have not concealed thy mercy and thy truth from a great council.

Tu autem, Domine, ne longe facias misera-

Withhold not thou, O Lord! thy tender mer

tiones tuas a me : * misericordia tua et veritas tua semper susceperunt me. cies from me : thy mercy and thy truth have always upheld me.

Quoniam circumdederunt me mala, quorum non est numerus : * comprehenderunt me iniquitates meæ, et non potui ut viderem. For evils without number have surrounded me ; my iniquities have overtaken me, and I was not able to see.

Multiplicatæ sunt super capillos capitis mei : * et cor meum dereliquit me. 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 respice. Be pleased, O Lord ! to deliver me ; look down, O Lord ! to help me.

Confundantur et vereantur simul, qui quæerunt animam meam, * ut auferant eam. Let them be confounded and ashamed together, that seek after my soul to take it away.

Convertantur retrorsum et vereantur, * qui volunt mihi mala. Let them be turned backward and be ashamed that desire evil to me.

Ferant confestim confusionem suam, * qui dicunt mihi : Euge, euge. Let them immediately bear their confusion, that say to me : 'Tis well, 'tis well.

Exultent et lætentur super te omnes quærentes : * et dicant semper : Magnificetur Dominus : Let all that seek thee rejoice and be glad in thee : and let such as love thy salvation say

qui diligunt salutare tuum.

Ego autem mendicus sum, et pauper: * Dominus sollicitus est mei.

Adjutor meus et protector meus tu es: * Deus meus, ne tardaveris.

Here a candle is extinguished.

Ant. Confundantur et revereantur, qui quærunt animam meam, ut auferant eam.

Ant. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

always: The Lord be magnified.

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.

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: * 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 adju-

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

vat me: * et Dominus helper: and the Lord is
susceptor est animæ the protector of my soul.
meæ.

Averte mala inimicis Turn back the evils
meis: * et in veritate tua upon my enemies: and
disperde illos cut them off in thy truth.

Voluntarie sacrificabo I will freely sacrifice
tibi, * et confitebor no- to thee, and will give
mini tuo Domine: quo- praise, O God! to thy
niam bonum est. name: because it is
good.

Quoniam ex omni tri- For thou hast deliver-
bulatione eripuisti me: ed me out of all trouble:
* et super inimicos meos and my eye hath looked
despexit oculus meus. down upon my enemies.

Here a candle is extinguished.

Ant. Alieni surrexe- *Ant.* Strangers have
runt in me, et fortes risen up against me, and
quæsierunt animam me- the mighty have sought
am. after my soul.

V. Surrexerunt in *V.* Unjust witnesses
me testes iniqui. have risen up against me.

R. Et mentita est ini- *R.* And iniquity hath
quitas sibi. lied to itself.

Pater noster, secreto. Our Father, *privately.*

THE FOURTH LESSON

Ex Tractatu sancti Au- From the treatise of St.
gustini Episcopi super Augustine, the Bishop,
Psalms. *In Psalm. 63.* on the Psalms. *On the
63d Psalm.*

PROTEXISTI me, **T**HOU hast protect-
Deus, a conventu ed me, O God!

malignantium, a multitudine operantium iniquitatem. Jam 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 corpus, animam non occiderunt. Intendite. Parum ergo erat Dominum hortari mar-

from the assembly of the malignant; from the multitude 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, 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

tyres 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.

V. Cumque iniecissent manus in Jesum, et tenuissent eum, dixit ad eos: * Quotidie apud vos, etc.

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. And when they had laid hands on Jesus, and held him, he said to them: * I was daily, etc.

THE FIFTH LESSON.

NOSTIS qui conventus erat malignantium Judæorum, et quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum Jesum Christum. Tanta opera bona, inquit, ostendi vobis: propter quod horum me vultis occidere? Pertu-

YOU know what was the assembly of the malignant Jews, and what the multitude of the workers of iniquity. But what was that iniquity? It was, that they intended to kill our Lord Jesus Christ. I have shown, saith he, so many good works to you; for which

lit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum cœlorum, non tacent 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: erit enim respectus in sermonibus illius. Si enim vere Filius Dei est, liberet eum.

of these will you kill me? He bore with all their weaknesses, he healed all their 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 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. Tenebræ factæ sunt, dum crucifixissent Jesum Judæi; et circa horam nonam, exclamavit Jesus voce magna: Deus meus, ut quid me dereliquisti? * Et inclinato capite, emisit spiritum.

R. Darkness covered the earth whilst the Jews crucified Jesus, and about the ninth hour Jesus cried out with a loud voice: My God! why hast thou forsaken me? * And bowing down his head, he gave up the ghost.

V. Exclamans Jesus voce magna, ait: Pater, in manus tuas commendo spiritum meum. * Et inclinato, etc.

V. Jesus crying with a loud voice, said: Father! into thy hands I commend my spirit. * And bowing down, etc.

THE SIXTH LESSON.

EXACUERUNT tamquam gladium linguas suas. Non dicant Judæi: Non occidimus Christum. Etenim propterea eum dederunt judici Pilato, ut quasi ipsi a morte ejus viderentur immunes. Nam cum dixisset eis Pilatus: Vos eum occidite, responderunt: Nobis non licet occidere quemquam. Iniquitatem facinoris sui in judicem hominem refundere volebant: sed

THEY have whetted their tongues like a sword. Let not the Jews say: We did not kill Christ, under pretence that therefore they delivered him up to Pilate, the judge, that they might seem innocent of his death; and that when Pilate had said to them: Put him to death yourselves, they answered: It is not lawful for us to put any man to death. Thus

numquid Deum judicem fallebant? Quod fecit Pilatus, in eo ipso quod fecit, aliquantum participes 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, 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, oc-

they pretended to throw the injustice 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 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 do-

cidistis. Unde occidistis? Gladio linguæ; acuisistis enim linguas vestras. Et quando percussistis, nisi quando clamastis: Crucifige, crucifige!

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.

ing 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 whetted your tongues. And when gave you the stroke, but when you cried out: Crucify him, crucify him!

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. Insurrexerunt in me viri absque misericordia, et non pepererunt animæ meæ. * Quia non est, etc. Animam meam, etc.

V. Men without mercy rose up against me, and they spared not my life. * Because, etc. I have given, etc.

THIRD NOCTURN.

Ant. **A**B insurgentibus in me libera me, Domine, quia occupaverunt animam meam.

Ant. **D**EFEND me from them that rise up against me, O Lord! for they are in possession of my soul.

PSALM 58.

ERIPE me de inimicis meis, Deus meus: * et ab insurgentibus in me libera me.

Eripe me de operantibus iniquitatem: * et de viris sanguinum salva me.

Quia ecce ceperunt animam meam: * irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine; * sine iniquitate cucurri, et direxi.

DELIVER me from my enemies, O my God! and defend me from them that rise up against me.

Deliver me from them that work iniquity, and save me from bloody men.

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.

Exurge in occursum
meum, et vide: * et tu,
Domine Deus virtutum,
Deus Israel,

Intende ad visitandas
omnes gentes: * non
misereris omnibus qui
operantur iniquitatem.

Convertentur ad ves-
peram, et famem pati-
entur ut canes: * et cir-
cuibunt civitatem.

Ecce loquentur in ore
suo, et gladius in labus
eorum: * quoniam quis
audivit?

Et tu Domine, deride-
bis eos: * ad nihilum
deduces omnes gentes.

Fortitudinem meam
ad te custodiam, quia
Deus susceptor meus es.
* Deus meus, misericor-
dia ejus præveniet me.

Deus ostendet mihi
super inimicos meos, ne
occidas eos; * ne quan-
do obliviscantur populi
mei.

Rise up thou to meet
me, and behold; even
thou, O Lord the God
of hosts, the God of Is-
rael!

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 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 depone eos, protector meus Domine.

Delictum oris eorum, sermonem labiorum ipsorum: * et comprehendantur in superbia sua.

Et de execratione et mendacio annuntiabuntur in consummatione: * in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob, * et finium terræ.

Convertentur ad vespeream, et famem patientur ut canes: * et circuibunt civitatem.

Ipsi dispergentur ad manducandum: * si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem tuam: * et exultabo mane misericordiam tuam.

Quia factus es suscep-

Scatter them by thy power; and bring them down, O Lord, my protector!

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 at evening, and shall suffer hunger like dogs: and shall go round about the city.

They shall be scattered 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 become

tor meus, * et refugium meum, in die tribulationis meæ. my support, and my refuge, in the day of my trouble.

Adjutor meus, tibi psallam, quia Deus susceptor meus es: * Deus meus misericordia mea. Unto thee, O my helper! will I sing, for thou art God, my defence: my God, my mercy.

Here a candle is extinguished.

Ant. Ab insurgentibus in me libera me, Domine, quia occupaverunt animam meam. *Ant.* Defend me from them that rise up against me, O Lord! for they are in possession of my soul.

Ant. Longe fecisti notos meos a me: traditus sum, et non egrediebar. *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. **O** LORD, the God of my salvation! I have cried in the day and in the night before thee.

Intret in conspectu tuo oratio mea: * inclina aurem tuam ad precem meam: Let my prayer come in before thee; incline thy ear to my petition.

Quia repleta est malis anima mea: * et vita mea inferno appropinquavit For my soul is filled with evils; and my life hath drawn nigh to hell.

*Æstimatus sum cum descendentibus in lacum; * factus sum sicut homo sine adjutorio, inter mortuos liber.* I am counted among those that go down to the pit; I am become as a man without help, free among the dead.

*Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: * et ipsi de manu tua repulsi sunt.* Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

*Posuerunt me in lacu inferiori: * in tenebris et in umbra mortis.* They have laid me in the lower pit; in the dark places, and in the shadow of death.

*Super me confirmatus est furor tuus: * et omnes fluctus tuos induxisti super me.* Thy wrath is strong over me; and all thy waves thou hast brought in upon me.

*Longe fecisti notos meos a me: * posuerunt me abominationem sibi.* Thou has put away my acquaintance 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 languished 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* Wilt thou show wonders to the dead? or

medici suscitabunt, et shall physicians raise to
confitebuntur tibi? life, and give praise to
thee?

Numquid narrabit ali- Shall any one in the
quis in sepulchro mise- sepulchre declare thy
ricordiam tuam, * et ve- mercy, and thy truth in
ritatem tuam in perdi- destruction?
tione?

Numquid cognoscen- Shall thy wonders be
tur in tenebris mirabilia known in the dark; and
tua, * et justitia tua in thy justice in the land
terra oblivionis?

Et ego ad te, Domine, But I, O Lord! have
clamavi: * et mane ora- cried to thee: and in the
tio mea præveniet te. morning my prayer shall
prevent thee.

Ut quid Domine repel- Lord! why castest
lis orationem meam: * thou off my prayer?
avertis faciem tuam a why turnest thou away
me? thy face from me?

Pauper sum ego, et in I am poor, and in la-
laboribus a juventute bors from my youth;
mea: * exaltatus autem, and being exalted, have
humiliatus sum, et con- been humbled and
turbatus. troubled.

In me transierunt iræ Thy wrath hath come
tuæ: * et terrores tui upon me: and thy ter-
conturbaverunt me. rors have troubled me.

Circumdederunt me They have come round
sicut aqua tota die: ■ about me like water all
circumdederunt me si- the day: they have com-
mul. passed me about to-
gether.

Elongasti a me amicum et proximum, * et notos meos a miseria. Friend and neighbor thou hast put far from me: and my acquaintance, because of misery.

Here a candle is extinguished.

Ant. Longe fecisti notos meos a me: traditus sum, et non egrediebar. *Ant.* Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

Ant. Captabunt in animam justi, et sanguinem innocentem condemnabunt. *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

PSALM 93

DEUS ultionum Dominus: * Deus ultionum libere egit.

THE Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

Exaltare qui judicas terram: * redde retributionem superbis.

Lift up thyself, thou that judgest the earth: render a reward to the proud.

Usquequo peccatores, Domine, * usquequo peccatores gloriabuntur?

How long shall the wicked, O Lord! how long shall the wicked make their boast?

Effabuntur et loquentur iniquitatem: * loquentur omnes, qui operantur injustitiam?

How long shall they utter and speak wrong things? How long shall all speak who work injustice?

Populum tuum, Domine, humiliaverunt: * et hæreditatem tuam vexaverunt.

Viduam et advenam interfecerunt: * et pupillos occiderunt.

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, Domine: * et de lege tua docueris eum.

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.

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 instruct, O Lord! and shalt teach him out of thy law

Ut mitiges ei a diebus malis : * donec fodiat^rur peccatori fovea.

Quia non repeiet Dominus plebem suam : * et hæreditatem suam non derelinquet.

Quoadusque justitia 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 Dominus adjuvit me : * paulo minus habitasset in inferno anima mea.

Si dicebam : Motus est pes meus : * misericordia tua, Domine, adjuvabat me.

Secundum multitudinem dolorum meorum in corde meo, * consolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi sedes iniquitatis : * qui

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 had been my helper, my soul had almost dwelt in hell.

If I said : My foot is moved : thy mercy, O Lord ! assisted me.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee : who

ingis laborem in præcepto? framest labor in commandment?

Captabunt in animam justī : * et sanguinem innocentem condemnabunt. They will hunt after the soul of the just, and will condemn innocent blood.

Et factus est mihi Dominus in refugium, * et Deus meus in adjutorium spei meæ. But the Lord is my refuge : and my God the help of my hope.

Et reddet illis iniquitatem ipsorum ; et in malitia eorum disperdet eos : * disperdet illos Dominus Deus noster. And he will render to them their iniquity : and in their malice he will destroy them : yea, the Lord our God will destroy them.

Here a candle is extinguished.

Ant. Captabunt in animam justī, et sanguinem innocentem condemnabunt. *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

V. Locuti sunt adversum me lingua dolosa. *V.* They have spoken against me with deceitful tongues.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis. *R.* And they have compassed me about with words of hatred ; and have fought against me without cause.

Pater noster, *secreto.* Our Father, *privately*

THE SEVENTH LESSON.

De Epistola beati Pauli Apostoli ad Hebræos, cap. iv. et v. From the Epistle of St Paul the Apostle to the Hebrews, chaps. iv and v.

FESTINEMUS ingredi in illam requiem, ut ne in idipsum quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis. 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 cælos, Jesum filium Dei, teneamus confessionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem

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 reaching unto the division of the soul and spirit, of the joints also, and the marrow, and is a discerner of the 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-

per omnia pro similitudine, absque peccato.

R. Tradiderunt me in manus impiorum, 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.

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 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.

THE EIGHTH LESSON.

ADEAMUS ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat do-

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 appointed for men in the things that appertain to God, that he may offer up

na 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.

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. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi : * Petrus autem sequebatur eum a longe, ut videret finem.

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. Adduxerunt autem eum ad Caipham principem sacerdotum, ubi Scribæ et Pharisei conveniant. * Petrus autem, etc.

V. And they led him to Caiphaz, the high-priest, where the Scribes and Pharisees were met together. * But Peter,

THE NINTH LESSON.

NEC quisquam submit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut Pontifex fieret, sed qui

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

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 precessupplicationesque 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. Videte omnes populi, * Si

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 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 people! * if there be

est dolor similis sicut any sorrow like to my
dolor meus. sorrow.

V. O vos omnes, qui *V.* O all ye that pass
transitis per viam, at- by the way! attend and
tendite et videte. * Si see. * If there be, etc.
est dolor, etc. Caliga- My eyes, etc.
verunt, etc.

The Lauds.

Ant. **P**ROPRIO *Ant.* **G**OD spared not
Filio suo his own Son,
non pepercit Deus, sed but delivered him up
pro nobis omnibus tra- for us all.
didit illum.

PSALM 50.

MISERERE mei, **H**AVE mercy on
Deus, *p.* 230. me, *p.* 230.

Here a candle is extinguished.

Ant. Proprio Filio *Ant.* God spared not
suo non pepercit Deus, his own Son, but de-
sed pro nobis omnibus livered him up for us all.
tradidit illum.

Ant. Anxius est su- *Ant.* My spirit is in
per me spiritus meus, in anguish within me, my
me turbatum est cor heart within me is
meum. troubled.

PSALM 142.

DOMINE, exaudi **H**EAR, O Lord!
 orationem meam; my prayer: give
 auribus percipe obsecra- ear to my supplication in
 tionem meam in veritate thy truth; hear me in
 tua: * exaudi me in tua thy justice.
 justitia.

Et non intres in judi- And enter not into
 cium cum servo tuo: * judgment with thy ser-
 quia non justificabitur in vant; for in thy sight
 conspectu tuo omnis vi- no man living shall be
 vens. justified.

Quia persecutus est For the enemy hath
 inimicus animam meam: persecuted my soul: he
 * humiliavit in terra vi- hath brought down my
 tam meam. life to the earth.

Collocavit me in ob- He hath made me to
 scuris sicut mortuos sæ- dwell in darkness, as
 culi: * et anxius est those that have been
 super me spiritus meus, dead of old: and my
 in me turbatum est cor spirit is in anguish with-
 meum. in me, my heart within
 me is troubled.

Memor fui dierum I remembered the days
 antiquorum, meditatus of old: I meditated on
 sum in omnibus operi- all thy works; I medi-
 bus tuis: * in factis tated on the works of thy
 manuum tuarum medi- hands.
 tabar.

Expandi manus meas I stretched forth my
 hands to thee; my soul

ad te : * anima mea sicut terra sine aqua tibi. is as earth without water unto thee.

Velociter exaudi me, Domine : * defecit spiritus meus. Hear me speedily, O Lord ! my spirit hath fainted away.

Non avertas faciem tuam a me : * et similis ero descendentibus in lacum. Turn not away thy face from me ; lest I be like unto them that go down into the lake.

Auditam fac mihi mane misericordiam tuam : * quia in te speravi. Cause me to hear thy mercy in the morning ; for in thee have I hoped.

Notam fac mihi viam, in qua ambulem : * quia ad te levavi animam meam. Make the way known to me wherein I should walk : for I have lifted up my soul to thee.

Eripe me de inimicis meis, Domine, ad te confugi : * doce me facere voluntatem tuam, quia Deus meus es tu. Deliver me from my enemies, O Lord ! to thee have I fled : teach me to do thy will, for thou art my God.

Spiritus tuus bonus deducet me in terram rectam : * propter nomen tuum, Domine, vivificabis me in æquitate tua. Thy good spirit shall lead me into the right land : for thy name's sake, O Lord ! thou wilt quicken me in thy justice.

Educes de tribulatione animam meam : * et in misericordia tua disperdes inimicos meos. Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

Et perdes omnes, qui tribulant animam meam: * quoniam ego servus tuus sum. And thou wilt cut off all them that afflict my soul: for I am thy servant.

Here a candle is extinguished.

Ant. Anxiatus est super me spiritus meus, in me turbatum est cor meum. *Ant.* My spirit is in anguish within me, my heart within me is troubled.

Ant. Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum. *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.

PSALMS.

DEUS, Deus meus, *p.* 237. **O** GOD, my God! *p.* 237.
Deus misereatur, *p.* 238. May God have mercy, *p.* 238.

Here a candle is extinguished.

Ant. Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, *Ant.* One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man

dum veneris in regnum tuum.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

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.

THE CANTICLE OF HABACUC, *cap.* iii.

DOMINE, audivi auditionem tuam, * et timui.

Domine, opus tuum : * in medio annorum vivifica illud.

In medio annorum notum facies : * cum iratus fueris, misericordiæ recordaberis.

Deus ab austro veniet, * et Sanctus de monte Pharan.

Operuit cœlos gloria ejus : * et laudis ejus plena est terra.

Splendor ejus ut lux erit : * cornua in manibus ejus.

Ibi abscondita est for-

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 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

titudo ejus: * ante faciem ejus ibit mors. hid: death will go before his face.

Et egredietur diabolus ante pedes ejus. * Stetit, et mensus est terram. And the devil shall go forth before his feet. He stood, and measured the earth.

Aspexit, et dissolvit gentes: * et contriti sunt montes sæculi. He beheld and melted the nations; and the ancient mountains were crushed to pieces.

Incurvati sunt colles mundi, * ab itineribus æternitatis ejus. The hills of the world were bowed down by the journeys of his eternity.

Pro iniquitate vidi tentoria Æthiopiæ: * turbabuntur pelles terræ Madian. I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Numquid in fluminibus iratus es, Domine? * aut in fluminibus furor tuus? vel in mari indignatio tua? Wast thou angry, O Lord! with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Qui ascendes super equos tuos: * et quadrigæ tuæ salvatio. Who wilt ride upon thy horses, and thy chariots are salvation.

Suscitans suscitabis arcum tuum, * jura- menta tribubus quæ locutus es. Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes.

Fluvios scindes terræ Thou wilt divide the

viderunt te, et doluerunt montes: * gurges aquarum transiit.

Dedit abyssus vocem suam: * altitudo manus suas levavit.

Sol et luna steterunt in habitaculo suo, * in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tuæ.

In fremitu conculcabis terram: * et in furore obstupefacies gentes.

Egressus es in salutem populi tui, * in salutem cum Christo tuo.

Percussisti caput de domo inpii: * denudasti fundamentum ejus usque ad collum.

Maledixisti sceptris ejus, capiti bellatorum ejus, * venientibus ut turbo ad dispergendum me.

rivers of the earth; the mountains saw thee, and were grieved, the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

The sun and the moon stood still in their habitation: in the light of thy arrows, they shall go in the brightness of thy glittering spear.

In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation 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.

Exultatio eorum * sicut ejus, qui devorat pauperem in abscondito.

Viam fecisti in mari equis tuis, * in 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 floreat, * et non erit germen in vineis.

Mentietur opus olivæ: * et arva non afferent cibum.

Abscindetur de ovili pecus: * et non erit armentum in præsepibus.

Ego autem in Domino gaudebo: * et exultabo in Deo Jesu meo.

Their joy was like that of him that devour-eth the poor man in secret.

Thou madest a way in the sea for thy horses, in the 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 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.

Deus Dominus fortitudo mea: * et ponet pedes meos quasi cervorum.

The Lord God is my strength: and he will make my feet like the feet of harts.

Et super excelsa mea deducet me victor * in psalmis canentem.

And he the conqueror will lead me upon my high places singing psalms.

Here a candle is extinguished.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

Ant. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

Ant. Memento mei, Domine, dum veneris in regnum tuum.

Ant. Lord! remember me, when thou shalt come into thy kingdom.

PSALMS.

LAUDATE Dominum de cœlis, *p.* 244.

PRAISE ye the Lord from the heavens, *p.* 244.

Cantate Domino, *p.* 245.

Sing ye to the Lord, *p.* 245.

Laudate Dominum in sanctis ejus, *p.* 247.

Praise ye the Lord in his holy places, *p.* 247.

Here a candle is extinguished.

Ant. Memento mei, Domine, dum veneris in regnum tuum.

Ant. Lord! remember me, when thou shalt come into thy kingdom.

V. Collocavit me in obscuris.

R. Sicut mortuos sæculi.

Ant. Posuerunt super caput ejus causam ipsius scriptam : Jesus Nazarenus, Rex Judæorum.

V. He hath made me to dwell in darkness.

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.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS, *p.* 248.

BLESSED be the Lord, *p.* 248.

The candle left burning at the top of the triangular candlestick is taken down while the following Ant. is said, and concealed behind the Epistle side of the altar :

Ant. Posuerunt super caput ejus causam ipsius scriptam : Jesus Nazarenus, Rex Judæorum.

Ant. They put over his head his cause written : Jesus of Nazareth, the King of the Jews.

The following is said kneeling :

CHRISTUS factus est pro nobis obediens usque ad mortem, mortem autem crucis.

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. 230, is recited in a low voice ; and in the end the following prayer, without the Oremus.

RESPICE, quæsumus Domine. su-

LOOK down, O Lord ! we beseech

<p>per hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubi- tavit manibus tradi no- centium, et crucis subire tormentum. <i>Sed dicitur</i> <i>sub silentio</i>: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculo- rum. Amen.</p>	<p>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. <i>But say in a low</i> <i>voice</i>: Who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.</p>
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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.

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.

The Priest and his Ministers, in black vestments, go to the altar without lights and incense, and prostrate themselves before it, while the Acolytes cover it with one linen cloth. Then the Priest, with his Minister, goes up to the altar, and a reader reads the following lesson :

THE FIRST LESSON. *Osee vi.*

HÆC dicit Dominus: In tribulatione sua mane consurgent ad me. Venite, et revertamur 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 diluculum 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 matutinâ, et quasi ros mane pertransiens. Propter hoc dolavi in

THUS saith the Lord: In their affliction they will rise early to me. Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morn-

prophetis, occidi eos in
 verbis oris mei: et judi-
 cia tua quasi lux egredi-
 entur. Quia misericor-
 diam volui, et non sacri-
 ficium; et scientiam
 Dei, plus quam holo-
 causta

ing cloud, and as the dew
 that goeth away in the
 morning. For this rea-
 son 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 de-
 sired mercy and not sa-
 crifice: and the know-
 ledge of God more than
 holocausts.

THE TRACT.

DOMINE, audivi
 auditum tuum,
 et timui; consideravi
 opera tua, et expavi.

V. In medio ducrum
 animalium innotesce-
 ris: dum appropinqua-
 verint anni, cognosce-
 ris; dum advenerit tem-
 pus, ostenderis.

V. In eo dum turbata
 fuerit anima mea, in
 ira misericordiæ memor
 eris.

V. Deus a Libano

LORD! I heard what
 thou madest me
 hear, and I was afraid:
 I considered thy works,
 and trembled.

V. Thou wilt appear
 between two animals;
 when the years shall be
 accomplished, thou wilt
 make thyself known:
 when the time shall
 come, thou wilt be ma-
 nifested.

V. When my soul shall
 be in trouble, thou wilt
 remember thy mercy,
 even in thy wrath.

V. God will come

veniet, et Sanctus de monte umbroso et condenso.

V. Operuit cœlos majestas ejus, et laudis ejus plena et terra.

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.

THE COLLECT.

Oremus.

Flectamus genua.

R. Levate.

DEUS, a quo et Judas reatus sui poenam, 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, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

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, etc.

THE SECOND LESSON. *Exod.* xii.

IN diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypt-

IN those days the Lord said to Moses and Aaron in the land

ti: Mensis iste vobis of Egypt: This month
 principium mensium; shall be to you the be-
 primus erit in mensibus ginning of months: it
 anni. Loquimini ad uni- shall be the first in the
 versum cœtum filiorum months of the year.
 Israel, et dicite eis: De- Speak to the whole as-
 cima die mensis hujus ssembly of the children
 tollat unusquisque ag- of Israel, and say to
 num per familias et do- them: On the tenth day
 mos suas. Sin autem of this month let every
 minor est numerus ut man take a lamb by
 sufficere possit ad ves- their families and houses.
 cendum agnum, assu- But if the number be less
 met vicinum suum qui than may suffice to eat
 junctus est domui suæ, the lamb, he shall take
 juxta numerum anima- unto him his neighbor
 rum, quæ sufficere pos- that joineth to his house,
 sunt ad esum agni. Erit according to the number
 autem agnus absque of souls which may be
 macula, masculus, anni- enough to eat the lamb.
 culus: juxta quem ritum, And it shall be a lamb
 tolletis et hœdum. Et without blemish, a male
 servabitis eum usque ad of one year; according
 quartam decimam diem to which rite also you
 mensis hujus, immolabit- shall take a kid. And
 que eum universa multi- you shall keep it until
 tudo filiorum Israel ad the fourteenth day of
 vesperam. Et sument this month; and the
 de sanguine ejus, ac po- whole multitude of the
 nent super utrumque children of Israel shall
 postem, et in superlimi- sacrifice it in the even-
 naribus domorum in qui- ing, and they shall take
 lus comedent illum. Et of the blood thereof, and

edent carnes nocte illa
 assas igni, et azymos
 panes cum lactucis
 agrestibus. Non come-
 detis ex eo crudum quid,
 nec coctum aqua, sed
 tantum assum igni. Ca-
 put cum pedibus 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 cal-
 ceamenta habebitis in
 pedibus, tenentes bacu-
 los in manibus, et come-
 detis festinanter : est
 enim Phase (id est tran-
 situs) Domini.

put it on upon both the
 side-posts and on the up-
 per door-posts of the
 houses, wherein they
 shall eat it. And they
 shall eat the flesh that
 night roasted at the fire,
 and unleavened bread
 with wild lettuce. You
 shall not eat thereof, any-
 thing raw, nor boiled in
 water, but only roasted
 at the fire : you shall eat
 the head with the feet
 and entrails thereof.
 Neither shall there re-
 main 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 pas-
 sage) of the Lord.

THE TRACT

ERIPE me Do- **D**ELIVER me, O
 mine, ab homine Lord † from the

malo: a viro iniquo evil man, rescue me from
libera me. the unjust man.

V. Qui cogitaverunt *V.* Who have devised
malitias in corde, tota die iniquity in their hearts,
constituebant prælia. all the day long they
designed battles.

V. Acuerunt linguas *V.* They have sharp-
suas sicut serpentis: ve- ened their tongues like a
nenum aspidum sub la- serpent: the venom of
biis eorum. asps is under their lips.

V. Custodi me, Domi- *V.* Keep me, O Lord!
ne, de manu peccatoris; from the hand of the
et ab hominibus iniquis wicked; and from un-
libera me. just men deliver me.

V. Qui cogitaverunt *V.* Who have proposed
supplantare gressus me- to supplant my steps:
os: absconderunt super- the proud have hidden a
bi laqueum mihi. net for me.

V. Et funes extende- *V.* And they have
runt in laqueum pedibus stretched out cords for
meis: juxta iter scanda- a snare: they have laid
lum posuerunt mihi. for me a stumbling-
block by the way side.

V. Dixi Domino: *V.* I said to the Lord:
Deus meus es tu; exau- Thou art my God; hear,
di Domine vocem ora- O Lord! the voice of
tionis meæ. my supplication.

V. Domine, Domine, *V.* O Lord, O Lord,
virtus salutis meæ, the strength of my sal-
obumbra caput meum vation! thou hast over-
in die belli. shadowed my head in
the day of battle.

V. Ne tradas me a *V.* Give me not up, O

desiderio meo peccato-
ri: cogitaverunt adver-
sus me, ne derelinquas
me, ne unquam exal-
tentur.

V. Caput circuitus
eorum: labor labiorum
ipsorum operiet eos.

V. Verumtamen justi
confitebuntur nomini
tuo; et habitabunt recti
cum vultu tuo.

Passio Domini nostri
Jesu Christi secun-
dum Joannem. Cap.
xviii.

IN illo tempore:
Egressus est Jesus
cum discipulis suis trans
torrentem Cedron, ubi
erat hortus: in quem
introivit ipse, et disci-
puli ejus. Sciebat autem
et Judas, qui tradebat
eum, locum, quia fre-
quenter Jesus convene-
rat illuc cum discipulis
suis. Judas ergo cum
accepisset cohortem, et

Lord! from my desire
to the wicked; they
have plotted against me;
do not thou forsake me
lest they should tri-
umph.

V. The head of them
compassing me about:
the labor of their lips
shall overwhelm them.

V. But as for the just,
they shall give glory to
thy name: and the up-
right shall dwell with
thy countenance.

The passion of our Lord
Jesus Christ accord-
ing to St. John. Chap.
xviii.

AT that time, Jesus
went forth with his
disciples, over the brook
of Cedron, where there
was a garden into which
he and his disciples en-
tered. Now Judas also,
who betrayed him,
knew the place; be-
cause Jesus had often
resorted thither together
with his disciples. Ju-
das therefore having re-

a pontificibus et Pharisæis ministros, venit illic cum laternis, et facibus, et armis. Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis: Quem quæritis? Responderunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum, abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire. Ut impleretur sermo quem dixit: Quia quos dedisti mihi, non perdidit ex eis quemquam. Simon ergo Petrus habens gladium, eduxit eum, et percussit pontificis servum, et abscidit auriculam ejus dexte-

ceived 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 him. As soon 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 therefore 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

ram. Erat autem nomen servo 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. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum 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 ostia-

any one. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. 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 counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the pa-

ria : Numquid et tu ex discipulis es hominis istius? Dicit ille : Non sum. Stabant autem servi et ministri ad 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

lace 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 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?

audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. 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 Caipham 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 pontificis, cognatus ejus cuius abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphias the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it and said: I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock crowed. Then they led Jesus from Caiphias to

ut non contaminarentur, sed ut manducarent Pascha. Exiit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram judicate 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? Gens tua, et pontifices tradiderunt te mihi. Quid fecisti? Respondit Jesus: Reg-

the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the passover. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of

num meum non est de me? Pilate answered: hoc mundo. Si ex hoc Am I a Jew? Thy own mundo esset regnum nation, and the chief meum, ministri mei utique decertarent, ut non priests, have delivered thee up to me. What traderer Judæis: nunc hast thou done? Jesus autem regnum meum answered: My kingdom non est hinc. Dixit itaque ei Pilatus: Ergo rex is not of this world. es tu? Respondit Jesus: If my kingdom were of this world, my servants would certainly Tu dicis quia rex sum strive that I should not ego. Ego in hoc natus be delivered to the Jews: sum, et ad hoc veni in but now my kingdom is mundum, ut testimonium perhibeam veritati. not from hence. Pilate Omnis qui est ex veritate, audit vocem meam. therefore said to him: Dicit ei Pilatus: Quid Art thou a king then? est veritas? Et cum hoc Jesus answered: Thou dixisset, iterum exivit sayest that I am a king. ad Judæos, et dicit eis: For this was I born, and Ego nullam invenio in for this came I into the world, that I should eo causam. Est autem give testimony to the consuetudo vobis, ut truth. Every one that unum dimittam vobis in is of the truth, heareth Pascha: vultis ergo dimittam vobis regem my voice. Pilate sayeth Judæorum? Clamaverunt ergo rursus omnes, dicentes: Non hunc, 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

sed Barabbam. Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave, rex Judæorum; et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes:

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.

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers plaiting 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 man. When the chief priests, therefore, and

Good Friday.

Crucifige, crucifige eum. the officers had seen him,
Dicit eis Pilatus: Ac- they cried out, saying:
cipite eum vos, et Crucify him, crucify
crucifigite: ego enim him. Pilate saith to
non inuenio in eo cau- them: Take him you,
sam. Responderunt ei and crucify him; for I
Judæi: Nos legem ha- find no cause in him.
bemus, et secundum le- The Jews answered
gem debet mori, quia him: We have a law;
Filium Dei se fecit. and according to the law
Cum ergo audisset Pila- he ought to die, because
tus hunc sermonem, ma- he made himself the Son
gis timuit. Et ingressus of God. When Pilate
est prætorium iterum, therefore had heard this
et dixit ad Jesum: Unde saying, he feared the
es tu? Jesus autem re- more. And he entered
sponsum non dedit ei. into the hall again, and
Dicit ergo ei Pilatus: he said to Jesus: Whence
Mihi non loqueris? art thou? But Jesus
nescis quia potestatem gave him no answer. Pi-
habeo crucifigere te, et late therefore said to
potestatem habeo dimit- him: Speakest thou not
tere te? Respondit Je- to me? knowest thou not
sus: Non haberes potes- that I have power to cru-
tatem aduersum me ul- cify thee, and I have
lam, nisi tibi datum esset power to release thee?
desuper. Propterea qui Jesus answered: Thou
me tradidit tibi, majus shouldst not have any
peccatum habet. Et power against me, unless
exinde quærebat Pilatus it were given thee from
dimittere eum. Judæi above. Therefore he
autem clamabant, dicen- that hath delivered me
tes: Si hunc dimittis, to thee, hath the greater

non es amicus Cæsaris : omnis enim qui se regem facit, contradicit Cæsari.

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 Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, he-

sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called the Pavement, and in Hebrew, Gabbatha. And it was the párasceve 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. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led

braice autem Golgotha : him forth. And bearing
 ubi crucifixerunt eum, his own cross, he went
 et cum eo alios duos, forth to that place which
 hinc et hinc, medium is called Calvary, but
 autem Jesum. Scripsit in Hebrew, Golgotha ;
 autem et titulum Pilatus, where they crucified
 et posuit super crucem. him, and with him two
 Erat autem scriptum : others, one on each side,
 Jesus Nazarenus, Rex and Jesus in the midst.
 Judæorum. Hunc ergo And Pilate wrote a title
 titulum multi Judæo- also, and he put it upon
 rum legerunt ; quia the cross. And the writ-
 prope civitatem erat lo- ing was, Jesus of Naza-
 cus, ubi crucifixus est reth, the King of the
 Jesus. Et erat scrip- Jews. The title, there-
 tum hebraice, græce, et fore, many of the Jews
 latine. Dicebant ergo did read, because the
 Pilato pontifices Judæ- place where Jesus was
 orum : Noli scribere, crucified was nigh to the
 Rex Judæorum ; sed city ; and it was written
 quia ipse dixit, Rex sum in Hebrew, in Greek, and
 Judæorum. Respondit in Latin. Then the chief-
 Pilatus : Quod scripsi, priest of the Jews said to
 scripsi. Milites ergo Pilate : Write not, the
 cum crucifixissent eum, King of the Jews ; but that
 acceperunt vestimenta he said, I am the King of
 ejus (et fecerunt quatuor the Jews. Pilate an-
 partes, unicuique militi swered : What I have
 partem) et tunicam. written, I have written.
 Erat autem tunica in- Then the soldiers, when
 consutilis, desuper con- they had crucified him,
 texta per totum. Dixe- took his garments (and
 runt ergo ad invicem they made four parts. to

Non scindamus eam, every soldier a part)
 sed sortiamur de illa and also his coat. Now
 cujus sit. Ut Scriptura the coat was without
 impleretur, dicens: Par- seam, woven from the
 titi sunt vestimenta top throughout. They
 mea sibi, et in vestem said then one to another:
 meam miserunt sortem. Let us not cut it, but let
 Et milites quidem hæc us cast lots for it, whose
 fecerunt. Stabant au- it shall be: that the
 tem juxta crucem Jesu Scripture might be ful-
 mater ejus, et soror ma- filled which saith: They
 tris ejus Maria Cleophæ, have parted my gar-
 et Maria Magdalene. ments among them, and
 Cum vidisset ergo Jesus upon my vesture they
 matrem, et discipulum have cast lots. And the
 stantem, quem diligebat, soldiers did indeed these
 dicit matri suæ: Mulier, things. Now there stood
 ecce filius tuus. Deinde by the cross of Jesus, his
 dicit discipulo: Ecce mother, and his mother's
 mater tua Et ex illa sister, Mary of Cleophas,
 hora accepit eam disci- and Mary Magdalene.
 pulus in sua. Postea When Jesus therefore
 sciens Jesus quia omnia saw his mother and the
 consummata sunt, ut disciple standing, whom
 consummaretur Scrip- he loved, he saith to his
 tura, dixit: Sitio. Vas mother: Woman! be-
 ergo erat positum aceto, hold thy son. After
 plenum. Illi autem that, he saith to the dis-
 spongiam plenam aceto, ciple: Behold thy mo-
 hyssopo circumponen- ther. And from that
 tes, obtulerunt ori ejus. hour the disciple took
 Cum ergo accepisset Je- her to his own. After-
 sus acetum, dixit: Con- wards Jesus knowing

summatum est. Et inclinato capite, tradidit spiritum.

that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered 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.

Have 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

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

us crura: sed unus after they were come to
 militum lancea latus Jesus, when they saw
 ejus aperuit, et continuo that he was already
 exivit sanguis et aqua. dead, they did not break
 Et qui vidit, testimoni- his legs. But one of the
 um perhibuit, et verum soldiers opened his side
 est testimonium ejus. with a spear, and imme-
 Et ille scit quia vera di- diately there came out
 cit: ut et vos credatis. blood and water. And
 Facta sunt enim hæc, he that saw it gave testi-
 ut Scriptura impleretur: mony, and his testimony
 Os non comminuetis ex is true. And he knoweth
 eo. Et iterum alia that he saith true, that
 Scriptura dicit: Vide- you also may believe.
 bunt in quem transfixe- For these things were
 runt. 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 at p. 19, 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 ro- **A**ND after these
 gavit Pilatum Jo- things, Joseph of
 seph ab Arimathæa (eo Arimathea (because he
 quod esset discipulus was a disciple of Jesus,
 Jesu, occultus autem but secretly for fear of
 propter metum Judæo- the Jews) besought Pi-
 rum) ut tolleret corpus late that he might take
 Jesu. Et permisit Pila- away the body of Jesus

Good Friday.

tus. 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; et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

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 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. **ad-**

LET us pray, beloved brethren! for the holy Church of God; that our God and Lord will be pleased to give

nare, et custodire dignetur toto orbe terrarum: subjiciens ei principatus, et potestates: detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem. it peace, maintain it in union, and preserve it over the earth; subjecting to it the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, etc.

R. Amen.

Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine Episcopatus, salvum atque incolumem custo-

Let us pray.

Let us bend our knees.

R. Rise up.

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 constant faith in the confession of thy name; through the same Lord Jesus Christ, etc.

R. Amen.

Let us pray also for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in

diat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

health and safety, for the good of his holy Church, to govern the holy people of God.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternæ Deus, cujus iudicio universa fundantur; respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut Christiana plebs, quæ te gubernatur auctore, sub tanto Pontifice, credulitatis suæ meritis augeatur. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis, et pro omni populo sancto Dei.

Let us pray.

Let us bend our knees.

R. Rise up.

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 thy authority, may increase the merits of their faith under so great a Prelate; through our Lord Jesus Christ, etc.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternus Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum, . . . in unitate ejusdem, etc.

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.

R. Levate.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose spirit the whole body of the church is sanctified 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, . . . in the unity of the same, etc.

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. Rise up.

OMNIPOTENS **A**LMIGHTY and
 sempiternæ Deus, everlasting God!
 qui Ecclesiam tuam nova semper prole fœcundas: auge fidem et intellectum catechumenis nostris; ut renati fonte baptismatis, adoptionis tuæ filiis aggregentur. Per Dominum nostrum, etc.

R. Amen.

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus, morbos auferat, famem depellat, aperiat carceres, vincula dissolvat, peregrinantibus reditum, infirmantibus sanitatem, navigantibus portum salutis indulgeat.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS **A**LMIGHTY and
 sempiternæ Deus, everlasting God!
 moestorum consolatio, the comfort of the af-

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, 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.

the comfort of the af-

laborantium fortitudo; perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum, etc.

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 dignentur.

Oremus.

Flectamus genua.

R. Levate.

OMNIPOTENS sempiternus Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant uni-

flicted, 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.

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 all heretical malice, may repent and

tatem. 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 deferimus ; ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum nostrum, etc.

R. Amen.

Oremus et pro Paganis : ut Deus omnipotens auferat iniquitatem a cordibus eorum ; ut, relictis idolis suis, conver-

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 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

<p>tantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Do- minum nostrum.</p>	<p>their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.</p>
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Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

<p>OMNIPOTENS sempiterne Deus, qui non mortem pecca- torum, sed vitam semper inquiris: suscipe propi- tius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ec- clesiæ tuæ sanctæ, ad laudem et gloriam nomi- nis tui. Per Dominum nostrum, etc. Per eun- dem.</p>	<p>ALMIGHTY and everlasting God! who seekest not the death but the life of sin- ners; mercifully hear our prayers, and deliver them from the worship of idols; and for the praise and glory of thy name, ad- mit them into thy holy Church; through our Lord.</p>
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R. Amen.

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:

<p>ECCE lignum cru- cis,</p>	<p>BEHOLD the wood of the cross,</p>
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Then the Deacon and Sub-deacon join with him in singing the rest:

<p>IN quo Salus mundi pendit.</p>	<p>ON which the Salva- tion of the world was hanged.</p>
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And the choir, prostrate on the ground, answers:

VENITE, adore- **C**OME, let us
mus. 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. What follows may be sung wholly or in part.

During the adoration, two chanters in the middle of the choir sing the following verses:

POPULE meus, quid **M**Y people! what
feci tibi? aut in **M** have I done to
quo contristavi te? re- thee? Or in what have I
sponde mihi. grieved thee? Answer
me.

V. Quia eduxi te de *V.* Because I brought
terra Ægypti, parasti thee out of the land of
crucem Salvatori tuo. Egypt: thou hast prepar-
ed a cross for thy Saviour.

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, elei- Holy and immortal
son imas. God! have mercy on us.

Mass.

The second side :

Sanctus immortalis, Holy and immortal
miserere nobis. God ! have mercy on us.

After this, two of the second side sing :

V. **Q**UIA eduxi te *V.* **B**ECAUSE I led
per desertum thee through the
quadraginta desert forty years and
annis, et manna cibavi fed thee with manna and
te, et introduxi te in ter- brought thee into an ex-
ram satis bonam, paras- cellent land ; thou hast
ti crucem Salvatori tuo. prepared a cross for thy
Saviour.

Then Agios o Theos is repeated as before, and two of the first side sing :

V. **Q**UID ultra de- *V.* **W**HAT more
bui facere tibi, should I have
et non feci? done to thee, and have
Ego quidem plantavi te not done? I have planted
vineam meam specio- thee for my most beau-
sissimam ; et tu facta es tiful vineyard : and thou
mihi nimis amara : ace- hast proved very bitter
to namque sitim meam to me ; for in my thirst
potasti, et lancea perfo- thou gavest me vinegar
rasti latus Salvatori tuo. to drink ; and with a
spear thou hast pierced
the side of thy Saviour.

Agios o Theos is repeated as before—not sung.

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 388.

V. **E**GO propter te *V.* **F**OR thy sake I
flagellavi scourged Egypt
Ægyptum cum primo- with her first-born ; and

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genitis suis ; et tu me flagellatum tradidisti. thou hast delivered me to be scourged.

V. Ego eduxi te de Ægypto, demerso Pharaone in Mare Rubrum ; et tu me tradidisti principibus sacerdotum. *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. Ego ante te aperui mare ; et tu aperuisti lancea latus meum. *V.* I opened the sea before thee ; and thou with a spear hast opened my side.

V. Ego ante te præivi in columna nubis ; et tu me duxisti ad prætorium Pilati. *V.* I went before thee in a pillar of the cloud ; and thou hast brought me to the palace of Pilate.

V. Ego te pavi manna per desertum ; et tu me cecidisti alapis et flagellis. *V.* I fed thee with manna in the desert ; and thou hast beaten me with buffets and scourges.

V. Ego te potavi aqua salutis de petra ; et tu me potasti felle et aceto. *V.* I gave thee wholesome water to drink out of the rock ; and thou hast given me gall and vinegar.

V. Ego propter te Chananæorum reges percussi ; et tu percussisti arundine caput meum. *V.* For thy sake I struck the kings of the Chanaanites ; and thou hast struck my head with a reed.

V. Ego dedi tibi scerp- *V.* I gave thee a royal

trum regale; et tu desce-
disti capiti meo spineam
coronam

V. Ego te exaltavi
magna virtute; et tu me
suspendisti in patibulo
crucis.

sceptre; and thou hast
given me a crown of
thorns.

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 Do-
mine, et sanctam resur-
rectionem tuam lauda-
mus, et glorificamus:
ecce enim propter lignum
venit gaudium in univer-
so mundo. *Ps.* 66. Deus
miseretur nostri, et
benedicat nobis: illumi-
net vultum suum super
nos, et miseretur nos-
tri. Crucem tuam, etc.

Ant. WE adore thy
cross, O
Lord! and we praise
and glorify thy holy re-
surrection: for by the
wood of the cross the
whole earth is filled with
joy. *Ps.* May God have
mercy on us and bless
us; may his countenance
shine upon us, and may
he have mercy on us.
We adore, etc.

*After this is sung the versicle Crux fidelis, with the hymn Pange lin-
gua gloriosi, and after each verse is repeated Crux fidelis or Dulce
lignum, in the following manner:*

Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, germine.
Dulce lignum, dulces clavos,
Dulce pondus sustinet.

The same in English.

O faithful cross! O noblest tree!
In all our woods there's none like thee:

No earthly groves, no shady bowers,
 Produce such leaves, such fruit, such flowers
 Sweet are the nails, and sweet the wood,
 That bears a weight so sweet and good.

THE HYMN.

Pange, lingua, gloriosi
 Lauream certaminis,
 Et super crucis trophæo
 Dic triumphum nobilem ;
 Qualiter Redemptor orbis,
 Immolatus vicerit.

Cruz fidelis is repeated as far as Dulce lignum.

De parentis protoplasti
 Fraude factor condolens :
 Quando pomi noxialis
 In necem morsu ruit :
 Ipse lignum tunc notavit,
 Damna ligni ut solveret.

Dulce lignum is repeated.

Hoc opus nostræ salutis
 Ordo depoposcerat :
 Multiformis proditoris
 Ars ut artem falleret ;
 Et medelam ferret inde,
 Hostis unde læserat.

Cruz fidelis is repeated.

Quando venit ergo sacri
 Plenitudo temporis,
 Missus est ab arce Patris
 Natus, orbis conditor ;
 Atque ventre virginali,
 Carne amictus, prodiit.

Dulce lignum is repeated.

Mass.

Vagit infans inter arcta
Conditus præsepia :
Membra pannis involuta
Virgo mater alligat,
Et Dei manus pedesque
Stricta cingit fascia.

Cruz fidelis is repeated.

Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in crucis levatur
Immolandus stipite.

Dulce lignum is repeated.

Felle potus ecce languet ;
Spina, clavi, lancea,
Mite corpus perforarunt ;
Unda manat et cruor :
Terra, pontus, astra, mundus
Quo lavantur flumine !

Cruz fidelis is repeated.

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas :
Et superni membra Regis
Tende miti stipite.

Dulce lignum is repeated.

Sola digna tu fuisti
Ferre mundi victimam ;
Atque portum præparare
Arca mundo naufrago,

Quam sacer cruor perunxit,
Fusus Agni corpore.

Cruz fidelis is repeated.

Sempiterna sit beatæ
Trinitati gloria ;
Æqua Patri, Filioque,
Par decus Paraclito :
Unius, Trinique nomen
Laudet universitas. Amen.

Duice lignum is repeated.

The same in English.

Sing, O my tongue ! devoutly sing
The glorious laurels of our King ;
Sing the triumphant victory
Gained on a cross erected high ;
Where man's Redeemer yields his breath,
And, dying, conquers hell and death.

With pity our Creator saw
His noble work transgress his law ;
When our first parents rashly eat
The fatal tree's forbidden meat ;
He then resolved the cross' wood
Should make that wood's sad damage good.

By this wise method God designed
From sin and death to save mankind ;
Superior art with love combines,
And arts of Satan countermines ;
And where the traitor gave the wound,
There healing remedies are found.

When the full time decreed above
Was come to show this work of love,
Th' eternal Father sends his Son,
The world's Creator, from the throne ;
Who on our earth, this vale of tears,
Cloth'd with a virgin's flesh appears.

Thus God made man an infant lies,
And in the manger weeping cries ;
His sacred limbs, by Mary bound,
The poorest tattered rags surround ;
And God incarnate's feet and hands
Are closely tied with swathing bands.

Full thirty years were freely spent
In this our mortal banishment ;
And then the Son of Man decreed
For the lost sons of men to bleed ;
And on the cross a victim laid,
The solemn expiation made.

Gall was his drink ; his flesh they tear
With thorns and nails ; a cruel spear
Pierces his sides ; from whence a flood
Streams forth of water mixed with blood—
With what a tide are washed again
The sinful earth, the stars and main !

Bend, tow'ring tree ! thy branches bend,
Thy native stubbornness suspend ;
Let not stiff nature use its force,
To weaker sap have now recourse ;
With softest arms receive thy load,
And gently bear our dying God.

On thee alone the Lamb was slain
 That reconcil'd the world again ;
 And when on raging seas was tost
 The shipwreck'd world and mankind lost,
 Besprinkled with his sacred gore,
 Thou safely brought'st them to the shore.

All glory to the sacred Three,
 One undivided Deity ;
 To Father, Holy Ghost, and Son,
 Be equal praise and homage done ;
 Let the whole universe proclaim
 Of one and three the glorious name. Amen.

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 E. 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. 107.

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 **M**AY this incense,
 te benedictum, as- **M** which thou hast
 cendat ad te, Domine; blest, ascend to thee, O
 et descendat super nos Lord! and may thy mer-
 nisericordia tua. cy descend upon us.

Then he fumes the altar, saying:

DIRIGATUR, Do- **L**ET my prayer, O
 mine, oratio mea, **L** Lord! be directed
 sicut incensum in con- as incense in thy sight.

spectu tuo : elevatio manuum mearum 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.

the lifting up of my hands, 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.

When he gives the censer to the Deacon, he says :

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

MA Y 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 tuo hodie, ut placeat tibi, Domine Deus.

IN a spirit of humility, and with contrition of heart, we pray thee, O Lord! to make us acceptable to thee; and let 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 acceptabile

PRAY, brethren, that my sacrifice and yours may be ac-

fiat apud Deum Patrem omnipotentem. ceptable to God, the Father Almighty.

And turning again to the altar, he says

Oremus.

Let us pray.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

INSTRUCTED by thy wholesome precepts, and following thy divine institution, we presume to say:

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.

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. Sed libera nos a malo.

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 Apos-

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

olis tuis Petro et Paulo, etque 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. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

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 præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus

LET not the participation of thy body, O Lord Jesus Christ! which though unworthy 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

sancti Deus, per omnia sæcula sæculorum. Amen.
 livest and reignest one God, world without end. Amen.

Then he kneels and takes the paten with the body of Christ, and says with the greatest humility and reverence :

PANEM cœlestem accipiam, et nomen Domini invocabo.
I WILL take the heavenly bread, and invoke the name of the Lord.

Then striking his breast, he says thrice :

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; but only say the word, and my soul shall be healed.

After which, he signs himself with the blessed Sacrament, saying :

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.
THE body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Then he reverently receives the Body, and immediately after the particle of the sacred Host with the wine in the chalice. And having, as usual, washed his fingers and taken the purification, bowing in the middle of the altar, with his hands joined, he says :

QUOD ore sumpsimus, Domine, pure mente capiamus: et de munere temporali fiat nobis remedium sempiternum.
GRANT, O Lord! that what we have taken with our mouth, we may receive with a pure mind, and that, of a temporal gift, it may prove an eternal remedy.

After this, the Priest, having made a reverence to the altar, departs. Vespers are then said, which are the same as the day before, p. 266, except the following:

Ad Magnificat.

Ant. **C**UM accepisset
acetum, dixit:
Consummatum est; et
inclinato capite, emisit
spiritum.

V. Christus factus est
pro nobis obediens usque
ad mortem, mortem au-
tem crucis.

At Magnificat.

Ant. **W**HEN he had
taken the
vinegar, he said: It is
consummated; and bow-
ing his head, he gave up
the ghost.

V. Christ became obe-
dient for us unto death;
even the death of the
cross.

TENEBRÆ ON GOOD FRIDAY;

BEING THE MORNING OFFICE OF

HOLY SATURDAY.

The Matins.

Aperi Domine, Pater, Ave, and Credo, are said in a low voice.

THE FIRST NOCTURN.

Antiphona. **I**N pace in
idipsum
dormiam, et requiescam.

The Antiphon. **I**N peace
in the
self-same, I will sleep
and I will rest

PSALM 4.

CUM invocarem, ex-
audivit me Deus
justitiæ meæ: * in tri-
bulatione 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 ex-
audi orationem meam.

Have mercy on me,
and hear my prayer.

Filii hominum usque-
quo gravi corde? * ut
quid diligitis vanitatem,
et quæritis mendacium?

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

Et scitote quoniam
mirificavit Dominus
sanctum suum: * Do-
minus exaudiet me,
cum clamavero ad eum.

Know ye also that the
Lord hath made his
holy one wonderful; the
Lord will hear me,
when I shall cry unto
him.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini. Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino. * Multi dicunt: Quis ostendit nobis bona? Offer up the sacrifice of justice, and trust in the Lord; many say: Who showeth us good things?

Signatum est super nos lumen vultus tui, Domine: * dedisti lætitiã in corde meo. 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. By the fruit of their corn, wine, and oil, they are multiplied.

In pace in idipsum * dormiam, et requiescam: In peace in the self-same, I will sleep and I will rest.

Quoniam tu Domine, singulariter in spe * constituisti me. For thou, O Lord! hast singularly settled me in hope.

Here the lowest candle on the left side of the triangle is extinguished.

Ant. In pace in idipsum dormiam, et requiescam. *Ant.* In peace in the self-same, I will sleep and I will rest.

Ant. Habitabit in tabernaculo tuo, requiescet in monte sancto tuo. *Ant.* He shall dwell in thy tabernacle, he shall rest on thy holy hill.

PSALM 14.

DOMINE, quis habitabit in taberna- **L**ORD! who shall dwell in thy ta-

culo tuo? * aut quis requiescet in monte sancto tuo? bernacle? or who shall rest in thy holy hill?

Qui ingreditur sine macula, * et operatur justitiam: He that walketh without blemish, and worketh justice.

Qui loquitur veritatem in corde suo, * qui non egit dolum in lingua sua: He that speaketh truth in his heart, who hath not used deceit in his tongue.

Nec fecit proximo suo malum: * et opprobrium non accepit adversus proximos suos. Nor hath done evil to his neighbor: nor taken up a reproach against his neighbors.

Ad nihilum deductus est in conspectu ejus malignus: * timentes autem Dominum glorificat: In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

Qui jurat proximo suo, et non decipit: qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. 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.

Qui facit hæc, * non movebitur in æternum. He that doeth these things shall not be moved for ever.

Here the lowest candle on the right side of the triangle is extinguished.

Ant. Habitabit in tabernaculo tuo, requiescet in monte sancto tuo *Ant.* He shall dwell in thy tabernacle, he shall rest on thy holy hill.

Ant. Caro mea requiescet in spe.

Ant. My flesh shall rest in hope.

PSALM 15.

CONSERVA me Domine, quoniam speravi in te. * Dixi Domino : Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis qui sunt in terra ejus, * mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum : * 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,

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 wonderful all my desires in them.

Their infirmities were multiplied : 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.

qui tribuit mihi intel- who hath given me un-
lectum: * insuper et derstanding: moreove^r
usque ad noctem incre- my reins also have cor-
puerunt me renes mei. rected me even till
night.

Providebam Domi- I set the Lord alway^s
num in conspectu meo in my sight: for he is at
semper: * quoniam a my right hand, that I be
dextris est mihi, ne com- not moved.
movear.

Propter hoc lætatum Therefore my heart
est cor meum, et exulta- hath been glad, and my
vit lingua mea: * insu- tongue hath rejoiced:
per et caro mea requies- moreover my flesh also
cet in spe. shall rest in hope.

Quoniam non derelin- Because thou wilt not
ques animam meam in leave my soul in hell:
inferno: * nec dabis nor wilt thou give thy
sanctum tuum videre holy one to see corrup-
corruptionem. tion.

Notas mihi fecisti vias Thou hast made
vitæ, adimplebis me known to me the way^s
lætitia cum vultu tuo: of life, thou shalt fill me
delectationes in dextera with joy with thy coun-
tua usque in finem. tenance: at thy right
hand are delights even
to the end.

Here a candle is extinguished.

Ant. Caro mea requi- *Ant.* My flesh shall
escet in spe. rest in hope.

V. In pace in idipsum. *V.* In peace in the
self-same.

R. Dormiam, et requiescam.

R. I will sleep and I will rest.

Pater noster, *secreto.*

Our Father, *privately.*

THE FIRST LESSON.

De Lamentatione Jeremiæ Prophetæ, *cap.* iii.

From the lamentation of Jeremias the Prophet, *chap.* iii.

Heth. MISERICORDIÆ

Heth. THE mercies of the Lord

Domini quia non sumus consumpti: quia non defecerunt miserationes ejus.

that we are not consumed: because his tender mercies have not failed.

Heth. Novi diluculo, multa est fides tua.

Heth. They are new every morning, great is thy faithfulness.

Heth. Pars mea Dominus, dixit anima mea: propterea expectabo eum.

Heth. The Lord is my portion, said my soul: therefore will I wait for him.

Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

Teth. Bonum est præstolari cum silentio salutare Dei.

Teth. It is good to wait with silence for the salvation of God.

Teth. Bonum est viro, cum portaverit jugum ab adolescentia sua.

Teth. It is good for a man, when he hath borne the yoke from his youth.

Jod. Sedebit solitarius, et tacebit: quia levavit super se.

Jod. Ponet in pulvere os suum, si forte sit spes.

Jod. Dabit percutienti se maxillam, saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Sicut ovis ad occisionem ductus est; et dum male tractaretur, non aperuit os suum: traditus est ad mortem,* Ut vivificaret populum suum.

V. Tradidit in mortem animam suam, et inter sceleratos reputatus est.
* Ut vivificaret, etc.

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 that striketh him, he shall be filled with reproaches.

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

R. He was led as a sheep to the slaughter, and all the time of his ill-usage he opened not his mouth: he was condemned to death,* that he might give life to his people.

V. He hath delivered his soul unto death, and was reputed with the wicked.* That he might.

THE SECOND LESSON.

Aleph. **Q**UOMODO obscuratum est aurum, mutatus est color optimus. dispersi sunt lapi-

Aleph. **H**OW is the gold become dim, the finest color is changed, the stones of the sanctuary are

des sanctuarii in capite omnium platearum? scattered in the top of every street?

Beth. Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli? *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. Sed et lamiae nudaverunt mammam, lactaverunt catulos suos; filia populi mei crudelis, quasi struthio in deserto. *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. Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt panem, et non erat qui frangeret eis. *Daleth.* The tongue of the suckling child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

He. Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis, amplexati sunt stercora. *He.* They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

Vau. Et major effecta est iniquitas filiae populi mei peccato Sodomorum, quæ subversa est *Vau.* And the iniquity of the daughter of my people is made greater than the sin of Sodom,

in momento, et non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

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.

which was overthrown in a moment, and hands took nothing in her.

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

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.

THE THIRD LESSON.

Incipit Oratio Jeremiæ Prophetæ, *cap. v.*

RECORDARE, Domine, quid acciderit nobis: intuere, et respice opprobrium nostrum. Hæreditas nostra versa est a dalienos, domus nostræ ad extraneos. Pupilli facti sumus absque patre, matres nostræ quasi viduæ. Aquam nostram pecu-

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 to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for

nia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassissimis non dabatur requies. Ægypto dedimus manum, et Assiriis, ut saturaremur 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 deserto. Pellis nostra quasi cilibanus 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

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 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

Domini magna, et amara valde. great and exceeding bitter day of the Lord is coming.

V. Accingite vos, sacerdotes, et plangite, ministri altaris; aspergite vos cinere. * Quia venit, etc. Plange, etc. *V.* Gird yourselves, ye priests! and mourn, ye ministers of the altar! sprinkle yourselves with ashes. * For the great, etc. Mourn as a virgin, etc.

THE SECOND NOCTURN.

Ant. **E**LEVAMINI portæ æternales, et introibit Rex gloriæ. *Ant.* **B**E 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. **T**HE 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? * aut quis stabit in loco sancto ejus? Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

Innocens manibus, et mundo corde, * qui non The innocent in hands, and clean of heart, who

accepit 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.

Quis est iste Rex gloriæ? * Dominus fortis et potens, Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales: * et introibit Rex gloriæ.

Quis est iste Rex gloriæ? * Dominus virtutum ipse est Rex gloriæ.

Here a candle is extinguished.

Ant. Elevamini portæ *Ant.* Be ye lifted up,

æternales, et introibit O eternal gates ! and the
 Rex gloriæ. King of glory shall enter in.

Ant. Credo videre *Ant.* I believe to see
 bona Domini in terra the good things of the
 viventium. Lord in the land of the
 living.

PSALM 26.

DOMINUS illuminatio mea, et
 salus mea; * quem timebo ?
 THE Lord is my light and my salvation, whom shall I fear ?

Dominus protector vitæ meæ; * a quo trepidabo ?
 The Lord is the protector of my life; of whom shall I be afraid ?

Dum appropiant super me nocentes, * ut edant carnes meas.
 Whilst the wicked draw near against me, to eat my flesh.

Qui tribulant me inimici mei, * ipsi infirmati sunt, et ceciderunt.
 My enemies that trouble me, have themselves been weakened, and have fallen.

Si consistant adversum me castra, * non timebit cor meum.
 If armies in camp should stand together against me, my heart shall not fear.

Si exurgat adversum me proelium, * in hoc ego sperabo.
 If a battle should rise up against me, in this will I be confident.

Unam petii a Domino, hanc requiram: * ut inhabitem in domo Domini.
 One thing I have asked of the Lord, this will I seek after; that I may

ni omnibus diebus vitæ
meæ :

Ut videam voluptatem
Domini, * et visitem
templum ejus.

Quoniam abscondit
me in tabernaculo suo :
* in die malorum pro-
texit me in abscondito
tabernaculi sui.

In petra exaltavit me :
* et nunc exaltavit ca-
put meum super inimi-
cos meos.

Circuivi, et immolavi
in tabernaculo ejus hos-
tiam vociferationis : *
cantabo, et psalmum di-
cam Domino.

Exaudi Domine vo-
cem meam, qua clamavi
ad te : * miserere mei,
et exaudi me.

Tibi dixit cor meum,
exquisivit te facies mea :
* faciem tuam Domine
requiram.

Ne avertas faciem tu-
am a me : * ne declines
in ira a servo tuo.

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 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,
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 mer-
cy 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.

Adjutor meus esto : * Be thou my helper ;
ne derelinquas me, ne forsake me not, do not
que despicias me, Deus thou despise me, O God,
salutaris meus. my Saviour !

Quoniam pater meus, For my father and
et mater mea derelique- my mother have left me ;
runt me : * Dominus but the Lord hath taken
autem assumpsit me. me up.

Legem pone mihi Do- Set me, O Lord ! a
mine in via tua : * et di- law in thy way : and
rige me in semitam rec- guide me in the right
tam propter inimicos path, because of my
meos. enemies.

Ne tradideris me in Deliver me not over
animas tribulantium me : to the will of them that
* quoniam insurrexerunt trouble me ; for unjust
in me testes iniqui, et witnesses have risen up
mentita est iniquitas against me, and iniquity
sibi. hath lied to itself.

Credo videre bona Do- I believe to see the
mini * in terra viven- good things of the Lord
tium. in the land of the living.

Expecta Dominum, Expect the Lord, do
viriliter age : * et con- manfully ; and let thy
fortetur cor tuum, et heart take courage, and
sustine Dominum. wait thou for the Lord.

Here a candle is extinguished.

Ant. Credo videre bo- *Ant.* I believe to see
na Domini in terra vi- the good things of the
ventium. Lord in the land of the
living.

Ant. Domine, ab- *Ant.* Thou hast

straxisti ab inferis ani- brought forth, O Lord!
mam meam. my soul from hell.

PSALM 29.

EXALTABO te Do- **I** WILL extol thee, O
mine, quoniam Lord! because thou
suscepisti me: * nec de- hast protected me; and
lectasti inimicos meos hast not made my ene-
super me. mies to rejoice over me.

Domine Deus meus, O Lord, my God! I
clamavi ad te, * et sa- have cried to thee; and
nasti me. thou hast healed me.

Domine, eduxisti ab Thou hast brought
inferno animam meam: forth, O Lord! my soul
* salvasti me a descen- from hell; thou hast
dentibus in lacum. saved me from them that
go down into the pit.

Psallite Domino sancti Sing to the Lord, O ye
ejus: * et confitemini his saints! and give
memoriæ sanctitatis praise to the memory
ejus. of his holiness.

Quoniam ira in indig- For wrath is in his in-
natione ejus: * et vita in dignation; and life in
voluntate ejus. his good-will.

Ad vesperum demo- In the evening weep-
rabitur fletus, * et ad ing shall have place, and
matutinum lætitia. in the morning gladness.

Ego autem dixi in And in my abundance
abundantia mea: * Non I said: I shall never be
movebor in æternum. moved.

Domine, in voluntate O Lord! in thy favor,
tua. * præstitisti decori thou gavest strength to
meo virtutem. my beauty.

Avertisti faciem tuam
a me, * et factus sum
conturbatus.

Ad te Domine, cla-
mabo: * et ad Deum
meum deprecabor.

Quæ utilitas in san-
guine meo, * dum de-
scendo in corruptionem?

Numquid confitebitur
tibi pulvis, * aut annun-
tiabit veritatem tuam?

Audivit Dominus, et
misertus est mei: * Do-
minus factus est adjutor
meus.

Convertisti planctum
meum in gaudium mi-
hi: * conscidisti saccum
meum, et circumdedisti
me lætitia:

Ut cantet tibi gloria
mea, et non compungar:
* Domine Deus meus, in
æternum confitebor tibi.

Thou turnedst away
thy face from 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 com-
passed me with glad-
ness.

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.

Here a candle is extinguished.

Ant. Domine, abstrax-
isti ab inferis animam
meam.

Ant. Thou hast
brought forth, O Lord!
my soul from hell.

V. Tu autem, Domine, miserere mei.

R. Et resuscita me, et retribuam eis.

Pater noster, *secreto.*

V. But thou, O Lord! have mercy on me.

R. And raise me up again, and I will requite them.

Our Father, *privately*

THE FOURTH LESSON.

Ex Tractatu sancti Augustini Episcopi super Psalmos. In Psalm 63.

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 teneretur nisi homo, aut videretur nisi homo, aut cæderetur nisi homo, aut crucifigeretur, aut moreretur nisi homo. Accessit ergo homo ad illas omnes passiones, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo. Accessit

From the Treatise of St. Augustine the Bishop, on the Psalms. On the 63d Psalm.

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

homo ad cor altum, id est, cor secretum, obiciens aspectibus humanis hominem, servans intus Deum; celans formam Dei, in qua æqualis est Patri, et offerens formam servi, qua minor est Patre.

R. Recessit pastor noster, fons aquæ vivæ, ad cuius transitum sol obscuratus est: * Nam et ille captus est, qui captivum tenebat primum hominem: hodie portas mortis et seras pariter Salvator noster dirupit.

V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. * Nam et ille, etc.

But if he had not been 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. 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 forth the locks and gates of death.

V. He destroyed the prisons of hell, and overthrew the power of the devil. * For he, etc.

THE FIFTH LESSON.

QUO perduxerunt illas scrutationes suas, quas perscrutantes defecerunt,

HOW far did they carry this their diligent search, in which they failed so much, that,

ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixerunt enim Pilato: Seductor ille. Hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: Seductor ille, inquit, 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.

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 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 vos omnes, qui transitis per viam, attendite et attendite

R. O all ye that pass by the way! attend and

tendite et videte * Si est dolor similis sicut dolor meus. see, * if there be any sorrow like to my sorrow.

V. Attendite, universi populi, et videte dolorem meum. * Si est dolor, etc. *V.* Attend, all ye people! and see my grief. * If there, etc.

THE SIXTH LESSON.

POSUERUNT custodes milites ad sepulchrum. Concussa terra, Dominus resurrexit: miracula facta sunt talia circa sepulchrum, ut et ipsi milites, qui custodes advenerant, testes fierent, si vellent vera nuntiare. Sed avaritia illa, quæ captivavit discipulum comitem Christi, captivavit et militem custodem sepulchri. **T**HEY placed soldiers to guard the sepulchre. The earth shook, and the Lord rose again: such miracles were done at the sepulchre, that the very soldiers who came as guards, might be witnesses of it, if they would declare the truth. But that covetousness, which possessed the disciple, who was the companion of Christ, blinded also the soldiers 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

consilii pietatis, et in profunda versutiæ demergeris, ut hoc dicas: Dicitis quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum? Dormientes testes adhibes: vere tu ipse obdormisti, qui scrutando talia detecisti.

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

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? Certainly 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

memoria ejus. Ecce his memory shall be in
quomodo, etc. peace. Behold, etc.

THE THIRD NOCTURN.

Ant. **D**EUS adjuvat *Ant.* **G**OD is my
me, et Domi- helper; and
nus susceptor est animæ the Lord is the protector
meæ. of my soul.

PSALM 53.

DEUS, in nomine **S**AVE me, O God!
tuo saluum me by thy name, and
fac: * et in virtute tua judge me in thy strength.
judica me.

Deus, exaudi oratio- O God! hear my
nem meam: * auribus prayer: give ear to the
percipe verba oris mei. words of my mouth.

Quoniam alieni insur- For strangers have ri-
rexerunt adversum me, sen up against me: and
et fortes quæsierunt ani- the mighty have sought
mam meam: * et non after my soul; and they
proposuerunt Deum an- have not set God before
te conspectum suum. their eyes.

Ecce enim Deus adju- For behold God is my
vat me: * et Dominus helper: and the Lord is
susceptor est animæ the protector of my soul.
meæ.

Averte mala inimicis Turn back the evils
meis: * et in veritate upon my enemies; and
tua disperde illos. cut them off in thy
truth.

Voluntarie sacrificabo I will freely sacrifice
tibi, * et confitebor no- to thee, and will give

mini tuo Domine, quoniam bonum est. praise, O God ! to thy name: because it is good.

Quoniam ex omni tribulatione eripuisti me: * et super inimicos meos despexit oculus meus. For thou hast delivered me out of all trouble, and my eye hath looked down upon my enemies.

Here a candle is extinguished.

Ant. Deus adjuvat me, et Dominus susceptor est animæ meæ. *Ant.* God is my helper, and the Lord is the protector of my soul.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus. *Ant.* His place is in peace, and his abode in Sion.

PSALM 75.

NOTUS in Judæa Deus: * in Israel magnum nomen ejus. **I**N Judea God is known; his name is great in Israel.

Et factus est in pace locus ejus: * et habitatio ejus in Sion. And his place is in peace, and his abode in Sion.

Ibiconfregit potentias arcuum, * scutum, gladium, et bellum. There hath he broken the powers of bows, the shield, the sword, and the battle.

Illuminans tu mirabiliter a montibus æternis: * turbati sunt omnes insipientes corde. Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

Dormierunt somnum suum: * et nihil inve- They have slept their sleep: and all the men

nerunt 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: * terra tremuit et quievit.

Cum exurgeret in judicium Deus, * ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: * et reliquæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro, * omnes qui in circuitu ejus affertis munera.

Terribili et ei qui affert spiritum principum, * terribili apud reges terræ

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: 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 holyday 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.

Here a candle is extinguished.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus. *Ant.* His place is in peace, and his abode in Sion.

Ant. Factus sum sicut homo sine adjutorio, inter mortuos liber. *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. **O**LORD, the God of my salvation! I have cried in the day and in the night before thee.

Intret in conspectu tuo oratio mea: * inclina aurem tuam ad precem meam: Let my prayer come in before thee: incline thy ear to my petition.

Quia repleta est malis anima mea: * et vita mea inferno appropinquavit. For my soul is filled with evils: and my life hath drawn nigh to hell.

Æstimatus sum cum descendentibus in lacum: * factus sum sicut homo sine adjutorio, inter mortuos liber. I am counted among those that go down to the pit; I am become as a man without help, free among the dead.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: * et ipsi de manu tua repulsi sunt. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

Posuerunt me in lacu They have laid me in

inferiori: * in tenebris, et in umbra mortis. the lower pit; in the dark places, and in the shadow of death.

Super me confirmatus est furor tuus: * et omnes fluctus tuos induxisti super me. Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Longe fecisti notos meos a me: * posuerunt me abominationem sibi. Thou hast put away my acquaintance 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 languished 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 suscitabunt, et confitebuntur tibi? Wilt thou show wonders to the dead? or shall physicians raise to life, and give praise to thee?

Numquid narrabit aliquis in sepulchro misericordiam tuam, * et veritatem tuam in perditione? Shall any one in the sepulchre declare thy mercy; and thy truth in destruction?

Numquid cognoscuntur in tenebris mirabilia tua, * et justitia tua in terra oblivionis? Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

Et ego ad te, Domine,
clamavi: * et mane ora-
tio mea præveniet te.

Ut quid Domine re-
pellis orationem meam:
* avertis faciem tuam a
me?

Pauper sum ego, et
in laboribus a juventute
mea: * exaltatus autem,
humiliatus sum et con-
turbatus.

In me transierunt iræ
tuæ: * et terrores tui
conturbaverunt me.

Circumdederunt me
sicut aqua tota die: *
circumdederunt me si-
mul.

Elongasti a me ami-
cum et proximum: * et
notos meos a miseria.

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 la-
bors from my youth;
and being exalted, have
been humbled and dis-
turbed.

Thy wrath hath come
upon me: and thy ter-
rors have troubled me.

They have come
round about me like
water all the day: they
have compassed me
about together.

Friend and neighbor
thou hast put far from
me: and my acquaint-
ance, because of mi-
sery.

Here a candle is extinguished.

Ant. Factus sum sicut
homo sine adjutorio, in-
ter mortuos liber.

V. In pace factus est
locus ejus.

Ant. I am become a
man without help, free
among the dead.

V. His place is in
peace.

R. Et in Sion habitatio ejus.

Pater noster, *secreto.*

R. And his abode in Sion.

Our Father, *privately.*

THE SEVENTH LESSON.

De Epistola beati Pauli Apostoli ad Hebræos, cap. ix.

CHRISTUS assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manu factum, id est, non hujus creationis, neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab

From the Epistle of St. Paul the Apostle 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, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are 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

operibus mortuis, ad serv-
viendum Deo viventi?

R. Astiterunt reges
terræ, et principes con-
venerunt in unum * Ad-
versus Dominum, et ad-
versus Christum ejus.

V. Quare fremuerunt
gentes, et populi medi-
tati sunt inania? * Ad-
versus Dominum, etc.

works, to serve the liv-
ing God?

R. The kings of the
earth stood up, and the
princes assembled to-
gether, * against the
Lord and against his
Christ.

V. Why have the na-
tions raged? and the
people meditated vain
things? * Against the
Lord, etc.

THE EIGHTH LESSON.

ET ideo novi testa-
menti mediator
est, ut, morte interce-
dente, in redemptionem
earum prævaricationum,
quæ erant sub priori tes-
tamento, repromissio-
nem accipiant qui vocati
sunt æternæ hæreditatis.
Ubi enim testamentum
est, mors necesse est in-
tercedat testatoris. Tes-
tamentum enim in mor-
tuis 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 in-
heritance. 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,

quidem sine sanguine whilst the testator liveth,
 dedicatum est. Wherefore neither was
 the first indeed dedicated
 without blood.

R. Æstimatus sum *R.* I am counted
 cum descenditibus in among them that go
 lacum: * Factus sum down into the pit: * I
 sicut homo sine adjuto- am become as a man
 rio, inter mortuos liber. without help, free among
 the dead.

V. Posuerunt me in *V.* They have laid
 lacu inferiori, in tene- me in the lower pit; in
 brosis, et in umbra mor- the dark places and in
 tis. * Factus sum, etc. the shadow of death. * I
 am become, etc.

THE NINTH LESSON.

LECTO enim omni **F**OR when every
 mandato legis a commandment of
 Moyse universo populo, the law had been read
 accipiens sanguinem vi- by Moses to all the peo-
 tulorum et hircorum, ple, he took the blood
 cum aqua, et lana cocci- of calves and goats,
 nea et hyssopo, ipsum with water, scarlet wool,
 quoque librum et omnem and hyssop; and sprin-
 populum aspersit, dikled both the book it-
 cens: Hic sanguis tes- self and all the people,
 tamenti, quod mandavit saying: This is the
 ad vos Deus. Etiam blood of the testament,
 tabernaculum, et omnia which God hath en-
 vasa ministerii sanguine joined unto you. The
 similiter aspersit. Et tabernacle also, and all
 omnia pene in sanguine the vessels of the min-

secundum legem mandantur, et sine sanguinis effusione non fit remissio.

R. Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti; * Ponentes milites, qui custodirent illum.

V. Accedentes principes sacerdotum ad Pilatum, petierunt illum. * Ponentes, etc. Sepulto Domino, etc.

istry 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 placing 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, **H**AVE mercy on
Deus, *p.* 230. me, *p.* 230.

Here a candle is extinguished.

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.

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est. *Ant.* They shall mourn for him as for an only son, because our innocent Lord is slain.

PSALM 42.

JUDICA me Deus, et **J**UDGE me, O God!
discerne causam and distinguish my
meam de gente non cause from the na-
sancta, * ab homine ini- tion that is not holy;
quo et doloso erue me. deliver me from the un-
just and deceitful man.

Quia tu es Deus for- For thou art God, my
tudo mea: * quare me strength: why hast thou
repulisti? et quare tris- cast me off? and why do
tis incedo, dum affligit I go sorrowful, whilst
me inimicus? the enemy afflicteth me?

Emitte lucem tuam et. Send forth thy light
veritatem tuam: * ipsa and thy truth; they
me deduxerunt, et ad- have conducted me, and
duxerunt in montem brought me to thy holy
sanctum tuum, et in mountain, and into thy
tabernacula tua. tabernacles.

Et introibo ad altare And I will go in to the
altar of God: to God.

Dei: * ad Deum qui lætificat juventutem meam. who giveth joy to my youth.

Confitebor tibi in cithara, Deus Deus meus: To thee, O God my God! I will give praise
* quare tristis es, anima mea? et quare conturbas me? upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

Spera in Deo, quoniam adhuc confitebor illi: * salutare vultus mei, et Deus meus. Hope in God, for I will still give praise to him: he is the salvation of my countenance, and my God.

Here a candle is extinguished

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est. *Ant.* They shall mourn for him as for an only son, because our innocent Lord is slain.

Ant. Attendite, universi populi, et videte dolorem meum. *Ant.* Behold, all ye people! and see my grief.

PSALMS.

DEUS Deus meus, **O** GOD, my God!
p. 237. *p. 237.*
Deus misereatur, *p.* May God have mercy,
238. *p. 238.*

Here a candle is extinguished.

Ant. Attendite, universi populi, et videte dolorem meum. *Ant.* Behold, all ye people, and see my grief

Ant. A porta inferi *Ant.* From the gate
erue Domine animam of hell, O Lord! deliver
meam. my soul.

THE CANTICLE OF EZECHIAS. *Is.* 38.

EGO dixi: In dimi- **I** SAID: In the midst
dio dierum me- of my days I shall
orum * vadam ad portas go to the gates of hell.
inferi.

Quæsivi residuum an- I sought for the resi-
norum meorum; * dixi: due of my years; I said:
Non videbo Dominum I shall not see the Lord
Deum in terra viventium. God in the land of the
living.

Non aspiciam homi- I shall behold no man
nem ultra, * et habita- more, the inhabitant of
torem quietis. rest.

Generatio mea ablata My generation is at an
est, et convoluta est a end, and it is rolled
me, quasi tabernaculum away from me as a
pastorum. shepherd's tent.

Præcisa est velut a My life is cut off, as
texente vita mea; dum by a weaver: whilst I
adhuc ordierer, succidit was yet but beginning,
me: * de mane usque he cut me off: from
ad vesperam finies me. morning even to night
thou wilt make an end
of me.

Sperabam usque ad I hoped till morning,
mane: * quasi leo sic as a lion so hath he bro-
contrivit omnia ossa ken all my bones.
me.

De mane usque ad
vesperam finies me: *
sicut pullus hirundinis
sic clamabo, meditabor
ut columbia.

Attenuati sunt oculi
mei, * suspicientes in
excelsum.

Domine, vim patior,
responde pro me. * Quid
dicam, aut quid re-
spondebit mihi, cum
ipse fecerit?

Recogitabo tibi omnes
annos meos * in amari-
tudine animæ 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 ani-
mam meam ut non pe-
raret: * projecisti post
tergum tuum omnia pec-
cata mea.

Quia non infernus con-
fitebitur tibi, neque mors

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.

My eyes are weakened
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 bit-
terness 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 bitter-
ness most bitter.

But thou hast delivered
my soul, that it should
not perish; thou hast
cast all my sins behind
thy back.

For hell shall not con-
fess to thee, neither shall

laudabit te: * non expectabunt qui descendunt in lacum, veritatem tuam. death praise thee: nor shall they that go down into the pit, look for truth.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie: * pater filiis notam faciet veritatem tuam. 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.

Domine, salvum me fac; * et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini. O Lord! save me, and we shall sing our psalms, all the days of our life, in the house of the Lord.

Here a candle is extinguished.

Ant. A porta infere Domine animam meam. *Ant.* From the gate of hell! O Lord! deliver my soul.

Ant. O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus. *Ant.* O all ye that pass by the way! * behold and see, if there be grief like to my grief.

PSALMS.

LAUDATE Dominum de cœlis, *p.* 244. **P**RAISE the Lord from the heavens, *p.* 244.

Cantate Domino, *p.* 149. Sing to the Lord, *p.* 149.

Laudate Dominum in sanctis ejus, *p.* 247. Praise the Lord in his holy places, *p.* 247.

Here a candle is extinguished

Ant. O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

V. Caro mea requiescet in spe.

R. Et non dabis Sanctum tuum videre corruptionem.

Ant. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

Ant. O all ye that pass by the way! * behold and see, if there be grief like to my grief.

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.

THE CANTICLE OF ZACHARY. *Luke i.*

BENEDICTUS, *p.* **B**LESSED be the
248. Lord, *p.* 248.

The candle left burning at the top of the triangular candlestick is taken down while the following Ant. is said, and concealed behind the Epistle side of the altar:

Ant. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

The following is said kneeling:

V. **C**HRISTUS factus est pro nobis obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et dedit

V. **C**HRIST became obedient for us unto death; even the death of the cross; wherefore God hath also exalted him. and hath

illi nomen, quod est super omne nomen. given him a name which is above every name.

Pater noster, *totum sub silentio.* Our Father, *privately.*

The Psalm Miserere, p. 230, 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 tradidit 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.

HOLY SATURDAY.

THE *Tenebrae* 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 *Mauudy-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 Testament, 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 perceive 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 the Creed is also 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.

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. V. THE Lord be with you.

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

Oremus.

Let us pray.

Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus con- O God! who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy

tulisti : productum e si-
lice, nostris profuturum
usibus, novum hunc
ignem sanctifica ; et
concede nobis, ita per
hæc festa paschalia cœ-
lestibus desideriis in-
flammari, ut ad perpe-
tuæ claritatis, puris men-
tibus, valeamus festa
pertingere. Per eundem
Christum Dominum nos-
trum.

R. Amen.

Oremus.

Domine Deus Pater
omnipotens, lumen in-
deficiens, qui es condi-
tor omnium luminum :
benedic hoc lumen,
quod a te sanctificatum
atque benedictum est,
qui illuminasti omnem
mundum ; ut ab eo lu-
mine accendamus, at-
que illuminemur igne
claritatis tuæ : et sicut
illuminasti Moysen ex-
euntem de Ægypto, ita
illumines corda et sen-
sus nostros : ut ad vitam
et lucem æternam per-
venire mereamur. Per

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 so-
lemnity of eternal splen-
dor ; through the same
Christ our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty
Father, never-failing
light ! who art the au-
thor of all light ; bless
this light, which is bless-
ed and sanctified by
thee, who hast enlight-
ened the whole world :
that we may be enlight-
ened 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 illumi-
nate our hearts and sen-
ses, that we may obtain
light and life everlast-

Christum Dominum nostrum.

R. Amen.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus: benedicientibus nobis 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.

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 benedictionis infusio, et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium, quod hac

ing; through Christ our Lord.

R. Amen.

Let us pray.

Holy Lord, Almighty Father, eternal God! vouchsafe to co-operate 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.

POUR forth, we beseech thee, Almighty God! thy abundant blessing on this incense, and kindle, O invisible regenerator! the brightness of this night; that not only the sacrifice, which is offered

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.

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, in cujus honore cremaberis. Amen. **M**AY thou be blessed 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. **T**HOU 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 Sub-deacon, and sings alone:

LUMEN Christi.

R. Deo gratias.

BEHOLD the light of Christ.

R. Thanks be to God.

The same is done in the middle 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, benedicere.

PRAY, Father! bless me.

Then the Priest says:

DOMINUS sit in corde tuo et in labus tuis, ut digne et competenter annunties suum Paschale præconium: In nomine Patris, et Filii, et Spiritus sancti.

R. Amen.

THE Lord be in thy heart and lips; that thou mayest worthily and fitly proclaim his Paschal praise; in the name of the Father, and of the Son, and of the Holy Ghost.

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 angelica turba cœlorum: exultent divina mysteria; et pro tanti regis victoria, tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus; et

LET now the heavenly troop of angels rejoice; let the divine mysteries be joyfully celebrated; and let a sacred trumpet proclaim the victory of so great a king. Let the

æterni regis splendore illustrata, totius orbis sentiat amisisse caliginem. Lætetur et mater Ecclesia tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultet. Quapropter adstantes vos, fratres clarissimi, 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 sui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum: qui cum eo vivit et regnat in unitate Spiritus sanc-

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 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 the 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

ti Deus, per omnia sæ-
cula sæculorum.

R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Domi-
num.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et justum
est.

Vere dignum et jus-
tum est, invisibilem
Deum Patrem omnipo-
tentem, Filiumque ejus
unigenitum, Dominum
nostrum Jesum Chris-
tum, toto cordis ac men-
tis affectu, et vocis mi-
nisterio personare. Qui
pro nobis æterno Patri,
Adæ debitum solvit; et
veteris piaculi cautio-
nem pio cruore deter-
sit. Hæc sunt enim festa
Paschalia, in quibus
verus ille Agnus occi-
ditur, cujus sanguine
postes fidelium conse-

with him and the Holy
Ghost liveth and reign-
eth 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 lift-
ed 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 can-
celled the guilt contract-
ed by original sin. For
this is the Paschal so-
lemnity, in which the
true Lamb was slain, by
whose blood the doors

crantur. Hæc nox est, in qua primum patres nostros filios Israel educ-
tos de Ægypto, Mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras, columnæ illuminatione purgavit. Hæc nox est, quæ hodie per univ-
ersum mundum, in Christo credentes, a vitiis sæculi, et caligine peccatorum segregatos reddit gratiæ, sociat sanctitati. Hæc nox est, in qua destruc-
tis vinculis mortis, Christus ab 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

of the faithful are con-
secrated. This is the
night in which thou for-
merly 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 darkness 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 dark-
ness of sin, restores
them to grace, and
clothes with sanctity.
This is the night in
which Christ broke the
chains of death, and as-
cended conqueror from
hell. O how admirable
is thy goodness towards
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!

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 illuminabitur; et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera culpas lavat, et reddit innocentiam lapsis, et mœstis lætitiâ. Fugat odia, concordiam parat, et curvat imperia.

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. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the Deacon fixes the five grains of incense in the candle, in the form of a cross.

IN hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum, quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum, sacrosancta reddit Ecclesia.

THEREFORE, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this

Sed jam columnæ hu- wax candle, made out
jus præconia novimus, of the labor of bees.
quam in honorem Dei And now we know the
rutilans ignis accendit. 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 **W**HICH fire,
in partes, mutuati though now di-
tamen luminis de- vided, suffers no loss
trimenta non novit. Ali- from the communication
tur enim liquantibus ce- of its light. Because it
ris, quas in substantiam is fed by the melted wax,
pretiosæ hujus lampadis, produced by the bee, to
apis mater eduxit. make this taper.

Here the lamps are lighted.

OVERE beata nox, **O** TRULY blessed
quæ expoliavit night! which plun-
Ægyptios, ditavit He- dered the Egyptians,
bræos! Nox in qua and enriched the He-
terrenis cœlestia, hu- brews. A night in which
manis divina junguntur. heaven is united to earth,
Oramus ergo te, Domine, and God to man. We
ut cereus iste in hono- beseech thee, therefore,
rem tui nominis conse- O Lord! that this can-
cratus, ad noctis hujus dle, consecrated to the
caliginem destruendam, honor of thy name, may
indeficiens perseveret; continue burning to dis-
et in odorem suavitatis sipate the darkness of
acceptus, supernis lu- this night; and being
minaribus misceatur. accepted as a sweet

Flammas ejus lucifer odor, may be united
 matutinus inveniat. Ille, with the celestial lights.
 inquam, lucifer, qui nes- Let the morning-star
 cit occasum. Ille, qui find it burning. That
 regressus ab inferis, hu- morning-star, I mean,
 mano generi serenus il- which never sets.
 luxit. Precamur ergo Which, being returned
 te, Domine: ut nos fa- from hell, shone with
 mulos tuos, omnemque brightness on mankind.
 clerum, et devotissimum We beseech thee, there-
 populum, una cum be- fore, O Lord! to grant
 atissimo Papa nostro us peace during this
 N., et Antistite nostro paschal solemnity, and
 N., quiete temporum with thy constant pro-
 concessa, in his Pascha- tection to rule, govern,
 libus gaudiis, assidua and preserve us, thy
 protectione regere, gu- servants, all the Clergy,
 bernare, et conservare and the devout Laity,
 digneris. Per eundem together with our Holy
 Dominum nostrum Je- Father, Pope N.; and our
 sum Christum Filium Bishop, N.; through the
 tuum: qui tecum vivit same Lord Jesus Christ,
 et regnat in unitate thy Son, who with thee
 Spiritus sancti Deus, and the Holy Ghost liv-
 per omni sæcula sæcu- eth and reigneth one
 lorum. God, for ever and ever.

R. Amen.

R. Amen.

After the benediction of the Paschal Candle, the prophecies are read, and the Catechumens are instructed and prepared to receive baptism.

THE FIRST PROPHECY.

Gen. i. **I**N principio *Gen. i.* **I**N the begin-
 creavit Deus ning, God

coelum et terram. Terra created heaven and
autem erat inanis et earth. And the earth
vacua, et tenebræ erant was void and empty,
super faciem abyssi: et and darkness was upon
Spiritus Dei ferebatur the face of the deep:
super aquas. Dixitque and the Spirit of God
Deus: Fiat lux. Et moved over the waters.
facta est lux. Et vidit And God said: Be light
Deus lucem quod esset made. And light was
bona: et divisit lucem made. And God saw
a tenebris. Appellavit- the light that it was
que lucem diem, et tene- good: and he divided
bras noctem: factumque the light from the dark-
est vespere et mane, ness. And he called the
dies unus. Dixit quo- light day, and the dark-
que Deus: Fiat firma- ness night: and there
mentum in medio aqua- was evening and morn-
rum, et dividat aquas ab ing one day. And God
aquis. Et fecit Deus said: Let there be a fir-
firmamentum, divisitque mament made amidst
aquas, quæ erant sub the waters: and let it
firmamento, ab his quæ divide the waters from
erant super firmamen- the waters. And God
tum. Et factum est ita. made a firmament, and
Vocavitque Deus firma- divided the waters that
mentum, coelum: et were under the firma-
factum est vespere et ment, from those that
mane, dies secundus. were above the firma-
Dixit vero Deus: Con- ment. And it was so.
gregentur aquæ, quæ And God called the fir-
sub cœlo sunt, in locum mament heaven: and
unum, et appareat ari- the evening and morn-
da. Et factum est ita. ing were the second day

Et vocavit Deus aridam, terram, congregationesque aquarum appellavit maria. Et vidit Deus quod esset bonum. Et ait : Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens 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 sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies tertius.

God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land, earth: and the gathering together of the waters he called seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed; and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day.

Dixit autem Deus : And God said: Let

Fiant luminaria in firmamento cœli, et dividant diem ac 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 lucenter super terram, et præessent 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 cœli. Creavitque Deus cete grandia, et omnem animam

there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and 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

viventem atque motabilem, quam produxerant aquæ in species suas: et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris: 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 imaginem et similitudinem nostram: et præsit piscibus maris, et volatilibus cæli, et bestiis, universæque terræ, omnique reptili quod move-

God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said

au 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 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 volucris cœli, 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 vesperę et

Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move

mane, dies sextus. Igitur perfecti sunt coeli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere, quod pararat.

upon the earth, and wherein there is life that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gau-

O God! who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that

dia pervenire. Per Dominum nostrum Jesum Christum, etc.

R. Amen.

we may deserve to obtain eternal joy; through Jesus Christ our Lord.

R. Amen.

THE SECOND PROPHECY.

Gen. v. **N**OE 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 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 potentés a sæculo viri famosi. Videns autem Deus quod multa militia

Gen. v. **N**OE, 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 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,

hominum esset in terra, men of renown. And et cuncta cogitatio cordis God seeing that the dis intenta esset ad ma- wickedness of men was- lum omni tempore, pœ- great on the earth, and nituit eum quod homi- that all the thought of- nem fecisset in terra. their heart was bent Et tactus dolore cordis upon evil at all times, it intrinsecus: Delebo, in- repented him that he- quit, hominem quem had made man on the creavi, a facie terræ, ab earth. And being homine usque ad ani- touched inwardly with- mantia, a reptili usque sorrow of heart, he said: ad volucres cœli: pœni- I will destroy man, tet enim me fecisse eos. whom I have created, Noe vero invenit grati- from the face of the- am coram Domino. Hæ earth, from man even to- sunt generationes Noe. beasts, from creeping- Noe vir justus atque things even to the fowls- perfectus fuit in genera- of the air, for it repent- tionibus suis; cum Deo- eth me that I have made- ambulavit. Et genuit- them. But Noe found- tres filios, Sem, Cham, grace before the Lord. et Japheth. Corrupta- These are the genera- est autem terra coram- tions of Noe: Noe was- Deo, et repleta est ini- a just and perfect man- quitate. in his generations, he- walked with God. And- he begat three sons, Sem, Cham, and Ja- pheth. And the earth- was corrupted before- God, and was filled with- iniquity

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 arcæ, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summitatem ejus: ostium autem arcæ pones ex latere: deorsum, coenacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua spiritus vitæ est subter cælum:

And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side: with lower middle chambers and third stories shalt thou make it. Behold I will bring

universa quæ in terra sunt, consumentur. Po-
 namque tædus meum tecum: et ingredieris arcam, tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus universæ carnis bina induces in arcam, ut vivant tecum; masculini sexus et feminini. De volucris juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, et possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandari possunt, et comportabis apud te: et erunt tam the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of 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 of all food that may be eaten, and thou shalt lay it up with thee: and

tibi, quam illis in cibum.

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, et tres uxores filiorum ejus cum eis in arcam: ipsi et omne animal, secundum genus suum, universaque 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: opertique sunt omnes montes excelsi

it shall be food for thee and them.

And Noe did all things which God commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened: and the rain fell upon the earth forty days and forty nights. In the self same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark: they and every beast according to its kind, and all the cattle in their kind, and 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 prevailed beyond measure upon the earth:

sub universo cœlo. and all the high moun-
 Quindecim cubitis al- tains under the whole
 tior fuit aqua super heaven were covered.
 montes, quos operuerat. The water was fifteen
 Consumptaque est omnis cubits higher than the
 caro, quæ movebatur su- mountains, which it co-
 per terram, volucrum, vered. And all flesh
 animantium, bestiarum, was destroyed that
 omniumque reptilium moved upon the earth,
 quæ reptant super ter- both of fowl, and of cat-
 ram. Remansit autem tle, and of beasts, and
 solus Noe, et qui cum of all creeping things
 eo erant in arca. Obt- that creep upon the
 nueruntque aquæ ter- earth; and all men.
 ram centum quinquaa- And all things, wherein
 ginta diebus. there is the breath of life
 on the earth, died. And
 he destroyed all the sub-
 stance, that was upon
 the earth, from man even
 to beast, and the creep-
 ing things and fowls of
 the air; and they were
 destroyed from the
 earth: and Noe only re-
 mained, and they that
 were with him in the
 ark. And the waters
 prevailed upon the earth
 a hundred and fifty
 days.

Recordatus autem De- And God remembered
 us Noe, cunctorumque Noe, and all the living

animantium, et omnium creature, and all the
jumentorum, quæ erant cattle which were with
cum eo in arca, adduxit him in the ark, and
spiritum super terram, brought a wind upon
et imminutæ sunt aquæ. the earth, and the wa-
Et clausi sunt fontes ters were abated. The
abyssi, et cataractæ fountains also of the
coeli: et prohibitæ sunt deep, and the flood-gates
pluviæ de cœlo. Re- of heaven, were shut
versæque sunt aquæ de up: and the rain from
terra euntes et redeun- heaven was restrained.
tes: et cœperunt minui And the waters return-
post centum quinquæ- ed from off the earth, go-
ginta dies. Cumque ing and coming: and
transissent quadraginta they began to be abated
dies, aperiens Noe fenest- after a hundred and fifty
tram arcae, quam fece- days. And after that
rat, dimisit corvum: forty days were passed,
qui egrediebatur, et non Noe opening the win-
revertebatur, donec sic- dow of the ark, which he
carentur aquæ super had made, sent forth a
terram. Emisit quoque raven. Which went
columbam post eum, ut forth, and did not re-
videret si jam cessassent turn till the waters were
aquæ super faciem terræ. dried up upon the earth.
Quæ cum non invenisset He sent forth also a dove
ubi requiesceret pes ejus, after him to see if the
reversa est ad eum in waters had now ceased
arcam; aquæ enim erant upon the face of the
super universam ter- earth. But she not find-
ram: extenditque ma- ing where her foot
num, et apprehensam might rest, returned to
intulit in arcam. Ex- him into the ark, for the

pectatis autem ultra septem diebus alius, rursus 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 arca, tu, et uxor tua, filii tui et uxores filiorum tuorum tecum. Cuncta animantia, 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: crescite, et multiplicamini super eam. Egressus est ergo Noe, et filii ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more 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

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 volucris mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.*

go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives 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 Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius operare: totusque mundus experiatur, et videat dejecta erigi, inveterata

Let us pray.

Let us bend our knees.

R. Rise up.

O God! whose power is unchangeable and whose light is eternal: mercifully 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 th

renovari, et per ipsum redire omnia in integrum, a quo sumpsere principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat, etc.

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.

THE THIRD PROPHECY.

Gen. xxii. **I**N diebus illis: Tentavit Deus Abraham, et 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 consurgens, stravit asinum suum; ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum

Gen. xxii. **I**N those days: God tempted Abraham and said to him: Abraham, Abraham! And he answered: Here I am. He said to him: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass; and took with him two young men, and Isaac his son and wher

tum, abiit ad locum quem præceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul; dixitque ad pueros suos: Expectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis fili? Ecce, inquit, ignis et ligna: ubi est victima holocausti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi.

Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei

he had cut wood for the holocaust, he went his way to the place, which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son.

So they went on together. And they came to the place which God

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. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti 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 se-

had showed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know 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

cundo de cœlo, dicens: Per memetipsum juravi, 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, quia obedisti voci meæ. Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

seeth. Whereupon even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only-begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Oremus.

Flectamus genua.

R. Levate.

Deus, fidelium pater summe, qui in toto orbe

Let us pray.

Let us bend our knees.

R. Rise up.

O God, the sovereign Father of the faithful!

terrarum, promissionis tuæ filios diffusa adoptionis gratia multiplicas; et per Paschale sacramentum, Abraham puerum tuum universarum, sicut jurasti, gentium efficacis patrem: da populis tuis digne ad gratiam tuæ vocationis introire. Per Dominum nostrum Jesum Christum, etc.

who throughout the world multipliest the children of thy promise, by the grace of thy adoption; and makest thy servant Abraham, according to thy oath, the father of all nations, by this Paschal Sacrament; grant that thy people may worthily receive the grace of thy vocation; through our Lord, etc.

THE FOURTH PROPHECY.

Exod. xiv. **I**N 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 curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israël; Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare.

Exod. xiv. **I**N those days it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses:

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. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem super- fuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sin- istris: liberavitque Do- minus in die illa Israel de manu Ægyptiorum. Et viderunt Ægyptios mortuos super litus ma- ris, et manum magnam, quam exercuerat Domi- nus contra eos: timuit- que populus Dominum, et crediderunt Domino, et Moysi servo ejus.

Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, up- on their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel

Tunc cecinit Moyses et filii Israel carmen hoc Domino, et dixerunt: 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 the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said

THE TRACT.

CANTEMUS Domino: gloriose enim honorificatus est: equum et ascensorem projecit in mare: adjutor et protector factus est mihi in salutem. **L**ET us sing to the Lord; for he is gloriously magnified, the horse and the rider he hath thrown into the sea; he hath been my help, and my protector, and Saviour.

V. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. *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.

Flectamus genua.

R. Levate.

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 Abrahæ filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

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 become the children of Abraham, and partake of the dignity of the people of Israel; through our Lord, etc.

THE FIFTH PROPHECY.

Isaiæ liv. **H**ÆC 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

Isaias liv. **T**HIS 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

absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et 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 fidelis. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, ad te current propter Dominum Deum tuum et Sanctum Israel, quia glorificavit te. Quærite Dominum, dum inveniri potest: invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et

and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your 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 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

miserebitur 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 revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and

faciet quæcumque volui, shall prosper in the
 et prosperabitur in his, things for which I sent
 ad quæ misi illud, dicit it, saith the Lord Al-
 Dominus omnipotens. mighty.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempi-
 terne Deus, multiplica
 in honorem nominis tui,
 quod patrum fidei spo-
 pondisti, 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 forefa-
 thers; 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 ac-
 complished; through
 our Lord, etc.

THE SIXTH PROPHECY.

Baruch iii. **A** U D I,
 Israel,
 mandata vitæ: auribus
 percipe, ut scias pruden-
 tiam. Quid est, Israel,
 quod in terra inimico-
 rum es? Inveterasti in
 terra aliena, coinquina-
 tus es cum mortuis: de-

Baruch iii. **H** E A R,
 O Is-
 rael! the commandments
 of life; give ear, that
 thou mayest learn wis-
 dom. How happeneth
 it, O Israel! that thou
 art in thy enemies' land?
 Thou art grown old in a

putatus es cum descen- *strange country, thou*
dentibus in infernum. *art defiled with the*
Dereliquisti fontem sa- *dead; thou art counted*
pientiæ. Nam si in via *with them that go down*
Dei ambulasses, habi- *into hell. Thou hast*
tasses utique in pace *forsaken the fountain of*
sempiterna. Disce ubi *wisdom: for if thou*
sit prudentia, ubi sit *hadst walked in the way*
virtus, ubi sit intellec- *of God, thou hadst*
tus: ut scias simul ubi *surely dwelt in peace*
sit longiturnitas vitæ et *for ever. Learn where*
victus, ubi sit lumen *is wisdom, where is*
oculorum, et pax. Quis *strength, where is un-*
invenit locum ejus? Et *derstanding: that thou*
quis intravit in thesau- *mayest know also where*
ros ejus? Ubi sunt *is length of days and*
principes gentium, et *life, where is the light*
qui dominantur super *of the eyes, and peace.*
bestias quæ sunt super *Who hath found out her*
terram? Qui in avibus *place? and who hath*
coeli ludunt, qui argen- *gone into her treasures?*
tum thesaurizant, et au- *Where are the princes*
rum, in quo confidunt *of the nations, and*
homines, et non est finis *they that rule over the*
acquisitionis eorum? Quis *beasts, that are upon*
argentum fabricant, et sol- *the earth? That take*
liciti sunt, nec est inventio operum *their pastime with the*
illorum? Exterminati *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,

sunt, et ad inferos descenderunt, 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 commemorati 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

and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place.

Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel! how great is the house

fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. 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

of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly.

Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to 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

pecudibus, et quadrupedibus: qui emittit lumen, et vadit; et vocavit 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 in terris visus est, et cum hominibus conversatus est.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui Ecclesiam
tuam semper gentium

understanding: he that prepared the earth for evermore, and filled 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. 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 multipliest thy

vocatione multiplicas: Church by the vocation
 concede propitius, ut to the Gentiles; merci-
 quos aqua baptismatis fully grant thy perpe-
 abluis, continua protec- tual protection to those,
 tione tuearis. Per Do- whom thou washest
 minum nostrum, etc. with the water of bap-
 tism; through our Lord,
 etc.

THE SEVENTH PROPHECY.

<p><i>Ezech. xxxvii.</i> IN die- bus il- lis: Facta est super me manus Domini, et edux- it 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, ut nosti. Et dixit ad me: Vaticinare de ossi- bus istis; et dices eis: Ossa arida audite ver- bum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego intromit- tam in vos spiritum, et</p>	<p><i>Ezech. xxxvii.</i> IN those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceed- ing dry. And he said to me: Son of man! dost thou think these bones shall live? And I an- swered: O Lord God! thou knowest. And he said to me: Prophecy concerning these bones: and say to them: Ye</p>
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vivētis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivētis, 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 dic es ad spiritum: 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

dry bones? near the word of the Lord. Thus saith the Lord God to these bones Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to his joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man! and say to the spirit: Thus saith the Lord God: Come

suos exercitus grandis spirit from the four
nimis valde. winds, and blow upon
these slain, and let them
live again. And I pro-
phesied as he had com-
manded 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 And he said to me:
hominis, ossa hæc uni- Son of man! all these
versa, domus Israel est: bones are the house of
ipsi dicunt: Aruerunt Israel. They say: Our
ossa nostra, et periit bones are dried up, and
spes nostra, et abscissi our hope is lost, and we
sumus. Propterea vati- are cut off. Therefore
cinare, et dices ad eos: prophesy, and say to
Hæc dicit Dominus De- them: Thus saith the
us: Ecce ego aperiam Lord God: Behold, I
tumulos vestros, et edu- will open your graves,
cam vos de sepulchris and will bring you out
vestris, populus meus: of your sepulchres, O
et inducam vos in ter- my people! and will
ram Israel, et scietis bring you into the land
quia ego Dominus, cum of Israel. And you
aperuero sepulchra ves- shall know that I am
tra, et eduxero vos de the Lord, when I shall
tumulis vestris, popule have opened your sepul-
meus: et dederò spiri- chres, and shall have
tum meum in vobis, et brought you out of your
vixeritis, et requiescere graves, O my people!

vos faciam super humum and shall have put my
vestram : dicit Dominus spirit in you, and you
omnipotens. shall live, and I shall
make you rest upon
your own land, saith the
Lord Almighty.

Oremus.

Flectamus genua.

R. Levate.

Deus, qui nos ad cele-
brandum Paschale sa-
cramentum, utriusque
Testamenti paginis in-
struis : da nobis intelli-
gere misericordiam tu-
am ; ut ex perceptione
præsentium munerum,
firma sit expectatio futu-
rorum. Per Dominum
nostrum, etc.

Let us pray.

Let us bend our knees.

R. Rise up.

O God ! who by the
Scriptures of both Tes-
taments, teachest us to
celebrate the Paschal
Sacrament ; give us
such a sense of thy mer-
cy, that by receiving
thy present graces, we
may have a firm hope
of thy future blessings :
through our Lord, etc.

THE EIGHTH PROPHECY.

Isaiæ iv. **A** P P R E -
hendent
septem mulieres virum
unum in die illa, dicen-
tes : Panem nostrum
comedemus, et vesti-
mentis nostris operie-
mur : tantummodo in-
scetur nomen tuum
super nos, aufer oppro-
brium nostrum. In die

Isaias iv. **I** N that day
seven wo-
men shall take hold of
one man, saying : We
will eat our own bread,
and wear our own ap-
parel : only let us be
called by thy name,
take away our reproach.
In that day the bud of
the Lord shall be in

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 sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu iudicii, 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 æs-

magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for

tu, et in securitatem et a security and covert
 absconsionem a turbine, from the whirlwind, and
 et a pluvia. from rain.

THE TRACT.

VINEA facta est dilecto in cornu, in loco uberi.

V. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrim in medio ejus.

V. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

Oremus.

Flectamus genua.

R. Levate.

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 censen-

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.

Let us pray.

Let us bend our knees.

R. Rise up.

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

tur et segetum; ut spinarum, et tribulorum squalore resecato, digna efficiantur fruge foecundi. Per Dominum nostrum Jesum Christum, etc. are called by the name of vines and corn; that they may root out all thorns and briers, and bring forth good fruit in abundance; through our Lord, etc.

THE NINTH PROPHECY.

Exod. xii. **I**N diebus illis: Dixit Dominus 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, anniculus: *Exod. xii.* **I**N those days, the Lord said to Moses and Aaron, in the land of Egypt; this month shall be to you the beginning of months; it shall be the first in the months of the year. Speak 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

juxta quem ritum tol-
 letis et hoedum. Et
 servabitis eum usque ad
 quartamdecimam diem
 mensis hujus: immola-
 bitque eum universa
 multitudo filiorum Israel
 ad vesperam. Et su-
 ment de sanguine ejus,
 ac ponent super utrum-
 que postem, et in super-
 liminaribus domorum, in
 quibus comedent illum.
 Et edent carnes nocte
 illa assas igni, et azy-
 mos panes cum lac-
 tucis agrestibus. Non
 comedetis ex eo cru-
 dum quid, nec coctum
 aqua, sed tantum as-
 sum igni: caput cum
 pedibus ejus et intestinis
 vorabitis: nec remane-
 bit quidquam ex eo us-
 que mane. Si quid re-
 siduum fuerit, igne
 comburetis. Sic autem
 comedetis illum: Renes
 vestros accingetis, et
 calceamenta habebitis
 in pedibus, tenentes
 baculos in manibus, et
 comedetis festinanter:

enough to eat the lamb.
 And it shall be a lamb
 without blemish, a male
 of one year; according
 to which rite also you
 shall take a kid. And
 you shall keep it until
 the fourteenth day of
 this month; and the
 whole multitude of the
 children of Israel shall
 sacrifice it in the even-
 ing: and they shall take
 of the blood thereof, and
 put it upon both the
 side-posts and on the
 upper door-posts of the
 houses wherein they
 shall eat it. And they
 shall eat the flesh that
 night, roasted at the fire,
 and unleavened bread
 with wild lettuce. You
 shall not eat thereof,
 anything raw, nor boiled
 in water, but only roast-
 ed at the fire: you shall
 eat the head with the
 feet and entrails there-
 of. Neither shall there
 remain anything of it
 till morning. If there
 be anything left, you

esc enim Phase (id est shall burn it with fire.
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.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sempiterna 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.

THE TENTH PROPHECY.

Jonæ iii. **I**N diebus illis: Factum est verbum Domini ad Jonam Prophetam se-

Jonas iii. **I**N those days, the word of the Lord came to Jonas the second

cundo, dicens: Surge, et vade in Niniven civitatem magnam, et prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Jónas, et abiit in Niniven juxta verbum Domini. Et Ninive erat civitas magna itinere trium dierum. Et cœpit Jonas introire in civitatem itinere diei unius; et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum, et prædicaverunt jejunium, et vestiti sunt saccis, a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit 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 sustent quidquam: nec

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 will be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, say-

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 Deus: et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et miseratus est populo suo Dominus Deus noster.

ing: 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 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.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Rise up.

Deus, qui diversitatem Gentium in confessione tui nominis adunasti: da nobis et velle et posse quæ præcipis; ut populo ad æternitatem vo-

O God! who hast united the several nations of the Gentiles in the profession of thy name: give us both the will and the power to

cato, una sit fides mentium, et pietas actionum. Per Dominum nostrum, Jesum Christum, etc.

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.

THE ELEVENTH PROPHECY.

Deut. xxxi. **I**N 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 volumine, 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

Deut. xxxi. **I**N 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. 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

cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contumacissime egistis contra Dominum: quanto magis cum mortuus fuero? 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 ageritis, 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 Israel, your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Is-

verba carminis hujus, rael, the words of this
et ad finem usque com- canticle, and finished it
plevit. even to the end.

THE TRACT.

ATTENDE cœlum, **H**EAR, O ye hea-
et loquar: et au- vens! and I will
diat terra verba ex ore speak: let the earth give
meo. ear to the words of my
mouth.

V. Expectetur sicut *V.* Let what I say be
pluvia eloquium meum: looked for like rain; and
et descendant sicut ros let my words drop down
verba mea. like dew.

V. Sicut imber super *V.* Like the shower
gramen, et sicut nix su- upon the grass, and the
per fœnum: quia nomen snow upon the dry herb;
Domini invocabo. for I will call upon the
name of the Lord.

V. Date magnitudi- *V.* Publish the great-
nem Deo nostro: Deus, ness of our God: he is
vera opera ejus, et om- God; his works are per-
nes viæ ejus, judicia. fect, and all his ways
are justice.

V. Deus fidelis, in quo *V.* God is faithful, in
non est iniquitas: justus whom there is no ini-
et sanctus Dominus. quity: the Lord is just
and holy.

Oremus.
Let us pray.

Flectamus genua.
Let us bend our knees.

R. Levate.
R. Rise up.

Deus, celsitudo humi- O God, the exaltation
um, et fortitudo recto- of the humble, and the

rum : qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio fieret etiam nostra directio : excita in omnem justificationem Gentium 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.

fortitude of the righteous ! who by thy holy servant Moses didst please so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our 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.

THE TWELFTH PROPHECY.

Daniel iii. **I**N diebus illis : Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provinciæ Babylonis. Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus et iu-

Daniel iii. **I**N those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles,

dices, 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 Nabuchodonosor rex: et præco clamabat valenter: Vobis dicitur populis, tribubus et linguis: in hora, qua audieritis sonitum tubæ, et fistulæ, et citharæ, sambucæ, et psalterii, et symphonizæ, et universi generis musicorum, cadentes adorate statuam auream, quam constituit Nabuchodonosor rex. Si quis autem non prostratus

the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue, which King Nabuchodonosor had set up. And they stood before the statue, which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut,

adoraverit, eadem hora mittetur in fornacem ignis ardentis. Post hæc igitur, statim ut audierunt omnes populi sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et omnis generis musicorum; cadentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex. Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæos, 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 symphoniæ, et universi generis musicorum, prosternat se, et adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri

and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music: all the nations, tribes, and languages fell down and adored the golden statue, which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews, and said to King Nabuchodonosor: O king! live for ever: thou O king! hast made a decree that every man,

Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt; et statuam auream, quam existi, non adorant.

that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king! have slighted thy decree: they worship not thy gods, nor do not they adore the golden statue which thou hast set up.

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,

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

Sidraen, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis? nunc ergo, si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniam, omnisque generis musicorum, prosternite vos, et adorete 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 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, *spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago! that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to King Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship, is able to save us from the furnace of burning fire.*

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 exercitu suo iussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccis suis, et tiaris, 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 flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et

and to deliver us out of thy hands, O king! But if he will not, be it known to thee, O king! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and

ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

their garments, for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

Oremus.

Let us pray.

Omnipotens sempiternus 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, proveniunt quarumlibet incrementa virtutum. Per Dominum nostrum Jesum Christum, etc.

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 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. 491. But where there is a Font, the Priest, with his Ministers and the Clergy, goes in procession to the Font, singing:

THE TRACT.

SICUT cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus.

V. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei?

V. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Before the blessing of the Font, the Priest says this prayer:

V. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.
Oremus.

Omnipotens sempiternus Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus, aquarum tuarum expetit fontem: et concede propitius, ut fidei ipsius sitis, baptis-

AS the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

V. **T**HE 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 fountain of thy waters; and mercifully

matis mysterio, animam corpusque sanctificet. Per Dominum nostrum, etc.

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. Oremus.

R. And with thy spirit. 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 Spiritus sancti Deus, per omnia sæcula sæculorum

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 Jesus Christ, thy Son, who with thee and the same Holy Spirit liveth and reigneth one God for ever and ever.

R. Amen.*V.* Dominus vobiscum.*R.* Et cum spiritu tuo.*V.* Sursum corda.*R.* Habemus ad Dominum.*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 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 sanctificatio-

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 salvation, that we should at all times, and 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 be-

nis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti; ut unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam, fontemque baptismatis aperis toto orbe terrarum Gentibus innovandis: ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu sancto.

ginning of the world moved over the waters; that even then the nature of water might receive the virtue of sanctification; O God! who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that one and the same element might in a mystery be the end of vice, and the origin of virtue. Look, O Lord! on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the fonts of baptism all over the world, for the renewing of the Gentiles: that by the command of thy majesty, she may receive the grace of thy only Son from the Holy Ghost.

Here the Priest divides the water in the form of a cross.

QUI hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione foecundet: 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, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non inficendo corrumpat.

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 brought forth to the same infancy, by grace their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord! depart far from hence; may the whole malice of diabolical deceit be entirely banished; may no power of the enemy prevail here; may he not fly about to lay his snares; may he not creep in by his secret artifices: may he not corrupt with his infection.

Here he touches the water with his hand.

SIT hæc sancta et innocens creatura libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectæ purificationis indulgentiam consequantur.

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

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 separavit ab arida: cujus spiritus super te ferebatur.

WHEREFORE I bless thee, O creature of water! by the living God, by the true God, by the holy God; by that God who in the beginning separated thee by his word from the dry land; 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

WHO made thee flow from the fountain of Paradise, and

fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitiendi populo de petra produxit. Benedico te et per Jesum Christum Filium ejus unicum Dominum nostrum: qui te in Cana Galilææ, signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo 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

commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son; who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed, 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

omnipotens, clemens us who observe this
 adesto; tu benignus ad- commandment; do thou
 spira- graciously inspire us.

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

TU has simplices **D**O thou with thy
 aquas tuo ore mouth bless these
 benedicito: ut præter clear waters; that be-
 naturalem emundatio- sides their natural virtue
 nem, quam lavandis pos- of cleansing the body,
 sunt adhibere corpori- they may also be effec-
 bus, sint etiam purifican- tual for purifying the
 dis mentibus efficaces. soul.

*Here the Priest sinks the Paschal-candle into the water three dif-
 ferent times, saying each time:*

DESCENDAT in **M**AY the virtue of
 hanc plenitudi- the Holy Ghost
 nem fontis virtus Spi- descend into all the
 ritus sancti. water of this font.

Then breathing thrice upon the water, he goes on:

TOTAMQUE hujus **A**ND make the whole
 aquæ substantiam substance of this
 regenerandi fœcundet water fruitful, and capa-
 effectu. ble of regenerating.

Here the Paschal-candle is taken out of the water, and he goes on:

HIC omnium pec- **H**ERE may the
 catorum maculæ stains of all sins
 deleantur, hic natura, ad be washed out; here
 imaginem tuam condita, may human nature, cre-
 et ad honorem sui refor- ated to thy image, and
 mata principii, cunctis reformed to the honor
 vetustatis squaloribus of its author, be cleansed
 emundetur: ut omnis from all the filth of the

homo sacramentum hoc regenerationis ingressus, in veræ innocentiae novam infantiam renascatur. Per Dominum nostrum Jesum Christum Filium tuum: qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

old man; that all who receive this sacrament of regeneration, may be born again new children of true innocence; through our Lord Jesus Christ, thy Son: who is to come to judge the living and the dead, and the world by fire.

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 fœcundetur fons iste oleo salutis renascentibus ex eo, in vitam æternam.

R. Amen.

MAY this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated in it, unto life everlasting.

R. Amen.

Then he pours Chrism into it in the same manner, saying:

INFUSIO Chrysmatis Domini nostri Jesu Christi, et Spiritus sancti Paracliti, fiat in nomine sanctæ Trinitatis.

R. Amen.

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.

Lastly, he pours the Oil and Chrism both together into the water, in the form of a cross, saying :

COMMIXTIO Chris-
matis sanctifica-
tionis, et olei unctionis,
et aquæ baptismatis, pa-
riter fiat, in nomine Pa-
tris, et Filii, et Spiritus
sancti.

R. Amen.

MAY this mixture
of the Chrism of
sanctification, and of the
oil of unction, and of
the water of baptism, be
made in the name of
the Father, and of the
Son, and of the Holy
Ghost.

R. Amen.

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.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, mi-
serere nobis.

Fili Redemptor mundi
Deus, miserere nobis.

LORD! have mercy
on us.

Christ! have mercy on
us.

Lord! have mercy on
us.

Christ! hear us.

Christ! graciously hear
us.

God the Father of hea-
ven, have mercy on
us.

God the Son, Redeemer
of the world, have
mercy on us.

Spiritus sancte Deus,	God the Holy Ghost,
miserere nobis.	have mercy on us.
Sancta Trinitas unus	Holy Trinity, one God,
Deus, miserere nobis.	have mercy on us.
Sancta Maria, ora pro	Holy Mary, pray for us
nobis.	
Sancta Dei genitrix, ora.	Holy mother of God, pr'y.
Sancta Virgo virginum,	Holy Virgin of virgins.
ora.	pray.
Sancte Michael, ora.	St. Michael, pray.
Sancte Gabriel, ora.	St. Gabriel, pray.
Sancte Raphael, ora.	St. Raphael, pray.
Omnes sancti Angeli et	All ye holy Angels and
Archangeli, orate.	Archangels, pray.
Omnes sancti beatorum	All ye holy orders of
Spirituum ordines,	blessed Spirits, pray.
orate.	
S. Joannes Baptista, ora.	St. John the Baptist,
	pray.
S. Joseph, ora.	St. Joseph, pray.
Omnes sancti Patri-	All ye holy Patriarchs
archæ et Prophetæ,	and Prophets, pray.
orate.	
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	All ye holy Apostles and
et Evangelistæ, orate.	Evangelists, pray.
Omnes sancti Discipuli	All ye holy disciples of
Domini, orate.	our Lord, pray.
S. Stephane, ora.	St. Stephen, pray.
S. Laurenti, ora.	St. Laurence, pray.

S. Vincenti,	ora.	St. Vincent,	pray.
Omnes sancti Martyres,		All ye holy Martyrs,	
	orate.		pray.
S. Silvester,	ora.	St. Silvester,	pray.
S. Gregori,	ora.	St. Gregory,	pray.
S. Augustine,	ora.	St. Augustin,	pray.
Omnes sancti Pontifices		All ye holy Bishops and	
et Confessores,	orate.	Confessors,	pray.
Omnes sancti Doctores,		All ye holy doctors,	
	orate.		pray.
S. Antoni,	ora.	St. Anthony,	pray.
S. Benedicte,	ora.	St. Benedict,	pray.
S. Dominice,	ora.	St. Dominick,	pray.
S. Francisce,	ora.	St. Francis,	pray.
Omnes sancti Sacerdo-		All ye holy Priests and	
tes et Levitæ,	orate.	Levites,	pray.
Omnes sancti Monachi		All ye holy Monks and	
et Eremitæ,	orate.	Hermits,	pray.
Sancta Maria Magdale-		St. Mary Magdalen,	
na,	ora.		pray.
S. Agnes,	ora.	St. Agnes,	pray.
S. Cæcilia,	ora.	St. Cecily,	pray.
S. Agatha,	ora.	St. Agatha,	pray.
S. Anastasia,	ora.	St. Anastasia,	pray.
Omnes sanctæ virgines		All ye holy virgins and	
et viduæ,	orate.	widows,	pray.
Omnes sancti et sanctæ		All ye men and women,	
Dei, intercedite pro		Saints of God, make	
nobis.		intercession for us.	
Propitius esto, parce no-		Be merciful to us; spare	
bis Domine.		us, O Lord.	
Propitius esto, exaudi		Be merciful to us; hear	
nos Domine.		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 tuam, libera nos Domine.	Through thy nativity, O Lord! deliver us.
Per baptismum et sanctum jejuniū 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 iudicii, libera nos Domine.
 Peccatores, te rogamus audi nos.

In the day of judgment,
 O Lord I deliver us.
 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 Domnum 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 humiliare digneris, te rogamus audi nos.

That thou vouchsafe to humble the enemies of thy holy church, we beseech thee to hear us.

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris, te rogamus audi nos.

That thou vouchsafe 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 conservare digneris, te rogamus audi nos. That thou vouchsafe to confirm and preserve us in thy holy service, we beseech thee to hear us.
- Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus 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, te rogamus audi nos. That thou vouchsafe to give and preserve the fruits of the earth, we beseech thee to hear us.
- Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi nos. That thou vouchsafe to give eternal rest to all the faithful departed, we beseech thee to hear us.
- Ut nos exaudire digneris, te rogamus audi nos. That thou vouchsafe graciously to hear us, we beseech thee to hear us.
- Agnus Dei, qui tollis peccata mundi, parce nobis Domine. Lamb of God, who takest away the sins of the world, spare us, O Lord!
- Agnus Dei, qui tollis peccata mundi, exaudi nos Domine. Lamb of God, who takest away the sins of the world, hear us, O Lord!
- Agnus Dei, qui tollis Lamb of God, who tak-

peccata mundi, misere-
rere nobis.

est away the sins of
the world, have mercy
on us.

Christe audi nos.

Christ, hear us.

Christe exaudi nos.

Christ, graciously hear
us.

*Here the Chanters solemnly intone the Kyrie eleison. In the mean-
time the Priest goes to the altar, beginning the Mass in the ac-
customed manner, as at p. 18, inserting the Psalm Judica me
Deus, with Gloria Patri. Having kissed the altar, he begins the
Gloria in excelsis, as at p. 18: during which the bells are rung.
After which, the Priest says:*

V. **D**OMINUS vobis-
cum.

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

R. Et cum spiritu tuo.

R. And with thy spirit.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hanc sa-
cratissimam noc-
tem gloria Dominicæ
resurrectionis illustras:
conserva in nova familiæ
tuæ progenie adoptionis
spiritum, quem dedisti;
ut corpore et mente
renovat, puram tibi
exhibeant servitatem.
Per eundem Dominum
nostrum Jesum Chris-
tum Filium tuum: qui
tecum vivit et regnat in
unitate ejusdem Spiritus

O GOD! who mak-
est this most sa-
cred night illustrious by
the glory of the resur-
rection of our Lord:
preserve in the new off-
spring of thy family, the
spirit of adoption, which
thou hast given them;
that being renewed in
body and soul, they may
serve thee with purity
of heart, through the
same Lord Jesus Christ

sancti Deus, per omnia, etc. . . . in the unity of the same Holy Ghost, etc.

R. Amen.

R. Amen.

THE EPISTLE.

Lectio Epistolæ beati Pauli Apostoli ad Colossenses, cap. iii.

The Lesson from the Epistle of St. Paul the Apostle to the Colossians, chap. iii.

FRATRES: Si surrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sapite, non quæ super terram. 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.

BRETHREN, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are 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:

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.

THE TRACT.

LAUDATE Dominum omnes gentes: **P**RAISE the Lord, all ye nations, and et collaudate eum omnes populi. praise him, all ye people!

V. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum. *V.* For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

At the Gospel, lights are not carried, but incense only. The Mundacor meum, as at p. 19.

THE GOSPEL.

Sequentia sancti Evangelii secundum Matthæum, cap. xxviii. **A** continuation of the holy Gospel according to St. Matthew, chap. xxviii. 1-7.

VESPERE autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. Et ecce terræ motus factus est magnus. Angelus enim Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum: erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix. Præ ti- **I**N the end of the sabbath, when it began 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 coming, rolled back the stone, and sat upon it. And his countenance was as lightning

more 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, quæritis: 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; ibi eum videbitis. Ecce prædixi vobis.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

The Offertory is omitted. Suscipe, etc., p. 22, down to Then the Priest says Amen, p. 28.

THE SECRET.

SUSCIPE, quæsumus Domine, preces populi tui, cum oblationibus hostiarum: ut

and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus, who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

RECEIVE, O Lord! we beseech thee, the prayers of thy people, together with the

paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum, etc.

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 Jesus Christ, thy Son, etc.

THE PREFACE.

V. PER omnia sæcula
sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit pec-

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 salvation to praise thee, O Lord! at all times, but chiefly and more gloriously on this night when Christ our Paschal Lamb was sacrificed. For he is the true Lamb, that hath

cata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus cumque omni militia coelestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

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. 28. The Canon of the Mass, p. 29, as far as Communicantes.

COMMUNICANTES, et noctem sacratissimam celebrantes resurrectionis Domini nostri Jesu Christi secundum carnem : sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi, etc., *p. 30.*

PARTAKING of the same communion, and celebrating the most sacred night of the resurrection of our Lord Jesus Christ according to the flesh ; and also honoring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God and our Lord Jesus Christ, etc., *p. 30.*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus

We therefore beseech thee, O Lord ! graciously to accept this oblation of our servitude, which

pro his quoque, quos regenerare dignatus es ex aqua et Spiritu sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque nos eripi, et in electorum tuorum jubeas grege numerari: Per Christum Dominum nostrum. Amen.

is also that of thy whole family, and which we offer to thee for these also, whom thou hast been pleased to regenerate by water and the Holy Ghost, granting them 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, p. 31, 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. 39 to 42; 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: PRAISE the Lord, all ye nations! praise
* laudate eum omnes populi. him, all ye people!

Quoniam confirmata est super nos misericordia ejus, * et veritas Domini manet in æternum.

Gloria Patri, etc.

Ant. Alleluia, alleluia, alleluia.

Then the Priest at the altar begins the following Antiphon, which is continued by the Choir :

VESPERE autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

Because his mercy is confirmed upon us ; and the truth of the Lord remaineth for ever.

Glory, etc.

Ant. Alleluia, alleluia, alleluia.

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.

After this Antiphon, the Magnificat, as at p. 100, 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. **D**OMINUS vobiscum.

R. Et cum spiritu tuo.

Oremus.

Spiritum nobis, Domine, tuæ charitatis infunde : ut quos sacramentis paschalibus satiasti, tua faciās pietate concordēs. Per Dominum . . . in unitate ejusdem Spiritus sancti Deus, etc.

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

R. And with thy spirit.

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.

Then he says :

V. **D**OMINUS vobis-
cum. *V.* **T**HE Lord be with
you.
R. Et cum spiritu tuo. *R.* And with thy spirit.

And the Deacon turning to the people, sings :

V. **I**TE, Missa est, al-
leluia, alleluia. *V.* **G**O, Mass is end-
ed, alleluia, al-
leluia.
R. Deo gratias, alle-
luia, alleluia. *R.* Thanks be to God,
alleluia, alleluia.

Placet tibi, and the rest, as p. 48.

COMPLINE.

Jube Domne, p. 119. Fratres, sobrii estote. Adjutorium nostrum. Paternoster, Confiteor, etc. Convertite nos, etc. Deus in adjutorium. Gloria Patri. Alleluia. Then the four usual Psalms, as at page 114 : after which is said the following :

Ant. **V**ESPERE au-
tem sabbati. *Ant.* **I**N the end of the
sabbath.

THE CANTICLE OF SIMEON. *St. Luke ii.*

NUNC dimittis ser-
vum tuum Do-
mine, * secundum ver-
bum tuum in pace. **N**OW thou dost dis-
miss 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 populo-
rum : Which thou hast pre-
pared before the face of
all people :

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel.

Gloria, 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.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

A light to the revelation of the Gentiles, and the glory of thy people of Israel.

Glory, 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. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

<p><i>Benedictio</i> Benedicat et custodiat nos omni- potens et misericors Dominus, Pater, et Fi- lius, et Spiritus sanctus. <i>R.</i> Amen.</p>	<p><i>The blessing:</i> May the Almighty and mer- ciful Lord, the Father, Son, and Holy Ghost, bless and preserve us. <i>R.</i> Amen.</p>
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THE ANTHEM.

<p>REGINA cœli læ- tare, alleluia;</p> <p>Quia quem meruisti portare, alleluia;</p> <p>Resurrexit sicut dixit, alleluia.</p> <p>Ora pro nobis Deum, alleluia.</p> <p><i>V.</i> Gaude et lætare, Virgo Maria, alleluia.</p> <p><i>R.</i> Quia surrexit Do- minus vere, alleluia.</p>	<p>O QUEEN of hea- ven! rejoice, alle- luia;</p> <p>For he, whom thou didst deserve to bear, alleluia;</p> <p>Is risen again as he said, alleluia.</p> <p>Pray for us to God, al- leluia.</p> <p><i>V.</i> Rejoice and be glad, O Virgin Mary! alleluia.</p> <p><i>R.</i> Because our Lord is truly risen, alleluia.</p>
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Oremus.

<p>DEUS, qui per re- surrectionem Filii tui Domini nostri Jesu Christi mundum lætifi- care dignatus es: præsta, quæsumus; ut per ejus</p>	<p>Let us pray.</p> <p>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,</p>
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genitricem	Virginem	that by the Virgin Mary,
Mariam, perpetuæ ca-	his mother, we may	
piamus gaudia vitæ.	receive the joys of	
Per eundem Christum	eternal life. Through	
Dominum nostrum.	the same Christ, our	
	Lord.	

R. Amen.*R.* Amen.

<i>V.</i> Divinum auxilium	<i>V.</i> May the divine as-
maneat semper nobis-	sistance always remain
cum.	with us.

R. Amen.*R.* Amen.*Pater, Ave, Credo.*

EASTER DAY.

The Mass.

The Priest begins the Mass, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

RESURREXI, et **I** HAVE risen, and
adhuc tecum sum, I am yet with thee,
alleluia : posuisti super alleluia : thou hast laid
me manum tuam, alle- thy hand upon me, alle-
luia : mirabilis facta est luia : thy knowledge is
scientia tua, alleluia, become wonderful, alle-
alleluia. luia, alleluia.

Psal. Domine probas- *Psal.* Lord! thou hast
ti me, et cognovisti me : proved me, and known
tu cognovisti sessionem me ; thou hast known
meam, et resurrectionem my sitting down, and
meam. my rising up.

V. Gloria Patri, etc.
Resurrexi, etc.

V. Glory, etc.
I have risen, etc.

Kyrie eleison, Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

Let us pray.

DEUS, qui hodierna **O** GOD! who on
die per Unigeni- this day, by the
tum tuum, æternitatis victory of thy only-be-
nobis aditum devicta gotten Son over death,
morte reserasti : vota hast opened for us the

nostra, quæ præveni- passage to eternity
endo aspiras, etiam grant that our prayers
adjuvando prosequere. which thy preventing
Per eundem Dominum grace inspireth, may by
nostrum, etc. thy help become effec-
tual; through the same
Lord, etc.

THE EPISTLE.

Lectio Epistolæ beati The Lesson from the
Pauli Apostoli ad Co- Epistle of St. Paul the
rinthios, 1 Cor. v. 7, 8. Apostle to the Corin-
thians, 1 Cor. v. 7, 8.

FRATRES: Expur- **B**RETHREN, purge
gate vetus fermen- out the old leaven,
tum, ut sitis nova con- that you may be a new
spersio, sicut estis azymi. paste, as you are unlea-
Etenim Pascha nostrum vened. For Christ our
immolatus est Christus. Pasch is sacrificed.
Itaque epulemur, non in Therefore let us feast,
fermento veteri, neque not with old leaven, nor
in fermento malitiæ et with the leaven of ma-
nequitiae: sed in azymis lice and wickedness;
sinceritatis, et veritatis. but with the unleavened
bread of sincerity and
truth.

THE GRADUAL.

HÆC dies, quam **T**HIS is the day
fecit Dominus: which the Lord
exultemus et lætemur in hath made; let us be
ea. glad and rejoice therein.

V. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia.

V. Pascha nostrum immolatus est Christus.

V. Give praise to the Lord, for he is good; for his mercy endureth for ever. Alleluia, alleluia.

V. Christ, our Pasch, is sacrificed.

THE PROSE.

VICTIMÆ Paschali laudes immolent Christiani.

Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

Mors et vita duello conflixere mirando: dux vitæ mortuus, regnat vivus.

Dic nobis, Maria, quid vidisti in via?

Sepulchrum Christi viventis, et gloriam vidi resurgentis:

Angelicos testes, sudarium et vestes.

Surrexit Christus spes mea: præcedet vos in Galilæam.

LET Christians offer a sacrifice of praise to the Paschal victim.

The Lamb redeemed the sheep; the innocent Christ reconciled sinners to his Father.

Life and death have struggled in sharp conflict. The ruler of life who was dead, now liveth and reigneth.

Tell us, Mary, what thou hast seen in the way?

The sepulchre of Christ, who lives, and the glory of him, who is risen.

The angelic witnesses; the linen and the clothes.

Christ, my hope, is risen; he goeth before you into Galilee

<p>Scimus Christum sur- rexisse a mortuis vere: tu nobis victor Rex mi- serere. Amen. Alle- luia.</p>	<p>We know Christ to have truly risen. Do thou, victorious King! have mercy on us. Amen. Alleluia.</p>
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The foregoing Prose is said every day this week.

Munda cor meum, etc., p. 19—Cleanso my heart, etc., p. 19.

THE GOSPEL.

<p>Sequentia sancti Evan- geli secundum Mar- cum, cap. xvi. 1-7.</p>	<p>A continuation of the holy Gospel accord- ing to St. Mark, chap xvi. 1-7.</p>
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<p>IN illo tempore: Ma- ria Magdalene, et Maria Jacobi, et Salome emerunt aromata, ut ve- nientes ungerent Jesum. Et valde mane una sab- batorum, veniunt ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti? Et respi- cientes viderunt revo- lutum lapidem. Erat quippe magnus valde. Et introeuntes in monu- mentum, viderunt juve- nem sedentem in dex- tris, coopertum stiva</p>	<p>AT that time, Mary Magdalene and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepul- chre, the sun being now risen. And they said one to another: Who shall roll back the stone from the door of the se- pulchre? And looking, they saw the stone rolled back. For it was very great. And entering</p>
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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 Galilæam : ibi eum videbitis, sicut dixit vobis.

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 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. 20.

THE OFFERTORY.

TERRA tremuit, et **T**HE earth trem-
 quievit, dum re- bled, and wa-
 surgeret in judicio Deus, still, when God arose in
 alleluia. judgment, alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, p. 24.

THE SECRET.

SUSCIPE, quæsumus **R**ECEIVE, O Lord!
 Domine, preces po- we beseech thee,
 puli tui cum oblationi- the prayers of thy peo-
 bus hostiarum : ut Pas- ple, together with the
 chalibus initiata myste- offerings of these hosts ;

riis ad æternitatis nobis that being consecrated
medelam, te operante, by these Paschal myste-
proficiant. Per Domi- rics, they may, by the
num, etc. help of thy grace, avail
us to eternal life ;
through our Lord, etc.

THE PREFACE.

V. **P**ER omnia sæcu-
la sæculorum.

R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Do-
minum.

V. Gratias agamus
Domino Deo nostro.

R. Dignum et justum
est.

Vere dignum et jus-
tum est, æquum et salu-
tare, te quidem, Domine,
omni tempore, sed in hac
potissimum die glorio-
sius prædicare, cum Pas-
cha nostrum immolatus
est Christus. Ipse enim
verus est Agnus, qui ab-
stulit peccata mundi.
Qui mortem nostram
moriendo destruxit, et

V. **F**OR 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 lift-
ed 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 salvation, to praise
thee, O Lord ! at all
times ; but chiefly, and
more gloriously, on this
day, when Christ our
Paschal Lamb is sacri-
ficed. For he is the true
Lamb that hath taken
away the sins of the
world. Who by dying

<p>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 :</p>	<p>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 :</p>
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Sanctus, p. 28. The Canon of the Mass, p. 29, as far as Communicantes.

<p>COMMUNICANTES, et diem sacratissimum celebrantes resurrectionis Domini nostri Jesu Christi secundum carnem : sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi, etc., <i>p. 30.</i></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 honoring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God and our Lord Jesus Christ, etc., <i>p. 30.</i></p>
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<p>Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es</p>	<p>We therefore beseech thee, O Lord ! graciously to accept this oblation of our servitude, which is also that of thy whole family, and which we</p>
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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 grege numerari. Per Christum Dominum nostrum. Amen.

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. 81, down to end of prayer Corpus tuum—Let thy, etc., p. 42.

THE COMMUNION.

PASCHA nostrum **C**HRIST, our Pasch, immolatus est is sacrificed, alleluia; therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

THE POST-COMMUNION.

Oremus.

SPIRITUM nobis, Domine, tuæ charitatis infunde: ut quos

Let us pray.

POUR on us, O Lord! the spirit of thy charity; that those whom

sacramentis paschalibus thou hast replenished
 satiasti, tua facias pie- with the paschal sacra-
 tate concordēs. Per Do- ments, may by thy good-
 minum nostrum Jesum ness live in perfect con-
 Christum Filium tuum : cord; through our Lord,
 qui tecum vivit et regnat etc., in the unity of the
 in unitate ejusdem Spi- same Holy Ghost, etc.
 ritus sancti Deus, etc.

V. Ite, Missa est, alle-
 luia, alleluia.

R. Deo gratias, alle-
 luia, alleluia

V. Go, Mass is ended,
 alleluia, alleluia.

R. Thanks be to God,
 alleluia, alleluia.

Placeat tibi, and the rest, as at p. 43.

THE VESPERS.

DEUS in adjutori-
um, etc., *p.* 97.

Instead of Laus tibi, etc.,
say Alleluia.

Ant. Angelus autem
Domini descendit de
cœlo, et accedens revol-
vit lapidem, et sedebat
super eum, alleluia, alle-
luia.

Ps. Dixit Dominus,
etc., *p.* 97.

Ant. Et ecce terræ
motus factus est mag-
nus: Angelus enim Do-
mini descendit de cœlo,
alleluia.

Ps. Confitebor tibi,
etc., *p.* 99.

Ant. Erat autem as-
pectus ejus sicut fulgur,
vestimenta autem ejus
sicut nix, alleluia, alle-
luia.

Ps. Beatus vir, etc.,
p. 100.

Ant. Præ timore au-
tem ejus exterriti sunt
custodes, et facti sunt
velut mortui, alleluia.

INCLINE unto my
aid, etc., *p.* 97.

Instead 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; alle-
luia.

Ps. The Lord said,
etc., *p.* 97.

Ant. And behold there
was a great earthquake;
for an Angel of the Lord
descended from heaven;
alleluia.

Ps. I will praise thee
etc., *p.* 99.

Ant. And his counte-
nance was as lightning;
and his raiment as snow;
alleluia, alleluia.

Ps. Blessed is the mar
etc., *p.* 100.

Ant. And for fear of
him, the guards were
struck with terror, and
became as dead men;
alleluia.

Ps. Laudate, pueri,
etc., *p.* 102.

Ant. Respondens autem Angelus, dixit mulieribus: Nolite timere; scio enim quod Jesum quæritis, alleluia.

Ps. In exitu Israel,
etc., *p.* 103.

Ps. Praise the Lord
etc., *p.* 102.

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.* 103.

Instead of the hymn, the following Anthem is said:

HÆC dies, quam fecit Dominus: exultemus et lætemur in ea.

THIS is the day, which the Lord hath made; let us be glad and rejoice therein.

The Magnificat, p. 109.

Ant. **E**T respicientes viderunt revolutum lapidem: erat quippe magnus valde, alleluia.

Ant. **A**ND looking, they saw the stone rolled back; for it was very great; alleluia.

Oremus.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum devicta morte reserasti: vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequere. Per eundem Dominum nostrum, etc.

Let us pray.

O God! who on 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.

The Anthem Regina Cæli, as at p. 507.

EASTER MONDAY.

The Priest begins Mass at the foot of the Altar, as at page 13, down to Peccata mea—My sins, p. 17.

THE INTROIT.

INTRODUXIT vos **T**HE Lord hath
Dominus in terram brought you into
fluentem lac et mel, alle- a land that floweth with
luia : et ut lex Domini milk and honey, alleluia ;
semper sit in ore vestro, that the law of the Lord
alleluia, alleluia. *Psal.* be always in your mouth,
Confitemini Domino, et alleluia, alleluia. *Psal.*
invoke nomen ejus : Give glory to the Lord,
annuntiate inter gentes and call upon his name ;
opera ejus. declare his deeds among
the Gentiles.

V. Gloria Patri, etc. *V.* Glory, etc. The
Introduxit, etc. Lord hath brought, etc.

Kyrie eleison, Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus.

DEUS, qui solem- **O** GOD ! who, by
nitate Paschali, the mystery of
mundo remedia contu- the Paschal solemnity,
listi : populum tuum, hast given to the world
quæsumus, cœlesti dono a remedy against all
prosequere ; ut et per- evils, pour forth, we be-
sectam libertatem con- seech thee, on thy pe-

sequi mereatur, et ad vitam proficiat sempiternam. Per Dominum, etc.

ple thy celestial grace; that they may obtain perfect liberty, and advance daily in the way to everlasting life; through our Lord, etc.

THE 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 universam Judæam: incipiens enim a Galilæa post baptismum, quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu sancto, et virtute; qui pertransiit benefaciendo, et sanando omnes oppressos 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 sus-

IN those days, Peter standing up in the midst of the people, said: You know the word which hath been 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, hang-

citavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo; nobis, qui 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.

ing him upon a tree. Him God raised up the third day, and gave him to be made 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.

THE GRADUAL.

HÆC dies, quam fecit Dominus: exultemus, et lætemur in ea.

THIS is the day which the Lord hath made; let us be glad and rejoice therein.

V. Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia.

V. Let Israel now say, that he is good; that his mercy endureth for ever. Alleluia, alleluia.

V. Angelus Domini *V.* An angel of the
 descendit de cœlo, et Lord descended from
 recedens revolvit lapi- heaven, and coming,
 dem, et sedebat super rolled back the stone,
 eum. and sat upon it.

Victimæ Paschæ, p. 511. Munda cor meum, et., p. 19.

THE GOSPEL.

Sequentia sancti Evan- A continuation of the
 gelii secundum Lu- holy Gospel accord-
 cam, cap. xxiv. 13-35. ing to St. Luke, chap.
 xxiv. 13-35.

IN illo tempore: Duo **A**T that time, two of
 ex discipulis Jesu the disciples of
 ibant ipsa die in castel- Jesus went, that same
 lum, quod erat in spatio day, to a town, sixty
 stadiorum sexaginta ab furlongs from Jerusalem,
 Jerusalem, nomine Em- named Emmaus. And
 maus. Et ipsi loque- they talked together of
 bantur ad invicem de all these things, which
 his omnibus, quæ acci- had happened. And it
 derant. Et factum est, came to pass, that while
 dum fabularentur, et they talked, and rea-
 secum quærerent; et soned with one another,
 ipse Jesus appropin- Jesus himself also drew
 quans ibat cum illis: near, and went with
 oculi autem illorum te- them. But their eyes
 nebantur ne eum agnos- were held that they
 cerent. Et ait ad illos: should not know him
 Qui sunt hi sermones, And he said to them.
 quos confertis ad invi- What are these dis-
 cem ambulantes, et estis courses, that you hold

tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta 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. 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

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 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. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre, and not finding his

Mass.

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 prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam 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, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: 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, 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

Easter Monday.

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 cognoverunt eum in fractione panis.

pass, whilst he was at table with them, he took bread, and blessed, and brake, 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 hearts 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; and how they knew him in the breaking of bread.

Credo, p. 20.

THE OFFERTORY.

ANGELUS Domini **A**N Angel of the
descendit de cælo. **A** Lord descended

et dixit mulieribus : from heaven, and said to
 Quem quæritis, surrexit, the woman : He, whom
 sicut dixit, alleluia. you seek, is risen, as he
 said ; alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, p. 29.

THE SECRET.

SUSCIPE, quæsumus **R**ECEIVE, O Lord!
 Domine, preces po- we beseech thee,
 puli tui cum oblationibus the prayers of thy people,
 hostiarum : ut paschali- together with the offer-
 bus initiata mysteriis, ings of these hosts ; that
 ad æternitatis nobis me- being initiated in the
 delam, te operante, pro- paschal mysteries, they
 ficiant. Per Dominum may, by thy operation,
 nostrum Jesum Chris- obtain us eternal life ;
 tum, etc. through our Lord, etc.

The Preface and Communicantes, as at p. 514. The Canon, as at p. 29, down to end of prayer Corpus tuum, p. 42.

THE COMMUNION.

SURREXIT Domi- **T**HE Lord is risen,
 nus, et apparuit and hath appeared
 Petro, alleluia. to Peter ; alleluia.
V. Dominus vobis- V. The Lord be with
cum. you.
R. Et cum spiritu tuo. R. And with thy spirit.

THE POST-COMMUNION.

Oremus. Let us pray.
SPIRITUM nobis, **P**OUR forth on us, O
 Domine, tuæ cha- Lord ! the spirit
 ritatis infunde : ut quos of thy charity ; that

sacramentis paschalibus satiasti, tua facias pie- tate concordēs. Per Do- minum nostrum, etc., in unitate ejusdem Spiritus sancti Deus, etc.	those, whom thou hast replenished with the pas- chal sacraments, may by thy goodness live in per- fect concord; through our Lord, etc., in the unity of the same Holy Ghost, etc.
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Rest of Mass as p. 42.

Vespers are said as yesterday, p. 517, except the following:

Ad Magnificat.

Ant. **Q**UI sunt hi
 sermones,
 quos con-
 fertis ad invicem ambu-
 lantes, et estis tristes?
 Alleluia.

Oremus.

Deus, qui solemnitate,
p. 520.

At Magnificat.

Ant. **W**HAT are
 these dis-
 courses, that you hold
 with one another, as you
 walk, and are sad? Al-
 leluia.

Let us pray.

O God! who by the
 mystery, *p. 520*

EASTER TUESDAY.

The Priest begins Mass at the foot of the Altar, as at page 18, down to Peccata mea—My sins, p. 17.

THE INTROIT.

AQUA sapientiæ potavit eos, alleluia: **H**E hath given them the water of wisdom to drink, alleluia; firmabitur in illis, et non dom to drink, alleluia; flectetur, alleluia: et exaltabit eos in æternum, he shall be made strong in them, and he shall alleluia, alleluia. *Psal.* not be moved, alleluia; Confitemini Domino, et and he shall exalt them invoke nomen ejus: for ever, alleluia, alleluia. *Psalm.* Give glory annuntiate inter Gentes to the Lord, and call opera ejus. upon his name; declare his deeds among the Gentiles.

V. Gloria Patri, etc. *V.* Glory, etc. He
Aqua sapientiæ, etc. hath given, etc.

Kyrie eleison. Gloria in Excelsis, and Dominus vobiscum, as at p. 17.

THE COLLECT.

Oremus **L**et us pray.
DEUS, qui Ecclesiam tuam novo **O** GOD! who by a new increase dost semper foetu multiplicas: concede famulis thy continually enlarge thy Church; grant that thy tuis, ut sacramentum servants may, by a

vivendo teneant, quod holy life, retain that fide perceperunt. Per sacrament, which they Dominum nostrum, etc. have received by faith; through our Lord, etc.

THE EPISTLE.

Lectio Actuum Apostolorum, cap. xiii. 26-33.

IN diebus illis: Surgens Paulus, et manu silentium indicens, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, et principes ejus, ignorantes Jesum, et voces prophetarum, quæ per omne Sabbatum leguntur, judicantes impleverunt; et nullam causam mortis inventes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia, quæ de eo scripta erant, deponentes eum de ligno, nosuerunt eum in monu-

The Lesson from the Acts of the Apostles, chap. xiii. 26-33.

IN those days, Paul rising up, and with his hand bespeaking silence, said: Men brethren! children of the race of Abraham, 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

mento. Deus vero suscitavit eum a mortuis tertia die: qui visus est per dies multos his, qui simul ascenderant 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.

of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from 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.

THE GRADUAL.

HÆC dies, quam fecit Dominus: exultemus et lætemur in ea.

V. Dicant nunc, qui redempti sunt a Domino, quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia.

V. Surrexit Dominus

THIS is the day, which the Lord hath made; let us be glad and rejoice therein.

V. Let them say so that have been redeemed 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

de sepulchro, qui pro nobis pependit in ligno. from the sepulchre, who for us hung upon the tree of the cross

Victimæ Paschali, p. 511. Munda cor meum, etc., p. 19—Cleanse my heart, etc., p. 19.

THE GOSPEL.

Sequentia sancti Evangelii secundum Lucam, cap. xxiv. 36-47. A continuation of the holy Gospel according to St. Luke, chap. xxiv. 36-47.

IN illo tempore : Stetit Jesus in medio discipulorum suorum, et dicit eis : Pax vobis ; ego sum, nolite timere. Conturbati vero et contriti, existimabant se spiritum videre. Et dixit eis : Quid turbati estis, et cogitationes ascendunt in corda vestra ? Videte manus meas, et pedes, quia ego ipse sum : palpate et videte ; quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non creditibus, et mirantibus præ gaudio, dixit : Habetis

AT that time, Jesus stood in the midst of his disciples, and saith to them : Peace be to you ; it is I, fear 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 myself : 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

hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt in lege Moysi, et prophetis, et psalmis de me. Tunc aperuit illis sensum, ut intelligerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die; et prædicari in nomine ejus pœnitentiam, et remissionem peccatorum in omnes gentes.

joy, he said: Have you here anything to eat? And they offered him a piece of 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 fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And he said to them: Thus it is written, and thus it behooved Christ to suffer, and 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.

THE OFFERTORY.

INTONUIT de cœlo **T**HE Lord thunder-
 Dominus, et Altis- ed from heaven,
 simus dedit vocem su- and the Highest gave his
 am: et apparuerunt fon- voice; and fountains of
 tes aquarum, alleluia. water appeared, alleluia.

Suscipe, etc., p. 22, down to Then the Priest says Amen, *p. 28.*

THE SECRET.

SUSCIPE, Domine, **R**ECEIVE, O Lord!
 fidelium preces cum we beseech thee,
 oblationibus hostiarum: the prayers of the faith-
 ut per hæc piæ devo- ful, together with these
 tionis officia, ad cœles- oblations; that by these
 tem gloriam transeamus. offices of piety, we may
 Per Dominum, etc. obtain eternal glory;
 through our Lord, etc.

*The Preface and Communicantes, p. 514. The rest of the Canon, as
 on p. 20, down to end of prayer Corpus tuum, p. 42.*

THE COMMUNION.

SI consurrexistis cum **I**F you be risen with
 Christo, quæ sur- Christ, seek the
 sum sunt quærite, ubi things that are above,
 Christus est in dextera where Christ is sitting
 Dei sedens, alleluia: at the right hand of
 quæ sursum sunt sapite, God, alleluia. Mind the
 alleluia. things that are above,
 alleluia.

V. Dominus vobis-
 cum.

R. Et cum spiritu tuo.

V. The Lord be with
 you.

R. And with thy spirit.

THE POST-COMMUNION.

Oremus.

CONCEDE, quæsumus, omnipotens Deus : ut Paschalis perceptio sacramenti, continua in nostris mentibus perseveret. Per Dominum, etc.

Let us pray.

GRANT, we beseech thee, O Almighty God ! that the virtue of the Paschal sacrament which we have received, may always remain in our minds ; through our Lord, etc.

The rest of the Mass from Dominus vobiscum, as on p. 43.

HYMNS.

THE PLAINT OF THE BLESSED VIRGIN.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti !
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Christi matrem si videret
In tanto supplicio ?

Quis posset non contristari,
 Piam Matrem contemplari
 Dolentem cum Filio?

Pro peccatis suæ gentis,
 Vidit Jesum in tormentis,
 Et flagellis subditum.
 Vidit suum dulcem Natum,
 Morientem, desolutum,
 Dum emisit spiritum.

Eia, Mater, fons amoris,
 Me sentire vim doloris
 Fac, ut tecum lugeam.
 Fac ut ardeat cor meum
 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 divide.

Fac me tecum pie flere,
 Crucifixo condolere,
 Donec ego vixero.
 Juxta crucem tecum stare,
 Et me tibi sociare,
 In planctu desidero.

Virgo virginum præclara,
 Mihi jam non sis amara :
 Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore filii.
Inflammatum et accensum,
Per te, Virgo, sum defensus
In die iudicii.

Fac me cruce custodiri,
Morte Christi præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

The same in English.

Under the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood,
As that streamed down from ev'ry part;
Of all his wounds she felt the smart—
What pierced his body, pierced her heart.

Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan;
O worse than Jewish heart, that could
Unmovèd see the double flood
Of Mary's tears and Jesus' blood

They are our sins, alas ! not his,
 For which he bleeds, for which he dies,
 In this atoning sacrifice.
 When graves did open, rocks were rent ;
 When nature and each element
 His torments and his griefs resent,

Shall man, the cause of all his pain
 And all his grief—shall sinful man
 Alone insensible remain ?
 Ah ! pious Mother, teach my heart
 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, oh ! may it now
 One kind wound on my heart bestow.
 Great Queen of Sorrows ! 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.
 Oh ! may the wounds of thy dear Son
 Our contrite heart possess alone,
 And all terrene affections drown !

And on us such impressions make
 That we of suff'ring for his sake
 May joyfully our portion take !
 Let us his proper badge put on,
 Let's glory in the cross alone
 By which he marks us for his own.

That when the dreadful day shall come
For ev'ry man to hear his doom,
On his right hand we may find room.
Pray for us, Mary! Jesus! hear
Our humble prayers; secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That, so prepared, we may remove,
When called to the blest seats above. **Amen**

AN EASTER HYMN.

O Filii, et Filiæ,
Rex cœlestis, Rex gloriæ
Morte surrexit hodie.
Alleluia, alleluia, alleluia.

Et Maria Magdalene,
Et Jacobi, et Salome
Venerunt corpus ungere. Alleluia.

A Magdalene moniti,
Ad ostium monumenti
Duo currunt discipuli. Alleluia.

Sed Joannes Apostolus
Concurrit Petro citius,
Ad sepulchrum venit prius. Alleluia.

In albis sedens Angelus,
Respondit mulieribus
Quia surrexit Dominus. Alleluia

Discipulis astantibus,
In medio stetit Christus,
Dicens: Pax vobis omnibus Alleluia

Postquam audivit Didymus
 Quia surrexerat Jesus,
 Remansit fide dubius. Alleluia

Vide, Thoma, vide latus,
 Vide pedes, vide manus :
 Noli esse incredulus. Alleluia.

Quando Thomas Christi latus,
 Pedes vidit, atque manus,
 Dixit : Tu es Deus meus. Alleluia.

Beati qui non viderunt,
 Et firmiter crediderunt :
 Vitam æternam habebunt. Alleluia.

In hoc festo sanctissimo,
 Sit laus et jubilatio :
 Benedicamus Domino. Alleluia

De quibus nos humillimas,
 Devotas atque debitas
 Deo dicamus gratias. Alleluia.

The same in English.

Young men and maids ! rejoice and sing,
 The King of heaven, the glorious King,
 This day from death rose triumphing.
 Alleluia, alleluia, alleluia

And Magdalen, in company
 With Mary of James, and Salome,
 T' embalm the corpse came zealously. Alleluia

By Mary told, at break of day,
 His dear disciples haste away
 Unto the tomb, wherein he lay. Alleluia

The much-belov'd Apostle John
Much swifter than Saint Peter ran,
And first arrivèd at the tomb. Alleluia

An angel clothed in white they see
When thither come ; and thus spoke he :
The Lord you'll meet in Galilee. Alleluia

While in a room the Apostles were,
Our Lord among them did appear,
And said : Peace be unto all here. Alleluia

To Didymus when all declar'd
That Christ had risen and appear'd,
He doubted still the truth he heard. Alleluia.

O Thomas ! view my hands, my side,
My feet ; my wounds still fresh abide ;
Set incredulity aside. Alleluia

When Thomas his dear Saviour saw,
And touched his wounds with trembling awe.
Thou art my God, said he, I know. Alleluia

Blessed are they who have not seen,
And yet who firm in faith have been ;
With me they shall for ever reign. Alleluia

In this most solemn feast let's raise
Our hearts to God in hymns of praise,
And let us bless the Lord always. Alleluia

Our grateful thanks to God let's give,
In humble manner, while we live,
For all the favors we receive. Alleluia.

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 *Confiteor*, 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, immundissime spiritus, omnique incurio Satanæ, et omne phantasma, in nomine Pa-tris, et Filii, et Spiritus sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritualis ad corroborandum templum Dei vivi; ut in eo possit Spiritus sanctus habitare, per nomen Dei, Patris Omnipotentis, et per nomen dilectissimi Filii ejus, Domini nostri, Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

Then putting off his mitre, he blesses the Oil, saying in the same tone:

V. Dominus vobiscum.

R. Et cum spiritu tuo

Oremus.

Emitte, quæsumus, Domine, Spiritum sanc-

I exorcise and adjure thee, O unclean spirit' and every assault 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 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.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Send forth, we beseech thee. O Lord! thy Holy

<p>tum, tuum paraclitum de coelis, in hanc pin- guedinem olivæ, quem de viridi ligno produ- cere dignatus es, ad refectionem mentis, et corporis; ut tua sancta bene-✠dictione, sit omni hoc unguento cœlestis medicinæ peruacto, tu- tamen mentis et cor- poris, ad evacuandos omnes dolores, omnes infirmities, omnemque ægritudinem mentis, et corporis, unde unxisti Sacerdotes, Reges, Pro- phetas, et Martyres; sit Chrisma tuum perfec- tum, Domine, nobis a te benedictum, permanens in visceribus nostris, in nomine Domini nostri, Jesu Christi.</p>	<p>Ghost, the paraclete from Heaven, upon this fatness of the olive which thou hast vouch- safed to bring forth out of a green tree, for the strengthening and re- freshing of soul and body: that by thy grace and bene-✠diction who- soever is anointed with this oil of heavenly vir- tue may receive protec- tion 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, dwelling in our hearts; in the name of our Lord Jesus Christ.</p>
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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 th; 787

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.

<p>O Redemptor, sume carmen temet concinen- tium.</p>	<p>Hear our hymn, Re- deemer Lord: thee we praise with one accord.</p>
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The Choir repeat the same, and the Cantors then say:

<p><i>Cantores.</i> Audi judex mortuorum, una spes mortalium, audi voces proferentium donum pa- cis prævium.</p>	<p><i>Cantors.</i> Hear us, Judge of dead and living, Hope of mortals, hear us sing- ing: Hear us, tribute to thee from the peaceful olive bringing.</p>
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<p><i>Chorus.</i> O Redemptor.</p>	<p><i>Choir.</i> Hear our hymn.</p>
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<p><i>Cantores.</i> Arbor foeta alma luce hoc sacran- dam protulit: fert hoc prona præsens turba Salvatori sæculi.</p>	<p><i>Cantors.</i> Fruit of light the tree did yield, that gave this hallowed store: worshipping the world's Redeemer, this we offer, and adore.</p>
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Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Stans ad
aram imo supplex infu-
latus pontifex, debitum
persolvit omne, conse-
crato Chrismate.

Cantors. There before
the altar standing prays
the mitred pontiff lowly:
Duly he performs the
rite, to bless the Chrism
holy.

Chorus. O Redemptor.

Choir. Hear our hymn.

Cantores. Consecrare
tu dignare, Rex peren-
nis patriæ, hoc olivum,
signum vivum, jura con-
tra dæmonum.

Cantors. Consecrate,
thou Christ eternal, King
of Heaven our home,
This our Chrism a
living seal, against the
powers of doom.

Chorus. O Redemptor.

Choir. Hear our hymn.

When all have reached 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 vobis-
cum.

V. The Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spirit

Oremus.

Let us pray.

Deus, mysteriorum
cœlestium et virtutum
omnium præparator, nos-
tras, quæsumus, preces
exaudi, hanc odoriferam
sicci corticis lacrymam

O God, who art the
author and giver of hea-
venly mysteries, and of
all graces, we beseech
thee to hear our prayers:
grant that these balmy

(quæ felicis virgæ profluendo sudorem, sacerdotali nos opimat unguento) acceptabilem tuis præsta mysteriis, et concessa benedictione sancti✠fica. Per Dominum nostrum, Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Oremus.

Creaturarum omnium, Domine, procreator, qui per Moysen famulum tuum permistis herbis aromatum fieri præcepisti sanctificationem unguenti; clementiam tuam suppliciter deprecamur, ut huic unguento, quod radix produxit stirpea, spiritualem gratiam largiendo, plenitudinem sancti✠ficationis infundas: sit nobis, Domine, fidei hilaritate

tears of sapless wood (which, exuding from a fruitful branch, make fat our souls with sacerdotal unction) may be made acceptable to thee in thy sacraments, and be graciously sancti✠fied 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 Moses 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 wouldst bestow the grace of thy Spirit, and the fullness of conse✠cration: make it unto us, O Lord!

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 tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

Then taking his mitre, the Bishop still standing, mixes, in a paten, balsam with a little of the oil from the vessel, containing the Chrism, saying:

Oremus Dominum Deum nostrum Omnipotentem, qui incomprehensibilem unigeniti Filii sui sibi que coæterni divinitatem mirabili dis-

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 reigneth with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

Let us beseech our Lord God Almighty (who hath joined together the infinite Godhead of his only-begotten and co-eternal Son

positione veræ humani- inseparably unto a true
tati inseparabiliter con- and very humanity, and
junxit, et co-operante with the grace of the
gratia Spiritus sancti, Holy Ghost co-operat-
oleo exultationis præ ing, hath anointed him
participibus suis lini- with the oil of gladness
vit, ut homo fraude above his fellows, in or-
diaboli perditus, ge- der that man, undone
mina et singulari con- by the fraud and malice
stans materia, perenni of the devil, consisting
redderetur de qua exci- of a twofold, yet singu-
derat hereditati; qua- lar nature, might be re-
tenus hos ex diversis stored to the everlasting
creaturarum speciebus inheritance, from which
liquores creatos sanctæ he had fallen), that he
Trinitatis perfectione will be pleased to ✠ bless
bene ✠ dicat, et bene these creatures of oil, of
dicendo sancti ✠ ficet, two different natures,
concedatque, ut simul with the full blessing of
permisti unum fiant; the Holy Trinity, and in
et quicumque exterius blessing to sanc ✠ tify
inde perunctus fuerit, them, and grant that
ita interiori liniatur, being commingled to-
quod omnibus sordibus gether they may be-
corporalis materiæ ca- come one; and that who-
rens, se participem reg- soever shall be outward-
ni cœlestis effici gratu- ly anointed therewith,
letur. Per eundem Do- may be so inwardly
minum nostrum, Jesum anointed that, being
Christum, Filium suum, freed from all soil of
qui cum eo vivit et reg- bodily matter, he may
nat in unitate ejusdem rejoice in being made
Spiritus sancti Deus, partaker of the kingdom

per omnia sæcula sæ-
culorum.

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 et terram, mare,
et omnia quæ in eis
sunt; ut omnis virtus
adversarii, omnis exer-
citus diaboli, omnisque
incursio et omne phan-
tasma satanæ eradicetur,
et effugetur a te; ut fias
omnibus qui ex te un-
gendi sunt, in adoptio-
nem filiorum per Spiri-
tum sanctum. In no-
mine Dei, Pa-^{tr}tris Om-
nipotentis, et Jesu ^{Ch}risti,
Christi, Filii ejus, Do-

I exorcise thee, O crea-
ture of oil! by God the
Father Almighty, who
hath made heaven and
earth, and all that there-
in is, that all the power
of the enemy, all the
host of Satan, and all
the wiles and illusions
of the devil may be ex-
pelled, 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
Fa-ther Almighty, and

<p>mini nostri, qui cum eo vivit et regnat Deus, in unitate ejusdem Spiritus ✠ sancti.</p>	<p>of Jesus ✠ Christ his Son, our Lord, who liv- eth and reigneth one God, in the unity of the same Holy ✠ Spirit.</p>
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Then putting off his mitre, and extending his hands before his breast, he says the Preface :

<p><i>V.</i> Per omnia sæcula sæculorum.</p> <p><i>R.</i> Amen.</p> <p><i>V.</i> Dominus vobis- cum.</p> <p><i>R.</i> Et cum spiritu tuo.</p> <p><i>V.</i> Sursum corda.</p> <p><i>R.</i> Habemus ad Do- minum.</p> <p><i>V.</i> Gratias agamus Domino Deo nostro.</p> <p><i>R.</i> Dignum et justum est.</p> <p>Vere dignum et jus- tum est, æquum, et sa- lutare, nos tibi semper, et ubique gratias agere, Domine Sancte, Pater Omnipotens, æterne De- us. Qui in principio in- ter cetera bonitatis tuæ munera, terram produ- cere fructifera ligna jus- tisti, inter quæ hujus pinguissimi liquoris mi-</p>	<p><i>V.</i> World without end.</p> <p><i>R.</i> Amen.</p> <p><i>V.</i> The Lord be with you.</p> <p><i>R.</i> And with thy spirit.</p> <p><i>V.</i> Lift up your hearts.</p> <p><i>R.</i> We lift them up unto the Lord.</p> <p><i>V.</i> Let us give thanks unto our Lord God.</p> <p><i>R.</i> It is meet and right so to do.</p> <p>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, everlasting God. Who in the beginning among other blessings of thy bounty, didst command the earth to bring forth trees yielding fruit, and</p>
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nistræ olivæ nascerentur, quarum fructus sacro Chrismati deserviret. Nam et David prophético spiritu gratiæ tuæ Sacramenta prænoscingens, vultus nostros in oleo exhilarandos esse cantavit. Et cum mundi crimina diluvio quondam expiarentur effuso, similitudinem futuri muneris columba demonstrans per olivæ ramum, pacem terris redditam nuntiavit. Quod in novissimis 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 honori, cum Filius tuus, Jesus Christus, that among these the olive, yielding this fatness of oil, should grow, whose fruit should serve to holy Chrism. For David also, foreknowing 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 declaring 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

Dominus noster lavari se a Joanne undis Jordanicis exegisset; ut Spiritu sancto in columbæ similitudine desuper misso, unigenitum tuum in quo tibi optime complacuisse testimonio subsequenti vocis ostenderes, et hoc illud esse manifestissime comprobares, quod eum oleo lætitiæ præ consortibus suis ungendum David propheta cecinisset. Te igitur deprecamur, Domine Sancte, Pater Omnipotens, æterne Deus, per eundem Jesum Christum, Filium tuum, Dominum nostrum, ut hujus creaturæ pinguedinem sanctificare tua benedictione digneris, et sancti Spiritus ei admiscere virtutem, cooperante Christi Filii tui potentia, a cujus nomine sancto Chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas, et martyres; ut spiritualis lavacri baptismo oil. Hereunto was added higher honor, when thy 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, everlasting 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

renovandis, creaturam
 Chrismatis in sacramen-
 tum perfectæ salutis
 vitæque confirmes; ut
 sanctificatione unctionis
 infusa, corruptione pri-
 mæ nativitatis absorpta,
 sanctum uniuscujusque
 templum acceptabilis
 vitæ innocentiae odore
 redolescat; ut secun-
 dum constitutionis tuæ
 sacramentum, regio, et
 sacerdotali, prophetico-
 que honore perfusi, ves-
 timento incorrupti mu-
 neris induantur; ut sit
 his, qui renati fuerint ex
 aqua, et Spiritu sancto,
 Chrisma salutis, eosque
 æternæ vitæ participes,
 ut cœlestis gloriæ faciat
 esse consortes.

holy name it has received
 the name of Chrism, with
 which thou hast anoint-
 ed thy kings, priests, and
 martyrs; that to all who
 shall be renewed in the
 spiritual laver of bap-
 tism, thou wouldst con-
 firm this Chrism for a sa-
 crament of perfect health
 and life, that by the infu-
 sion of sanctifying grace,
 and the destruction of
 our original corruption,
 each one as an holy tem-
 ple may breathe the fra-
 grance of an holy and
 acceptable life; that ac-
 cording to the sacrament
 of thy institution, being
 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 partak-
 ers of eternal life and
 heirs together of celes-
 tial glory.

Then in a lower tone :

Per eundem Domi- num nostrum, Jesum Christum, Filium tuum, qui tecum vivit et reg- nat in unitate ejusdem Spiritus sancti Deus, per omnia sæcula sæ- culorum.	Through the same Je- sus Christ, thy Son our Lord, who with thee liveth and reigneth in the unity of the same Holy Spirit, one God, world without end.
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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 vessel, saying :

Hæc commistio liquo- rum fiat omnibus ex ea perunctis propitiatio, et custodia salutaris in sæ- cula sæculorum.	Let this mixture of oils be to all anointed therewith a means of grace, and a defence unto salvation, world without end.
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R. Amen.

R. Amen.

The Deacon then removes the veil which hitherto covered the vessel, and the Bishop, bowing his head, salutes the Chrism, saying :

Ave sanctum Chrisma. Hail ! Holy Chrism.

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 vessel. Afterwards the twelve Priests in order make the same salutation, thrice repeating :

Ave sanctum Chrisma. Hail ! Holy Chrism.

And having kissed the lip of the vessel, return to their places. Presently the Deacon approaches with the other vessel, containing the Oil of Catechumens, which he presents to the Archdeacon,

who places it on the table before the Bishop. The Bishop and twelve Priests breathe over it, as before was done in the case of the vessel 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.

Exorcizo te, creatura olei, in nomine Dei Patris Omnipotentis, et in nomine Jesu Christi, et Spiritus sancti, ut in hac invocatione individue Trinitatis, atque unius virtute Deitatis, omnis nequissima virtus adversarii, omnis inveterata malitia diaboli, omnis violenta incursio, omne confusum et cæcum phantasma eradicetur, et effugetur, et discedat a te; ut divinis Sacramentis purificata fias in adoptionem carnis et spiritus, eis qui ex te ungenti sunt, in remissionem omnium peccatorum; ut efficiantur eorum corpora ad omnem gratiam spiritualem accipiendam sanctificata. Per eundem Dominum nostrum, Jesum

I exorcise thee, O creature of oil! in the name of God the Father Almighty, and in the name of Jesus Christ, and of the Holy Ghost, that by this invocation of the undivided Trinity, in unity of operation, and of Godhead, all the most wicked powers 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 forgiveness of all sins: that their bodies may be sanctified to re-

Christum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

Then the Bishop, putting off his mitre, blesses the Oil of Catechumens, saying :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus incrementorum omnium et profectuum spiritualium remunerator, qui virtute sancti Spiritus imbecillarum mentium rudimenta confirmas, te oramus, Domine, ut emittere digneris tuam benedictionem super hoc oleum, et venturis ad beatæ regenerationis lavacrum, tribuas per unctionem hujus creaturæ purgationem mentis et corporis; ut si quæ illis adversantium spirituum inhæsere maculæ, ad tactum sancti-

ceive 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.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God! the giver of all spiritual growth and advancement, who by the power of the Holy Ghost dost strengthen 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

ficati olei hujus abscedant; nullus spiritualibus nequitiis locus, nulla refugis virtutibus sit facultas, nulla insidiantibus malis latendi licentia relinquatur. Sed venientibus ad fidem servitutis, et sancti Spiritus tui operatione mundandis, sit unctionis hujus præparatio utilis ad salutem, quam etiam cœlestis regenerationis natiuitate 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.

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 concealment 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 vessel, as before was directed for the Chrism. After this, the two vessels 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 sexus omnis unctioe Chrismatis, ut sanetur sauciata dignitatis gloria.

Chorus. O Redemptor.

Cantores. Lota mente sacro fonte aufugantur crimina; uncta fronte sacrosancta influunt charismata.

Chorus. O Redemptor.

Cantores. Corde natus ex parentis alvum implens virginis, præsta lucem, claude mortem Chrismatis consortibus.

Chorus. O Redemptor.

Cantores. Sit hæc dies festa nobis sæculorum sæculis: sit sacrata digna laude, nec senescal tempore.

Chorus. O Redemptor.

Meanwhile the Bishop, sitting with his mitre, washes his hands, then returns to the Altar, and proceeds with the Mass as in the Missal.

That by this most sacred unctioe, either sex may be renewed,

And our wounded glory rescued through the Spirit's plenitude.

Choir. Hear our hymn.

Cantors. By this fountain's hallowed waters may the soul be cleansed from sin,

And the brows with oil anointed heavenly graces gain within.

Choir. Hear our hymn.

Cantors. Son of the Eternal Father, virgin-born, afford us light,

Who receive this holy unctioe; save us from death's gloomy night.

Choir. Hear our hymn.

Cantors. May this day of festal gladness, keep its holy joys in store,

Dignified with joyful praises, blooming now and evermore.

Choir. Hear our hymn.

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