

**AN AMERICAN
HOLY WEEK MANUAL**

**THE LITURGY FROM PALM SUNDAY
THROUGH EASTER DAY TOGETHER
WITH TENEBRAE**

**SOCIETY OF SAINT JOHN THE EVANGELIST
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TO THE GLORY OF GOD

*and in grateful memory of him
who taught me to love my Maker*

WALTER SCOTT MADDUX

Physician, Father and Churchman

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PREFACE

FOR nearly fifteen centuries, despite certain changes in outward form, these special Holy Week rites and ceremonies have been proclaiming Christ; Christ entering Jerusalem in triumph, teaching in the Temple, supping with his friends in Bethany, instituting the Holy Eucharist; his Agony and Bloody Sweat, his Cross and Passion, his precious Death and Burial, and his glorious Resurrection.

At the request of many of the parochial clergy, the present volume has been produced for our layfolk. It is intended to serve as a practical guide to the Liturgy from Palm Sunday through Easter Day. The book has been planned for use in a parish church served by one Priest. But whether the liturgy be offered by one Priest without clerical assistance, or it be celebrated with the help of Deacon and Subdeacon, the actual text remains the same. It is believed that the book will be equally useful to the faithful in either instance. Also it is hoped that those who are unable to attend the public observances of Holy Week will find the present volume a helpful devotional companion for that period.

This Holy Week Manual contains the texts of the Asperges (the Sunday memorial of Baptism), the Ordinary and Canon, and the Altar Services as used in parish churches from Palm Sunday through Easter Day; together with the complete text of Tenebrae for the last three days of Holy Week. A few explanatory notes have been added to supplement the customary rubrics.

The American Prayer Book texts of the Altar Services for the days of Holy Week are printed here in full. Other texts said or sung by the priest are usually taken from *The American Missal*.

The Preface at the Blessing of the Font has been slightly adapted from an English version.

The text of the Psalms is that of the English Prayer Book of 1662, since the available Tenebrae music uses that version. We have adopted the pointing used by Canon Winfred Douglas in *The Monastic Diurnal*.

Words of those portions of the service traditionally sung by the choir usually agree with the texts of the

Liturgical Choir Books edited by Captain Francis Burgess: *The Palm Sunday Rite, Maundy Thursday Tenebrae, Good Friday Tenebrae, The Good Friday Rite, Holy Saturday Tenebrae, and The Holy Saturday Rite.* These are published by the Plainchant Publications Committee of London, England.

We are grateful to the late Reverend Canon Winfred Douglas for permission to reproduce texts appearing in *The Monastic Diurnal* and *The Saint Dunstan Kyrial*; and to the Morehouse-Gorham Company of New York City, publishers of the first edition of *The American Missal*, for permission to use certain copyrighted translations made especially for the first edition of that work. No copyright has been wittingly violated; if the editor has inadvertently erred in that respect, he wishes to be promptly notified in order that suitable acknowledgment may be made in any subsequent edition of this book.

Thanks are due to all who have helped in this work, whether by editorial assistance or by proof-reading, and especially Father Meredith B. Wood, O.I.W., Mrs. Martha Kiefer Shafer, Miss Ruth M. Gordon, and to my faithful assistant in the Department of Publications, Mr. Francis E. Williams, for his invaluable aid. Thanks are due also to Mr. Donald Elliot of H. R. Elliot and Company, and the members of his staff, especially Mr. John Rodgers, for innumerable kindnesses and courtesies.

Special thanks are due to the Reverend Father Williams, S.S.J.E., Superior of the American Congregation of the Society of Saint John the Evangelist, for his permission to undertake this work; to my colleagues in the Department of Publications, the Reverend Father McDonald, S.S.J.E., the Reverend Father Gibbs, S.S.J.E., and the Reverend Father Thomas, S.S.J.E., who have helped in various ways; and to all my brethren of the American Congregation of the Society for their unfailing kindness and their true fraternal charity.

EARLE HEWITT MADDUX, S.S.J.E.

Monastery of Saint Mary and Saint John, Cambridge
Feast of the Annunciation, 1946

THE ASPERGES

THE ORDINARY AND CANON OF THE MASS

THE ASPERGES

This ancient devotion is a weekly reminder of Baptism.

Where used, it takes place on Sunday, immediately before the principal Mass. The Priest who is to celebrate, vested in a cope of the color of the Mass, and accompanied by his assistants, goes to the Altar. There, kneeling on the lowest step, he intones the antiphon, Thou shalt purge me. And the choir continues the chant. Meanwhile he thrice sprinkles the Altar—in the midst, to his left, and to his right—and then signs himself on the forehead with holy water.

Rising, he sprinkles his assistants, who thereupon stand up. He then sprinkles the clergy in choir (if any are present), the singers, and the congregation. Meanwhile he recites all or part of Psalm 51 with his assistants, in a low voice.

Asperges me

THOU shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Ps. 51. Have mercy upon me, O God, after thy great goodness: ★ according to the multitude of thy mercies, do away mine offences.

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.

Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

The foregoing is sung after this order on all Sundays out of Eastertide, save that on Passion Sunday and Palm Sunday Glory be to the Father is omitted.

On Sundays from Easter Day through Pentecost the following antiphon is substituted for the above; and the Priest recites the whole or part of Psalm 118 instead of Psalm 51.

Vidi aquam

I SAW water proceeding out of the temple, from the right side thereof, alleluia: and all men, whithersoever the waters shall come, shall be healed, and shall say, alleluia, alleluia.

Ps. 118. O give thanks unto the Lord, for he is gracious, ★ because his mercy endureth forever.

Glory be to the Father, and to the Son, and to the Holy Ghost; ★ As it was in the beginning, is now and ever shall be, world without end. Amen.

I saw water proceeding out of the temple, from the right side thereof, alleluia: and all men, whithersoever the waters shall come, shall be healed, and shall say, alleluia, alleluia.

Having finished the antiphon after the manner prescribed above, the Priest who has sprinkled the people, standing at the foot of the Altar, sings:

V. O Lord, show thy mercy upon us. (*In Eastertide Alleluia is added.*)

R. And grant us thy salvation. (*In Eastertide Alleluia is added.*)

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.

GRACIOUSLY hear us, O Lord holy, Father Almighty, everlasting God: and send thy holy Angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this habitation. Through Christ our Lord. *Amen.*

Or this:

GRACIOUSLY hear us, O Lord holy, Father Almighty, everlasting God: and vouchsafe to send thy Angel from heaven, to guard, cherish, protect, visit, and defend all who are assembled in this thy holy temple. Through Jesus Christ our Saviour. *Amen.*

The Priest then lays aside his cope, puts on maniple and chasuble, and begins the Mass.

NOTE that on Palm Sunday the Asperges precedes the Blessing of the Palms.

ORDINARY OF THE MASS

Priest:

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

P. I will go unto the altar of God.

S. Even unto the God of my joy and gladness.

Psalm 43. Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

S. For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

P. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

S. And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

P. Why art thou so heavy, O my soul? and why art thou so disquieted within me?

S. O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

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

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

P. I will go unto the altar of God.

S. Even unto the God of my joy and gladness.

But in Masses for the Dead, and in Masses of the Season from Passion Sunday until Easter Even exclusive, the Psalm, Give sentence with me, O God, and the repetition of the Antiphon, I will go, are omitted.

℣. Our help is in the ✠ Name of the Lord.
℟. Who hath made heaven and earth.

I CONFESS to God Almighty, 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 you, brethren, that I have sinned exceedingly in thought, word, and deed: by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

The Server replies:

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. *Amen.*

Then the Server repeats the Confession.

I CONFESS to God Almighty, 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: by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray for me to the Lord our God.

The Priest gives the Absolution, saying:

ALMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life. *Amen.*

THE Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of all our sins. *Amen.*

℣. Wilt thou not turn again and quicken us, O God.

℟. That thy people may rejoice in thee.

℣. O Lord, show thy mercy upon us.

℟. And grant us thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Here is said the Introit of the day (taken from the Psalms), followed by the Summary of the Law:

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

LORD, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

CHRIST, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.

LORD, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Here, according to ancient Anglican custom, may be said Gloria in excelsis, page 34; followed by

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

Let us pray.

Then shall the Priest say the COLLECT OF THE DAY.

And after the Collect the Minister appointed shall read the EPISTLE, first saying, The Epistle is written in the — Chapter of —, beginning at the — Verse.

The Epistle ended, he shall say, Here endeth the Epistle. R. Thanks be to God.

Here may be sung a Hymn or an Anthem. At Low Mass it is customary for the Priest to read the traditional anthems aloud. These are taken from Holy Scripture, and are the Gradual followed by the Alleluias or Tract, according to the season.

Then the Minister that readeth the Gospel shall say privately:

CLEANSE my heart and my lips, O thou Almighty God, who didst purge the lips of the Prophet Isaiah with a live coal; and do thou vouchsafe of thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel; through Christ our Lord. Amen.

He omits the following in Masses for the Dead.

Lord, give me thy blessing.

THE Lord be in my heart and on my lips,
that I may worthily and rightly proclaim
his Gospel.

When he announceth the Gospel he shall say:

V. The Lord be with you.

R. And with thy spirit.

The Holy Gospel is written in the —
Chapter of —, beginning at the — Verse.

Here shall be said,

Glory be to thee, O Lord.

And after the Gospel may be said,

Praise be to thee, O Christ.

The Creed is said on Sundays and all great feasts:

I BELIEVE in one God the Father Al-
mighty, Maker of heaven and earth, And
of all things visible and invisible:

And in one Lord Jesus Christ, the only-
begotten Son of God; Begotten of his Father
before all worlds, God of God, Light of Light,
Very God of very God; Begotten, not made;
Being of one substance with the Father; By
whom all things were made: Who for us men
and for our salvation came down from
heaven, *Here kneel in honor of Christ's Incar-
nation.* And was incarnate by the Holy Ghost
of the Virgin Mary, And was made man: *Rise.*

And was crucified also for us under Pontius
Pilate; He suffered and was buried: And the
third day he rose again according to the
Scriptures: And ascended into heaven, And
sitteth on the right hand of Father: And he
shall come again, with glory, to judge both
the quick and the dead; Whose kingdom
shall have no end.

And I believe in the Holy Ghost, The Lord,
and Giver of Life, Who proceedeth from the
Father and the Son; Who with the Father
and the Son together is worshipped and glori-
fied; Who spake by the Prophets: And I
believe one (holy) Catholic and Apostolic
Church: I acknowledge one Baptism for the
remission of sins: And I look for the Resur-
rection of the dead: And the ✠ Life of the
world to come. Amen.

*Then shall be declared unto the People what Holy-
days, or Fasting-days, are in the week following to be
observed; and (if occasion be) shall Notice be given
of the Communion, and of the Banns of Matrimony,
and of other matters to be published.*

*Here, or immediately after the Creed, may be said
the Bidding Prayer, or other authorized prayers and
intercessions.*

*Then followeth the Sermon. After which, the
Priest, when there is a Communion, shall return to
the Holy Table, and begin the Offertory, saying one
or more of the Sentences following, as he thinketh
most convenient.*

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

Let us pray.

Here may be read the Anthem called the Offertory.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Chron. xxix. 11.*

All things come of thee, O Lord, and of thine own have we given thee. *1 Chron. xxix. 14.*

The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine. It is customary to say privately the prayers of offering which follow.

When he offers the Bread, the Priest shall say:

RECEIVE, O Holy Father, Almighty, everlasting God, this spotless host, which I thine unworthy servant do offer unto thee, my God, the living and the true, for my countless sins, offences, and negligences, for all here present, and for all the faithful in Christ, both quick and dead: that it may be profitable both to me and to them for salvation unto life eternal. Amen.

The Priest shall then pour wine and water into the Chalice, first blessing the water, and saying:

O GOD, ✠ who didst wonderfully create, and yet more wonderfully renew the dignity of the nature of man; grant unto us, that by the mystery set forth by this water and wine, we may ever be partakers of the divine nature of him who vouchsafed to be made partaker of our manhood, Jesus Christ thy Son our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. Amen.

In Masses for the Dead, this prayer is said, but the water is not blessed.

When he offers the Chalice the Priest shall say:

WE offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy, that it may go up before thy Divine Majesty with a sweet-smelling savour for our salvation, and for that of the whole world. Amen.

When he places the Chalice on the Corporal, he shall say:

IN the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord; and so let our sacrifice be in thy sight this day, that it may be well pleasing unto thee, O Lord our God.

COME, O thou Sanctifier, Almighty and everlasting God, and bless ✠ this sacrifice prepared for thy holy Name.

The Priest shall then go to the Epistle side, and wash his hands, saying:

Psalm 26, 6-12. *Lavabo.*

I WILL wash my hands in innocency, O Lord; and so will I go to thine altar;

That I may show the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the blood-thirsty;

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Gloria Patri is omitted in Masses for the Dead, and in Masses of the Season in Passiontide.

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.

Having returned to the midst, he shall say:

RECEIVE, O Holy Trinity, this oblation, which we offer unto thee, in memory of the Passion, Resurrection, and Ascension of Jesus Christ our Lord: and in honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, and of all thy Saints; that it may avail them to their honour, and us to our salvation. And may they whose memory we celebrate on earth, intercede for us in heaven; Through the same Christ our Lord. Amen.

Here, in some places, is said the prayer of the day called the Secret.

Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

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

℞. May the Lord receive this sacrifice at thy hands to the praise and glory of his Name, both to our benefit and to that of all his holy Church.

And the Priest says, Amen.

Then shall the Priest say,

Let us pray for the whole state of Christ's Church.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [*alms and*] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due

reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon ✠ and

deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

After which the Priest shall proceed, saying,

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

PROPER PREFACES

In Passion-tide, and at Masses of the Holy Cross or of the Passion of our Lord.

BECAUSE, on the wood of the Cross, thou gavest mankind salvation; that so, whence death arose, life might also rise again: and that the foe, who by a tree had conquered, by this Tree might be overcome, through Jesus Christ our Lord. Therefore with Angels, etc.

Upon Easter Day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Priest and People.

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

Blessed is he that cometh in the Name of the Lord: Hosanna in the Highest.



CANON OF THE MASS

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

FOR in the night in which he was betrayed, he took Bread; and when he had given ✠ thanks, he brake it, and gave it to his disciples, saying, Take, eat, **THIS IS MY BODY, WHICH IS GIVEN FOR YOU;** Do this in remembrance of me.

Likewise, after supper, he took the cup; and when he had given ✠ thanks, he gave it to them, saying, Drink ye all of this; for **THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS;** Do this, as oft as ye shall drink it, in remembrance of me.

The Oblation

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy ✠ gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to ✠ bless and ✠ sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed ✠ Body and ✠ Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the

merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

AND here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious ✠ Body and ✠ Blood of thy Son Jesus Christ, be ✠ filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

[Commemoration of the dead]

REMEMBER also, O Lord, thy servants and handmaidens N. and N. who have gone before us with the sign of faith, and now rest in the sleep of peace. To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace.]

AND although we are unworthy through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By ✠ whom, and with ✠ whom, in the ✠ unity of the Holy Ghost, all ✠ honour and ✠ glory be unto thee, O Father Almighty, world without end. *Amen.*

And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom and the power, and the glory, for ever and ever. *Amen.*

The following prayer is said silently, except for the last phrase.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed, glorious, and ever Virgin Mary, Mother of God, with that of thy blessed Apostles, Peter and Paul, and of Andrew and all thy Saints, favourably grant peace in our time, that by the help of thy mercy, we may ever be kept free from sin, and safe from all disquietude:

Here the Priest breaks the host.

Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Priest shall thrice sign the Chalice with the particle broken from the Host during the preceding prayer, saying:

∩. The peace ✠ of the Lord ✠ be always ✠ with you.

℞. And with thy spirit.

Putting the particle into the Chalice, the Priest shall say:

LET this mingling and the consecration of the Body and Blood of our Lord Jesus Christ be unto us who partake thereof an approach unto everlasting life. *Amen.*

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins the world: grant us thy peace.

In Masses for the Dead Grant them rest is said in place of Have mercy upon us; and Grant them rest everlasting is said in place of Grant us thy peace.

The following prayer is omitted in Masses for the Dead.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The next two prayers are sometimes omitted.

O LORD Jesus Christ, Son of the living God, who according to the will of thy Father, and by the co-operation of the Holy Ghost, hast by thy death, given life unto the world; deliver me, by this thy most holy Body and Blood, from all mine iniquities, and from every evil; make me ever to obey thy commandments; and suffer me never to be separated from thee. Who with the Father in the unity of the Holy Spirit, livest and reignest God, world without end. *Amen.*

LET not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but of thy goodness let it be profitable to me for the receiving of protection and healing, both in body and soul. Who with the Father in the unity of the Holy Spirit, livest and reignest God, world without end. *Amen.*

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

The Priest shall genuflect and say:

I WILL receive the bread of heaven, and call upon the Name of the Lord.

Before receiving the Host, he shall say thrice, striking his breast each time:

LORD, I am not worthy that thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

Crossing himself with the Host, he shall say:

THE Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. *Amen.*

He shall uncover the Chalice and genuflect, saying:

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

Crossing himself with the Chalice, he shall say:

THE Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen.

Having communicated himself, the Priest shall hold a small Host over the Paten or Ciborium, and turning to the People, he shall say:

BEHOLD the Lamb of God: behold him that taketh away the sins of the world.

Then three times:

LORD, I am not worthy that thou shouldst come under my roof; but speak the word only and my soul shall be healed.

And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If you are not receiving Communion sacramentally with the Priest, pray for those who are, and make an Act of Spiritual Communion:

MAY the Body and Blood of our Lord Jesus Christ preserve my body and soul unto everlasting life. Amen.

After Communion, the Priest cleanses the vessels and covers them with the veil, saying as he does so:

GRANT, O Lord, that what we have taken with our lips, we may receive with a pure heart; and that from a temporal gift it may become for us an eternal remedy.

MAY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my heart; and grant that no stain of sin may abide in me, whom thy pure and holy Sacraments have refreshed; who livest and reignest, world without end. Amen.

Then shall the Priest say,

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said Gloria in excelsis, all standing, or some proper Hymn.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy ✠ Ghost, art most high in the glory of God the Father. Amen.

Here may be read the Anthem of the day called the Communion.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Here is said the Postcommunion of the day.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Depart in peace, *or* Let us bless the Lord.

℞. Thanks be to God.

The Priest may say privately:

LET this my bounden duty and service be pleasing unto thee, O holy Trinity; and grant that this sacrifice, which I, though unworthy, have offered up before thy Divine

Majesty, may be acceptable unto thee, and through thy mercy may obtain thy gracious favour for myself, and for all for whom I have offered it. Amen.

Then, the people kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the ✠ Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

In Masses for the Dead, in place of Depart in peace and the Blessing, is customarily said:

V. May they rest in peace.
R. Amen.

Then he shall say the Gospel according to Saint John or other Evangelist as is appointed:

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

THE beginning of the holy Gospel according to Saint John.
R. Glory be to thee, O Lord.

✠ *The Holy Gospel.* Saint John 1.1.

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 not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the 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 gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Here genuflect.* And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

THE Blessing of Palms, from which the Sunday Next Before Easter derives its common name of Palm Sunday, and the Procession, come to us from Jerusalem. The Blessing has an Epistle and Gospel, even a Preface and Sanctus, like the Mass itself. According to some authors these are a survival from a Mass celebrated on the Mount of Olives, which was followed by a procession to the Holy City (the knocking at the closed Church door at the end of our present-day Procession is a symbol of our Lord knocking at the gates of Jerusalem) and a second Mass, celebrated within the City in honor of our Lord's Passion.

The great feature of the Palm Sunday Mass of today is the solemn chanting of the Passion according to Saint Matthew. In large churches this is sung by three deacons, whose parts are noted in the texts of the Passion narratives as they appear in the rites of Palm Sunday, Tuesday and Wednesday, and Good Friday. The Narrator, or *Chronista*, begins the Passion and sings the parts marked C. The *Synagoga* sings the words of all persons other than our Lord. His parts are indicated by S. (In some places the choir sings the words of the crowd.) The *Christus*, whose parts are indicated by X, sings the words of our Lord.

The Palm Sunday Liturgy reminds us that those who share in our Lord's triumphal entry must also stand faithfully by his Cross on Good Friday if they would attain to the joy of the Resurrection.

THE BLESSING OF THE PALMS

According to the very ancient custom of the Church the Priest who blesses the palms should always celebrate the Mass which follows.

The Palms to be blessed are customarily placed at the Epistle side of the Sanctuary, near the Altar.

The Priest, vested in amice, alb, girdle, violet stole and cope (if no cope is available the chasuble is not worn), having arrived at the Altar, goes to the Epistle side, and reads the following Antiphon, which is sung by the choir.

HOSANNA to the Son of David: blessed is he that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest.

Then the Priest, standing at the Epistle corner, without turning to the people, sings:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, whom perfectly to love is righteousness, increase and multiply upon us the gifts of thine ineffable grace: and as by the death of thy Son thou hast made us hope for those things in which we believe, grant that by his rising to life again we may attain to that heavenly country toward which we direct our way. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

Then he sings the Lesson in the Epistle tone.

The Lesson. Exodus 15. 27.

AND they came to Elim where were twelve wells of water and three score and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger. Then said the Lord unto Moses: Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel: At even, then ye shall know that the Lord

hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord.

The following may be sung as the Gradual:

R. The chief priests and the Pharisees gathered a council, and said, What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him; **★** And the Romans shall come and take away both our place and nation. **V.** And one of them named Caiaphas, being the High Priest that same year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. Then from that day forth they took counsel for to put him to death, saying, **★** And the Romans shall come and take away both our place and nation.

Or this R. Upon the Mount of Olives he prayed to his Father: Father, if it be possible, let this cup pass from me. **★** The spirit indeed is willing but the flesh is weak: thy will be done. **V.** Watch and pray that ye enter not into temptation. **★** The spirit indeed is willing but the flesh is weak: thy will be done.

And the Priest proceeds to the singing of the Gospel, in the accustomed manner.

✠ *The Holy Gospel.* Saint Matthew 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

After this the branches are blessed, all the people standing. Standing at the Epistle corner, the Priest sings:

℣. The Lord be with you.
℞. And with thy spirit.

Let us pray.

INCREASE, O God, the faith of those who put their trust in thee, and graciously hear the prayers of thy servants who call upon thee: let thy manifold mercies come down upon us, and thy blessing upon these palm and olive branches; and as in a figure of the Church, thou didst increase and multiply Noah going out of the ark, and Moses when he came forth from Egypt with the children of Israel; so may we, bearing these palms and olive branches, go forth with good works to meet Christ, and through him enter into everlasting joy. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We lift them up unto our Lord.

℣. Let us give thanks unto our Lord God.

℞. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Who art glorious in the assembly of thy saints: for thy creatures serve thee, because they acknowledge thee alone as their God and their Creator; and all that thou hast made doth praise

thee, and thy saints also bless thee: Because they confess, with willing voices, before the kings and rulers of this present world, that great Name of thine only-begotten Son: Before whom stand Angels and Archangels, Thrones and Dominations; and with all the multitude of the heavenly host, they sing together the hymn of thy glory, evermore praising thee, and saying,

The choir sings the Sanctus:

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

℣. The Lord be with you.
℞. And with thy spirit.

Let us pray.

O GOD, who dost gather in one thy children who are scattered abroad, and preservest them that are gathered; and who didst bless the people that went forth to meet Jesus, carrying palm branches: bless these branches which we thy servants are to receive in faith to the honour of thy holy Name; and grant that into whatsoever place they are carried, all who dwell therein may receive thy heavenly benediction; so that every evil

power being put to flight, thy right hand may keep in continual peace and safety those who have been redeemed by Jesus Christ, thy Son our Lord. Who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. *Amen.*

In some churches additional prayers of blessing may here be added.

Let us pray.

BLESS, O Lord, we beseech thee, these branches of the palm tree: and grant that what thy people today show forth corporally for thy honour, they may perform spiritually with great devotion; and by ardently loving good works, may at last gain the victory over their enemy. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. *Amen.*

The Priest puts incense into the thurible, and then sprinkles the branches thrice with holy water, saying once only, Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow. Then he censes them thrice. Afterward he sings:

℣. The Lord be with you.
℞. And with thy spirit.

Let us pray.

O GOD, who for our salvation didst send thy Son our Lord Jesus Christ into this world, that by humbling himself unto us he might call us back to thee; before whom a multitude of believing people devoutly spread their garments, and carried branches of palm trees in the way as he was coming to Jerusalem to fulfil the Scriptures: grant, we beseech thee, that we may prepare before him the way of faith, wherein every stone of stumbling and rock of offence being put far away, our works of righteousness may so flourish before thee, that we may be counted worthy to follow in his steps. Who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. *Amen.*

The blessing being completed, the senior Priest goes up to the Altar and presents a blessed branch to the Celebrant. If there is no other Priest present, the first server takes a palm for the Celebrant, and lays it on the Altar.

Then the Celebrant distributes the palms. Clergy and acolytes receive their branches kneeling at the footpace; the people kneel at the Altar Rail.

Meanwhile the choir may sing appropriate hymns and anthems.

THE children of the Hebrews, carrying palms and olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

Another Ant. The children of the Hebrews spread their garments in the way, and cried, saying, Hosanna to the Son of David; blessed is he that cometh in the Name of the Lord.

After the distribution, the Priest sings:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

ALMIGHTY and everlasting God, who didst ordain that our Lord Jesus Christ should ride upon a colt, the foal of an ass; and didst teach the throngs of people to spread their garments and the branches of trees in the way, and to sing Hosanna in his praise: grant, we beseech thee, that we may follow the example of their innocence, and like them, may render thee a worthy service. Through the same Jesus Christ our Lord. *Amen.*

Then the Procession is formed. And first the Celebrant puts incense in the censer and blesses it; turning to the people, he sings:

V. Let us go forth in peace.

R. In the Name of Christ. Amen.

During the Procession, all carry palm branches; and appropriate hymns or anthems may be sung.

Antiphon. When the Lord drew nigh to Jerusalem, he sent before him two of his disciples, saying, Go into the village over against you. And straightway ye shall find an ass tied and a colt with her; whereon yet never man sat. Loose them, and bring them unto me. If any man say ought unto you, ye shall say, that the Lord hath need of them. And they loosed the colt and brought him to Jesus: and they put on him their clothes, and he sat upon him. And as he went, a very great multitude spread their garments in the way; others cut down branches from the trees and strawed them in the way. And they that came after cried, saying: Hosanna, blessed is he that cometh in the Name of the Lord. Blessed be the kingdom of our father David; Hosanna in the highest; have mercy upon us, O Son of David.

Another Ant. When the people heard that Jesus was coming to Jerusalem, they cut down branches from the palm trees, and went forth to meet him. And the children cried saying: This is he that cometh for the salvation of the people. This is our Saviour, and the Redeemer of Israel. How mighty is he, whom the Thrones and Dominations go forth to meet. Fear not, O daughter of Sion; behold thy King cometh unto thee, sitting upon an ass's colt, as it is written. Hail, O

thou King and Creator of the world, who hast come to redeem us.

Another Ant. Six days before the Passover, the Lord came to Bethany: and when he drew nigh the city of Jerusalem, the children went forth to meet him. And they carried in their hands branches of palm trees, and cried with a loud voice, saying, Hosanna in the highest. Blessed art thou that comest in the multitude of thy mercies; Hosanna in the highest.

Another Ant. And multitudes to-day hasten forth with branches of the palm trees to greet the Redeemer of the world, and to render the homage due to so mighty a victor. The nations of the earth now proclaim the Son of God; and throughout the heavens their voices ring in praise of Christ, Hosanna.

Another Ant. May the faithful to-day be found among the Angels and the children, crying unto the Conqueror of death, Hosanna in the highest.

Another Ant. The multitudes which came together for the feast-day, cried unto the Lord: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest.

When the Procession turns back, two or four Cantors enter the Church, and shutting the door, stand facing the Procession, and begin the following Hymn. They sing the first verse, which is repeated by the Priest and the others outside the Church. Then those within sing the other verses in order, and after each, those without repeat the first verse.

Gloria, laus, et honor

ALL glory, laud, and honour to thee, Redeemer, King!

To whom the lips of children made sweet hosannas ring.

R. All glory, laud, and honour.

Thou art the King of Israel, thou David's royal Son:

Who in the Lord's Name comest, the King and Blessed One.

R. All glory, laud, and honour.

The company of Angels are praising thee on high,

And mortal men and all things created make reply.

R. All glory, laud, and honour.

The people of the Hebrews with palms before thee went:

Our praise and prayers and anthems before thee we present.

R. All glory, laud, and honour.

To thee before thy Passion they sang their hymns of praise:

To thee now high exalted our melody we raise.

R. All glory, laud, and honour.

Thou didst accept their praises, accept the prayers we bring:

Who in all good delightest, thou good and gracious King.

R. All glory, laud, and honour.

After the Hymn, the Crucifer knocks at the door with the foot of the cross. The door is opened by those within, and the Procession enters the Church, singing appropriate hymns or anthems.

AS the Lord entered the holy city, the Hebrew children declared in a figure his resurrection unto life, ★ Holding in their hands branches of the palm tree, and crying: Hosanna in the highest. √. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him. Holding in their hands branches of the palm tree, and crying: Hosanna in the highest.

Arriving in the Sanctuary, the Priest removes his cope, puts on maniple and chasuble, and begins the Mass. All hold palm branches in their hands during the reading or singing of the Passion and Gospel, but not at any other time.

If a brief form for blessing the palms is required, the Priest may begin with the prayer O God, who dost gather, on page 46.

INTROIT DOMINE, NE LONGE

BE not thou far from me, O Lord: thou art my succour, haste thee to help me. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *Ps.* My God, my God, look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint? Be not thou far from me, O Lord: thou art my succour, haste thee to help me. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

THE COLLECT

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the same Holy Spirit, liveth and reigneth God, world without end. *Amen.*

This Collect only is said.

This Collect is to be said every day, after the Collect appointed for the day, until Good Friday.

The Epistle. Philippians 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: (*here genuflect*) that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gradual. Thou hast holden me by my right hand; thou shalt guide me with thy counsel, and after that receive me with glory. *℣.* Truly God is loving unto Israel, even unto such as are of a clean heart. Nevertheless, my feet were almost gone, my treadings had well nigh slipt: and why? I was grieved at the wicked, I do also see the ungodly in such prosperity.

Tract. My God, my God, look upon me: why hast thou forsaken me? *℣.* And art so far from my health; and from the words of my complaint? *℣.* O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. *℣.* And thou continest holy: O thou worship of Israel. *℣.* Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. *℣.* They called upon thee, and were holpen: they put their trust in thee, and were not confounded. *℣.* But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. *℣.* All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying, *℣.* He trusted in God, that he would deliver him: let him deliver him, if he will have him. *℣.* They stand staring and looking upon me: they part my garments among them, and cast lots upon my vesture. *℣.* Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *℣.* O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob. *℣.* They shall be counted unto the Lord for a generation: they shall come, and the heavens shall declare his righteousness: *℣.* Unto a people that shall be born, whom the Lord hath made.

The Passion is begun immediately: Cleanse my heart is not said, nor is a blessing asked, nor are lights and incense carried: The Lord be with you

is not said, nor is Glory be to thee, O Lord; the Celebrant, when he announces The Passion of our Lord Jesus Christ according to Saint Matthew, does not sign the book, or himself. And this order is to be observed on the other days also, when the Passion is read.

The Passion of our Lord Jesus Christ, according to Saint Matthew.

The Holy Gospel. Saint Matthew 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, *S.* I have sinned in that I have betrayed the innocent blood. *C.* And they said, *S.* What is that to us? see thou to that. *C.* And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, *S.* It is not lawful for to put them into the treasury, because it is the price of blood. *C.* And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was

spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, *S.* Art thou the King of the Jews? *C.* And Jesus said unto him, ✠ Thou sayest. *C.* And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, *S.* Hearest thou not how many things they witness against thee? *C.* And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, *S.* Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? *C.* For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, *S.* Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. *C.* But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, *S.* Whether of the twain will ye that I release

unto you? *C.* They said, *S.* Barabbas. *C.* Pilate saith unto them, *S.* What shall I do then with Jesus which is called Christ? *C.* They all say unto him, *S.* Let him be crucified. *C.* And the governor said, *S.* Why, what evil hath he done? *C.* But they cried out the more, saying, *S.* Let him be crucified. *C.* When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, *S.* I am innocent of the blood of this just person: see ye to it. *C.* Then answered all the people, and said, *S.* His blood be on us, and on our children. *C.* Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, *S.* Hail, King of the Jews! *C.* And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And

when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, *S.* Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. *C.* Likewise also the chief priests mocking him, with the scribes and elders, said, *S.* He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. *C.* The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, ✠ *Eli, Eli, lama sabachthani?* *C.*

that is to say, ✠ My God, my God, why hast thou forsaken me? *C.* Some of them that stood there, when they heard that, said, *S.* This man calleth for Elias. *C.* And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, *S.* Let be, let us see whether Elias will come to save him. *C.* Jesus, when he had cried again with a loud voice, yielded up the ghost.

He kneels, and makes a short pause. Then he says Cleanse my heart and asks for a blessing. If it be a sung Mass, incense is brought and the book censed; but The Lord be with you is not said. The Celebrant signs neither the book nor himself. He sings what follows in the tone of the Gospel; at the end he kisses the book and is censed. This order is observed on the other days when the Passion is read, except Good Friday.

AND, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The Creed is said.

Offertory. Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me. They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

SECRET

WE offer unto thee, O God, Father Almighty, the Paschal sacrifice of the Lamb without spot: by whose blood we beseech thee to deliver us from the ravages of the destroyer, and to lead us safely into the land of promise. Through the same thy Son Jesus Christ our Lord, who with thee in the unity of the Holy Spirit liveth and reigneth God, world without end.

Preface of Passiontide.

Communion. O my Father, if this cup may not pass away from me, except I drink it: thy will be done.

POSTCOMMUNION

LOOK graciously upon thy faithful people, we beseech thee, O Lord: that calling to mind again the beginnings of their redemption, they may abound more and more in the

fruition of the gift whereby they have been refreshed. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

At low Masses the last Gospel is Saint Matthew 21.1.

When they drew nigh, page 44.

MONDAY IN HOLY WEEK

AT THE MASS
THE GOSPEL ANCIENTLY APPOINTED

AT THE MASS

INTROIT

JUDICA

TRADITIONALLY, Monday in Holy Week recalls our Lord at supper with his friends in Bethany. See The Gospel Anciently Appointed, page 78. Mary's anointing of our Lord foreshadowed his coming passion, as Judas' expression of greed was the forerunner of betrayal.

The Gospel now appointed for Monday in Holy Week was anciently sung on Tuesday as the first part of the Passion according to Saint Mark.

PLEAD thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me, O Lord, thou strength of my salvation. *Ps.* Bring forth the spear, and stop the way against them that pursue me: say unto my soul, I am thy salvation. Plead thou my cause, O Lord, with them that strive with me, and fight against them that fight against me: lay hand upon the shield and buckler, and stand up to help me, O Lord, thou strength of my salvation.

COLLECT

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility:

mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

For the Epistle. Isaiah 63.1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and

the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name

is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

Gradual. Awake, O Lord, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord. *Ps.* Bring forth the spear: and stop the way against them that pursue me.

Tract. O Lord, deal not with us after our sins: neither reward us according to our iniquities. *Ps.* Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. (*Genuflect.*) *Ps.* Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Name's sake.

✠ *The Holy Gospel.* Saint Mark 14. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the

leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come beforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in,

say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, Take eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is

written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place called Gethsemane: and he saith to his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them,

Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all

the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 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? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? 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 unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest.

And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after; they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Offertory. Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me: teach me to do the thing that pleaseth thee, for thou art my God.

SECRET

GRANT, O Lord: that this holy sacrifice may so cleanse us with its mighty power, that we may attain in all purity to him who is the foundation of the same, even Jesus Christ thy Son our Lord. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

WE offer unto thee, O God, Father Almighty, the Paschal sacrifice of the Lamb without spot: by whose blood we beseech thee to deliver us from the ravages of

the destroyer, and to lead us safely into the land of promise. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Passiontide.

Communion. Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

POSTCOMMUNION

FILLED with thy saving gift, O Lord, we still implore thy mercy: that by the same Sacrament, wherewith thou dost quicken us for this life present, thou wilt make us partakers of life everlasting. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LOOK graciously upon thy faithful people, we beseech thee, O Lord: that calling to mind again the beginnings of their redemption, they may abound more and more in the fruition of the gift whereby they have been refreshed. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE GOSPEL ANCIENTLY APPOINTED

Anciently, the Gospel now appointed for Monday in Holy Week was solemnly sung on Tuesday as the first part of the Passion according to Saint Mark. The Gospel anciently appointed for Monday in Holy Week is here reprinted for private reading.

✠ *The Holy Gospel.* Saint John 12. 1.

THEN Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper: and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him; Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you, but me ye have not always. Much people of the Jews therefore knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

TUESDAY IN HOLY WEEK

AT THE MASS

THE principal feature of today's Liturgy is the solemn reading of the Passion of our Lord Jesus Christ according to Saint Mark. Each of the four Evangelists tells of our Lord's Passion; each writes from a slightly different vantage point; each account must be carefully read if we are rightly to meditate upon those mighty acts whereby we have been given life and immortality.

AT THE MASS

INTROIT

NOS AUTEM

BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life, and resurrection; by whom we were saved, and obtained our freedom. *Ps.* God be merciful unto us and bless us: and show us the light of his countenance and be merciful unto us. But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life, and resurrection; by whom we were saved and obtained our freedom.

COLLECT

O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame: grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

ALMIGHTY and everlasting God, who, of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility:

mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

For the Epistle. Isaiah 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Gradual. Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom. *V.* Plead thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me.

The Passion of our Lord Jesus Christ according to Saint Mark.

The Holy Gospel. Saint Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, *S.* Art thou the King of the Jews? *C.* And he answering said unto him, ✠ Thou sayest it. *C.* And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, *S.* Answerest thou nothing? behold how many things they witness against thee. *C.* But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he was wont to release unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done

unto them. But Pilate answered them, saying, *S.* Will ye that I release unto you the King of the Jews? *C.* For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, *S.* What will ye then that I shall do unto him whom ye call the King of the Jews? *C.* And they cried out again, *S.* Crucify him. *C.* Then Pilate said unto them, *S.* Why, what evil hath he done? *C.* And they cried out the more exceedingly, *S.* Crucify him. *C.* And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, *S.* Hail, King of the Jews! *C.* And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and let him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And

they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation 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 he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, *S.* Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. *C.* Likewise also the chief priests mocking said among themselves with the scribes, *S.* He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. *C.* And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over all the land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, ✠ *Eloi, Eloi, lama sabachthani?* *C.* Which is, being interpreted, ✠ My God, my God, why hast thou forsaken me? *C.* And some of them that stood by, when they heard it, said, *S.* Behold, he calleth Elias. *C.* And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, *S.* Let alone; let us see whether

Elias will come to take him down. *C.* And Jesus cried with a loud voice, and gave up the ghost.

He kneels, and makes a short pause. Then he says Cleanse my heart *and asks for a blessing. If it be a sung Mass, incense is brought and the book censed; but The Lord be with you is not said. The Celebrant signs neither the book nor himself. He sings what follows in the tone of the Gospel; at the end he kisses the book and is censed.*

AND the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Offertory. Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men.

SECRET

GRANT, we beseech thee, O Lord: that this sacrifice which we offer unto thee in this time of fasting, ordained for the healing of our souls, may powerfully avail for our salvation. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

WE offer unto thee, O God, Father Almighty, the Paschal sacrifice of the

Lamb without spot: by whose blood we beseech thee to deliver us from the ravages of the destroyer, and to lead us safely into the land of promise. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Passiontide.

Communion. They that sit in the gate speak against me, and the drunkards make songs upon me; but, Lord, I make my prayer unto thee in an acceptable time, O God, in the multitude of thy mercy.

POSTCOMMUNION

GRANT, we beseech thee, Almighty God: that thy sanctifying mysteries may effectually heal in us all the wounds of sin, and provide for us a remedy unto life everlasting. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LOOK graciously upon thy faithful people, we beseech thee, O Lord: that calling to mind again the beginnings of their redemption, they may abound more and more in the fruition of the gift whereby they have been refreshed. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

WEDNESDAY IN HOLY WEEK

AT THE MASS

ANCIENTLY it was the custom to read an Old Testament Lesson at Mass in addition to the Epistle and Gospel; a use which has survived on Wednesday in Holy Week, on Good Friday, and on a few other days.

Traditionally, the Passion according to Saint Luke is read at Mass today. See the rubrics on page 95.

Tenebrae, sung on Wednesday night, is the first service of Maundy Thursday. It is the preparation for tomorrow's Liturgy, and will be found on page 111.

AT THE MASS

INTROIT

IN NOMINE

AT the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; for that the Lord became obedient unto death, even the death of the Cross: wherefore Jesus Christ is Lord, to the glory of God the Father. *Ps.* Hear my prayer, O Lord: and let my crying come unto thee. At the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; for that the Lord became obedient unto death, even the death of the Cross: wherefore Jesus Christ is Lord, to the glory of God the Father.

After the Kyrie is said Let us pray. Let us bow the knee. R. Arise.

COLLECT

GRANT, we beseech thee, Almighty God: that we, who are continually afflicted because of our transgressions, may be delivered by the Passion of thine only-begotten Son. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

Lesson. Isaiah 62.11 and 63.1.

THUS saith the Lord God: Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him. Who

is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord our God hath bestowed on us.

Gradual. Hide not thy face from thy servant, for I am in trouble: O haste thee and hear me. *Ps.* Save me O God: for the waters are come in, even unto my soul. I stick fast in the deep mire, where no ground is.

Here is said Ps. The Lord be with you, *without*
Let us bow the knee.

COLLECT

ASSIST us mercifully with thy help, O Lord God of our salvation: that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle. Hebrews ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law,

he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Tract. Hear my prayer, O Lord: and let my crying come unto thee. V. Hide not thy face from me: in the time of my trouble. V.

Incline thine ear unto me when I call: O hear me, and that right soon. V. For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand. V. My heart is smitten down and withered like grass: so that I forget to eat my bread. V. Thou shalt arise, O Lord, and have mercy upon Sion: for it is time that thou have mercy upon her.

In some places where it is customary to read the Maundy Gospel on the morrow, the Passion according to Saint Luke is read entire on this day, that no account of the Passion of our Lord be left unread. For convenience, the whole Passion is accordingly printed here.

However, if the last part of the Passion according to Saint Luke is to be read on Maundy Thursday, the first part of the Passion as here printed should be read as the Gospel for the day, being announced in the usual manner.

The Passion of our Lord Jesus Christ, according to Saint Luke.

The Holy Gospel. Saint Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the

chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, ✠ Go and prepare us the passover, that we may eat. *C.* And they said unto him, *S.* Where wilt thou that we prepare? *C.* And he said unto them, ✠ Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. *C.* And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, ✠ With desire have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. *C.* And he took the cup, and gave thanks, and said, ✠ Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. *C.* And he took bread,

and gave thanks, and brake it, and gave it unto them, saying, ✠ This is my body which is given for you: this do in remembrance of me. *C.* Likewise also the cup after supper, saying, ✠ This cup is the new testament in my blood, which is shed for you. But the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! *C.* And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, ✠ The kings of the gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. *C.* 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 when thou art converted,

strengthen thy brethren. *C.* And he said unto him, *S.* Lord, I am ready to go with thee, both into prison, and to death. *C.* And he said, ✠ I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. *C.* And he said unto them, ✠ When I sent you without purse, and scrip, and shoes, lacked ye anything? *C.* And they said, *S.* Nothing. *C.* Then said he unto them, ✠ But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. *C.* And they said, *S.* Lord, behold, here are two swords. *C.* And he said unto them, ✠ It is enough. *C.* And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, ✠ Pray that ye enter not into temptation. *C.* And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, ✠ Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. *C.* And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was

come to his disciples, he found them sleeping for sorrow, and said unto them, ✠ Why sleep ye? rise and pray, lest ye enter into temptation. *C.* And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, ✠ Judas, betrayest thou the Son of man with a kiss? *C.* When they which were about him saw what would follow, they said unto him, *S.* Lord, shall we smite with the sword? *C.* And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, ✠ Suffer ye thus far. *C.* And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, ✠ Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. *C.* Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, *S.* This man also was with him. *C.* And he denied him, saying, *S.* Woman, I know him not. *C.* And after a little while another saw him, and said, *S.* Thou

art also of them. *C.* And Peter said, *S.* Man, I am not. *C.* And about the space of one hour after another confidently affirmed, saying, *S.* Of a truth this fellow also was with him: for he is a Galilaean. *C.* And Peter said, *S.* Man, I know not what thou sayest. *C.* And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, *S.* Prophesy, who is it that smote thee? *C.* And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, *S.* Art thou the Christ? Tell us. *C.* And he said unto them, ✠ If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. *C.* Then said they all, *S.* Art thou then the Son of God? *C.* And he said unto them, ✠ Ye say that I am. *C.* And they said, *S.* What need we any further witness? for we ourselves have heard him out of our own mouth.

Saint Luke 23. 1.

C. **T**HE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, *S.* We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. *C.* And Pilate asked him saying, *S.* Art thou the King of the Jews? *C.* And he answered him and said, ✠ Thou sayest it. *C.* Then said Pilate to the chief priests and to the people, *S.* I find no fault in this man. *C.* And they were the more fierce, saying, *S.* He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. *C.* When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were

at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers of the people, said unto them, *S.* Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him and release him. *C.* (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, *S.* Away with this man, and release unto us Barabbas: *C.* (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again unto them. But they cried, saying, *S.* Crucify him, crucify him. *C.* And he said unto them the third time, *S.* Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. *C.* And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and

on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning to them said, ✠ Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? *C.* 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, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, ✠ Father, forgive them; for they know not what they do. *C.* And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, *S.* He saved others; let him save himself, if he be Christ, the chosen of God. *C.* And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, *S.* If thou be the king of the Jews, save thyself. *C.* And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which

were hanged railed on him, saying, *S.* If thou be Christ, save thyself and us. *C.* But the other answering rebuked him, saying, *S.* Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. *C.* And he said unto Jesus, *S.* Lord, remember me when thou comest into thy kingdom. *C.* And Jesus said unto him, ✠ Verily I say unto thee, Today shalt thou be with me in paradise. *C.* And it was about the sixth hour, and there was a 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 when Jesus had cried with a loud voice, he said, ✠ Father, into thy hands I commend my spirit: *C.* And having said thus, he gave up the ghost.

He kneels, and makes a short pause. Then he says Cleanse my heart and asks for a blessing. If it be a sung Mass, incense is brought and the book censed; but The Lord be with you is not said. The Celebrant signs neither the book nor himself. He sings what follows in the tone of the Gospel; at the end he kisses the book and is censed.

NOW when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people

that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Offertory. Hear my prayer, O Lord, and let my crying come unto thee: hide not thy face from me.

SECRET

RECEIVE, O Lord, we beseech thee, the gift which we offer: and so work in us, that we may apprehend with loving devotion that which we set forth in the mystery of the passion of thy Son our Lord. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

WE offer unto thee, O God, Father Almighty, the Paschal sacrifice of the Lamb without spot: by whose blood we beseech thee to deliver us from the ravages of the destroyer, and to lead us safely into the land of promise. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Passiontide.

Communion. I have mingled my drink with weeping: for thou hast taken me up and cast me down: and I am withered like grass. But thou, O Lord, shalt endure forever: thou shalt arise, and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.

POSTCOMMUNION

ALmighty God, we beseech thee so to enlighten our understandings: that we, testifying in these wondrous mysteries to the temporal death of thy Son, may learn thereby that thou hast given unto us eternal life. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LOOK graciously upon thy faithful people, we beseech thee, O Lord: that calling to mind again the beginnings of their redemption, they may abound more and more in the fruition of the gift whereby they have been refreshed. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

MAUNDY THURSDAY

CONCERNING TENEBRAE

TENEBRAE

AT THE MASS

THE PROCESSION

THE STRIPPING OF THE ALTARS

CONCERNING TENEBRAE

MAUNDY is derived from the Latin *mandare*, which means "to command." As part of today's title, it refers to the two commandments given in us by our Lord Jesus on the first Maundy Thursday: "Do this in remembrance of me," and "Love one another as I have loved you." According to some authors, Maundy is derived from *Mandatum novum do vobis*, "A new commandment give I unto you," which are the opening words of the first anthem sung at the ancient ceremony of the footwashing, still observed in some churches on this day.

Maundy Thursday Tenebrae, sung on Wednesday night, has for its underlying themes the Agony in the Garden of Gethsemane, the Betrayal of our Lord, and the Institution of the Blessed Sacrament.

The deepening shadows of Holy Week are lifted a little for the Liturgy, since this was anciently the only feast of the blessed Sacrament. The Altar Cross, covered in purple since the Eve of Passion Sunday, is veiled in white; the best white vestments are worn; *Gloria in excelsis* is sung. The Epistle tells of the Institution of the Blessed Sacrament; the Gospel account of our Lord washing his disciples' feet is a practical illustration of his word, "A new commandment give I unto you, That ye love one another; as I have loved you." (Saint John 13.34.)

After Mass, the Blessed Sacrament is carried to the Altar of Repose (see page 158) where watch is kept until the Good Friday Liturgy. Then the High Altar is stripped of its ornaments (see page 160), while a psalm of the Passion is recited.

The Holy Oils are traditionally blessed today by the Bishop.

Tenebrae, sung tonight, is the introduction to the Good Friday Liturgy. It will be found on page 167.

Tenebrae, a Latin word meaning shadows, is the name given to the ancient offices of Matins and Lauds as recited on the last three days of Holy Week. They have now for over a thousand years been sung on the eves of the days for which they are appointed. Each is a devotional introduction to the events of its day.

The earliest accounts of these services refer to features familiar to us today. The absence of opening versicles, Venite, Gloria patri, and metrical hymns all indicate the antiquity of Tenebrae.

The most conspicuous feature of the service, apart from the chant of the Lamentations, is the gradual extinction of the fifteen candles in the triangular candlestick called the Tenebrae Hearse, until only the top candle, considered a type of our blessed Lord, is alight. During the singing of Benedictus the six candles on the Altar are put out, and the single lighted candle is hidden under the Altar, or in some other suitable place. (Tenebrae seems to have been applied to the service because the sequence of the office is accompanied by ever-deepening shadows.)

The Miserere and Collect are then recited in darkness. After a brief pause a noise is made, symbolizing the earthquake at the time of the Resurrection. The lighted candle is restored to its former place, as a symbol of the Risen Christ, and the congregation departs in silence.

The Tenebrae Hearse should stand in the Sanctuary at the foot of the Altar, on the Epistle side. In many places it is the custom to use brown or "unbleached" candles in the Hearse, and in the six Altar candlesticks.

On Wednesday evening the Altar will be vested in violet; on Maundy Thursday and Good Friday evenings the Altar should be bare of all except the cross and six candlesticks. On Wednesday evening the cross should be veiled in violet; on Thursday evening in violet or black; on Good Friday evening the cross should not be veiled.

Neither stole nor cope should be worn at Tenebrae. The officiating clergy wear the surplice over the cassock.

It is permissible to sing Tenebrae on one of the three evenings.

Hymns should never be sung at this service; the choir should enter and leave in silence. Nor should sermons be preached; properly rendered, Tenebrae will convey its own message. It is customary to sit for the Psalms.

† *The Flex, where printed in Psalms and Canticles, indicates a short breath. In the Sung Office this is often preceded by an inflexion of the voice.*

† *This sign, printed in an Antiphon or Respond indicates the termination of the part said or sung by the Cantor alone.*

The letters of the Hebrew alphabet are historically an integral part of the Lamentations, and as such should not be omitted. The Offices should be sung without organ or other instrumental accompaniment.

MAUNDY THURSDAY TENEBRAE

Sung on Wednesday Night

AT MATINS

Our Father, Hail Mary and I believe are said silently. The Office is begun at once with the Antiphon on the first Psalm; and at the end of each Psalm at Matins and at Lauds one of the fifteen candles on the triangular stand before the Altar is extinguished.

NOCTURN I

Ant. The zeal of thine house † hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

Psalm 69. *Salvum me fac.*

SAVE me, O God; ★ for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is; ★ I am come into deep waters, so that the floods run over me.

3 I am weary of crying; † my throat is dry; ★ my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head; ★ they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took:
 ★ God, thou knowest my simpleness, and my
 faults are not hid from thee.

6 Let not them that trust in thee, O Lord
 God of hosts, be ashamed for my cause; ★
 let not those that seek thee be confounded
 through me, O Lord God of Israel.

7 And why? for thy sake have I suffered
 reproof; ★ shame hath covered my face.

8 I am become a stranger unto my brethren,
 ★ even an alien unto my mother's children.

9 For the zeal of thine house hath even
 eaten me; ★ and the rebukes of them that
 rebuked thee are fallen upon me.

10 I wept, and chastened myself with fast-
 ing, ★ and that was turned to my reproof.

11 I put on sackcloth also, ★ and they jested
 upon me.

12 They that sit in the gate speak against
 me, ★ and the drunkards make songs upon
 me.

13 But, Lord, I make my prayer unto thee ★
 in an acceptable time.

14 Hear me, O God, in the multitude of thy
 mercy, ★ even in the truth of thy salvation.

15 Take me out of the mire, that I sink not;
 ★ O let me be delivered from them that hate
 me, and out of the deep waters.

16 Let not the waterflood drown me, †
 neither let the deep swallow me up; ★ and

let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kind-
 ness is comfortable; ★ turn thee unto me
 according to the multitude of thy mercies.

18 And hide not thy face from thy servant,
 for I am in trouble: ★ O haste thee, and hear
 me.

19 Draw nigh unto my soul, and save it; ★
 O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame,
 and my dishonour: ★ mine adversaries are
 all in thy sight.

21 Thy rebuke hath broken my heart; I
 am full of heaviness: ★ I looked for some to
 have pity on me, but there was no man,
 neither found I any to comfort me.

22 They gave me gall to eat; ★ and when
 I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take
 themselves withal; ★ and let the things that
 should have been for their wealth be unto
 them an occasion of falling.

24 Let their eyes be blinded, that they see
 not; ★ and ever bow thou down their backs.

25 Pour out thine indignation upon them, ★
 and let thy wrathful displeasure take hold
 of them.

26 Let their habitation be void, ★ and no
 man to dwell in their tents.

27 For they persecute him whom thou hast
 smitten; ★ and they talk how they may vex
 them whom thou hast wounded.

28 Let them fall from one wickedness to another, ★ and not come into thy righteousness.

29 Let them be wiped out of the book of the living, ★ and not be written among the righteous.

30 As for me, when I am poor and in heaviness, ★ thy help, O God, shall lift me up.

31 I will praise the Name of God with a song, ★ and magnify it with thanksgiving.

32 This also shall please the Lord ★ better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: ★ seek ye after God, and your soul shall live.

34 For the Lord heareth the poor, ★ and despiseth not his prisoners.

35 Let heaven and earth praise him: ★ the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah, ★ that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it; ★ and they that love his Name shall dwell therein.

Ant. The zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

Ant. Let them be turned backward † and put to confusion that wish me evil.

Psalm 70. *Deus in adiutorium.*

HASTE thee, O God, to deliver me; ★
make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul; ★ let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame ★ that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: ★ and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery: ★ haste thee unto me, O God.

6 Thou art my helper, and my redeemer: ★ O Lord, make no long tarrying.

Ant. Let them be turned backward and put to confusion that wish me evil.

Ant. Deliver me, † O my God, out of the hand of the ungodly.

Psalm 71. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion: ★ but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may always resort: ★ thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, ★ out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: ★ thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: ★ thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many, ★ but my sure trust is in thee.

7 O let my mouth be filled with thy praise, ★ that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; ★ forsake me not when my strength faileth me.

9 For mine enemies speak against me; † and they that lay wait for my soul take their counsel together, saying, ★ God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God; ★ my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul; ★ let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway, ★ and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation; ★ for I know no end thereof.

14 I will go forth in the strength of the Lord God, ★ and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now; ★ therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed, ★ until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, ★ and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! † and yet didst thou turn and refresh me; ★ yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour, ★ and comforted me on every side:

20 Therefore will I praise thee and thy faithfulness, O God, † playing upon an instrument of music: ★ unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee; ★ and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long; * for they are confounded and brought unto shame that seek to do me evil.

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

∇. Let them be turned backward and put to confusion.

℞. That seek to do me evil.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

Here beginneth the Lamentation of Jeremiah the Prophet.

Lesson i Chapter 1:1-14

ALEPH. How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! Beth. She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Ghimel. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. Daleth. The ways of Sion do mourn, because none come to the solemn feasts: all her gates

are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. He. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

Jerusalem, Jerusalem, return unto the Lord thy God.

℞. On the mount of Olives † he prayed to the Father: Father, if it be possible, let this cup pass from me: * The spirit indeed is willing, but the flesh is weak. ∇. Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

Lesson ii

VAU. From the daughter of Sion all her beauty is departed: her princes are become like harts that find no pasture: and they are gone without strength before the pursuer. Zain. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Heth. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward. Teth. Her filthiness is in her skirts; she remembereth not her last end;

therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction; for the enemy hath magnified himself.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. My soul † is exceeding sorrowful, even unto death; tarry ye here, and watch with me: now shall ye see the multitude which shall come about me: ★ Ye shall flee, and I go to be offered up for you. *V.* Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Ye shall flee, and I go to be offered up for you.

Lesson iii

JOD. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. Caph. All her people sigh, they seek bread: they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile. Lamed. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. Mem. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back; he hath made me desolate and faint all

the day. Nun. The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck; he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. Lo, † we have seen him without form or comeliness; his look is gone from him: he hath borne our sins and mourneth for us: but he was wounded for our transgressions, ★ with his stripes we are healed. *V.* Surely he hath borne our griefs, and carried our sorrows. With his stripes we are healed. *R.* Lo, we have seen him without form or comeliness; his look is gone from him: he hath borne our sins and mourneth for us: but he was wounded for our transgressions, with his stripes we are healed.

NOCTURN II

Ant. He shall deliver † the poor when he crieth: the needy also, and him that hath no helper.

Psalm 72. *Deus, judicium.*

GIVE the King thy judgments, O God, ★ and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right, ★ and defend the poor.

3 The mountains also shall bring peace, ★ and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right, ★ defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth, ★ from one generation to another.

6 He shall come down like the rain into a fleece of wool, ★ even as the drops that water the earth.

7 In his time shall the righteous flourish; ★ yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, ★ and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him; ★ his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents; ★ the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him; ★ all nations shall do him service.

12 For he shall deliver the poor when he crieth; ★ the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy, ★ and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong; ★ and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia; ★ prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills; ★ his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; † his Name shall remain under the sun among the posterities which shall be blessed through him; ★ and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel, ★ which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: ★ and all the earth shall be filled with his Majesty. Amen, Amen.

Ant. He shall deliver the poor when he crieth: the needy also, and him that hath no helper.

Ant. They corrupt other, † and speak of wicked blasphemy: their talking is against the Most High.

Psalm 73. *Quam bonus Israel.*

TRULY God is loving unto Israel: ★ even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone, ★ my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked:
★ I do also see the ungodly in such prosperity.

4 For they are in no peril of death; ★ but
are lusty and strong.

5 They come in no misfortune like other
folk; ★ neither are they plagued like other
men.

6 And this is the cause that they are so
holden with pride, ★ and overwhelmed with
cruelty.

7 Their eyes swell with fatness, ★ and they
do even what they lust.

8 They corrupt other, and speak of wicked
blasphemy; ★ their talking is against the Most
High.

9 For they stretch forth their mouth unto
the heaven, ★ and their tongue goeth through
the world.

10 Therefore fall the people unto them, ★
and thereout suck they no small advantage.

11 Tush, say they, how should God per-
ceive it? ★ is there knowledge in the Most
High?

12 Lo, these are the ungodly, † these pros-
per in the world, and these have riches in
possession: ★ and I said, Then have I cleansed
my heart in vain, and washed mine hands in
innocency.

13 All the day long have I been punished,
★ and chastened every morning.

14 Yea, and I had almost said even as
they; ★ but lo, then I should have condemned
the generation of thy children.

15 Then thought I to understand this; ★
but it was too hard for me,

16 Until I went into the sanctuary of God:
★ then understood I the end of these men;

17 Namely, how thou dost set them in slip-
pery places, ★ and castest them down, and
destroyest them.

18 Oh, how suddenly do they consume, ★
perish, and come to a fearful end!

19 Yea, even like as a dream when one
awaketh; ★ so shalt thou make their image
to vanish out of the city.

20 Thus my heart was grieved, ★ and it
went even through my reins.

21 So foolish was I, and ignorant, ★ even
as it were a beast before thee.

22 Nevertheless, I am alway by thee; ★
for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, ★
and after that receive me with glory.

24 Whom have I in heaven but thee? ★ and
there is none upon earth that I desire in com-
parison of thee.

25 My flesh and my heart faileth; ★ but
God is the strength of my heart, and my por-
tion for ever.

26 For lo, they that forsake thee shall
perish; ★ thou hast destroyed all them that
commit fornication against thee.

27 But it is good for me to hold me fast by God, † to put my trust in the Lord God, ★ and to speak of all thy works in the gates of the daughter of Sion.

Ant. They corrupt other, and speak of wicked blasphemy: their talking is against the Most High.

Ant. Arise O God: † maintain my cause.

Psalm 74. Ut quid, Deus.

O GOD, wherefore are thou absent from us so long? ★ why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, ★ whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, ★ and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy, ★ which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations, ★ and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees, ★ was known to bring it to an excellent work.

7 But now they break down all the carved work thereof ★ with axes and hammers.

8 They have set fire upon thy holy places, ★ and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether: ★ thus have they burnt up all the houses of God in the land.

10 We see not our tokens, † there is not one prophet more; ★ no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? ★ how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand? ★ why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old; ★ the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power; ★ thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces, ★ and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks; ★ thou driedst up mighty waters.

17 The day is thine, and the night is thine; ★ thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth; ★ thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked; ★ and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; ★ and forget not the congregation of the poor for ever.

21 Look upon the covenant; ★ for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed; ★ but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause; ★ remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies; ★ the presumption of them that hate thee increaseth ever more and more.

Ant. Arise, O God: maintain my cause.

℣. Deliver me, O my God, out of the hand of the ungodly.

℞. Out of the hand of the unrighteous and cruel man.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Treatise of Saint Augustine the Bishop, on the Psalms.

Lesson iv. On Ps. 55:1.

HEAR my prayer, O God: and hide not thyself from my petition. Take heed unto me, and hear me.'

These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be released from evil. Let us now see under what evil he lies: and when he begins to speak, let us place ourselves by him: that, sharing his tribulation, we may join in his prayer. I mourn, saith he, in my prayer, and am vexed. When does he mourn? When is he vexed? He says: in my prayer. He speaks of the evil men whom he suffers: and that sufferance of evil men he calls his complaint. Think not that the evil are in the world to no avail, or that God makes no use of them. Every wicked man lives either that he may be corrected himself: or that the righteous may be exercised by him.

℞. Mine own familiar friend † hath betrayed me with a kiss: Whomsoever I shall kiss, that same is he; hold him fast. This wicked sign he gave: who with a kiss brought about my death. ★ Unhappy man, he threw down the price of blood: and in the end hanged himself. *℣.* It had been good for that man if he had not been born. Unhappy man, he threw down the price of blood: and in the end hanged himself.

Lesson v

WOULD that they who now try us were converted and tried with us: yet, though they continue to try us, let us not hate them: for we know not whether any of them will

continue to the end in his evil ways. And mostly, when thou thinkest thyself to be hating thine enemy, thou hatest thy brother, and knowest it not. The devil and his angels are shown to us in Scripture as doomed to eternal fire. Their amendment alone is hopeless against whom we wage a secret strife: for which strife the Apostle arms us, saying; We wrestle not against flesh and blood: that is, not against men, whom we see, but against principalities, against powers, against the rulers of the darkness of this world. Lest that by saying, the world, ye should think perhaps that devils are rulers of heaven and earth, he says: Of the darkness of this world. He says, of the world, that is, the lovers of the world: Of the world, that is, the impious and wicked: Of the world, that is, of which the Gospel saith; And the world knew him not.

R̄. Judas, † that most wicked trader, betrayed the Lord with a kiss: he, like an innocent lamb, refused not the kiss of Judas: ★ For a few pence he hath delivered Christ to the Jews. V̄. It had been better for that man if he had not been born. For a few pence he hath delivered Christ to the Jews.

Lesson vi

FOR I have spied unrighteousness and strife in the city. See the glory of the Cross itself. Now on the brow of kings is placed that Cross, which enemies did deride.

Effect hath proved strength: he hath subdued the world, not with steel, but with wood. The wood of the Cross seemed a worthy object of scorn to his enemies; and standing before that wood they wagged their heads, saying; If thou be the Son of God, come down from the Cross. He stretched forth his hands to an unbelieving and gainsaying people. If he is just who lives by faith he is unrighteous who has not faith. Therefore when he saith unrighteousness, understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hand to an unbelieving and gainsaying people: and yet, waiting for them, he saith; Father, forgive them, for they know not what they do.

R̄. One of my disciples † shall this day betray me: Woe unto that man by whom I shall be betrayed: ★ It had been better for that man if he had not been born. V̄. He that dippeth his hand with me in the dish, the same is he that shall betray me into the hands of sinners. It had been better for that man if he had not been born. R̄. One of my disciples shall this day betray me: Woe unto that man by whom I shall be betrayed: It had been better for that man if he had not been born.

NOCTURN III

Ant. I said unto the fools: † speak not with a stiff neck.

Psalm 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks;
★ yea, unto thee do we give thanks.

2 Thy name also is so nigh, ★ and that do thy wondrous works declare.

3 When I receive the congregation ★ I shall judge according unto right.

4 The earth is weak, and all the inhabitors thereof: ★ I bear up the pillars of it.

5 I said unto the fools, Deal not so madly; ★ and to the ungodly, Set not up your horn.

6 Set not up your horn on high, ★ and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west, ★ nor yet from the south.

8 And why? God is the Judge; ★ he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red; ★ it is full mixed, and he poureth out of the same.

10 As for the dregs thereof, ★ all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob, ★ and praise him for ever.

12 All the horns of the ungodly also will I break, ★ and the horns of the righteous shall be exalted.

Ant. I said unto the fools: speak not with a stiff neck.

Ant. The earth trembled † and was still, when God arose to judgment.

Psalm 76. *Notus in Judæa.*

IN Jewry is God known; ★ his Name is great in Israel.

2 At Salem is his tabernacle, ★ and his dwelling in Sion.

3 There brake he the arrows of the bow, ★ the shield, the sword, and the battle.

4 Thou art of more honour and might ★ than the hills of the robbers.

5 The proud are robbed, they have slept their sleep; ★ and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob; ★ both the chariot and horse are fallen.

7 Thou, even thou art to be feared; ★ and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven; ★ the earth trembled, and was still.

9 When God arose to judgment, ★ and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise; ★ and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, † all ye that are round about him; ★ bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes, ★ and is wonderful among the kings of the earth.

Ant. The earth trembled and was still, when God arose to judgment.

Ant. In the time † of my trouble: I sought the Lord.

Psalm 77. Voce mea ad Dominum.

I WILL cry unto God with my voice; ★ even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: ★ my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God; ★ when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: ★ I am so feeble that I cannot speak.

5 I have considered the days of old, ★ and the years that are past.

6 I call to remembrance my song, ★ and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever? ★ and will he be no more intreated?

8 Is his mercy clean gone for ever? ★ and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious? ★ and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity; ★ but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord, ★ and call to mind thy wonders of old time.

12 I will think also of all thy works, ★ and my talking shall be of thy doings.

13 Thy way, O God, is holy; ★ who is so great a God as our God?

14 Thou art the God that doest wonders, ★ and hast declared thy power among the people.

15 Thou hast mightily delivered thy people, ★ even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid; ★ the depths also were troubled.

17 The clouds poured out water, the air thundered, ★ and thine arrows went abroad.

18 The voice of thy thunder was heard round about: ★ the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters, ★ and thy footsteps are not known.

20 Thou leddest thy people like sheep, ★ by the hand of Moses and Aaron.

Ant. In the time of my trouble: I sought the Lord.

℣. Arise, O God.

℞. Maintain my cause.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the First Epistle of Saint Paul the
Apostle to the Corinthians

Lesson vii Ch. 11:17-34.

NOW in this that I declare unto you I praise you not, that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

℞. I was like † a lamb that is innocent; I was brought to the slaughter, and I knew it not; mine enemies have taken counsel against me, saying: ★ Come, let us put wood into his bread; and let us root him out of the

land of the living. *℣.* All mine enemies have thought evil things against me: and have spoken against me, saying: Come, let us put wood into his bread: and let us root him out of the land of the living.

Lesson viii

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

℞. Could ye not † watch with me one hour, who were ready to die for me? ★ Or see ye not Judas, how he sleepeth not, but hasteneth to deliver me up to the Jews? *℣.* Why sleep ye? Arise and pray, that ye enter not into temptation. Or see ye not Judas, how he sleepeth not, but hasteneth to deliver me up to the Jews?

Lesson ix

WHEREFORE whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and

blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come.

R. The elders † of the people took counsel ★ How they might take Jesus by subtilty, and put him to death: they went out as against a thief, with swords and staves. *V.* The chief priests and Pharisees took counsel. How they might take Jesus by subtilty, and put him to death: they went out as against a thief, with swords and staves. *R.* The elders of the people took counsel. How they might take Jesus by subtilty, and put him to death: they went out as against a thief, with swords and staves.

AT LAUDS

Ant. Mayest thou † be justified in thy saying, and clear when thou art judged.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; ★ according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight; ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: ★ a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; ★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations; ★ then shall they offer young bullocks upon thine altar.

Ant. Mayest thou be justified in thy saying, and clear when thou art judged.

Ant. He was led † as a sheep to the slaughter, and he opened not his mouth.

• Psalm 90. *Domine, refugium.*

LORD, thou hast been our refuge, ★ from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made, ★ thou art God from everlasting, and world without end.

3 Thou turnest man to destruction; ★ again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday; ★ seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep; ★ and fade away suddenly like the grass.

6 In the morning it is green, and groweth up; ★ but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure, ★ and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee; ★ and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone: ★ we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; † and though men be so strong that they come to fourscore years, ★ yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath? ★ for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days, ★ that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last, ★ and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: ★ so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us; ★ and for the years wherein we have suffered adversity.

16 Shew thy servants thy work, ★ and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: ★ prosper thou the work of our hands upon us, O prosper thou our handy-work.

Ant. He was led as a sheep to the slaughter, and he opened not his mouth.

Ant. My heart † within me is broken: all my bones shake.

Psalm 36. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly, ★ that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight, ★ until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: ★ he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way; ★ neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens, ★ and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: ★ thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; † How excellent is thy mercy, O God! ★ and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; ★ and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life; ★ and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee, ★ and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; ★ and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: ★ they are cast down, and shall not be able to stand.

Ant. My heart within me is broken: all my bones shake.

Ant. Thou hast encouraged us † in thy power, O Lord, and in thy holy refection.

THE SONG OF MOSES

Exodus 15:1-19. *Cantemus Domino.*

I WILL sing unto the Lord, for he hath triumphed gloriously: ★ the horse and his rider hath he thrown into the sea.

2 The Lord is my strength and song, ★ and he is become my salvation:

3 He is my God, and I will prepare him an habitation; ★ my father's God, and I will exalt him.

4 The Lord is a man of war: ★ the Lord is his Name.

5 Pharaoh's chariots and his host hath he cast into the sea: ★ his chosen captains also are drowned in the Red Sea.

6 The depths have covered them: ★ they sank into the bottom as a stone.

7 Thy right hand, O Lord, is become glorious in power: ★ thy right hand, O Lord, hath dashed in pieces the enemy.

8 And in the greatness of thine excellency † thou hast overthrown them that rose up against thee ★ thou sentest forth thy wrath, which consumed them as stubble.

9 And with the blast of thy nostrils the waters were gathered together, ★ the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

10 The enemy said, † I will pursue, I will overtake, I will divide the spoil; ★ my lust shall be satisfied upon them;

11 I will draw my sword, ★ my hand shall destroy them.

12 Thou didst blow with thy wind, the sea covered them: ★ they sank as lead in the mighty waters.

13 Who is like unto thee, O Lord, among the gods? ★ who is like thee, glorious in holiness, fearful in praises, doing wonders?

14 Thou stretchedst out thy right hand, ★ the earth swallowed them.

15 Thou in thy mercy hast led forth the people which thou hast redeemed: ★ thou hast guided them in thy strength unto thy holy habitation.

16 The people shall hear, and be afraid: ★ sorrow shall take hold on the inhabitants of Palestina.

17 Then the dukes of Edom shall be amazed; ★ the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

18 Fear and dread shall fall upon them: † by the greatness of thine arm they shall be as still as a stone; ★ till thy people pass over, O Lord, till the people pass over which thou hast purchased.

19 Thou shalt bring them in, and plant them in the mountain of thine inheritance, ★ in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.

20 The Lord shall reign ★ for ever and ever.

21 For the horse of Pharaoh went in with his chariots and with his horsemen, into the sea, ★ and the Lord brought again the waters of the sea upon them.

22 But the children of Israel went on dry land ★ in the midst of the sea.

Ant. Thou hast encouraged us in thy power, O Lord, and in thy holy refection.

Ant. He was made † an offering because he himself desired it: and himself bare our sins.

Psalm 147. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God; ★ yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem, ★ and gather together the outcasts of Israel.

3 He healeth those that are broken in heart, ★ and giveth medicine to heal their sickness.

4 He telleth the number of the stars, ★ and calleth them all by their names.

5 Great is our Lord, and great is his power; ★ yea, and his wisdom is infinite.

6 The Lord setteth up the meek; ★ and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving; ★ sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth; ★ and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle, ★ and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse; ★ neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him, ★ and put their trust in his mercy.

Ant. He was made an offering because he himself desired it: and himself bare our sins.

℣. Mine own familiar friend whom I trusted.

℞. Who did also eat of my bread, hath laid great wait for me.

Ant. on Benedictus. Now he that betrayed him † gave them a sign, saying: Whomsoever I shall kiss, that same is he; hold him fast.

All stand up. During the singing of the following Canticle, all the candles upon the triangular stand having been put out (except the one placed at the top), the six candles upon the Altar are likewise extinguished one by one, so that at the last verse the last candle is put out. The lamps and other lights throughout the church, except those which burn before the Blessed Sacrament, are extinguished, not to be relighted until Holy Saturday.

THE SONG OF ZACHARIAS

Saint Luke 1:68-79. *Benedictus Dominus.*

BLESSED be the Lord God of Israel; ★ for he hath visited and redeemed his people;

2 And hath raised up a mighty salvation for us, ★ in the house of his servant David;

3 As he spake by the mouth of his holy prophets, ★ which have been since the world began;

4 That we should be saved from our enemies, ★ and from the hand of all that hate us;

5 To perform the mercy promised to our forefathers, ★ and to remember his holy covenant;

6 To perform the oath which he sware to our forefather Abraham, ★ that he would give us;

7 That we being delivered out of the hand of our enemies, ★ might serve him without fear;

8 In holiness and righteousness before him, ★ all the days of our life.

9 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;

10 To give knowledge of salvation unto his people, ★ for the remission of their sins,

11 Through the tender mercy of our God; ★ whereby the day-spring from on high hath visited us;

12 To give light to them that sit in darkness, and in the shadow of death, ★ and to guide our feet into the way of peace.

Ant. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that same is he; hold him fast.

During the repetition of the Ant. Now he that betrayed him, the topmost candle is taken from the candelabrum, and hidden from sight under the Epistle corner of the Altar, or other place as prepared.

Then all kneel down and the following is sung:
Christ became † obedient for us unto death.
Our Father is then said in silence.

Then the Psalm *Misere mei, Deus*, is said in a humble voice. If it be the custom of the place to sing it, then at least the alternate verses should be said without note.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; ★ according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight; ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit; ★ a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; ★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations; ★ then shall they offer young bullocks upon thine altar.

Then the officiant, still kneeling, says the Collect in a humble voice, without The Lord be with you or Let us pray.

COLLECT

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. *He adds silently,* Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A slight noise is then made; the lighted candle is at once brought forth from the place where it was concealed; and all rise and depart in silence.

AT THE MASS

INTROIT

NOS AUTEM

BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, our life and resurrection: by whom we were saved and obtained our freedom. *Ps.* God be merciful unto us, and bless us: and show us the light of his countenance and be merciful unto us. But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, our life and resurrection: by whom we were saved and obtained our freedom.

Gloria in excelsis is said, and the bells are rung. They are not again sounded until Easter.

COLLECT

ALMIGHTY Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord. Who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to

take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be partakers of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle. 1 Corinthians 11. 23.

IHAVE received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Gradual. Christ for our sake became obedient unto death: even the death of the Cross. *Ps.* Wherefore God also hath highly exalted him: and given him a Name which is above every name.

If the Passion according to Saint Luke be sung today, the text will be found on page 101.

If the following Gospel, sometimes called the Maundy Gospel, is used, it is sung in the accustomed manner, with the usual salutation and responses.

✠ *The Holy Gospel.* Saint John 13. 1.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his

feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

The Creed is said.

Offertory. The right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass: I shall not die but live; and declare the works of the Lord.

SECRET

WE beseech thee, O holy Lord, Father Almighty, everlasting God: that he himself may render our sacrifice acceptable unto thee, who as on this day taught his disciples to do this in remembrance of him, even Jesus Christ thy Son our Lord. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

WE offer unto thee, O God, Father Almighty, the Paschal sacrifice of the Lamb without spot: by whose blood we be-

seech thee to deliver us from the ravages of the destroyer, and to lead us safely into the land of promise. Through the same thy Son, Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Passiontide.

DURING THE CANON

In some places it is the custom to make the following changes on this day:

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and as on this day did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again;

FOR in the night in which for us men and for our salvation he was betrayed, even today, he took Bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, **THIS IS MY BODY, WHICH IS GIVEN FOR YOU;** Do this in remembrance of me.

And the rest as on page 25.

Today the Priest consecrates two large hosts, one of which he receives, the other he places in a separate chalice, which he covers with pall, paten, and a white veil; he then places It in the middle of the Altar, Holy Communion is then given to the clergy and people, and the Mass is concluded in the usual manner.

Communion. The Lord Jesus, after he had supped with his disciples, and had washed their feet, said unto them: Know ye what I your Lord and Master have done to you? I have given you an example, that ye should do as I have done to you.

POSTCOMMUNION

O LORD our God, who hast refreshed us with the food of life: we beseech thee, that we who observe this institution in the time of our mortal life, may obtain the benefit thereof in thy gift of immortality. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LOOK graciously upon thy faithful people, we beseech thee, O Lord: that calling to mind again the beginnings of their redemption, they may abound more and more in the fruition of the gift whereby they have been refreshed. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

After Mass the Priest takes off his chasuble and maniple, and puts on a white cope. Returning to the foot of the Altar he censes the blessed Sacrament reserved in the chalice. Preceded by cross and torch bearers, choir and clergy, he carries It to the Altar of Repose (usually in a side chapel) where It will remain until the Mass of the Presanctified on Good Friday. During the procession the following hymn is sung.

Pange, lingua, gloriosi

NOW, my tongue, the Mystery telling,
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
In a noble womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till he closed with wondrous ending
His most patient life of woe.

That last night, at supper lying
'Mid the Twelve, his chosen band,
Jesus, with the Law complying,
Keeps the Feast its rites demand;
Then, more precious Food supplying,
Gives himself with his own hand.

Word-made-Flesh, by word he maketh
Very bread his Flesh to be;
Man in wine Christ's Blood partaketh,
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.

Glory let us give, and blessing,
To the Father, and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever too his love confessing
Who from Both with Both is One. Amen.

On reaching the Altar of Repose, the Priest places the chalice containing the Host on the Altar and censes It. This done he puts It in the tabernacle, which he locks.

Watch should be kept at the Altar of Repose, at least during the hours the Church is open, until the Mass of the Presanctified on Good Friday.

THE STRIPPING OF THE ALTARS

The Priest returns to the High Altar, and takes the ciborium containing the blessed Sacrament for the emergency Communion of the sick to the special place prepared. Holy Communion is not ordinarily given to the faithful between the Mass of Maundy Thursday and the first Mass of Easter.

He then goes to the sacristy, removes the white vestments, and puts on a violet stole over the alb, crossing it in front. Accompanied by the acolytes, he returns to the High Altar. With their aid he removes the Altar cloths, frontal, flowers, and other ornaments, leaving only the cross and the six candlesticks. The candles are then extinguished, together with the sanctuary lamp and any other lamps or votive candles, except those which may be burning at the Altar of Repose. The tabernacle is left open and empty.

Other Altars in the Church, except of course the Altar of Repose, are stripped in the same manner.

Meanwhile the following Antiphon and Psalm of the Passion are recited.

Ant. They part my garments † among them, and cast lots upon my vesture.

Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me? ★ and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; ★ and in the night-season also I take no rest.

3 And thou continuest holy, ★ O thou worship of Israel.

4 Our fathers hoped in thee; ★ they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; ★ they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; ★ a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; ★ they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him; ★ let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; ★ thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; ★ thou art my God even from my mother's womb.

11 O go not from me, † for trouble is hard at hand, ★ and there is none to help me.

12 Many oxen are come about me; ★ fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths,
★ as it were a ramping and a roaring lion.

14 I am poured out like water, and all my
bones are out of joint; ★ my heart also in the
midst of my body is even like melting wax.

15 My strength is dried up like a potsherd,
† and my tongue cleaveth to my gums, ★ and
thou shalt bring me into the dust of death.

16 For many dogs are come about me, ★
and the council of the wicked layeth siege
against me.

17 They pierced my hands and my feet; I
may tell all my bones; ★ they stand staring
and looking upon me.

18 They part my garments among them, ★
and cast lots upon my vesture.

19 But be not thou far from me, O Lord;
★ thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, ★ my
darling from the power of the dog.

21 Save me from the lion's mouth; ★ thou
hast heard me also from among the horns of
the unicorns.

22 I will declare thy Name unto my
brethren; ★ in the midst of the congregation
will I praise thee.

23 O praise the Lord, ye that fear him: ★
magnify him, all ye of the seed of Jacob, and
fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred,
the low estate of the poor; ★ he hath not hid
his face from him, but when he called unto
him he heard him.

25 My praise is of thee in the great con-
gregation; ★ my vows will I perform in the
sight of them that fear him.

26 The poor shall eat, and be satisfied; ★
they that seek after the Lord shall praise him;
your heart shall live for ever.

27 All the ends of the world shall remem-
ber themselves, and be turned unto the Lord;
★ and all the kindreds of the nations shall
worship before him.

28 For the kingdom is the Lord's, ★ and he
is the Governor among the people.

29 All such as be fat upon earth ★ have
eaten and worshipped.

30 All they that go down into the dust shall
kneel before him; ★ and no man hath quick-
ened his own soul.

31 My seed shall serve him: ★ they shall be
counted unto the Lord for a generation.

32 They shall come, and the heavens shall
declare his righteousness ★ unto a people that
shall be born, whom the Lord hath made.

Ant. They part my garments among them,
and cast lots upon my vesture.

GOOD FRIDAY

TENEBRAE

THE ALTAR SERVICE

THE SOLEMN COLLECTS

THE VENERATION OF THE CROSS

THE PROCESSION

THE MASS OF THE PRESANCTIFIED

GOOD Friday Tenebrae, sung on Maundy Thursday night, presents the dramatic episodes of the Betrayal, the Passion, and the Crucifixion of our Lord.

The Good Friday Liturgy is unique in character, recalling the earliest days of the Church. The Altar Service (page 207) is here presented in its most ancient form. The Prophecy and the Passion according to Saint John have been sung at the Good Friday Liturgy since before the Council of Nicea.

The Solemn Collects (page 216) have been traced in their present form to the days of Saint Justin Martyr, who gave his life for our Lord in the second century.

The Veneration of the Cross (page 222) comes to us almost unchanged from fourth century Jerusalem. The Reproaches, sung during the Veneration, likewise come down to us from the earliest ages.

After the Veneration comes the Mass of the Presanctified proper (page 232). The Host, consecrated the day before (hence "Presanctified"), is carried in procession back to the High Altar. Incense is offered, prayers are sung; the Host is then reverently consumed by the priest, and the service comes to an abrupt end.

Tenebrae, sung on Good Friday night, is the introduction to the Liturgy of Easter Even. It will be found on page 239.

GOOD FRIDAY TENEBRAE

Sung on Maundy Thursday Night

AT MATINS

Our Father, Hail Mary and I believe are said silently. The Office is begun at once with the Antiphon on the first Psalm; and at the end of each Psalm at Matins and at Lauds one of the fifteen candles on the triangular stand before the Altar is extinguished.

NOCTURN I

Ant. The kings † of the earth stand up, and the rulers take counsel together against the Lord, and against his Anointed.

Psalm 2. *Quare fremuerunt gentes.*

WHY do the heathen so furiously rage together? ★ and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together ★ against the Lord, and against his Anointed.

3 Let us break their bonds asunder, ★ and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: ★ the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, ★ and vex them in his sore displeasure:

6 Yet have I set my King ★ upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me, ★ Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance, ★ and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, ★ and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; ★ be learned, ye that are judges of the earth.

11 Serve the Lord in fear, ★ and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, † and so ye perish from the right way; ★ if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Ant. The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his Anointed.

Ant. They part my garments † among them, and cast lots upon my vesture.

Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me? ★ and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; ★ and in the night-season also I take no rest.

3 And thou continuest holy, ★ O thou worship of Israel.

4 Our fathers hoped in thee; ★ they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; ★ they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; ★ a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; ★ they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him; ★ let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; ★ thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; ★ thou art my God even from my mother's womb.

11 O go not from me, † for trouble is hard at hand, ★ and there is none to help me.

12 Many oxen are come about me; ★ fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths, ★ as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; ★ my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, † and my tongue cleaveth to my gums, ★ and thou shalt bring me into the dust of death.

16 For many dogs are come about me, ★ and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: ★ they stand staring and looking upon me.

18 They part my garments among them, ★ and cast lots upon my vesture.

19 But be not thou far from me, O Lord; ★ thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, ★ my darling from the power of the dog.

21 Save me from the lion's mouth; ★ thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren; ★ in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: ★ magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor; ★ he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation; ★ my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied; ★ they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord; ★ and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's, ★ and he is the Governor among the people.

29 All such as be fat upon earth ★ have eaten and worshipped.

30 All they that go down into the dust shall kneel before him; ★ and no man hath quickened his own soul.

31 My seed shall serve him: ★ they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness ★ unto a people that shall be born, whom the Lord hath made.

Ant. They part my garments among them, and cast lots upon my vesture.

Ant. There are false witnesses † risen up against me, and such as speak wrong.

Psalm 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation; † whom then shall I fear? ★ the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, † came upon me to eat up my flesh, ★ they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid; ★ and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require; ★ even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle; ★ yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head ★ above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: ★ I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee; ★ have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: ★ Thy face, Lord, will I seek.

10 O hide not thou thy face from me, ★ nor cast thy servant away in displeasure.

11 Thou hast been my succour; ★ leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, ★ the Lord taketh me up.

13 Teach me thy way, O Lord, ★ and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: ★ for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, ★ but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure; ★ be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Ant. There are false witnesses risen up against me, and such as speak wrong.

℣. They part my garments among them.

℞. And cast lots upon my vesture.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Lamentations of Jeremiah the Prophet

Lesson i Chapter 2:8-15.

HETH. The Lord hath purposed to destroy the wall of the daughter of Sion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished 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; her prophets also find no vision

from the Lord. Jod. The elders of the daughter of Sion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Caph. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

Jerusalem, Jerusalem, return unto the Lord thy God.

R̄. All my friends † have forsaken me, and they that laid snares for me have prevailed against me; he whom I loved hath betrayed me: ★ And with terrible looks, piercing me with a cruel blow, they gave me vinegar to drink. V̄. They cast me out among the wicked, and spared not my life. And with terrible looks, piercing me with a cruel blow, they gave me vinegar to drink.

Lesson ii

LAMED. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. Mem. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee,

O virgin daughter of Sion? for thy breach is great like the sea; who can heal thee? Nun. Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. Samech. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

Jerusalem, Jerusalem, return unto the Lord thy God.

R̄. The veil of the temple † was rent: ★ And the whole earth did quake: the thief from the cross cried out, saying: Lord, remember me when thou comest into thy kingdom. V̄. The rocks were rent, and the graves were opened; and many bodies of the saints which slept arose. And the whole earth did quake: the thief from the cross cried out saying: Lord, remember me when thou comest into thy kingdom.

Lesson iii Chapter 3:1-9.

ALEPH. I am the man that hath seen affliction by the rod of his wrath. Aleph. He hath led me, and brought me into darkness, but not into light. Aleph. Surely against me is he turned; he turneth his hand against me all the day. Beth. My flesh and my skin hath he made old; he hath broken my bones.

Beth. He hath builded against me, and compassed me with gall and travail. Beth. He hath set me in dark places, as they that be dead of old. Ghimel. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Ghimel. Also when I cry and shout, he shutteth out my prayer. Ghimel. He hath inclosed my ways with hewn stone, he hath made my paths crooked.

Jerusalem, Jerusalem, return unto the Lord thy God.

R̄. O my chosen vine, † I have planted thee: ★ How art thou turned into bitterness; that thou shouldst crucify me, and let Barrabas go. V̄. I fenced thee, and gathered out the stones from thee, and built a tower. How art thou turned into bitterness; that thou shouldst crucify me, and let Barrabas go. R̄. O my chosen vine, I have planted thee: how art thou turned into bitterness; that thou shouldst crucify me, and let Barrabas go.

NOCTURN II

Ant. They also † that sought after my life laid snares for me.

Psalm 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger; ★ neither chasten me in thy heavy displeasure:

2 For thine arrows stick fast in me, ★ and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; ★ neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head, ★ and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt, ★ through my foolishness.

6 I am brought into so great trouble and misery, ★ that I go mourning all the day long.

7 For my loins are filled with a sore disease, ★ and there is no whole part in my body.

8 I am feeble and sore smitten; ★ I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire; ★ and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me, ★ and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble, ★ and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me; ★ and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; ★ and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not, ★ and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust; ★ thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; ★ for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague, ★ and my heaviness is ever in my sight.

18 For I will confess my wickedness, ★ and be sorry for my sin.

19 But mine enemies live, and are mighty; ★ and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me; ★ because I follow the thing that good is.

21 Forsake me not, O Lord my God; ★ be not thou far from me.

22 Haste thee to help me, ★ O Lord God of my salvation.

Ant. They also that sought after my life laid snares for me.

Ant. Let them be ashamed † and confounded together, that seek after my soul to destroy it.

Psalm 40. *Expectans expectavi.*

I WAITED patiently for the Lord, ★ and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible

pit, out of the mire and clay, ★ and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, ★ even a thanksgiving unto our God.

4 Many shall see it, and fear, ★ and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, ★ and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, † like as be also thy thoughts which are to us-ward; ★ and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, ★ they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldst not, ★ but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required: ★ then said I, Lo, I come;

10 In the volume of the book it is written of me, † that I should fulfil thy will, O my God: ★ I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: ★ lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart; ★ my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth ★ from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord; ★ let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles are come about me; † my sins have taken such hold upon me that I am not able to look up; ★ yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me; ★ make haste, O Lord, to help me.

17 Let them be ashamed and confounded together, that seek after my soul to destroy it; ★ let them be driven backward and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame, ★ that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee; ★ and let such as love thy salvation say always, The Lord be praised.

20 As for me, I am poor and needy; ★ but the Lord careth for me.

21 Thou art my helper and redeemer; ★ make no long tarrying, O my God.

Ant. Let them be ashamed and confounded together, that seek after my soul to destroy it.

Ant. Strangers † are risen up against me, and tyrants seek after my soul.

Psalm 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake, ★ and avenge me in thy strength.

2 Hear my prayer, O God, ★ and hearken unto the words of my mouth.

3 For strangers are risen up against me; ★ and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper; ★ the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: ★ destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; ★ because it is so comfortable.

7 For he hath delivered me out of all my trouble; ★ and mine eye hath seen his desire upon mine enemies.

Ant. Strangers are risen up against me, and tyrants seek after my soul.

℣. There are false witnesses risen up against me.

℞. And such as speak wrong.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Treatise of Saint Augustine the
Bishop, on the Psalms,

Lesson iv. Ps. 64:2.

HIDE me from the gathering together of
the froward, and from the multitude of
wicked doers.'

Now let us contemplate our Head Himself. Many martyrs have suffered such things, but none shines with such glory as the head of the martyrs: in him we see better what they endured. He was hidden from the multitude of the froward. For God hid himself: he, the very Son made man, hid his own flesh. For he is Son of Man and Son of God: Son of God, being in the form of God: Son of Man, being in the form of a servant: having power to lay down his life, and having power to take it again. What could his enemies do unto him? They killed the body, the soul they killed not. Give heed: It were little for the Lord to exhort the martyrs by word, did he not confirm them by his example.

R̄. Ye are come out † against me as against a thief: with swords and staves for to take me. ★ I sat daily with you teaching in the temple; and ye laid no hold on me: and behold ye scourge me, and lead me away to be crucified. V̄. And when they had laid hands on Jesus, and held him, he said unto them. I sat daily with you teaching in the temple; and ye laid no hold on me: and behold ye scourge me, and lead me away to be crucified.

Lesson v

YE know what was the gathering together of the froward Jews, and what was the multitude of the wicked doers. How were they wicked doers? In that they desired to kill the Lord Jesus Christ. Many good works, saith he, have I showed you: for which of these works do ye desire to kill me? He bore all their infirmities, he healed all their sick, he preached the kingdom of heaven: he kept not silence concerning their vices, and this, that they might be displeased with the vices themselves, not with the physician who healed them. Yet such was their ingratitude for all these cures, that, like men raging in high fever, they were maddened against the physician who had come to heal them, and took counsel for his destruction. As though they would put it to the proof whether he were very man or mortal, or whether he were something superhuman, who would not suffer himself to die. We recognize their words in the wisdom of Solomon: Let us condemn him, they say, with a shameful death. Let us examine him: for by his own saying he shall be respected. If he be the Son of God, he will help him.

R̄. There was darkness † over all the land, when the Jews had crucified Jesus: and about the ninth hour Jesus cried with a loud voice saying: My God, my God, why hast thou forsaken me? ★ And bowing his head, he gave up the ghost. V̄. When Jesus had cried with

a loud voice: he said, Father into thy hands I commend my spirit. And bowing his head, he gave up the ghost.

Lesson vi

THEY have whet their tongues like a sword. Let not the Jews say: We did not kill Christ. For they delivered him up to Pilate's tribune in order that they should themselves seem innocent of his death. For when Pilate said to them; Put ye him to death: they answered; It is not lawful for us to put any man to death. Thus when they sought to cast the guilt of their crime upon a human judge: did they deceive God the Judge? What Pilate did made him in some sort partaker of their crime: but in comparison with them he was much more innocent. For he did all he could to rescue him out of their hands: and therefore ordered him to be scourged and brought before them. Not by way of persecution did he scourge the Lord, but as wishing to satisfy their rage: that when they saw him scourged, they might relent, and cease to desire his death. This then he did. But when they persisted, ye know how he washed his hands, and said that it was not he that did the deed, and that he was innocent of his death. Nevertheless he did do it. But if he be guilty who did it, though reluctantly: shall they be innocent who forced him to do it? By no means. He pronounced sentence on him and commanded him to be crucified,

and so might be said to kill him: but ye, O Jews, have killed him. How did ye kill him? With the sword of the tongue: for ye have whet your tongue. And when did ye strike the blow, but when ye cried out: Crucify him, Crucify him.

R. I have delivered † the beloved of my soul into the hand of the wicked: and mine heritage is become unto me as a lion in the wood: mine adversary hath cried out against me saying: Gather ye together and make haste to devour him: they have placed me in a lonely desert: and all the earth hath mourned over me. ★ Because there was none found that would know me, and do me any good. *V.* Men without mercy rose up against me, and spared not my life. Because there was none found that would know me, and do me any good. *R.* I have delivered the beloved of my soul into the hand of the wicked: and mine heritage is become unto me as a lion in the wood: mine adversary hath cried out against me saying: Gather ye together and make haste to devour him: They have placed me in a lonely desert: and all the earth hath mourned over me. Because there was none found that would know me: and do me any good.

NOCTURN III

Ant. Defend me, O Lord, † from them that rise up against me: for lo, they lie waiting for my soul.

Psalm 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God; ★ defend me from them that rise up against me.

2 O deliver me from the wicked doers, ★ and save me from the bloodthirsty men.

3 For lo, they lie waiting for my soul; ★ the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; ★ arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, † to visit all the heathen, ★ and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening, ★ they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips; ★ for who doth hear?

8 But thou, O Lord, shalt have them in derision, ★ and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee; ★ for thou art the God of my refuge.

10 God sheweth me his goodness plentifully; ★ and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it; ★ but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, † they shall be taken in their pride: ★ and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; ★ and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, ★ grin like a dog, and will go about the city.

15 They will run here and there for meat, ★ and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; ★ for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; ★ for thou, O God, art my refuge, and my merciful God.

Ant. Defend me, O Lord, from them that rise up against me: for lo, they lie waiting for my soul.

Ant. Thou hast put away mine acquaintance † far from me: I am so fast in prison that I cannot get forth.

Psalm 88. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee: ★ O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble, ★ and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit, ★ and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave, ★ who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, ★ in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, ★ and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, ★ and made me to be abhorred of them.

8 I am so fast in prison ★ that I cannot get forth.

9 My sight faileth for very trouble; ★ Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead? ★ or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave? ★ or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark? ★ and thy righteousness in the land where all things are forgotten?

13 Unto thee, have I cried, O Lord; ★ and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul, ★ and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die; ★ even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, ★ and the fear of thee hath undone me.

17 They came round about me daily like water, ★ and compassed me together on every side.

18 My lovers and friends hast thou put away from me, ★ and hid mine acquaintance out of my sight.

Ant. Thou hast put away mine acquaintance far from me: I am so fast in prison that I cannot get forth.

Ant. They gather them together † against the soul of the righteous, and condemn the innocent blood.

Psalm 94. *Deus ultionum.*

O LORD God, to whom vengeance belongeth, ★ thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world, ★ and reward the proud after their deserving.

3 Lord, how long shall the ungodly, ★ how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, ★ and make such proud boasting?

5 They smite down thy people, O Lord, ★
and trouble thine heritage.

6 They murder the widow, and the stranger,
★ and put the fatherless to death.

7 And yet they say, Tush, the Lord shall
not see, ★ neither shall the God of Jacob re-
gard it.

8 Take heed, ye unwise among the people:
★ O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear?
★ or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen, ★ it is
he that teacheth man knowledge; shall not he
punish?

11 The Lord knoweth the thoughts of man,
★ that they are but vain.

12 Blessed is the man whom thou chasten-
est, O Lord, ★ and teachest him in thy law;

13 That thou mayest give him patience in
time of adversity, ★ until the pit be digged up
for the ungodly.

14 For the Lord will not fail his people; ★
neither will he forsake his inheritance;

15 Until righteousness turn again unto
judgment: ★ all such as are true in heart shall
follow it.

16 Who will rise up with me against the
wicked? ★ or who will take my part against
the evil-doers?

17 If the Lord had not helped me, ★ it had
not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt; ★
thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I
had in my heart, ★ thy comforts have re-
freshed my soul.

20 Wilt thou have any thing to do with the
stool of wickedness, ★ which imagineth mis-
chief as a law?

21 They gather them together against the
soul of the righteous, ★ and condemn the in-
nocent blood.

22 But the Lord is my refuge, ★ and my
God is the strength of my confidence.

23 He shall recompense them their wick-
edness, † and destroy them in their own
malice; ★ yea, the Lord our God shall destroy
them.

Ant. They gather them together against the
soul of the righteous, and condemn the inno-
cent blood.

Y. They have spoken against me with false
tongues.

R. They compassed me about also with
words of hatred, and fought against me with-
out a cause.

*Then all stand up and say the Our Father silently.
The reader goes to the lectern, and everyone else sits
down.*

From the Epistle to the Hebrews

Lesson vii

Chapter 4:11-16; 5:1-10

LET us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

R. They have given me up † into the hands of sinners, and cast me out among the wicked, and spared not my life: the mighty gathered together against me: ★ And like giants they stood up against me. *V.* Strangers are risen up against me; and the mighty sought after my life. And like giants they stood up against me.

Lesson viii

LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

R. The wicked man † betrayed Jesus to the chief priests and elders of the people: ★ But Peter followed him afar off, to see the end. *V.* And they led him away to Caiaphas the high priest, where the scribes and Pharisees were assembled. But Peter followed him afar off, to see the end.

Lesson ix

AND no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedech. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and

was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedech.

R. Mine eyes are dimmed † by my weeping: for he is far from me that comforted me: See all ye people: ★ If there be any sorrow like unto my sorrow. *V.* All ye that pass by, behold and see: if there be any sorrow like unto my sorrow *R.* Mine eyes are dimmed by my weeping: for he is far from me that comforted me: See all ye people, if there be any sorrow like unto my sorrow.

AT LAUDS

Ant. He spared not † his own Son: but delivered him up for us all.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; ★ according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight; ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit:
★ a broken and contrite heart, O God, shalt
thou not despise.

18 O be favourable and gracious unto Sion;
★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the
sacrifice of righteousness, † with the burnt-
offerings and oblations; ★ then shall they offer
young bullocks upon thine altar.

Ant. He spared not his own Son: but de-
livered him up for us all.

Ant. My spirit † is vexed within me: and
my heart within me is desolate.

Psalm 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider
my desire; ★ hearken unto me for thy
truth and righteousness' sake.

2 And enter not into judgment with thy
servant; ★ for in thy sight shall no man living
be justified.

3 For the enemy hath persecuted my soul;
† he hath smitten my life down to the ground;
★ he hath laid me in the darkness, as the men
that have been long dead.

4 Therefore is my spirit vexed within me,
★ and my heart within me is desolate.

5 Yet do I remember the time past; † I
muse upon all thy works; ★ yea, I exercise
myself in the works of thy hands.

6 I stretch forth my hands unto thee; ★ my
soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my
spirit waxeth faint; ★ hide not thy face from
me, lest I be like unto them that go down
into the pit.

8 O let me hear thy loving-kindness be-
times in the morning, † for in thee is my
trust: ★ shew thou me the way that I should
walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine en-
emies; ★ for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth
thee, for thou art my God: ★ let thy loving
Spirit lead me forth into the land of right-
eousness.

11 Quicken me, O Lord, for thy Name's
sake; ★ and for thy righteousness' sake bring
my soul out of trouble.

12 And of thy goodness slay mine enemies,
★ and destroy all them that vex my soul; for
I am thy servant.

Ant. My spirit is vexed within me: and my
heart within me is desolate.

Ant. The other malefactor † answering
rebuked him, saying; We indeed receive the
due reward of our deeds: but this man hath
done nothing amiss. Lord, remember me
when thou comest into thy kingdom.

Psalm 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy
land; ★ thou hast turned away the cap-
tivity of Jacob.

2 Thou hast forgiven the offence of thy people, ★ and covered all their sins.

3 Thou hast taken away all thy displeasure, ★ and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour, ★ and let thine anger cease from us.

5 Wilt thou be displeased at us for ever? ★ and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us, ★ that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, ★ and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me; ★ for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him; ★ that glory may dwell in our land.

10 Mercy and truth are met together: ★ righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth, ★ and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness; ★ and our land shall give her increase.

13 Righteousness shall go before him, ★ and he shall direct his going in the way.

Ant. The other malefactor answering rebuked him, saying; We indeed receive the due reward of our deeds: but this man hath done nothing amiss. Lord, remember me when thou comest into thy kingdom.

Ant. When my soul is troubled, † O Lord: thou wilt remember mercy.

THE SONG OF HABAKKUK

Habakkuk 3:2-19. *Domine, audivi.*

O LORD, I have heard thy speech, and was afraid ★ O Lord, revive thy work in the midst of the years.

2 In the midst of the years make known ★ in wrath remember mercy.

3 God came from Teman, ★ and the Holy One from mount Paran.

4 His glory covered the heavens, ★ and the earth was full of his praise.

5 And his brightness was as the light; † he had horns coming out of his hand: ★ and there was the hiding of his power.

6 Before him went the pestilence, ★ and burning coals went forth at his feet.

7 He stood, and measured the earth, he beheld, and drove asunder the nations: ★ and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting.

8 I saw the tents of Cushan in affliction; ★ and the curtains of the land of Midian did tremble.

9 Was the Lord displeased against the rivers? ★ was thine anger against the rivers?

10 Was thy wrath against the sea, ★ that thou didst ride upon thine horses and thy chariots of salvation?

11 Thy bow was made quite naked, ★ according to the oaths of the tribes, even thy word.

12 Thou didst cleave the earth with rivers: ★ the mountains saw thee, and they trembled.

13 The overflowing of the water passed by: ★ the deep uttered his voice, and lifted up his hands on high.

14 The sun and moon stood still in their habitation: ★ at the light of thine arrows they went, and at the shining of thy glittering spear.

15 Thou didst march through the land in indignation, ★ thou didst thresh out the heathen in anger.

16 Thou wentest forth for the salvation of thy people, ★ even for salvation with thine Anointed:

17 Thou woundedst the head out of the house of the wicked, ★ by discovering the foundation unto the neck.

18 Thou didst strike through with his staves the head of his villages; ★ they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

19 Thou didst walk through the sea with thine horses, ★ through the heap of great waters.

20 When I heard, my belly trembled; ★ my lips quivered at the voice:

21 Rottenness entered into my bones, ★ and I, trembled in myself, that I might rest in the day of trouble.

22 When he cometh up unto the people, ★ he will invade them with his troops.

23 Although the fig tree shall not blossom, ★ neither shall fruit be in the vines;

24 The labour of the olive shall fail, ★ and the fields shall yield no meat;

25 The flock shall be cut off from the fold, ★ and there shall be no herd in the stalls:

26 Yet will I rejoice in the Lord, ★ I will joy in the God of my salvation.

27 The Lord God is my strength, and he will make my feet like hinds' feet, ★ and he will make me to walk upon mine high places.

Ant. When my soul is troubled, O Lord: thou wilt remember mercy.

Ant. Lord, remember me: † when thou comest into thy kingdom.

Psalm 147:12. *Lauda, Jerusalem.*

PRAISE the Lord, O Jerusalem; ★ praise thy God, O Sion.

13 For he hath made fast the bars of thy gates, ★ and hath blessed thy children within thee.

14 He maketh peace in thy borders, ★ and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth, ★ and his word runneth very swiftly.

16 He giveth snow like wool, ★ and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: ★ who is able to abide his frost?

18 He sendeth out his word, and melteth them: ★ he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob, ★ his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation; ★ neither have the heathen knowledge of his laws.

Ant. Lord, remember me: when thou comest into thy kingdom.

V. He hath laid me in the darkness.

R. As the men that have been long dead.

Ant. on Benedictus. And they set up † over his head his accusation written: This is Jesus, the King of the Jews.

All stand up. During the singing of the following Canticle, the candles upon the triangular stand having been put out (except the one placed at the top), the six candles upon the Altar are likewise extinguished one by one, so that at the last verse the last candle is put out.

THE SONG OF ZACHARIAS

Saint Luke 1:68-79. *Benedictus Dominus.*

BLESSED be the Lord God of Israel; ★ for he hath visited and redeemed his people;

2 And hath raised up a mighty salvation for us, ★ in the house of his servant David;

3 As he spake by the mouth of his holy prophets, ★ which have been since the world began;

4 That we should be saved from our enemies, ★ and from the hand of all that hate us;

5 To perform the mercy promised to our forefathers, ★ and to remember his holy covenant;

6 To perform the oath which he sware to our forefather Abraham, ★ that he would give us;

7 That we being delivered out of the hand of our enemies, ★ might serve him without fear;

8 In holiness and righteousness before him, ★ all the days of our life.

9 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;

10 To give knowledge of salvation unto his people, ★ for the remission of their sins.

11 Through the tender mercy of our God; ★ whereby the day-spring from on high hath visited us;

12 To give light to them that sit in darkness, and in the shadow of death, ★ and to guide our feet into the way of peace.

Ant. And they set up over his head his accusation written: This is Jesus, the King of the Jews.

During the repetition of the Ant. And they set up, the topmost candle is taken from the candelabrum, and hidden from sight under the Epistle corner of the Altar, or other place as prepared.

Then all kneel down and the following is sung:

Christ became † obedient for us unto death, even the death of the Cross.

Our Father is then said in silence.

Then the Psalm Miserere mei, Deus, is said in a humble voice. If it be the custom of the place to sing it, then at least the alternate verses should be said without note.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; ★ according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight, ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit; ★ a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; ★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations ★ then shall they offer young bullocks upon thine altar.

Then the officiant, still kneeling, says the Collect in a humble voice, without The Lord be with you or Let us pray.

COLLECT

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. *He adds silently,* Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A slight noise is then made; the lighted candle is at once brought forth from the place where it was concealed; and all rise and depart in silence.

THE GOOD FRIDAY LITURGY

THE ALTAR SERVICE

The Priest in black vestments, without lighted candles or incense, proceeds to the Altar, where he prostrates and prays in silence. The acolytes meanwhile spread a linen cloth upon the Altar and place the book upon it. The Priest stands, and goes to the Epistle side of the Altar. The Prophecy is then sung by a Reader, or by the Priest himself, without any announcement.

Hosea 6. 1.

THUS saith the Lord: In their affliction they will seek me early. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Thanks be to God *is not to be said here, or after the Epistle.*

Tract. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years. *℣.* In the midst of the years make known: in wrath remember mercy. *℣.* God came from Teman, and the Holy One from Mount Paran. *℣.* His glory covered the heavens: and the earth was full of his praise.

Let us pray. Let us bow the knee.
℞. Arise.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. Who now liveth and reigneth with thee and the Holy Ghost ever one God, world without end. *Amen.*

Let us pray. Let us bow the knee.
℞. Arise.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and

godly serve thee. Through our Lord and Saviour Jesus Christ, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

Let us pray. Let us bow the knee.
℞. Arise.

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live: have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

He sings the Epistle without announcement.

The Epistle. Hebrews 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those

sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then saith he, And

their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Tract. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. *℣.* Who imagine mischief in their hearts: and stir up strife all the day long. *℣.* They have sharpened their tongues like a serpent: adder's poison is under their lips. *℣.* Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked man. *℣.* Who are purposed to overthrow my goings: the proud have laid a snare for me. *℣.* And spread a net abroad with cords: yea and set traps in my way. *℣.* I said unto the

Lord, Thou art my God: hear the voice of my prayers. O Lord. *℣.* O Lord God, thou strength of my health: thou hast covered my head in the day of battle. *℣.* Let not the ungodly have his desire O Lord: let not his mischievous imagination prosper, lest they be too proud. *℣.* Let the mischief of their own lips fall upon the head of them: that compass me about. *℣.* The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

The Passion is begun immediately, without any salutation or response. Glory be to thee, O Lord is not sung, nor does any one sign himself.

The Passion of our Lord Jesus Christ according to Saint John.

The Holy Gospel. Saint John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, *S.* Hail, King of the Jews! *C.* And they smote him with their hands. Pilate therefore went forth again, and saith unto them, *S.* Behold, I bring him forth to you, that ye may know that I find no fault in him. *C.* Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them,

S. Behold the man! *C.* When the chief priests therefore and officers saw him, they cried out saying, *S.* Crucify him, crucify him. *C.* Pilate saith unto them, *S.* Take ye him, and crucify him: for I find no fault in him. *C.* The Jews answered him, *S.* We have a law, and by our law he ought to die, because he made himself the Son of God. *C.* When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, *S.* Whence art thou? *C.* But Jesus gave him no answer. Then saith Pilate unto him, *S.* Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? *C.* Jesus answered, *✠* Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. *C.* And from thenceforth Pilate sought to release him: but the Jews cried out, saying, *S.* If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar. *C.* When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, *S.* Behold your King! *C.* But they cried out, *S.* Away with him, away with him, crucify him. *C.* Pilate saith

unto them, *S.* Shall I crucify your King? *C.* The chief priests answered, *S.* We have no king but Caesar. *C.* Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, *S.* Write not, The King of the Jews; but that he said, I am King of the Jews. *C.* Pilate answered, *S.* What I have written I have written. *C.* Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, *S.* Let us not rend it, but cast lots for it, whose it shall be: *C.* That the scripture might be fulfilled, which saith, They parted my garments among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother,

and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, ✠ Woman, behold thy son! *S.* Then saith he to the disciple, ✠ Behold thy mother! *C.* And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, ✠ I thirst. *C.* Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, ✠ It is finished: *C.* and he bowed his head, and gave up the ghost.

He kneels and makes a short pause.

The rest is sung in the tone of the Gospel: Cleanse my heart is said silently, but the blessing is not asked, nor are light and incense carried. At the end the Priest does not kiss the book.

THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw

that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

THE SOLEMN COLLECTS

Standing at the Epistle side of the Altar, facing the book, the Priest begins:

LET us pray, dearly beloved, for the holy Church of God; that the Lord our God would vouchsafe to preserve it throughout the whole world in unity, peace, and safety; and bring into accord with it all powers and principalities: and that he would grant us grace, in lives of peace and quietness, to glorify God the Father Almighty. Let us pray. Let us bow the knee. (*All genuflect.*)
R̄. Arise.

ALMIGHTY and everlasting God, who in Christ hast manifested thy glory to all nations: keep, we beseech thee, that which thine own mercy hath wrought; that thy Church, spread abroad throughout all the world, may persevere with steadfast faith in

the confession of thy Name. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.
Amen.

LET us also pray for N. our Bishop, and for blessed N. our Primate: that the Lord our God, who hath chosen them to the Order of Bishops, would preserve them in health and safety to his holy Church, for the governance of God's holy people. Let us pray. Let us bow the knee. R̄. Arise.

ALMIGHTY and everlasting God, by whose wisdom all things are established: favourably regard our prayers, and preserve our chosen Bishops by thy goodness; that the Christian folk governed by thine authority may increase in the merit of faith under such worthy rulers. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for all Bishops, Priests, and Deacons, with all others who serve in the ministry of the Church, and in Religious Orders; and for all of God's holy people. Let us pray. Let us bow the knee. R̄. Arise.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee. Through our Lord and Saviour Jesus Christ, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for the President of the United States, and for all in Civil Authority; that the Lord our God, restraining by them every force of evil, would keep us in perpetual peace and safety. Let us pray. Let us bow the knee. *R̄. Arise.*

ALMIGHTY God, whose kingdom is everlasting and power infinite: have mercy upon this whole land; and so rule the hearts of thy servants the President of the United States, *The Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them according to thy blessed word and ordinance. Through thy Son Jesus Christ our Lord, who with thee, in the unity

of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for our catechumens; and for all who are under instruction: that the Lord our God would open their hearts, and the door of his mercy; that having obtained remission of sins by the washing of regeneration, they also may be found in Jesus Christ our Lord. Let us pray. Let us bow the knee. *R̄. Arise.*

ALMIGHTY and everlasting God, who makest thy Church to be ever fruitful with new offspring: increase the faith and understanding of our catechumens; that being born again in the font of Baptism, they may be gathered into the number of thine adopted children. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us pray, dearly beloved, to God the Father Almighty, that he would purge the world from every error; banish diseases; restore the sick unto health; drive away famine; unbar the prisons and loosen every chain; assure a way of return to them that journey; and bring all travellers by air or by sea to a haven of safety. Let us pray. Let us bow the knee. *R̄. Arise.*

ALMIGHTY and everlasting God, the comfort of the sorrowful and the strength of them that toil: let the prayers of all that cry unto thee by reason of any tribulation come before thee; that they may rejoice to find the relief of thy loving mercy in their several necessities. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for all that are in heresy and schism; that the Lord our God would set them free from all false doctrine, and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church. Let us pray. Let us bow the knee. *R.* Arise.

ALMIGHTY and everlasting God, who savest all, and wouldest not that any should perish: look upon the souls that are deceived by the craft of the devil; that, laying aside all malice and heresy, the hearts of the erring may recover wisdom, and return to the unity of thy truth. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for God's ancient Chosen People; that the Lord our God would take away the veil from their hearts, that they also may acknowledge Jesus Christ our Lord.

No response is made, and no one kneels; the Collect is said immediately.

ALMIGHTY and everlasting God, who deniest not thy mercy to the unbelieving Jews: hear our prayers which we offer unto thee for the blindness of thine own People; that, acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

LET us also pray for the heathen; that Almighty God would cleanse their hearts from all iniquity; that, forsaking their idols, they may be converted to the true and living God, and to his only Son Jesus Christ our Lord and God. Let us pray. Let us bow the knee. *R.* Arise.

ALMIGHTY and everlasting God, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live: mercifully accept our prayers, and deliver the heathen from the worship of idols; and for the praise and glory of thy Name, admit them into thy holy Church. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

After these prayers, the Priest lays aside his chasuble, and takes the veiled Cross from the Altar. He goes to stand at the foot of the Altar on the Epistle side. Facing the people, he uncovers the top of the Cross, meanwhile singing the Antiphon Behold the wood of the Cross, whereon hung the Saviour of the world. The Choir sings the response O come ye, let us worship, during which all kneel except the Priest.

He then advances to the front of the Epistle side, and uncovers the right arm of the Cross, lifting it up a little, and singing the Antiphon one tone higher. The others sing and kneel as before. Then the Priest advances to the middle of the Altar, and uncovers the Cross completely, lifting it up, and singing the Antiphon for the third time at a still higher pitch. The others again sing and kneel.

BEHOLD the wood of the Cross whereon hung the Saviour of the world.

R. O come ye, let us worship.

The Priest places the Cross on a cushion prepared for it before the Altar. Removing his shoes, he proceeds to the midst of the choir. He then approaches the cross, pausing twice to kneel with deepest reverence. Directly before the Cross he kneels for the third time, kissing the feet of the Crucified as he does so. After which he resumes his shoes and his chasuble. His assistants then proceed to venerate the Cross, two by two, in the same manner.

The people kneel at the Altar Rail, and there kiss the cross presented by the Priest. Or, if it be the

custom of the place, they may venerate the Cross in pairs, in the same manner as the assistants. During the Veneration the Reproaches are sung, and all the crosses in the Church are unveiled.

Priest
Sacres **O** MY people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

R. ~~Agios o Theós.~~

R. Holy God.

R. ~~Agios íschyros.~~

R. Holy mighty.

R. ~~Agios athánatos, eléison imas.~~

R. Holy and immortal, have mercy upon us.

V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

R. ~~Agios o Theós.~~

R. Holy God.

R. ~~Agios íschyros.~~

R. Holy mighty.

R. ~~Agios athánatos, eléison imas.~~

R. Holy and immortal, have mercy upon us.

℣. What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Saviour.

℞. Agios o Theós.

℞. Holy God.

℞. Agios íschyros.

℞. Holy mighty.

℞. Agios athánatos, eléison imas.

℞. Holy and immortal, have mercy upon us.

℣. I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did open the sea before thee: and thou hast opened my side with a spear.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did go before thee in the pillar of cloud: and thou hast led me unto the judgment-hall of Pilate.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did smite the kings of the Canaanites for thy sake: and thou hast smitten my head with a reed.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did give thee a royal sceptre: and thou hast given unto my head a crown of thorns.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

℣. I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

℞. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

All ℣. We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.

Ps. God be merciful unto us and bless us:

℞. And shew us the light of his countenance, and be merciful unto us.

All ℣. We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.

Afterwards the hymn Pange lingua is sung in the following manner:

All Together ℞. Faithful Cross, above all other,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood, and sweetest iron,
Sweetest weight is hung on thee.

Praise ℣. Sing, my tongue, the glorious battle,
Sing the winning of the fray,
And above the Cross, the trophy,

Sound the high triumphal lay;
Tell of how the world's Redeemer
As a Victim won the day.

℞. Faithful Cross, above all other,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be.

Prise ℣. God our Maker, deeply grieving
That the first-made Adam fell
When he took the fruit forbidden
Which to taste was death and hell,
Noted then this Tree, the ruin
Of the first tree to dispel.

℞. Sweetest wood, and sweetest iron,
Sweetest weight is hung on thee.

℣. Thus the work of our salvation
Needs must fill its ordered plan;
Craft the shifting traitor baffle
As his craft deluded man;
And the medicine of healing
Spring whence first the hurt began.

℞. Faithful Cross, above all other,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be.

- V. Therefore when the sacred fulness
 Of the appointed time was come,
 God the Son, the world's Creator,
 Sent from out the Father's home,
 Issued forth on earth incarnate,
 Offspring of the Virgin's womb.
- R. Sweetest wood, and sweetest iron,
 Sweetest weight is hung on thee.
- V. Lo, the Infant weepeth, lying
 Where the narrow manger stands;
 While his blessed Virgin Mother
 Wrappeth him in swaddling bands
 Till the tightly girded linen
 Bindeth limbs and feet and hands.
- R. Faithful Cross, above all other,
 One and only noble Tree,
 None in foliage, none in blossom,
 None in fruit thy peer may be.
- V. Thirty years among us dwelling,
 His appointed time fulfilled,
 Born for this, he meets his passion,
 For that this he freely willed;
 On the Cross the Lamb is lifted,
 Where his life-blood shall be spilled.
- R. Sweetest wood, and sweetest iron,
 Sweetest weight is hung on thee.

- V. He endured the nails, the spitting,
 Vinegar, and spear, and reed;
 From that holy Body broken
 Blood and water forth proceed:
 Earth, and stars, and sky, and ocean,
 By that flood from stain are freed.
- R. Faithful Cross, above all other,
 One and only noble Tree,
 None in foliage, none in blossom,
 None in fruit thy peer may be.
- V. Bend thy boughs, O Tree of glory,
 Thy relaxing sinews bend;
 For awhile the ancient rigour
 That thy birth bestowed, suspend;
 And the King of heavenly beauty
 On thy bosom gently tend.
- R. Sweetest wood, and sweetest iron,
 Sweetest weight is hung on thee.
- V. Thou alone wast counted worthy
 This world's ransom to sustain,
 That a shipwrecked race for ever
 Might a port of refuge gain,
 With the sacred Blood anointed
 Of the Lamb for sinners slain.
- R. Faithful Cross, above all other,
 One and only noble Tree,

None in foliage, none in blossom,
None in fruit thy peer may be.

℣. Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever three, and ever One;
Consubstantial, co-eternal,
While unending ages run. Amen.

℞. Sweetest wood, and sweetest iron,
Sweetest weight is hung on thee.

THE PROCESSION

When the veneration of the Cross is nearly completed, the candles are lighted on the Altar; and the Cross having been replaced, the Priest and his assistants go in procession to the Altar of Repose. There the Host is censed, and is then solemnly carried back to the High Altar. As the procession returns, the following hymn is sung:

Vexilla Regis prodeunt

THE royal banners forward go:
The Cross shines forth in mystic glow,
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled Water flowed and Blood.

Fulfilled is all that David told,
In true prophetic song of old:
Amidst the nations, God, saith he,
Hath reigned and triumphed from the Tree.

O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
Those holy limbs should find their rest.

On whose dear arms so widely flung
The weight of this world's ransom hung,
The price of humankind to pay,
And spoil the spoiler of his prey.

O Cross, our one reliance hail,
So may thy power with us avail
To give new virtue to the saint
And pardon to the penitent.

To thee, eternal Three in One,
Let homage meet by all be done,
Whom by the Cross thou dost restore
Preserve and govern evermore. Amen.

MASS OF THE PRESANCTIFIED

Arrived at the High Altar, the Priest places the chalice containing the Host upon it, and again censures it. He then removes the Host from the chalice, and puts It on the small linen altar-cloth called the corporal. He pours wine into the chalice, and a little water which he does not bless. He places the chalice upon the Altar omitting the prayer. After this he puts incense into the censer without blessing it, and censures the oblation and the Altar in the usual manner, genuflecting each time he passes before the Blessed Sacrament. While censuring the oblation he says:

MAY this incense, blessed by thee, ascend unto thee, O Lord; and may thy mercy come down upon us.

When he censures the Altar, he says:

LET my prayer, O Lord, be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips. O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works.

As he gives back the censer, he says:

MAY the Lord kindle in us the fire of his love, and the flame of his everlasting charity. Amen.

Standing at the Epistle side of the Altar, he washes his hands in silence. Returning, he bows at the middle of the Altar, saying:

IN the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord; and so let our sacrifice be in thy sight this day, that it may be well pleasing unto thee, O Lord our God.

Turning towards the people he says:

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

No response is made; the Priest sings:

LET us pray. And now, as our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

The Priest says silently Amen. Omitting Let us pray, he sings the following prayer:

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed, glorious, and ever Virgin Mary, Mother of God, with that of thy blessed Apostles, Peter and Paul, and of Andrew and all thy Saints, favourably grant peace in our time, that by the help of thy mercy, we may ever be kept free from sin, and safe from all disquietude. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Priest makes a reverence down to the ground; then, holding the paten in his left hand, with his right elevates the Host so that all may see it. He then breaks It into three portions as usual, and puts the smallest particle into the chalice, without saying anything. The peace of the Lord, and O Lamb of God, are omitted.

He then says the following prayer:

LET not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but of thy goodness, let it be profitable to me for the receiving of protection and healing, both in body and soul. Who with the Father in the unity of the Holy Spirit, livest and reignest God, world without end. *Amen.*

The Priest genuflects and says:

I WILL receive the bread of heaven, and call upon the Name of the Lord.

Before receiving the Host, he says thrice, striking his breast each time:

LORD, I am not worthy that thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

Crossing himself with the Host, he says:

THE Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. *Amen.*

And he reverently receives the Body of our Lord Jesus Christ.

All the other customary prayers are omitted. The Priest reverently consumes the particle of the Host with the wine from the chalice. He takes the ablutions and washes his fingers as usual.

Bowing at the middle of the Altar, with joined hands, he says:

GRANT, O Lord, that what we have taken with our lips we may receive with a pure heart: and that from a temporal gift it may become for us an eternal remedy.

Nothing further is said, nor is the blessing given. After reverencing the Altar, the Priest and his assistants depart in silence.

The High Altar and the Altar of Repose are then stripped of all their ornaments except crucifix and candlesticks. From now until the Liturgy of Holy Saturday it is a devout custom to genuflect to the Cross of the High Altar.

HOLY SATURDAY

TENEBRAE

ALTAR SERVICE OF EASTER EVEN

BLESSING OF THE NEW FIRE

BLESSING OF THE PASCHAL CANDLE

THE PROPHECIES

THE BLESSING OF THE FONT

THE LITANY

THE FIRST MASS OF EASTER

FIRST VESPERS OF EASTER

SOME VARIATIONS

HOLY Saturday Tenebrae, sung on Good Friday night, speaks to us of our Lord's rest in the tomb, the lamentations of the women, and the promise of the Resurrection.

The Gospel of the Altar Service tells of our Lord's burial; the Collect and Epistle speak of Baptism as a symbol of our Lord's death and resurrection.

The Liturgy was anciently a night service, beginning on Saturday evening and ending with the first Mass of Easter, sung after midnight. Pervading the whole service is the symbolism of the Light of Christ in reference to Baptism and the Resurrection. It is now generally sung on Holy Saturday morning, but constant references to the night in the Exsultet and elsewhere remain.

The custom of Blessing the New Fire (page 273) comes to us from Northern Europe.

The chant of the Exsultet (page 276), is the oldest distinctively Christian melody.

The Prophecies (page 281) assumed their present form and arrangement at the beginning of the fourth century. These lessons from the Old Testament were a last instruction to the Catechumens preparing for Baptism.

The hallowing of the water for the Easter Baptisms (page 313), comes down to us from the fourth century.

Solemn Baptism (page 343) should follow the Blessing of the Font. Anciently it was customary to sing the Litany while the Catechumens were being baptized and confirmed, each petition being repeated three, five, or seven times, depending on the number of candidates.

At the present time it is customary to delay the singing of the Litany (page 320), until the Priest is ready to return to the High Altar.

The Litany ended, the First Mass of Easter (page 324) begins with the singing of the Kyrie. The omission of the Creed and Agnus Dei is a reminder of the antiquity of the Liturgy for this day. Anciently the Catechumens baptized and confirmed in the course of this service made their first Holy Communion at this Mass. First Vespers of Easter (page 327), the Blessing and Last Gospel bring the service to a close.

HOLY SATURDAY TENEBRAE

Sung on Good Friday Night

AT MATINS

Our Father, Hail Mary and I believe are said silently. The Office is begun at once with the Antiphon on the first Psalm; and at the end of each Psalm at Matins and at Lauds one of the fifteen candles on the triangular stand before the Altar is extinguished.

NOCTURN I

Ant. I will lay me † down in peace, and take my rest.

Psalm 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness: ★ thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour, ★ and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly; ★ when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not; ★ commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, ★ and put your trust in the Lord.

6 There be many that say, ★ Who will shew us any good?

7 Lord, lift thou up ★ the light of thy countenance upon us.

8 Thou hast put gladness in my heart, ★ since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest; ★ for it is thou, Lord, only, that makest me dwell in safety.

Ant. I will lay me down in peace, and take my rest.

Ant. He shall dwell † in thy tabernacle: he shall rest upon thy holy hill.

Psalm 15. *Domine, quis habitabit.*

LORD, who shall dwell in thy tabernacle? ★ or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life, ★ and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour, ★ and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes, ★ and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not, ★ though it were to his own hindrance.

6 He that hath not given his money upon usury, ★ nor taken reward against the innocent.

7 Whoso doeth these things ★ shall never fall.

Ant. He shall dwell in thy tabernacle: he shall rest upon thy holy hill.

Ant. My flesh also † shall rest in hope.

Psalm 16. *Conserua me, Domine.*

PRESERVE me, O God; ★ for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord, ★ Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth, ★ and upon such as excel in virtue.

4 But they that run after another god ★ shall have great trouble.

5 Their drink-offerings of blood will I not offer, ★ neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup; ★ thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground; ★ yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning; ★ my reins also chasten me in the night-season.

9 I have set God always before me; ★ for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: ★ my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell; ★ neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy, ★ and at thy right hand there is pleasure for evermore.

Ant. My flesh also shall rest in hope.

Y. I will lay me down in peace.

R. And take my rest.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Lamentations of Jeremiah
the Prophet

Lesson i Chapter 3:22-30.

HETH. It is of the Lord's mercies that we are not consumed, because his compassions fail not. Heth. They are new every morning: great is thy faithfulness. Heth. The Lord is my portion, saith my soul; therefore will I hope in him. Teth. The Lord is good unto them that wait for him, to the soul that seeketh him. Teth. It is good that a man

should both hope and quietly wait for the salvation of the Lord. Teth. It is good for a man that he bear the yoke in his youth. Jod. He sitteth alone and keepeth silence, because he hath borne it upon him. Jod. He putteth his mouth in the dust; if so be there may be hope. Jod. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. He was led † as a sheep to the slaughter, and when he was evil entreated, he opened not his mouth: he was delivered up to death, ★ That he might give life unto his people. *Y.* He hath poured out his soul unto death, and was numbered among the transgressors. That he might give life unto his people.

Lesson ii Chapter 4:1-6.

ALEPH. How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. Beth. The precious sons of Sion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Ghimel. Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. Daleth. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask for bread, and no man breaketh it unto them. He. They

that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. *Vau.* For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. Arise O Jerusalem, † and put off thy garments of joy: put on thyself sackcloth and ashes: ★ For in thee the Saviour of Israel hath been slain. *Y.* Let thy tears run down like a river day and night: and let not the apple of thine eye cease. For in thee the Saviour of Israel hath been slain.

Lesson iii Chapter 5:1-11.

Here beginneth the Prayer of Jeremiah the Prophet

REMEMBER, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have

ruled over us: there is none that doth deliver us out of their hands. We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Sion, and the maids in the cities of Judah.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. Lament † like a virgin, O my people: howl, O ye shepherds, in ashes and sackcloth: ★ For the day of the Lord cometh, a great day and exceeding bitter. *Y.* Gird yourselves, and lament, ye priests: howl ye ministers of the altar; cover yourselves with ashes. For the day of the Lord cometh, a great day and exceeding bitter. *R.* Lament, like a virgin, O my people: howl, O ye shepherds, in ashes and sackcloth. For the day of the Lord cometh, a great day, and exceeding bitter.

NOCTURN II

Ant. Be ye lift up, † ye everlasting doors, and the King of glory shall come in.

Psalm 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is; ★ the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, ★ and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord? ★ or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; ★ and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord, ★ and righteousness from the God of his salvation.

6 This is the generation of them that seek him; ★ even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, † and be ye lift up, ye everlasting doors; ★ and the King of glory shall come in.

8 Who is the King of glory? ★ It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, † and be ye lift up, ye everlasting doors; ★ and the King of glory shall come in.

10 Who is the King of glory? ★ Even the Lord of hosts, he is the King of glory.

Ant. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

Ant. I believe † verily to see the goodness of the Lord in the land of the living.

Psalm 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation; † whom then shall I fear? ★ the Lord

is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, † came upon me to eat up my flesh, ★ they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid; ★ and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require; ★ even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle; ★ yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head ★ above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: ★ I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee; ★ have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: ★ Thy face, Lord, will I seek.

10 O hide not thou thy face from me, ★ nor cast thy servant away in displeasure.

11 Thou hast been my succour; ★ leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, ★ the Lord taketh me up.

13 Teach me thy way, O Lord, ★ and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: ★ for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, ★ but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure; ★ be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Ant. I believe verily to see the goodness of the Lord in the land of the living.

Ant. Thou, Lord, † hast brought my soul out of hell.

Psalm 30. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up, ★ and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee; ★ and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: ★ thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his; ★ and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; ★ heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: ★ thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me, ★ and I was troubled.

8 Then cried I unto thee, O Lord; ★ and gat me to my Lord right humbly.

9 What profit is there in my blood, ★ when I go down to the pit?

10 Shall the dust give thanks unto thee? ★ or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me; ★ Lord, be thou my helper.

12 Thou hast turned my heaviness into joy; ★ thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing. ★ O my God, I will give thanks unto thee for ever.

Ant. Thou, Lord, hast brought my soul out of hell.

V. Be thou merciful unto me, O Lord.

R. Raise thou me up again and I shall reward them.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Treatise of Saint Augustine the
Bishop, on the Psalms

Lesson iv Ps. 64:6,7.

(*Accedet homo ad cor altum, et exaltabitur Deus.*)

A MAN shall come to a deep heart, and
God shall be exalted.'

They said, who will see us? The searchers out of searchings, that is of evil counsels, have failed. A man came to these very counsels, and suffered himself to be seized as a man. For he could not have been seized if he were not man, nor been seen if he were not man, nor been scourged if he were not man, nor been crucified, nor died, if he were not man. As man, therefore, he came to endure all those sufferings which could have had no effect upon him had he not been man. But if he had not been man, man could not have been freed. He came, a man to a deep heart, that is a secret heart, exposing his manhood to human view, but keeping his divinity within: concealing the form of God, wherein he is equal to the Father, and exhibiting the form of a servant, wherein 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 also is taken who held the first man captive: this day hath our Saviour burst both the gates and bars of death. *V.* He hath destroyed the bonds of hell, and overthrown the powers of the devil.

For he also is taken who led the first man captive: this day hath our Saviour burst both the gates and bars of death.

Lesson v

HOW far did they carry these their searchings, those in which they failed? So far that even when the Lord was dead and buried, they set a watch over the sepulchre. For they said to Pilate; That deceiver: by this name the Lord Jesus Christ was named, to the comfort of his servants, when they are named deceivers. That deceiver, say they to Pilate, said while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

R. All ye † that pass by, behold and see
★ If there be any sorrow like unto my sorrow.
V. All ye my people, behold and see my
sorrow. If there be any sorrow like unto my
sorrow.

Lesson vi

THEY place a watch of soldiers over the sepulchre. The earth quaked: the Lord rose again. Such miracles were wrought about

the sepulchre that the very soldiers who kept watch might have become witnesses, if they had been willing to declare the truth. But that covetousness which possessed the disciple and companion of Christ, possessed also the soldiers who guarded his tomb. We will give you money, say they; and say ye that his disciples came and stole him away while ye slept. Truly, they failed in searching out their searchings. What is this thou saidst, O wretched cunning? Dost thou so far forsake the light of prudence and duty, and plunge thyself so deep in craftiness as to speak thus; Say ye that his disciples came and stole him away while ye slept? Thou producest sleeping witnesses: surely thou wast thyself asleep, who didst thus fail in searching out such things.

R. Lo, † the righteous perisheth, and no man layeth it to heart: and righteous men are taken away, none considering it: the righteous is taken from that which is evil: ★ And his memory shall be in peace. *V.* As a sheep before her shearers is dumb, so he opened not his mouth: He was taken from prison and from judgment. And his memory shall be in peace. *R.* Lo, the righteous perisheth, and no man layeth it to heart: and righteous men are taken away, none considering it: the righteous is taken away from that which is evil: and his memory shall be in peace.

NOCTURN III

Ant. God is my helper, † the Lord is with them that uphold my soul.

Psalm 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake, ★ and avenge me in thy strength.

2 Hear my prayer, O God, ★ and hearken unto the words of my mouth.

3 For strangers are risen up against me; ★ and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper, ★ the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: ★ destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; ★ because it is so comfortable.

7 For he hath delivered me out of all my trouble; ★ and mine eye hath seen his desire upon mine enemies.

Ant. God is my helper, the Lord is with them that uphold my soul.

Ant. At Salem † is his tabernacle, and his dwelling in Sion.

Psalm 76. *Notus in Judæa.*

IN Jewry is God known; ★ his Name is great in Israel.

2 At Salem is his tabernacle, ★ and his dwelling in Sion.

3 There brake he the arrows of the bow, ★
the shield, the sword, and the battle.

4 Thou art of more honour and might ★
than the hills of the robbers.

5 The proud are robbed, they have slept
their sleep; ★ and all the men whose hands
were mighty have found nothing.

6 At thy rebuke, O God of Jacob, ★ both
the chariot and horse are fallen.

7 Thou, even thou art to be feared; ★ and
who may stand in thy sight when thou art
angry?

8 Thou didst cause thy judgment to be
heard from heaven; ★ the earth trembled,
and was still.

9 When God arose to judgment, ★ and to
help all the meek upon earth.

10 The fierceness of man shall turn to thy
praise; ★ and the fierceness of them shalt
thou refrain.

11 Promise unto the Lord your God, and
keep it, † all ye that are round about him; ★
bring presents unto him that ought to be
feared.

12 He shall refrain the spirit of princes,
★ and is wonderful among the kings of the
earth.

Ant. At Salem is his tabernacle, and his
dwelling in Sion.

Ant. I have been † even as a man that hath
no strength, free among the dead.

Psalm 88. *Domine Deus.*

O LORD God of my salvation, I have
cried day and night before thee: ★ O let
my prayer enter into thy presence, incline
thine ear unto my calling.

2 For my soul is full of trouble, ★ and my
life draweth nigh unto hell.

3 I am counted as one of them that go down
into the pit, ★ and I have been even as a man
that hath no strength.

4 Free among the dead, like unto them that
are wounded, and lie in the grave, ★ who are
out of remembrance, and are cut away from
thy hand.

5 Thou hast laid me in the lowest pit, ★ in
a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, ★
and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance
far from me, ★ and made me to be abhorred
of them.

8 I am so fast in prison ★ that I cannot get
forth.

9 My sight faileth for very trouble; ★ Lord,
I have called daily upon thee, I have stretched
forth my hands unto thee.

10 Dost thou shew wonders among the
dead? ★ or shall the dead rise up again, and
praise thee?

11 Shall thy loving-kindness be shewed in
the grave? ★ or thy faithfulness in destruc-
tion?

12 Shall thy wondrous works be known in the dark? ★ and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord; ★ and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul, ★ and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die; ★ even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, ★ and the fear of thee hath undone me.

17 They came round about me daily like water, ★ and compassed me together on every side.

18 My lovers and friends hast thou put away from me, ★ and hid mine acquaintance out of my sight.

Ant. I have been even as a man that hath no strength, free among the dead.

℣. At Salem is his tabernacle.

℞. And his dwelling in Sion.

Then all stand up and say the Our Father silently. The reader goes to the lectern, and everyone else sits down.

From the Epistle to the Hebrews

Lesson vii Chapter 9:11-22.

CHRISt being come an high priest of good things to come, by a greater and more

perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

℞. The kings † of the earth stand up, and the rulers take counsel together ★ Against the Lord, and against his Anointed. *℣.* Why do the heathen so furiously rage together? and why do the people imagine a vain thing? Against the Lord and against his Anointed.

Lesson viii

AND for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

R. I am counted † as one of them that go down into the pit: ★ And I have been even as a man that hath no strength, free among the dead. *V.* Thou hast laid me in the lowest pit, in a place of darkness, and in the deep. And I have been as a man that hath no strength, free among the dead.

Lesson ix

FOR when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

R. When the Lord † was buried, they sealed the sepulchre: rolling a great stone to the door of the sepulchre: ★ And placed soldiers to guard him. *V.* The chief priests came together unto Pilate, and besought him: and placed soldiers to guard him. *R.* When the Lord was buried, they sealed the sepulchre: rolling a great stone to the door of the sepulchre: and placed soldiers to guard him.

AT LAUDS

Ant. O death, † I will be thy plagues: O grave, I will be thy destruction.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; ★ according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight; ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: ★ a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; ★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations; ★ then shall they offer young bullocks upon thine altar.

Ant. O death, I will be thy plagues: O grave, I will be thy destruction.

Ant. They shall mourn for him † as one mourneth for his only son: for the Lord, who is without sin, is slain.

Psalm 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord, ★ and to sing praises unto thy Name, O Most Highest;

2 To tell of thy loving-kindness early in the morning, ★ and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute; ★ upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works; ★ and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works! ★ thy thoughts are very deep.

6 An unwise man doth not well consider this, ★ and a fool doth not understand it.

7 When the ungodly are green as the grass, † and when all the workers of wickedness do flourish, ★ then shall they be destroyed for ever; but thou, Lord, art the Most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish; ★ and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn; ★ for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies, ★ and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, ★ and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord, ★ shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, ★ and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is, ★ and that there is no unrighteousness in him.

Ant. They shall mourn for him, as one mourneth for his only son: for the Lord, who is without sin, is slain.

Ant. All ye my people † behold and see my sorrow.

Psalm 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer; ★ preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward, ★ and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword, ★ and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: ★ suddenly do they hit him, and fear not.

5 They encourage themselves in mischief, ★ and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it; ★ that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow, ★ that they shall be wounded.

8 Yea, their own tongues shall make them fall; ★ insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done; ★ for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him; ★ and all they that are true of heart shall be glad.

Ant. All ye my people: behold and see my sorrow.

Ant. From the gate of hell; † O Lord, deliver my soul.

THE SONG OF HEZEKIAH

Isaiah 38:10-20. *Ego dixi.*

I SAID; In the cutting off of my days, ★ I shall go to the gates of the grave.

2 I am deprived of the residue of my years ★ I said: I shall not see the Lord, even the Lord, in the land of the living.

3 I shall behold man no more ★ with the inhabitants of the world.

4 Mine age is departed, ★ and is removed from me, even as a shepherd's tent.

5 I have cut off, like a weaver, my life: ★ he will cut me off with pining sickness.

6 From day even to night ★ wilt thou make an end of me.

7 I reckoned till morning, † that, as a lion, so will he break all my bones: ★ from day even to night wilt thou make an end of me.

8 Like a crane or a swallow, so did I chatter: ★ I did mourn as a dove.

9 Mine eyes fail with looking upward: ★ O Lord, I am oppressed; undertake for me.

10 What shall I say? † He hath both spoken unto me, and himself hath done it: ★ I shall go softly all my years in the bitterness of my soul.

11 O Lord, by these things men live, † and in all these things is the life of my spirit: ★ so wilt thou recover me, and make me to live.

12 Behold, for peace I had great bitterness; † but thou hast in love to my soul delivered it from the pit of corruption: ★ for thou hast cast all my sins behind thy back.

13 For the grave cannot praise thee, † death cannot celebrate thee: ★ they that go down into the pit cannot hope for thy truth.

14 The living, the living, he shall praise thee, as I do this day: ★ the father to the children shall make known thy truth.

15 The Lord was ready to save me: ★ therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Ant. From the gate of hell: O Lord, deliver my soul.

Ant. All ye that pass by, † behold and see: if there be any sorrow like unto my sorrow.

Psalm 150. *Laudate Dominum.*

O PRAISE God in his holiness: ★ praise him in the firmament of his power.

2 Praise him in his noble acts: ★ praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: ★ praise him upon the lute and harp.

4 Praise him in the cymbals and dances: ★ praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: ★ praise him upon the loud cymbals.

6 Let everything that hath breath ★ praise the Lord.

Ant. All ye that pass by, behold and see: if there be any sorrow like unto my sorrow.

V. My flesh also shall rest in hope.

R. Neither shalt thou suffer thy Holy One to see corruption.

Ant. on Benedictus. The women also † sitting at the sepulchre made lamentation: weeping for the Lord.

All stand up. During the singing of the following Canticle, the candles upon the triangular stand having been put out (except the one placed at the top), the six candles upon the Altar are likewise extinguished one by one, so that at the last verse the last candle is put out.

THE SONG OF ZACHARIAS

Saint Luke 1:68-79. *Benedictus Dominus.*

BLESSED be the Lord God of Israel; ★
for he hath visited and redeemed his
people:

2 And hath raised up a mighty salvation
for us, ★ in the house of his servant David;

3 As he spake by the mouth of his holy
prophets, ★ which have been since the world
began;

4 That we should be saved from our en-
emies, ★ and from the hand of all that hate
us;

5 To perform the mercy promised to our
forefathers, ★ and to remember his holy cove-
nant;

6 To perform the oath which he sware to
our forefather Abraham, ★ that he would give
us;

7 That we being delivered out of the hand
of our enemies, ★ might serve him without
fear;

8 In holiness and righteousness before him,
★ all the days of our life.

9 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;

10 To give knowledge of salvation unto his
people, ★ for the remission of their sins.

11 Through the tender mercy of our God;
★ whereby the day-spring from on high hath
visited us;

12 To give light to them that sit in dark-
ness, and in the shadow of death, ★ and to
guide our feet into the way of peace.

Ant. The women also sitting at the sepulchre
made lamentation: weeping for the Lord.

During the repetition of the Ant. The women
also, the topmost candle is taken from the *candela-
brum*, and hidden from sight under the *Epistle cor-
ner of the Altar*, or other place as prepared.

Then all kneel down and the following is sung:

Christ became † obedient for us unto death,
even the death of the Cross: wherefore God
also hath highly exalted him: and given him
a Name which is above every name.

Our Father is then said in silence.

*Then the Psalm Miserere mei, Deus, is said in
a humble voice. If it be the custom of the place to
sing it, then at least the alternate verses should be
said without note.*

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy
great goodness; ★ according to the multi-
tude of thy mercies do away mine offences.

2 Wash me thoroughly from my wicked-
ness, ★ and cleanse me from my sin.

3 For I acknowledge my faults, ★ and my
sin is ever before me.

4 Against thee only have I sinned, † and done this evil in thy sight; ★ that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, ★ and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, ★ and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; ★ thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, ★ that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, ★ and put out all my misdeeds.

10 Make me a clean heart, O God, ★ and renew a right spirit within me.

11 Cast me not away from thy presence, ★ and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, ★ and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, ★ and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, † thou that art the God of my health; ★ and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, ★ and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, † else would I give it thee; ★ but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: ★ a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; ★ build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations; ★ then shall they offer young bullocks upon thine altar.

Then the officiant, still kneeling, says the Collect in a humble voice, without The Lord be with you or Let us pray.

COLLECT

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. *He adds silently,* Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A slight noise is then made; the lighted candle is at once brought forth from the place where it was concealed; and all rise and depart in silence.

THE ALTAR SERVICE OF EASTER EVEN

The Priest, vested in amice, alb, girdle, violet stole and cope (if no cope is available the chasuble is not worn) proceeds without candles or incense to the Altar, upon which a single cloth has been spread. He kisses it in the middle, goes to the Epistle side, and says:

Let us pray. Let us bow the knee. R̄. Arise.

COLLECT

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle. 1 Saint Peter 3. 17.

IT is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient,

when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Tract. I will lay me down in peace and take my rest: for it is thou, Lord, only, that makest me dwell in safety. V̄. At Salem is his tabernacle: and his dwelling in Sion. V̄. My flesh also: shall rest in hope.

The Tract being finished, the Priest says Cleanse my heart, but does not pray for a blessing; without the usual salutation, he announces The Holy Gospel, but does not sign the Book or himself, nor at the end does he kiss the Book. And the Responses before and after the Gospel are omitted.

The Holy Gospel. Saint Matthew 27. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean cloth, and laid it in his

own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Nothing further is said; after reverencing the Altar, the Priest and his assistants return to the sacristy.

THE LITURGY OF EASTER EVEN

THE BLESSING OF THE NEW FIRE

The great service of the Easter Vigil begins with the blessing of the new fire at the door of the Church, or within the Church porch. The fire is struck from a flint, and coals are kindled from it. Near at hand should be the vessel containing the five grains of incense which will be set in the Paschal Candle.

Within the Church the Altars should be vested. Note that the white frontal of the High Altar should be covered by a violet one. Note also that the candles on the High Altar should not be lighted until the beginning of Mass.

The Priest, vested in amice, alb, girdle, violet stole and cope, accompanied by the acolytes with processional cross, holy water, incense and empty thurible, goes to the Church porch, where he blesses the new fire, saying:

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

Let us pray.

O GOD, who by thy Son, the Cornerstone, hast bestowed on the faithful the fire of thy brightness: sanctify this new fire struck (from a flint) for our use; and grant that during this Paschal festival we may be so inflamed with heavenly desires, that we may come with pure minds to the solemnity of splendor. Through the same Christ our Lord. *Amen.*

Let us pray.

O LORD God, Almighty Father, never-failing Light, who art the author of all light: bless this light, which is blessed and sanctified by thee, who hast enlightened the whole world; that we may be kindled by thy light, and illumined with the fire of thy brightness; and as thou didst give light to Moses, when he went out of Egypt, so shine upon our hearts and senses that we may attain unto life and light eternal. Through Christ our Lord. *Amen.*

Let us pray.

O LORD holy, Father Almighty, everlasting God: mercifully assist us, we beseech thee, as we bless this fire in thy Name, and in that of Jesus Christ our Lord and God, and of the Holy Ghost; give us help against the fiery darts of the enemy, and enlighten us with thy heavenly grace. Who with the same Only-begotten and the Holy Ghost, livest and reignest God, world without end. *Amen.*

The Priest next blesses the five grains of incense, saying:

POUR forth, we beseech thee, O Almighty God, thine abundant blessing upon this incense; and kindle, O unseen Redeemer, this brightness of the night: that not only may the sacrifice to be offered this night shine with the secret mingling of thy glory, but also that

into whatsoever place aught of this holy mystery may be brought, thence the wicked deceits of the devil may be driven forth by the power of thy majesty. Through Christ our Lord. *Amen.*

While the Priest blesses the grains of incense, an acolyte puts some of the blessed fire into the censer. After the foregoing prayer, the Priest puts incense into the censer, and blesses it as usual, saying:

BE thou blessed by him in whose honour thou art to be burned. *Amen.*

Then he sprinkles the grains of incense and the fire thrice with holy water, saying:

THOU shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow.

And he censes them thrice. If there be no Deacon, the Priest puts off the violet vestments, and puts on white maniple, stole (worn deacon-wise over his left shoulder) and white dalmatic. He takes the rod upon which has been fixed the triple candle, and enters the Church. The people remain standing.

First go the thurifer, and an acolyte bearing the five grains of incense, then the crucifer, then other acolytes, then the Priest with the rod. When he enters the Church, the Priest lowers the rod, and an acolyte, carrying a taper lighted from the new fire, lights one of the candles on the rod. The Priest lifts the rod, genuflects, as does everyone except the crucifer, and sings:

The Light of Christ.

R. Thanks be to God.

In the middle of the Church the second candle is lighted, with the same ceremonies. The third candle is lighted before the Altar with the same ceremonies; each time the Priest sings The Light of Christ on a higher note.

THE BLESSING OF THE PASCHAL CANDLE

The Priest gives up the rod to an acolyte, receives the book from him; kneeling on the lowest step, he prays for a blessing, saying:

Let thy blessing, O Lord, be upon me.

After which he adds:

THE Lord be in my heart, and on my lips, that I may worthily and rightly proclaim his Paschal praise. In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen.

The Priest then goes to a lectern on the Gospel side of the sanctuary, places the book upon it, and censes it. At his right stand the crucifer and thurifer; at his left two acolytes, one bearing the rod, the other the five grains of incense. All stand as at the Gospel, and the Priest proceeds to bless the Paschal Candle, singing:

Exsultet

NOW let the Angelic host of heaven be joyful: let the divine Mysteries be celebrated with exultation; and for the victory

of so great a King, let them sound the trumpet of salvation. Let earth itself rejoice, enlightened with such glorious radiance; and shining with the splendour of the King eternal, let the whole world perceive that darkness, gloom, and sorrow have been driven hence. Let, also, our Mother, the Church, exult, adorned with the glory of so great a light: and let this holy house resound again with the triumphant voices of the people. Wherefore, I pray you, brethren most beloved, ye that stand by within the wondrous brightness of this holy light, to join with me in calling upon the mercy of Almighty God: that he, who, not for my deservings, hath been pleased to gather me into the number of his Levites, would pour forth upon me the light of his Holy Spirit, and so fit me to express the worthy signification of this waxen taper. Through Jesus Christ our Lord, his only Son, who with him, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that with the service of the voice, and with all the affection of heart and soul, we should laud the invisible God, the Father Almighty, and his only begotten Son, Jesus Christ our Lord; who for us paid the debt of Adam to the Father eternal, and blotted out the handwriting of the olden trespass with his precious Blood. For this is the feast of the Passover, whereon he, the true Lamb, is slain, and by his Blood are all our door posts hallowed. For this is the night whereon at first thou madest our fathers, the children of Israel, when led forth out of Egypt, to pass, dryshod, over the Red Sea. This therefore is the night which dispelled the darkness of sin by the light of the fiery pillar. This is the night which now, throughout all the world, setteth apart them that believe in Christ from the corruption of this life, and from the blackness of offences, restoreth them to grace, and uniteth them in holiness. This is the night whereon, when he had broken the bonds of death, Christ came up a Conqueror from the lower parts. For being born would have naught availed us, unless we had been redeemed. O wondrous condescension of thy loving kindness toward us. O tenderness of love without all price, that to redeem the bondman thou didst deliver up the Son! O surely needs must have been the sin of Adam which the death of Christ hath forever

blotted out! O happy failing, to remedy which there was granted so good and so mighty a Redeemer! O night verily blessed, which alone was counted worthy to know the time and the hour at which Christ rose again from the lower parts. For this is the night concerning which it is written: But the night is as clear as the day; And, Then shall my night be turned to day in my gladness. Therefore the sacredness of this holy night banisheth vice, washeth away guilt; and restoreth innocence to the fallen and joy to the sorrowful. It putteth enmities to flight, prepareth peace, and boweth down dominions.

Here he inserts the five grains of incense in the form of a cross into the Paschal Candle in this order:

1
4 2 5
3

THEREFORE in thanksgiving for this night do thou receive, O Holy Father, this evening sacrifice of incense, which by the hands of her Ministers the Holy Church maketh unto thee in the offering of this waxen Candle. But now we know the signification of this Pillar, which, in honour of God, the sparkling fire now kindleth.

Here he lights the Paschal Candle from one of the three tapers on the rod.

Although it be divided into many parts, yet it knoweth no loss by the communication of its light. For it is fed by the melting wax, provided by its mother the bee for the making of this most precious Taper.

Here the candles and lamps are lighted with fire taken from the Paschal Candle.

O verily blissful night, which spoiled the Egyptians, and enriched the Hebrews! Night wherein earth and heaven, things human and divine are joined! We therefore pray thee, O Lord, that our faith, of which this waxen Candle consecrated in honour of thy Name is but a figure, may continue unailing to vanquish the night of all our darkness. Let it find acceptance before thee as a sweet-smelling savour, and be mingled with the burning lights of heaven. Let the Bright and Morning Star find it burning when he appeareth. That Morning Star, I say, which shall never know his going down; even he, who coming forth again from the lower parts, hath shed abroad his gladsome light on all mankind. We therefore beseech thee, O Lord, that it may please thee to preserve us thy servants, both all the Clergy, and thy faithful people, together with N. our Bishop, that we, being guided, governed, and preserved under thy continual protection, may have peaceful times in these our Paschal joys. Through the same Jesus Christ, thy Son our

Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE PROPHECIES

After the blessing of the Paschal Candle, the Priest lays aside the white vestments, and puts on a violet maniple, stole, and chasuble. He then returns to the Altar, and reads the Prophecies aloud at the Epistle corner. They are not announced, nor does anyone say Thanks be to God at the end.

Or the Prophecies may be read or sung by one or more Readers, while the Priest reads them quietly at the Altar. At the end of each Prophecy is sung the prayer that follows.

THE FIRST PROPHECY

Our forefathers saw in these ancient lessons types of Baptism and of our redemption, wrought by the life, death, and resurrection of our Lord. In this first Prophecy, the Spirit of God moving over the waters is a type of the Spirit moving over the waters of Baptism today. Light out of darkness is a symbol of Christ's resurrection from the tomb, and of our resurrection from the waters of Baptism. In Baptism we regain our share in the divine nature of him who became partaker of our humanity that he might restore that which mankind lost in the Fall.

Genesis 1. 1-31 and 2. 1-2.

IN the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved

upon the face of the waters. And God said: Let there be light. And there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day. And God said: Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. And God said: Let the waters under the heaven be gathered together unto one place: and let the dry land appear. And it was so. And God called the dry land Earth: and the gathering together of the waters called he Seas. And God saw that it was good. And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth. And it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights in the firmament of the heaven to divide the day

from the night, and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth. And it was so. And God made two great lights: the greater light to rule the day: and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day. And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas: and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature after his kind: cattle, and creeping thing, and beast of the earth after his kind. And it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And

God saw that it was good, and God said: Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree, yielding seed, to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat. And it was so. And God saw every thing that he had made: and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host 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 made.

When each Prophecy is finished, all stand, and the Priest says:

Let us pray. Let us bow the knee. (*All genuflect.*) *R.* Arise.

O GOD, who hast wonderfully created man, and yet more wonderfully redeemed him: grant us, we beseech thee, such constancy and reasonableness of mind against the allurements of sin, that we may be found worthy to attain unto joys eternal. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

After the prayer is ended, all sit down, and the reader goes to the lectern for the second Prophecy. Or the Priest may read it at the Altar. And so with all the other Prophecies.

THE SECOND PROPHECY

Noah's Ark is a symbol of the Church, into which souls are admitted by the saving waters of Baptism from the death-bearing torrents of sin. Noah's family is a type of God's family, the Church, which began with a few members, but which was to fill both earth and heaven. Water, once the means used for punishment, in Baptism is the agent of God's mercy.

Genesis 5. 6. 7. 8.

AND Noah was five hundred years old, and Noah begat Shem, Ham, and Japheth. And it came to pass when men began to multiply on the face of the earth, and

daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said: My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days. And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth. And it grieved him at his heart, and the Lord said: I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt, (for all flesh had corrupted his way upon the earth) and God

said unto Noah: The end of all flesh is come before me: for the earth is filled with violence through them, and, behold, I will destroy them with the earth. Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven. And every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee: they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee: and it shall be for food for thee, and for them. Thus did Noah according

to all that God commanded him, so did he. And Noah was six hundred years old when the flood of waters was upon the earth. The same day were all the fountains of the great deep broken up, and the windows of heaven were opened: and the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth, and the waters asswaged. The fountains also of the deep and the windows

of heaven were stopped: and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days, and again he sent forth the dove out of the ark; and the dove came in to him in the evening, and, lo, in her mouth was an olive leaf pluckt off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days: and sent forth the dove, which returned not again unto him any more. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth: that they may breed abundantly in the earth, and be

fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord: and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour.

Let us pray. Let us bow the knee. R̄. Arise.

O GOD, power unchangeable and light eternal: mercifully regard the wonderful mystery of thy whole Church, and peacefully carry out by thy perpetual ordering the work of human salvation; and let all the world perceive and know, that the fallen is raised up, the old made new, and all things re-established in perfection. Through him from whom they took their first beginning, our Lord Jesus Christ thy Son, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE THIRD PROPHECY

The Divine answer to Abraham's unquestioning faith, his courageous willingness to offer his dearest and best, reminds us that God will not be outdone in generosity. Abraham is the model of all who believe and do God's will. Isaac, carrying the wood up the Mount, is a type of our Lord bearing his Cross. All believers, born anew in Baptism, are saved through obedience.

Genesis 22. 1-19.

IN those days: God did prove Abraham, and said unto him: Abraham. And he said: Behold, here I am. And he said: Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass: and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off: and Abraham said unto his young men: Abide ye here with the ass: and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son: and he took the fire in his hand, and a knife. And they went both of them together. And Isaac spake unto Abraham his father, and said: My father. And he said: Here am I, my son. And he said: Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said: My son, God will provide himself a lamb for a burnt offering. So they went both of them together: and they came to the place which God had told him of, and Abraham built an altar there, and laid the wood

in order: and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said: Abraham, Abraham: And he said: Here am I. And he said: Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh. As it is said to this day: In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said: By myself have I sworn, said the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

Let us pray. Let us bow the knee. *R̄*. Arise.

O GOD, supreme Father of the faithful, who dost multiply the children of thy promise throughout all the circle of the earth by pouring forth the grace of adoption: and according to thine oath, makest thy servant Abraham the father of all nations through the Paschal Sacrament; grant that thy people may worthily enter into the grace of thy calling. Through thy Son, Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE FOURTH PROPHECY

The crossing of the Red Sea is a type of Baptism. The baptized come forth from the saving waters of Baptism, released from the tyranny of sin, rising to walk in the new way that leads to the promised land of eternal life.

Exodus 14. 24-31; 15. 1.

IN those days: It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians: and took off their chariot wheels, that they drave them heavily. So that the Egyptians said: Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea,

that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength: and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left: thus the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the sea shore, and Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:

Tract. We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation. *℣.* He is my God, and I will prepare him an habitation: my father's God, and I will exalt him. *℣.* The Lord is a man of war: the Lord is his name.

Let us pray. Let us bow the knee. *℞.* Arise.

O GOD, whose ancient miracles we perceive to shine even upon our own age; because as by the might of thy right hand thou deliveredst one people from the pursuit of the Egyptians, so now thou workest out the salvation of all nations through the water of regeneration: grant that the whole world and the fulness thereof may pass over to the children of Abraham and the dignity of the true Israel. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE FIFTH PROPHECY

God, through his prophet Isaiah, invites all who hunger and thirst to come to the waters of Baptism. God gives generously; it is for us to work with him. The Spirit of God is compared to the life-giving rain.

Isaiah 54. 17; 55. 1-11.

THIS is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord. Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your

ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not: and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God: for he will abundantly pardon. For my thoughts are not your thoughts: neither are your ways my ways, said the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it: saith the Lord Almighty.

Let us pray. Let us bow the knee. R̄. Arise.

ALMIGHTY and everlasting God, multiply to the honour of thy Name what thou didst promise to the faith of our forefathers, and increase the children of promise by holy adoption: that what the saints of old doubted not would come pass, thy Church may now find in great measure accomplished. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE SIXTH PROPHECY

In this Prophecy we are reminded that even God's chosen people can fall from grace; God himself is the source of true and life-giving wisdom. Neither wealth nor social position, neither scientific knowledge nor military science, neither youth nor secular education, have any value apart from him who is the source of all wisdom. Wisdom is revealed by the Prophets in the old dispensation; to all the baptized in the new. Our Lord Jesus Christ, who is the Wisdom of God, has conversed with men upon earth.

Baruch 3. 9-38.

HEAR, Israel, the commandments of life: give ear to understand wisdom. How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, that thou art counted with them that go down into the grave? Thou hast forsaken the fountain of wisdom. For if thou hadst

walked in the way of God, thou shouldst have dwelled in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures? Where are the princes of the heathen become, and such as ruled the beasts upon the earth; they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? For they that wrought in silver, and were so careful, and whose works are unsearchable, they are vanished and gone down to the grave, and others are come up in their steads. Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, nor understood the paths thereof, nor laid hold of it: their children were far off from that way. It hath not been heard of in Chanaan, neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths. O Israel, how great is the house of God! and how large is the place of his possession! Great, and hath none end; high, and unmeasurable. There were the giants famous from the be-

ginning, that were of so great stature, and so expert in war. Those did not the Lord choose, neither gave he the way of knowledge unto them: but they were destroyed, because they had no wisdom, and perished through their own foolishness. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path. But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts: He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. The stars shined in their watches, and rejoiced: when he calleth them, they say: Here we be; and so with cheerfulness they shewed light unto him that made them. This is our God, and there shall none other be accounted of in comparison of him. He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel, his beloved. Afterward did he shew himself upon earth, and conversed with men.

Let us pray. Let us bow the knee. R̄. Arise.

O GOD, who dost ever multiply thy Church by the calling of the Gentiles: mercifully grant that those whom thou dost wash in the waters of baptism may be de-

fended by thy continual protection. Through Jesus Christ thy Son our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE SEVENTH PROPHECY

The promise of our future resurrection is our present motive for right conduct. This passage symbolizes our spiritual resurrection through Baptism; the baptized become a great army.

Ezekiel 37. 1-14.

IN those days: The hand of the Lord was upon me, and carried me out in the spirit of the Lord: and set me down in the midst of the valley which was full of bones: and caused me to pass by them round about: and, behold, there were very many in the open valley, and lo, they were very dry. And he said unto me: Son of man, can these bones live? And I answered: O Lord God, thou knowest. Again he said unto me: Prophecy upon these bones: and say unto them: O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin: and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking: and the bones came to-

gether, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them: and the skin covered them above; but there was no breath in them. Then said he unto me: Prophecy unto the wind, prophesy, son of man, and say to the wind: Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me: and the breath came into them, and they lived: and stood up upon their feet, an exceeding great army. Then he said unto me: Son of man, these bones are the whole house of Israel: behold, they say: Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them: Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves: and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves: and shall put my spirit in you, and ye shall live, and I shall place you in your own land: saith the Lord Almighty.

Let us pray. Let us bow the knee. *R.* Arise.

O GOD, who in the pages of both Testaments dost teach us to celebrate the Paschal Sacrament: give us such a sense of thy mercy that by the reception of these pres-

ent gifts, we may have a firm hope of thy future blessings. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE EIGHTH PROPHECY

"Called by thy name" is a reference to "Christian"; a follower of Christ. The washing refers to the washing of Baptism; the tabernacle is here a symbol of the Church.

Isaiah 4. 1-6.

IN that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass: That he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for

upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Tract. My well-beloved hath a vineyard in a very fruitful hill: Ψ . And he fenced it and gathered out the stones thereof: and planted it with the choicest vine, and built a tower in the midst of it. Ψ . And also made a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. Let us bow the knee. \mathcal{R} . Arise.

O GOD, who among all the children of thy Church hast declared by the mouth of thy holy prophets that in every place of thy dominion, thou art the sower of good seed and the husbandman of thy chosen branches: grant unto thy people, the vineyard of thy planting and the field of thy sowing, that, being set free from the choking of thorns and briers, they may bring forth good fruit in abundance. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE NINTH PROPHECY

The Israelites of old were saved by the sprinkling of the blood of the Passover lamb; we are saved through the precious Blood of Christ, the Lamb of God, sacrificed for us upon the Altar of the Cross.

Exodus 12. 1-11.

IN those days: The Lord spake unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls, every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire. And thus

shall ye eat it: With your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste: it is the Lord's Passover.

Let us pray. Let us bow the knee. *R.* Arise.

ALMIGHTY, everlasting God, who art wonderful in the ordering of all thy works: let thy redeemed people perceive that the creation of the world in the beginning was not more excellent, than that in the fulness of time, Christ our Passover should be sacrificed for us. Who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE TENTH PROPHECY

God had mercy upon the people of Nineveh when they turned from their evil ways; today God has mercy upon those who repent of their old sins and seek his forgiveness in the saving waters of Baptism.

Jonah 3. 1-10.

IN those days: The word of the Lord came unto Jonah the second time, saying: Arise, go unto Nineveh, that great city: and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey: and he cried, and said: Yet forty days, and Nineveh shall be over-

thrown. So the people of Nineveh believed God: and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh: and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent: and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way: and God repented of the evil, that he had said that he would do unto them.

Let us pray. Let us bow the knee. *R.* Arise.

O GOD, who hast united the diversity of nations in the confession of thy holy Name: give us both the will and the power to do what thou commandest; that thy people, called to eternal life, may be one in the faith of their minds and the devotion of their deeds, Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE ELEVENTH PROPHECY

The last words of Moses to his people are also words of warning to us. It is not enough that we be Christians in outward profession; we must be Christians in deed and in truth.

Deuteronomy 31. 22-30.

IN those days: Moses wrote this song, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said: Be strong and of good courage: for thou shalt bring the children of Israel into the land which I sware unto them, and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished: That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will

do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Tract. Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. *℣.* My doctrine shall drop as the rain: my speech shall distil as the dew. *℣.* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the Name of the Lord: *℣.* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment: *℣.* A God of truth and without iniquity: just and right is he.

Let us pray. Let us bow the knee. *℞.* Arise.

O GOD, the exaltation of the humble and the steadfastness of the upright, who by thy holy servant Moses didst vouchsafe so to instruct thy people by the singing of thy sacred canticle that the repetition of the law therein should be also for our guidance: raise up the fulness of thy power among all the nations justified by thee, and abating thy terrors, give them joy; that the sins of all may be blotted out by thy remission, and the warning of thy vengeance may avail for our salvation. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE TWELFTH PROPHECY

With this last Prophecy, the Catechumens of old, and the Faithful, were reminded that their profession of the Christian faith might lead to imprisonment, torture, and death. Nebuchadnezzar's image of gold is a type of obstacles placed in the way of God's servants in all ages. Shadrach, Meshach, and Abed-nego were thrown into the fiery furnace when they refused to deny their faith; in our own day men and women have shed their blood rather than renounce our Lord Jesus Christ. Whether we be called to the martyrdom of blood or the witness-bearing of every day life, God will give us his strength if we persevere.

Daniel 3. 1-24.

IN those days: Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and

they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud: To you it is commanded, O people, nations, and languages: That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick: all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden

image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them: Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made: well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego answered and said to the king: O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury: and the form of his visage was changed against Shadrach, Meshach, and Abed-nego, therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty

men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. And they walked in the midst of the fire, praising God, and blessing the Lord.

Let us bow the knee *is not said here but only:*

Let us pray.

ALMIGHTY, everlasting God, sole hope of the world, who by the heralding of thy prophets hast shown forth the mysteries of this present time: mercifully increase the devotion of thy people, since none of the faithful can grow in any virtue without thy inspiration. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

THE BLESSING OF THE FONT

When the Prophecies are ended, the Font is to be blessed, and the Sacrament of Holy Baptism (see page 343) is to be solemnly administered, if there be any catechumens ready for Baptism.

If the Church has no Font, the Litany is said at once. See page 320.

The Priest exchanges his violet chasuble and maniple for a violet cope. Preceded by the thurifer bearing the lighted Paschal Candle, and the crucifer carrying the Cross and the acolytes with their candles, the Priest and his assistants go to the Font for the solemn blessing of the water for the Easter Baptisms. Meanwhile the following is sung:

Tract. Like as the hart desireth the water-brooks: so longeth my soul after thee, O God. *Ps.* My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? *Ps.* My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

Then the Priest before he goes in to bless the Font, says this Prayer near by:

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

ALMIGHTY, everlasting God, graciously look upon the dedication of the people here to be born anew, who, like the hart,

desire the well-spring of thy waters: and mercifully grant that by the mystery of baptism, the very thirst of their faith may sanctify both soul and body. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God world without end. *Amen.*

The Priest then begins the blessing of the Font, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

ALMIGHTY, everlasting God, be present in the mysteries of thy great loving-kindness, here in this Sacrament and send forth the Spirit of adoption to regenerate the new peoples whom the font of Baptism bringeth forth for thee; that what is done by our unworthy ministry, may be perfected by the effectual working of thy power. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

IT is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto thee, O Lord holy, Father almighty, Everlasting God. Who, working by thy invisible power, dost wonderfully bestow upon thy servants effectual means of grace: And though we are unworthy to be partakers of these holy mysteries: Thou leavest us not destitute of the gifts of thy grace, but mercifully inclinest thine ear to these our supplications. O God, whose Spirit moved over the waters, when the earth was without form and void at its creation: that even then the face of the waters might receive the virtue of purging all defilement: O God, who for the destruction of sinners didst once drown all the world, and by the saving of eight persons didst shew forth in a figure our regeneration: that by the mystery of this one element of water thou mightest make an end of sin, and give birth unto righteousness. Regard favourably, O Lord, the prayers of this thy family, and make the grace of thy regeneration to abound in us, for thou dost with the rivers of thy plenteous mercy make glad the city of thy redeemed: and openest unto us fountains of blessing through the whole world for the healing of nations: that, at the Word of thy majesty, grace may be bestowed on it from thine only Son, through the Holy Ghost.

Here the Priest divides the water in the form of a Cross.

May he sanctify by the secret operation of his power this water to the mystical washing away of sin: that having received sanctification, and being born again without spot of defilement, it may be found a new creature, that springeth from the living water: That young and old, both men and women, that henceforth shall be baptized herein, may all become thy children and heirs of thy heavenly promises. Speak the word; O Lord, and drive away speedily unclean spirits and all things that may hurt us: banish from us by thy Name all the snares and assaults of the devil. And may our ghostly enemy have no power at all to encompass us: to deceive our hearts by his subtlety: to waylay us in secret: and spread abroad the leaven of malice.

He touches the water with his hand.

May this holy, and undefiled creation, seeing that the son of wickedness may not approach it, nor the stain of iniquity come near to defile it, be a fountain that doth regenerate, streams that do purify: may all those who by this means shall be dedicated before thee, by the operation of the Holy Ghost, receive the grace of redemption and remission of their offences.

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

Therefore do I hallow thee, O thou gift of water, by God ☩ who liveth, by God ☩ the faithful, by God ☩ the holy: by God, who in the beginning by his word divided the land from thee: by whose Spirit the waters were overshadowed.

Here he divides the water with his hand, and scatters it towards the four points of the compass, saying:

Who did ordain that thou shouldst issue out of Eden and be parted from thence diversely, giving plenty to all his creation. Likewise in the desert of Marah he did turn thy bitterness into sweetness, and made thee to come forth out of the rock for his people. In the Name of his only Son our Saviour Jesus Christ do I hal☩low thee, Gift of water: for he did change thee into wine in proof of his omnipotence, when he was bidden to the wedding at Cana. Who walked upon thee to his disciples: and was baptized in thee in Jordan, making John his minister. Who moreover did mingle thee with Blood from his side at his passion: and commanded his faithful servants, that believing they should be washed in thee, saying: Go ye, and teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.

He sings the following in the tone of the Lesson:

ALmighty God, mercifully assist our prayers, who here observe these thy commandments: and of thy great goodness prosper our petitions.

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

Enable by thy word and power the weakness of this water: that like as by nature it doeth service unto the purifying of the body, so by thy grace it may effectually cleanse our souls.

Here the Priest lowers the Candle into the water a little way, and sings in the tone of the Preface:

May the power of the Holy Ghost be poured out on this Font we have filled.

Then taking the Candle out of the water, he dips it again more deeply, repeating: May the power. Afterward the Candle is again taken out of the water and the third time is dipped to the bottom of the Font, the Priest repeating at a still higher pitch: May the power, as above. And then breathing thrice on the water in this form Ψ, he proceeds:

And make this water to be effectual unto the washing away of transgression.

The Candle is taken out of the water, and he continues:

May every stain of our iniquity here be cleansed: may our nature be restored to its

perfect fashioning, and be conformed again to thine own image of righteousness, may it be redeemed from the old sins of its conversation: that every person, being born again by the sacrament he hath here received, may be restored verily unto the innocence of thy children. *And the rest he reads: Through Jesus Christ thy Son our Lord. Who shall come to judge the quick and the dead, and the world by fire. Amen.*

Then the people are sprinkled with the newly blessed water as a reminder of their baptism. And meantime, one of the acolytes takes out a quantity of the water in a large vessel, so that it may be kept for blessing houses and other places. Which done, the Priest pours into the water in the form of a cross some of the oil of the Catechumens, saying with an audible voice:

May this Oil of salvation make this font holy, and cause it to multiply that those who find herein their new birth may come to life everlasting. *Amen.*

Then he pours in some of the Chrism in the same manner as before, saying:

May this mingling of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be wrought in the Name of the most holy Trinity. *Amen.*

Lastly he takes both phials of these oils and pours them both together in the form of a cross, saying:

May this commingling of the Chrism of salvation and of the Oil of unction and of the Water of Baptism likewise be wrought in the Name of the Fa✠ther, and of the ✠ Son, and of the Holy ✠ Ghost. *Amen.*

Then he mingles the Oil and water, and scatters it over the Font with his hand. If there are any to be baptized, he baptizes them after the usual manner (see page 343).

THE LITANY

After the blessing of the Font, the Priest and his assistants return to the Altar, where he lies prostrate. All the rest kneel, while the Litany is sung by two cantors, the choir and people repeating each petition in full. The Litany is begun as the Procession leaves the Baptistery.

The following is the Litany anciently appointed for use on this day. In some places the Litany from the Book of Common Prayer is substituted.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

O Christ hear us.

O Christ graciously hear us.

O God the Father of heaven, have mercy upon us.

O God the Son, Redeemer of the World, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

Holy Trinity, one God, have mercy upon us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of virgins, pray for us.

Saint Michael, pray for us.

Saint Gabriel, pray for us.

Saint Raphael, pray for us.

All ye holy Angels and Archangels, pray for us.

All ye holy orders of blessed Spirits, pray for us.

Saint John the Baptist, pray for us.

Saint Joseph, pray for us.

All ye holy Patriarchs and Prophets, pray for us.

Saint Peter, pray for us.

Saint Paul, pray for us.

Saint Andrew, pray for us.

Saint John, pray for us.

All ye holy Apostles and Evangelists, pray for us.

All ye holy Disciples of the Lord, pray for us.

Saint Stephen, pray for us.

Saint Lawrence, pray for us.

Saint Vincent, pray for us.

All ye holy Martyrs, pray for us.

Saint Sylvester, pray for us.

Saint Gregory, pray for us.

Saint Augustine, pray for us.
 All ye holy Bishops and Confessors, pray for us.
 All ye holy Doctors, pray for us.
 Saint Anthony, pray for us.
 Saint Benedict, pray for us.
 Saint Dominic, pray for us.
 Saint Francis, pray for us.
 All ye holy Priests and Levites, pray for us.
 All ye holy Monks and Hermits, pray for us.
 Saint Mary Magdalene, pray for us.
 Saint Agnes, pray for us.
 Saint Cecilia, pray for us.
 Saint Agatha, pray for us.
 Saint Anastasia, pray for us.
 All ye holy Virgins and Widows, pray for us.
 All ye holy servants and handmaids of God, intercede for us.
 Be thou merciful, Spare us, good Lord.
 Be thou merciful, Hear us, good Lord.
 From all evil, good Lord deliver us.
 From all deadly sin, good Lord deliver us.
 From everlasting damnation, good Lord deliver us.
 By the mystery of thy holy Incarnation, good Lord deliver us.
 By thine Advent and Nativity, good Lord deliver us.

By thy Baptism and holy Fasting, good Lord deliver us.
 By thy Cross and Passion, good Lord deliver us.
 By thy precious Death and Burial, good Lord deliver us.
 By thy glorious Resurrection and Ascension, good Lord deliver us.
 By the coming of the Holy Ghost the Comforter, good Lord deliver us.
 In the hour of death and in the day of judgment, good Lord deliver us.

At this point the Priest and his assistants rise; the Priest goes to the sacristy to put on the white vestments for the Mass. Meanwhile the acolytes light the candles and prepare the High Altar for Mass. Meanwhile the cantors and choir continue chanting the Litany.

We sinners, beseech thee to hear us.
 That it may please thee to spare us, we beseech thee to hear us.
 That it may please thee to rule and govern thy holy Church, we beseech thee to hear us.
 That it may please thee to preserve the household of thine Apostles, and all orders in the Church in thy true religion, we beseech thee to hear us.
 That it may please thee to overthrow the enemies of thy holy Church, we beseech thee to hear us.
 That it may please thee to bestow on all Christian rulers true peace and concord, we beseech thee to hear us.

That it may please thee to strengthen and preserve us in true worshipping of thee, we beseech thee to hear us.

That it may please thee to bestow on all our benefactors thine everlasting benefits, we beseech thee to hear us.

That it may please thee to give and preserve to our use the kindly fruits of the earth, we beseech thee to hear us.

That it may please thee to bestow upon all thy faithful rest eternal, we beseech thee to hear us.

That it may please thee graciously to hear our prayer, we beseech thee to hear us.

O Lamb of God that takest away the sins of the world, Spare us, good Lord.

O Lamb of God, that takest away the sins of the world, Hear us, good Lord.

O Lamb of God that takest away the sins of the world, Have mercy upon us.

O Christ hear us.

O Christ graciously hear us.

THE MASS

The Cantors begin the Kyrie of the Mass, repeating each invocation thrice. Meanwhile the Priest in white vestments approaches the Altar, and recites the Preparation with his assistants as usual. Then, ascending to the Altar, he censers it in the usual manner. At the end of the Kyrie he intones Glory be to God on high, and the bells are rung. Afterward the Priest sings:

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

COLLECT

O GOD, who dost enlighten this most holy night with the glory of the Lord's Resurrection: preserve in the new children of thy family the spirit of adoption which thou hast given them; that being renewed both in body and soul, they may offer unto thee a pure service. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle. Colossians 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

After the Epistle, the Priest begins:

Alleluia.

And he sings the chant through three times, raising his voice one tone higher each time: and the Choir repeats each Alleluia at the pitch used by the Priest. Afterward the Choir proceeds:

℣. O give thanks unto the Lord, for he is gracious: for his mercy endureth for ever.

Then is sung the Tract.

O praise the Lord, all ye heathen: praise him, all ye nations. *V.* For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

At the Gospel lights are not carried, but incense only: the blessing is asked, and the rest done as usual.

✠ *The Holy Gospel.* Saint Matthew 28. 1.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The Creed is not said, but the Gospel finished, the Priest sings: The Lord be with you, and afterwards: Let us pray. The Offertory is not said, and at the end of the Psalm, at the Lavabo, is said Glory be.

SECRET

RECEIVE, we beseech thee, O Lord, the prayers of thy people, together with the offering of this sacrifice: that what is begun in the Paschal mysteries may, through the operation of thy grace, avail us for a healing remedy unto life eternal. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Easter. But chiefly on this night.

The peace of the Lord *is said*; O Lamb of God *is not said, nor the Postcommunion: but the customary prayers before Communion are said.*

VESPERS

After the Communion, that which follows is sung in Choir for Vespers; all standing throughout until the Blessing:

Ant. Alleluia † alleluia, alleluia.

Psalm 117. *Laudate Dominum.*

OPRAISE the Lord, all ye heathen: ★ praise him, all ye nations.

2. For his merciful kindness is ever more and more toward us: ★ and the truth of the Lord endureth for ever. Praise the Lord.

Glory be to the Father, and to the Son, ★ and to the Holy Ghost;

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

Ant. Alleluia, alleluia, alleluia.

The Chapter, Short Respond, Hymn and Versicle, are not said; the Priest intones the Antiphon on Magnificat, which is continued by the choir. During the singing of this Canticle the censuring is done as at other Vespers.

Ant. In the end of the sabbath, † as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, alleluia.

Saint Luke 1. 46-55. *Magnificat.*

MY soul doth magnify the Lord. ★ and my spirit hath rejoiced in God my Saviour.

2 For he hath regarded ★ the lowliness of his handmaiden.

3 For behold, from henceforth ★ all generations shall call me blessed.

4 For he that is mighty hath magnified me: ★ and holy is his Name.

5 And his mercy is on them that fear him ★ throughout all generations.

6 He hath showed strength with his arm: ★ he hath scattered the proud in the imagination of their hearts.

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

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

9 He remembering his mercy † hath holpen his servant Israel; ★ as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son, ★ and to the Holy Ghost;

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

Ant. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, alleluia.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

POUR down upon us, O Lord, the Spirit of thy love: that those whom thou hast satisfied with the Paschal Sacraments may, of thy goodness, be made of one heart and of one mind. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the same Holy Spirit, liveth and reigneth God, world without end. *Amen.*

℣. The Lord be with you.

℞. And with thy spirit.

℣. Depart in peace, alleluia, alleluia.

℞. Thanks be to God, alleluia, alleluia.

The Blessing is given, and the Last Gospel is read as usual.

SOME VARIATIONS

IT is not always possible to offer the Holy Saturday Liturgy on the morning of Easter Even.

In some places the ancient custom of offering this service in the night-time has been restored. The Midnight Mass of Easter is far older than the Midnight Mass of Christmas; there is a special appropriateness in offering the First Mass of Easter in the very early hours of the Feast of the Resurrection itself. Where this custom is followed, we would recommend that Vespers (page 327) be offered in the late afternoon. In the offering of the Liturgy we recommend that Psalm 117 and its Alleluias be sung as the Communion of the Mass, followed immediately by the prayer on page 329 as the Postcommunion. Mass will thus be ended in the usual way, and Vespers will not be delayed beyond the proper day.

In some places portions of the Liturgy are used as a late afternoon or early evening devotion. Where this is done, great care should be taken to use the portions selected in their proper sequence. For example, the Blessing of the Paschal Candle should not be used after the Blessing of the Font; nor should Vespers precede the Litany.

Where Vespers is sung apart from the Mass, it is suggested that the Collect on page 270 be used in place of the Collect on page 327. *Let us bless the Lord, alleluia, alleluia*, is sung in place of *Depart in peace, alleluia, alleluia*, and the office ends with *May the souls of the faithful, through the mercy of God, rest in peace. R. Amen.*

EASTER DAY

AT THE EARLY MASS

AT THE PRINCIPAL MASS

EASTER DAY

AT THE EARLY MASS

If in any Church the Holy Communion be twice celebrated on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

INTROIT

SURREXIT

CHRISt the Lord is risen, alleluia: as he said unto you, alleluia, alleluia. *Ps.* O sing unto the Lord a new song: for he hath done marvellous things. 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. Christ the Lord is risen, alleluia: as he said unto you, alleluia, alleluia.

COLLECT

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy: grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection. Through the same thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle. 1 Corinthians 5. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump,

as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gradual. This is the day which the Lord hath made: we will rejoice and be glad in it. *Y.* O clap your hands together, all ye people: O sing unto God with the voice of melody.

Alleluia, alleluia. *Y.* Christ our Passover is sacrificed for us.

SEQUENCE VICTIMAE PASCHALI

CHRISTIANS, to the Paschal victim Offer your thankful praises!

A lamb the sheep redeemeth: Christ, who only is sinless,

Reconcileth sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring What thou sawest wayfaring.

“The tomb of Christ, who is living, The glory of Jesus’ resurrection;

Bright angels attesting, The shroud and napkin resting.

Yea, Christ my hope is arisen: To Galilee he goes before you.”

Christ indeed from death is risen, Our new life obtaining,

Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ *The Holy Gospel.* Saint Mark 16. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

The Creed is said.

Offertory. O death, I will be thy plagues:
O grave, I will be thy destruction, alleluia.

SECRET

WE who here present unto thee this paschal offering, do pray thee, O Lord: that what we so frequently and outwardly enact, we may in deed and in truth possess. Through him who is risen from the dead, thy Son, Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Easter. But chiefly on this day.

Communion. Christ our Passover is sacrificed for us, alleluia: therefore let us keep the feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

POSTCOMMUNION

SANCTIFY us, we beseech thee, O Lord, by the mysteries which we have received: and vouchsafe to us sufficiency of strength for thy service in this Eastertide, and through all the days of our life. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

BEFORE THE BLESSING

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

V. Depart in peace, alleluia, alleluia.
R. Thanks be to God, alleluia, alleluia.

AT THE PRINCIPAL MASS

INTROIT

RESURREXI

I AM risen, and am still with thee, alleluia: thou hast laid thine hand upon me, alleluia: thy knowledge is too wonderful and excellent for me, alleluia, alleluia. *Ps.* O Lord, thou hast searched me out, and known me: thou knowest my downsitting and mine uprising. Glory be to the Father, and to the Son, and to the Holy Ghost; ★ As it was in the beginning, is now, and ever shall be, world without end. Amen. I am risen, and am still with thee, alleluia: thou hast laid thine hand upon me, alleluia: thy knowledge is too wonderful and excellent for me, alleluia, alleluia.

COLLECT

ALMIGHTY God, who through thine Only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

This Collect is to be said daily throughout Easter Week.

The Epistle. Colossians 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affec-

tion on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Gradual. This is the day which the Lord hath made: we will rejoice and be glad in it. *℣.* O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Alleluia, alleluia. *℣.* Christ our Passover is sacrificed for us.

SEQUENCE VICTIMAE PASCHALI

CHристиANS, to the Paschal victim Offer your thankful praises!

A lamb the sheep redeemeth: Christ, who only is sinless,

Reconcileth sinners to the Father.

Death and life have contended In that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring What thou sawest wayfaring.

“The tomb of Christ, who is living, The glory of Jesus’ resurrection;

Bright angels attesting, The shroud and napkin resting.

Yea, Christ my hope is arisen: To Galilee he goes before you.”

Christ indeed from death is risen, Our new life obtaining,

Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ *The Holy Gospel.* Saint John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The Creed is said.

Offertory. The earth trembled and was still:
when God arose to judgment, alleluia.

SECRET

RECEIVE, we beseech thee, O Lord, the prayers of thy people, together with the offering of this sacrifice: that what is begun in the Paschal mysteries may, through the operation of thy grace, avail us for a healing remedy unto life eternal. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end.

Preface of Easter. But chiefly on this day.

Communion. Christ our Passover is sacrificed for us, alleluia: therefore let us keep the feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

POSTCOMMUNION

POUR down upon us, O Lord, the Spirit of thy love: that those whom thou hast satisfied with the Paschal Sacraments may, of thy goodness, be made of one heart and of one mind. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the same Holy Spirit, liveth and reigneth God, world without end. *Amen.*

BEFORE THE BLESSING

V. The Lord be with you.

R. And with thy spirit.

V. Depart in peace, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

APPENDIX

SOLEMN BAPTISM

BENEDICTION

SOLEMN BAPTISM

The Priest is ordinarily vested in surplice and violet stole; if he be administering this Sacrament during the Holy Saturday Liturgy, he will be vested in amice, alb, girdle, violet stole and cope.

THE ceremonies suggested for use in the solemn administration of Holy Baptism have come down to us from the earliest ages. The Imposition of Salt appears in the old English Manuals. The form for the anointing with the Oil of the Catechumens is taken from the York Manual; that for anointing with the holy Chrism from the First Prayer Book of Edward VI. The forms for the giving of the Chrysom and the lighted candle are supplied from the Occasional Offices of the Church of the Province of South Africa. The use of the holy Chrism at "We receive this *child*" was suggested by the English Church Union at the time of the last revision of the English Prayer Book.

Benediction (see page 356) means "blessing." The word is commonly used as a brief title for the popular service known as Benediction of the Blessed Sacrament.

The two hymns usually sung appear in the official hymnal of this Church; the Collect appears in official Prayer Books of the Anglican Communion, and in the Book of Offices set forth by the House of Bishops in 1916. The Divine Praises were originally said in reparation for profane language.

The Blessed Sacrament is not reserved in order that we may have Benediction; but that the Priest may be able at all times to minister to the sick and the dying.

None the less, because the Blessed Sacrament so reserved is what It is, we bend the knee and adore as did the Shepherds in Bethlehem; quite naturally we offer incense with the Wise Men of old; then we receive the blessing of the Lord Christ himself in the Sacrament of his love.

HATH this Child (Person) been already baptized or no?

If they answer, No: then shall the Priest proceed as followeth.

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child (this Person)* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church and be made *a living member* of the same.

Then shall the Priest say,

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child (this thy Servant)*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as

thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child (this thy Servant)* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

If it is so desired, the Priest then takes a few grains of hallowed salt between his right thumb and index finger, and placing the salt in the mouth of the person to be baptized, says,

RECEIVE the salt of wisdom: may it be unto thee a pledge of everlasting life. *Amen.*

℣. The Lord be with you.

℞. And with thy spirit.

Hear ✠ the words ✠ of the Gospel ✠, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

℞. Glory be to thee, O Lord.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say

unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

℞. Thanks be to God.

Or this.

℣. The Lord be with you.

℞. And with thy spirit.

Hear ✠ the words ✠ of the Gospel ✠, written by Saint John, in the third Chapter, at the first Verse.

℞. Glory be to thee, O Lord.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the

Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

R̄. Thanks be to God.

Or this.

V. The Lord be with you.

R̄. And with thy spirit.

Hear ✠ the words ✠ of the Gospel ✠, written by Saint Matthew, in the twenty-eighth Chapter, at the eighteenth Verse.

R̄. Glory be to thee, O Lord.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

R̄. Thanks be to God.

Then shall the Priest say,

AND now, being persuaded of the good will of our heavenly Father toward *this Child (this Person)*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him, and say,

Priest and People.

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us To the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this Child (this thy Servant)*, That *he* may be born again, And be made *an heir* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the same Holy Spirit, Now and for ever. Amen.

When the Office is used for a child, the Priest shall speak unto the Godparents on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, not be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

According to ancient custom, the Priest here anoints the Child with the Oil of the Catechumens, on the breast, at the base of the neck, and on the back between the shoulders, in the form of a cross, saying once only:

I anoint thee with the Oil ☩ of salvation, in Christ ☩ Jesus our Lord, that thou mayest have eternal life.

If the water has already been blessed, the Priest here changes his stole (and cope) from violet to white, and continues:

Priest. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Priest. Wilt thou be baptized in that faith?

Answer. That is my desire.

Priest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Priest. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Priest. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

Answer. I will, God being my helper.

When the Office is used for an Adult, the Priest shall address him on this wise, the Person answering the questions for himself.

WELL-BELOVED, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Here the Priest may anoint the Person with the Oil of the Catechumens on the breast, at the base of the neck, and on the back between the shoulders, in the form of a cross, saying once only:

I anoint thee with the Oil ☩ of salvation, in Christ ☩ Jesus our Lord, that thou mayest have eternal life.

If the water has already been blessed, the Priest here changes his stole (and cope) from violet to white, and continues:

Priest. Dost thou believe in Jesus the Christ, the Son of the Living God?

Answer. I do.

Priest. Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer. I do.

Priest. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Priest. Wilt thou be baptized in that faith?

Answer. That is my desire.

Priest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Then shall the Priest say,

O MERCIFUL God, grant that like as Christ died and rose again, so *this Child* (*this thy Servant*) may die to sin and rise to newness of life. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord, God, who dost live, and govern all things, world without end. *Amen.*

If the water has already been solemnly blessed, as on Holy Saturday, the Priest omits that which follows, and goes at once to Name this Child, on page 352.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

Then the Priest shall say,

IT is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father,

and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child (this thy Servant)*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through the same Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

If he has not already done so, the Priest here changes his stole (and cope) from violet to white.

Then the Priest shall take the Child into his arms, and shall say to the Godfathers and Godmothers,

Name this child.

And then, naming the Child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But NOTE, That if the Person to be baptized be an Adult, the Priest shall take him by the hand, and shall ask the Witnesses the Name; and then shall dip him in the Water, or pour Water upon him, using the same form of words.

But if the Baptism be Conditional, he shall use the following form:

IF thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Priest shall say,

WE receive this Child (Person) into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

* *Here the Priest shall make a Cross upon the Child's (or Person's) forehead, (using the holy Chrism, if desired).*

Or, having signed the Child or Person with the Cross in the usual manner, the Priest may then anoint him upon the crown of the head with the holy Chrism, saying,

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerated thee by Water and the Holy Ghost, and hath given unto thee remission of all thy sins, vouchsafe to anoint thee with the Unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. *Amen.*

If it is so desired, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,

WE give this white vesture, for a token of the innocency bestowed upon thee, and for a sign whereby thou art admonished to give thyself to pureness of living, that after this transitory life thou mayest be partaker of the life everlasting. *Amen.*

Then the Priest may give him a lighted candle, (in the case of an Infant, the candle should be given to the Godfather), saying,

RECEIVE the light of Christ, that when the bridegroom cometh thou mayest go forth with all the Saints to meet him; and see that thou keep the grace of thy Baptism. *Amen.*

Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child (this Person)* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child (this Person)* may lead the rest of *his* life according to this beginning.

Then shall be said,

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 those who trespass against us. And lead us not unto temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child (this thy Servant)* with thy Holy Spirit, to receive *him* for thine own *Child*, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

Then the Priest shall add,

THE Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen.*

BENEDICTION

This devotion is not used between Maundy Thursday Tenebrae and First Vespers of Easter.

The Priest exposes the Host in the Monstrance; then, kneeling on the lowest step, he censes the Blessed Sacrament.

O salutaris hostia

O SAVING Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
For evermore, blest One in Three;
O grant us life that shall not end,
In our true native land with thee. Amen.

A Litany or hymn may here be sung.

During the second line of the following hymn, all should humbly bow; at the beginning of the second stanza incense is offered as before.

Tantum ergo Sacramentum

THEREFORE we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give and blessing
To the Father and the Son;

Honour, thanks, and praise addressing,
While eternal ages run;
Ever too his love confessing
Who, from both, with both is one. Amen.

Still kneeling, the Priest sings:

V. Thou gavest them bread from heaven.
(Alleluia†.)
R. Containing in itself all sweetness.
(Alleluia.)

Then standing he sings:

Let us pray.

O GOD, who in a wonderful Sacrament
hast left unto us a memorial of thy Pas-
sion: grant us, we beseech thee, so to venerate
the sacred mysteries of thy Body and Blood,
that we may ever perceive within ourselves
the fruit of thy redemption. Who livest and
reignest, world without end. Amen.

*The Priest then gives the Blessing (or Bene-
diction) in silence, making the sign of the Cross
with the Monstrance over the kneeling congregation.
Meanwhile an acolyte rings the sanctus bell thrice;
and the thurifer censes the Blessed Sacrament.*

*Replacing the Monstrance on the Altar, the
Priest kneels and leads the congregation in reciting*

† Alleluia is added in Eastertide, and during the
Octave of Corpus Christi.

THE DIVINE PRAISES

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be his most sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in his Angels and in his Saints.

As soon as the Priest has replaced the Blessed Sacrament in the tabernacle, all rise and sing:

Ant. Let us for ever adore: the most holy Sacrament. (Alleluia.)

Psalm 117. *Laudate Dominum.*

O PRAISE the Lord, all ye nations ★
praise him, all ye peoples.

For his merciful kindness is ever more and more toward us ★ and the truth of the Lord endureth for ever. Praise the Lord.

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

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

Ant. Let us for ever adore: the most holy Sacrament. (Alleluia.)

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