



DOMINICA IN PALMIS

INTRODUCTION TO THE SACRED FUNCTIONS OF HOLY WEEK

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

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

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

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

The celebration of Holy Week is most ancient, so much so that we find it mentioned in the Apostolic Constitutions no later than the Third Century, and in the works of the Holy Fathers which flourished in the Fourth Century. We find it distinguished with pious names, according to the mysteries and ceremonies with which it was celebrated: among these we remember that of “Great Week,” as St. John Chrysostom calls it; “Greatest Week,” that is, the most august of all the weeks of the year; “Week of Indulgence,” for the reconciliation of sinners and the Baptism of the Catechumens which happened during the course of the week; “Week of toil and hardship,” for the



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austerities exercised by the faithful; “The Last Week,” because it puts an end to the penance of Lent; “Authentic Week,” or, “of the Lord,” for being the Week which all belongs to the Lord; and lastly the “Holy Week” par excellence, because of the sanctity of the mysteries and the sublimity of the sacred functions celebrated in it.

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

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

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

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

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

The **Washing of Feet** is not a function reserved only to the Clergy. It was enjoined by Christ at the last supper when he gave the apostles the command to love one another, and of that love, He himself gave a great sign by washing their feet. This is why

Ant.: Et valde mane * una sabbatorum, veniunt ad monumentum, orto iam sole, alleluia.

Benedictus † Dominus, Deus * quia visitavit et fecit redemptionem plebis suae:

Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a saeculo sunt, prophetarum eius:

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti.

Iusiurandum, quod iuravit ad Abraham patrem nostrum, * datum se nobis:

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi:

In sanctitate et iustitia coram ipso, * omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis: * praebis enim ante faciem Domini parare vias eius:

Ad dandam scientiam salutis plebi eius, * in remissionem peccatorum eorum:

Per viscera misericordiae Dei nostri: * in quibus visitavit nos, oriens ex alto:

Illuminare his qui in tenebris et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

Glória Patri, et Filio, * et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum.

Amen.

Ant.: Et valde mane una sabbatorum, veniunt ad monumentum, orto iam sole, alleluia.

Ant.: And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen, alleluia.

Blessed † be the Lord God of Israel: * because He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation to us, * in the house of David His servant.

As He spoke by the mouth of His holy prophets, * who are from the beginning.:

Salvation from our enemies * and from the hand of all that hate us.

To perform mercy to our fathers * and to remember His holy testament.

The oath, which He swore to Abraham our father, * that He would grant to us,

That, being delivered from the hand of our enemies, * we may serve Him without fear,

In holiness and justice before Him * all our days.

And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways,

To give knowledge of salvation to His people * unto the remission of their sins.

Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us,

To enlighten them that sit in darkness and in the shadow of death, * to direct our feet into the way of peace.

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.: And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen, alleluia.

The *Benedictus* Antiphon is repeated by the choir, the Celebrant then goes in the middle, kissed the Altar, and says *Dominus vobiscum*, and then sings the following Oration:

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



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

LAUDS

Ant.: Allelúia, allelúia, allelúia.

Psalmus 150

Laudáte Dóminum in sanctis eius: *
laudáte eum in firmaménto
virtútis eius.

Laudáte eum in virtútibus eius,
* laudáte eum secúndum
multitúdinem magnitúdinis eius.

Laudáte eum in sono tubæ, *
laudá-te eum in psaltério, et cíthara.

Laudáte eum in týmpano, et choro:
* laudáte eum in chordis et órgano

Laudáte eum in
cýmbalis beneso-nántibus: †
laudáte eum in cýmbalis
iubilatiónis: * omnis spíritus
laudet Dóminum.

Glória Patri, et Fílio, * et Spirítui
Sancto.

Sicut erat in princípio, et nunc, et
semper, * et in sæcula sæculórum.

Amen.

Ant.: Allelúia, allelúia, allelúia.

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

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

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

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

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

Paschal Octave carries still the name of “Dominica in albis depositis” or Sunday of the removed white garments.

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

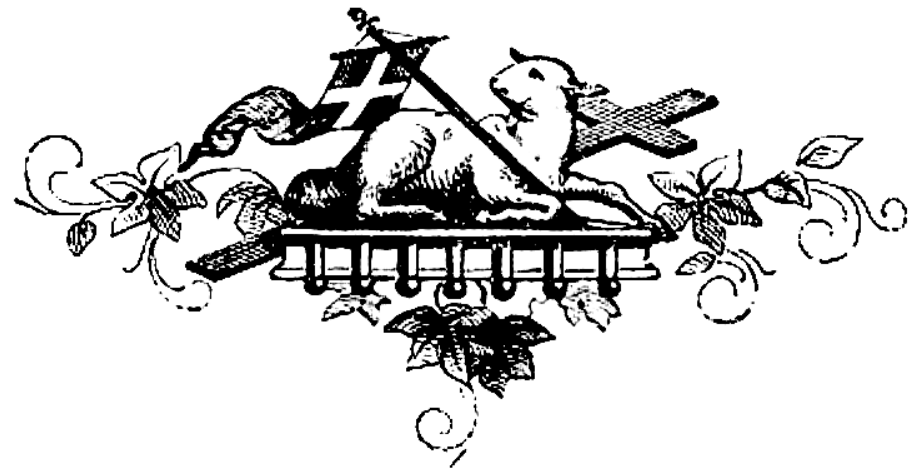
Some ask themselves why, Jesus being risen on Sunday, the Church at one time celebrated his resurrection on Saturday, therefore much before it actually happened. What was the reason for changing the time of this Liturgy? The indulgency of the Church, which, anticipating the Mass and the First Vespers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

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

COMMENTARY

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

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



Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et divítes dimísit inánes.

Suscépit Israël púerum suum, * recordátus misericórdiæ suæ:

Sicut locútus est ad patres nostros, * Abraham, et sémini eius in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, * et in sæcula sæculórum.

Amen.

Ant.: Véspere autem sábbati, * quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlcrum, alleluía.

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

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

He hath received Israël His servant, being mindful of His mercy.

As He spoke to our fathers; to Abraham and his seed forever.

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

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

Amen.

Ant.: *But, in the evening of the sabbath * when it began to dawn, towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. Alleluia.*



The Magnificat Antiphon is repeated by the choir, the Celebrant then goes in the middle, kissing the Altar, and says *Dóminus vobíscum*, and then sings the following Oration:

℣. Dóminus vobíscum.

℞. *Et cum spíritu tuo.*

Orémus.

Oratio

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte eiúsdem.

℣. Dóminus vobíscum.

℞. *Et cum spíritu tuo.*

℣. *The Lord be with you.*

℞. *And with thy spirit.*

Let us pray.

Prayer

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

℣. *The Lord be with you.*

℞. *And with thy spirit.*

PALM SUNDAY

Blessing of Branches

Having finished Terce, the aspersion of blessed water is done, as usual. The Priest then, in violet cope, with attendant ministers also vested in violet, proceeds to the blessing of branches of palm, olive, or other trees, placed in the centre before the Altar, or on the Epistle side. The choir sings the Antiphon:

Hosánna filio David: benedíctus, Qui venit in nómine Dómini. O Rex Israël: Hosánna in excélsis.

His He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest.

COMMENTARY

The crowds variously cried out "*Hosanna*", saying "*Hosanna in excelsis*" and "*Hosanna Filio David*". This word - *Hosanna* - has two meanings. The first is when you write or utter "*Hosanna*" as two words: *Hosanna*. Is like saying: Save, to this one, or Free, to this other one; and in this meaning it is used in the Mass. The other meaning is when you add the dative case, which is "*filio David*," with which, according to grammatical rules, you cannot say either Free or Save; In fact it would be barbarism to say Free filio David. So, if you consider "*Hosanna*" as one word means "branches of trees brought here and there for certain occasions with honors" and therefore of the Jews we read that, in some of their festivals and at the dedication of the temple, they would go around carrying "the hosanna", or the branches of trees. So, in this way they acclaimed Christ by saying: "*Hosanna Filio David*," it was as if the crowd were saying: "We give these branches to the Son of David." It is as if, in our days, when a person of importance enters in a city, the people might shout: "Long Live!". It seems that from Christ on, this joyful form of welcome with branches has never been repeated, as it was reserved exclusively for feast days and for God alone.

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

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

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

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Oratio

O God, whom to love with heart and mind is righteousness, multiply in us the gifts of Thy transcendent grace; and since by Thy Son's death Thou hast given us hope of those things in which we believe, grant us by His resurrection to reach our journey's end: Who liveth and reigneth with Thee.

R. Amen

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

LECTIO LIBRI EXODI

Exodi 15:27; 16:1-7

In diēbus illis: Venērunt filii Israēl in Elim, ubi erant duōdecim fontes aquarū et septuaginta palmæ: et castrametati sunt iuxta aquas. Profectique sunt de Elim, et venit omnis multitudo filiōrum Israēl in desērtum Sin, quod est inter Elim et Sīnai: quintodécimo die mensis secūndi, postquam egressi sunt de terra Ægypti. Et murmurāvit omnis congregatio filiōrum Israēl contra Mōysen et Aaron in solitūdine. Dixerūtque filii Israēl ad eos: Utinam mōrtui essemus per manum Dōmini in terra Ægypti, quando sedebāmus super ollas cārnium, et comedebāmus panem in saturitāte: cur eduxistis nos in desērtum istud, ut occiderētis omnem multitudinem fame? Dixit autem Dōminus ad Mōysen: Ecce, ego pluam vobis panes de cælo: egrediātur pópulus, et colligat quæ sufficiunt per singulos dies: ut tentem eum, utrum ambulet in lege mea an non. Die autem sexto parent quod inférant: et sit duplum, quam colligere solēbant per singulos dies. Dixerūtque Mōyses et Aaron ad omnes filios Israēl: Vespere sciētis, quod Dōminus eduxerit vos de terra Ægypti: et mane vidēbitis glóriam Dōmini.

READING FROM THE BOOK OF EXODUS

Exodus 15:27; 16:1-7

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

VESPERS

Ant.: Allelúia, allelúia, allelúia.

Psalmus 116

Laudáte Dóminum omnes gentes: *
laudáte eum omnes pópuli.

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

Glória Patri, et Fílio, * et Spirítui
Sancto.

Sicut erat in princípio, et nunc, et
semper, * et in sæcula sæculórum.
Amen.

Ant.: Allelúia, allelúia, allelúia.

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

Ant.: Vespere autem sabbati, *
quæ lucéscit in prima sabbati, venit
María Magdaléne, et áltera María,
vidére sepúlcrum, allelúia.

Magnificat † ánima mea Dó-
minum:

Et exsultávit spíritus meus * in Deo,
salutári meo.

Quia respéxit humilitátem ancillæ
suæ: * ecce enim ex hoc beátam me di-
cent omnes generatióes.

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

Et misericórdia eius a progénie in
progénies * timéntibus eum.

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

Ant.: Alleluia, alleluia, alleluia.

Psalm 116

O praise the Lord, all ye nations:
praise him, all ye people

For his mercy is confirmed upon us:
and the truth of the Lord remaineth 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.: Alleluia, alleluia, alleluia.

Ant.: But, in the evening of the sabbath
* when it began to dawn, towards the first
day of the week, came Mary Magdalen,
and the other Mary, to see the sepulchre.
Alleluia.

My soul doth magnify the Lord:
and my spirit hath rejoiced in God
my Saviour.

Because He hath regarded the humility,
of his handmaid: for behold from hence-
forth all generations shall call me blessed.

Because he that is mighty hath done
great things to me: and holy is his name.

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

He hath shewed might in His arm: He
hath scattered the proud in the conceit of
their heart.

móre autem eius extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Iesum, qui crucifixus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi póstus erat Dóminus. Et cito eúntes, dícite discíplis eius, quia surréxit: et ecce, præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædíxi vobis.

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

COMMENTARY

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

Secreta

Suscipe, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

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

COMMENTARY

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

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

were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

Secreta

Receive, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through Our Lord.

COMMENTARY

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

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

Ioann. 11:47-49,50 et 53

R. Collegérunt pontífices et pharisæi concílium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem. V. Unus autem ex illis, Cáiphas nómine, cum esset póntifex anni illíus, prophetávit dicens: Expedi vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interficere eum, dicéntes. – Et vénient.

Matth. 26,39 et 41

R. In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. V. Vigiláte et oráte, ut non intrétis in tentatiónem. – Spíritus quidem.

Jn. 11:47-49,50 & 53

R. The chief priests and the Pharisees gathered a council, and said: What are we doing, for this man works many sign? If we leave him so, all will believe in him; * And the Romans will come, and take away our place and nation. V. But one of them, named Caiphas, being the high priest that year, prophesied saying: It is expedient for you that one man should die for the people, and that the whole nation might not perish. From that day therefore they planned to kill him, saying. – And the Romans will come.

Mt. 26:39 & 41

R. On mount Olivet He prayed to the Father: Father, if it is possible, let this chalice pass from Me. * The spirit is ready, but the flesh is weak: Thy will be done. V. Watch and pray, that you may not enter into temptation. – The spirit.

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

SEQUENTIA SANCTI EVANGELII
SECUNDUM MATTHÆUM

Matth. 21:1-9

In illo tempore: Cum appropinquasset Iesus Ierosolymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, et statim inveniētis asinam alligatam et pullum cum ea: solvite et adducite mihi: et si quis vobis aliquid dixerit, dicite, quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur, quod dictum est per Prophetam, dicentem: Dicite filiae Sion: Ecce, Rex tuus venit tibi mansuetus, sedens super asinam et pullum, filium subiugalis. Eūtes autem discipuli, fecerunt, sicut praecepit illis Iesus. Et adduxerunt asinam et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem caedebant ramos de arboribus, et sternebant in via: turbæ autem, quæ præcedebant et quæ sequebantur, clamabant, dicentes: Hosanna filio David: benedictus, qui venit in nomine Domini.

The branches are then blessed.

COMMENTARY

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

PASSAGE FROM THE GOSPEL
ACCORDING TO MATTHEW

Mt. 21:1-9

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

Then the Choir sings the Tract.

COMMENTARY

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

Tractus

Ps. 116,1-2

Laudate Dñm, omnes gentes:
et collaudate eum, omnes pñpuli. V.
Quoniam confirmata est super nos misericordia eius: et veritas Dñi manet in æternum.

Tract

Ps. 116,1-2

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

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

COMMENTARY

The candles are not brought for the Gospel, to which liturgists in the medieval period have attributed a symbolic meaning. It is certain that whatever the origin may be, the Paschal Candle, erected alongside the ambo, excused the need for other candles this night. However, the absence of Gospel candles also demonstrates how the Resurrection of the Lord has not yet been made public and that the women have come to the tomb with perfumes, but the faith of the Resurrection does not yet shine in their souls. The incense, in fact, represents their perfumes, while the absence of the torches means that they still did not possess this faith; though it was from the women that the Apostles received the first announcement of the Resurrection of the Lord. And this was good and just that this preference be accorded to those pious women for their affection and loyalty. In fact, since the woman had been the first to cry after the sin, so she had to be the first to enjoy; she, who had brought the announcement of death to Adam, had to be the first herald of the Resurrection to the Church.

SEQUENTIA SANCTI EVANGELII
SECUNDUM MATTHÆUM

Matth. 28,1-7

Vespere autem sabbati, quæ luce scit in prima sabbati, venit Maria Magdalene, et altera Maria videre sepulcrum. Et ecce terræmōtus factus est magnus. Angelus enim Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum: erat autem aspectus eius sicut fulgur: et vestimentum eius sicut nix. Præ ti-

OF THE GOSPEL
ACCORDING TO ST. MATTHEW

Mt. 28,1-7

And in the end of the sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

Orémus. Oratio
Deus, qui hanc sacratíssimam noctem glória Domínicae Resurrecciónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spírítum, quem dedísti; ut, córpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum.

LECTIO EPISTOLÆ BEATI PAULI
APOSTOLI AD COLOSSENSES
Col. 3,1-4

Fratres: Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

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

COMMENTARY

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

℣. Allelúia, ℟. Allelúia.
℣. Allelúia, ℟. Allelúia.
℣. Allelúia, ℟. Allelúia.

℣. Ps. 117,1 Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.

℣. The Lord be with you.
℟. And with thy Spirit.

Let us pray. Prayer
O God, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

LESSON OF THE EPISTLE OF ST. PAUL THE
APOSTLE TO THE COLOSSIANS
Col. 3,1-4

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: Mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.

℣. Alleluia, ℟. Alleluia.
℣. Alleluia, ℟. Alleluia.
℣. Alleluia, ℟. Alleluia.

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

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

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

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

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

Orémus. Oratio

Auge fidem in te sperántium, Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: bene + dicántur et hi pálmities palmárum seu olivárum: et sicut in figúra Ecclesiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægypto cum filiis Israël: ita nos, portántes pálmās et ramos olivárum, bonis áctibus occurrámus óbviā Christo: et per ipsum in gáudium introëámus ætérnum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Let us pray. Oratio

Increase the faith of those who hope in Thee, O God, and in pity hear our humble petitions. Let Thy manifold mercy descend upon us: may these branches of palm or olive be blessed; and as Thou, forshadowing Thy Church, didst multiply Noah coming out of the ark, and Moses going out of Egypt with the sons of Israel: so may we, with good works and bearing palms and olive-branches, go forth to meet Christ, and through Him enter into eternal joy: Who liveth and reigneth with Thee in the unity of the Holy Spirit, God.

COMMENTARY

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

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

V. Per ómnia sæcula sæculórum. R.
Amen.
V. Dóminus vobíscum.

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

R. Et cum spíritu tuo.
 V. Sursum corda.
 R. Habémus ad Dómi hunum.
 V. Grátias agámus Dómino, Deo nostro.
 R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui gloriáris in consílio sanctórum tuórum. Tibi enim séviunt creatúræ tuæ: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus huius sæculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dominatiónes: cumque omni milítia cæléstis exércitus hymnum glóriæ tuæ cóncinunt, sine fine dicéntes:

The choir sings:

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus, qui venit in nómine Dómini. Hosánna in excélsis.

COMMENTARY

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

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

Orémus. Oratio

Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc

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

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, eternal God, whose glory is in the wisdom of Thy saints. To Thee Thy creatures render service, acknowledging Thee as their sole origin and their God; the entire fabric of the universe joins with Thy saints to praise and bless Thee, boldly proclaiming that great Name, the Name of Thy Only-begotten Son, before the kings and powers of this world. Around him stand Angels and Archangels, Thrones and Dominations; and with all the warriors of the heavenly array they chant an endless hymn of thy glory, singing:

Holy, holy, holy Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

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

Let us pray. Oratio

We beseech Thee, holy Lord, almighty Father, eternal God, that

PART V: THE MASS

BRIEF HISTORY

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

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

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

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

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

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

Per mystérium sanctæ incarnationis tuæ,
libera.
 Per advéntum tuum, *libera.*
 Per nativitátem tuam, *libera.*
 Per baptísmum
 et sanctum ieiúnium tuum, *libera.*
 Per crucem et passióem tuam, *libera.*
 Per mortem et sepultúram tuam, *libera.*
 Per sanctam resurrectiόem tuam,
libera.
 Per admirábilem ascensiόem tuam,
libera.
 Per advéntum Spíritus Sancti Parácliti,
libera.
 In die iudícii, *libera.*
 Peccatóres, *te rogámus, áudi nos.*
 Ut nobis parcas, *te rogámus.*
 Ut Ecclésiám tuam sanctam régere
 et conserváre dignéris, *te rogámus.*
 Ut domnum apostólicum et omnes ec-
 clesiásticos órdenes in sancta religiόe
 conserváre dignéris, *te rogámus.*
 Ut inimícos sanctæ Ecclésiæ
 humiliáre dignéris, *te rogámus.*
 Ut régibus et princípibus cristiánis
 pacem et veram concórdiam
 donáre dignéris, *te rogámus.*
 Ut nosmetípsos in tuo sancto
 servítio confortáre et conserváre
 dignéris, *te rogámus.*
 Ut ómnibus benefactoribus nostris sem-
 pitérna bona retríbuas, *te rogámus.*
 Ut fructus terræ dare et conserváre
 dignéris, *te rogámus.*
 Ut ómnibus fidélibus defúntcis
 réquiem ætérnam donáre dignéris,
te rogámus.
 Ut nos exaudíre dignéris, *te rogámus.*
 Agnus Dei, qui tollis peccáta mundi,
parce nobis, Dómine.
 Agnus Dei, qui tollis peccáta mundi,
exáudi nos, Dómine.
 Agnus Dei, qui tollis peccáta mundi,
miserére nobis.
 Christe, áudi nos. *Christe, áudi nos.*
 Christe, exáudi nos. *Christe, exáudi nos.*

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

*Through Thy coming,
 Through Thy nativity,
 Through Thy baptism and holy fasting,*

*Through Thy cross and passion,
 Through Thy death and burial,
 Through Thy holy resurrection,*

Through Thine admirable ascension,

*Through the coming of the Holy Ghost the
 Comforter,*

*In the day of judgment,
 We sinners, beseech Thee, hear us.
 That Thou spare us,
 That Thou vouchsafe to rule and preserve
 Thy holy Church,
 That Thou vouchsafe to preserve our
 apostolic prelate and all ecclesiastical orders
 in holy religion,
 That Thou vouchsafe to humble the enemies
 of Thy holy Church,
 That Thou vouchsafe to grant peace and
 true concord to Christian kings and princes,*

*That Thou vouchsafe to confirm and
 preserve us in Thy holy service,*

*That Thou render eternal good things to all
 our benefactors,
 That Thou vouchsafe to give and preserve
 the fruits of the earth,
 That Thou vouchsafe to give eternal rest to
 all the faithful departed,*

*That Thou vouchsafe graciously to hear us,
 Lamb of God, Who takest away the sins of
 the world, spare us, O Lord.
 Lamb of God, Who takest away the sins of
 the world, graciously hear us, O Lord.
 Lamb of God, Who takest away the sins of
 the world, have mercy on us.
 Christ hear us.
 Christ graciously hear us.*

creatúram olívæ, quam ex ligni matéria
 prodíre iussisti, quamque colúmba ré-
 diens ad arcam próprio pértulit ore, be-
 ne + dícere et sancti + ficáre dignéris:
 ut, quicúmque ex ea recéperint, accí-
 piant sibi protectiόem ánimæ et cór-
 poris: fiátque, Dómine, nostræ salútis
 remédiū tuæ grátiae sacraméntum.
 Per Dóminum nostrum.

R. Amen.

Orémus.

Oratio

D^eus, qui dispérsa cóngregas, et
 congregáta consérvas: qui pópulis,
 óbviā Iesu ramos portántibus, bene-
 dixisti: béne + dic étiam hos ramos pal-
 mæ et olívæ, quos tui fámuli ad honó-
 rem nóminis tui fidéliter suscípiunt: ut,
 in quemcúmque locum introdúcti fúe-
 rint, tuam benedictiόem habitatóres
 loci illíus consequántur: et, omni adver-
 sitáte effugáta, dextera tua protégat,
 quos redémit Iesus Christus, Fílius
 tuus, Dóminus noster: Qui tecum.

R. Amen.

Orémus.

Oratio

D^eus, qui miro dispositiόnis órđine,
 ex rebus étiam insensibílibus, di-
 sponsatiόem nostræ salútis osténdere
 voluísti: da, quæsumus; ut devota tuó-
 rum corda fidélium salúbriter intélle-
 gant, quid mystice désígnat in facto,
 quod hódie, cælésti lúmine affláta,
 Redemptóri óbviā procédens, palmá-
 rum atque olivárum ramos vestígiis
 eius turba substrávit. Palmárum igitur
 rami de mortis príncipe triúmphos ex-

Thou wilt deign to bless + and sancti + fy
 this olive-branch which Thou hast cau-
 sed to spring from the substance of wo-
 od, and which the dove, returning to the
 ark, brought in its beak; so that all those
 who receive any of it may be protected in
 soul and body. Lord, may it become for
 us a wholesome remedy, and a sacred
 symbol of Thy grace. Through our Lord.

R. Amen.

Let us pray.

Oratio

G^od, who dost assemble the disper-
 sed, and preserve what Thou hast
 assembled: who didst bless the people
 that met Jesus carrying branches: bless
 + too these branches of palm and olive,
 which Thy servants faithfully receive to
 the honour of Thy name; that wherever
 they are brought, those who dwell there
 may obtain Thy benediction. And with
 all adversity driven away, may Thy
 right hand protect those who have been
 redeemed by Jesus Christ, Thy Son, our
 Lord. Who livest and reignest with
 Thee.

R. Amen.

Let us pray.

Oratio

G^od, who in the wondrous ordering
 of Thy creation hast been pleased
 to use even inanimate things to show
 the manner of our salvation: grant, we
 pray Thee, that the devout hearts of Thy
 faithful may profitably grasp the mysti-
 cal significance of what was done on
 this day, when the crowd, inspired by
 heavenly light, went forth to meet the
 Redeemer, and strewed branches of
 palm and olive in His path. The palm-

spéctant; súrculi vero olivárum spiri-
tuálem unctiónem advenísse quodám-
modo clamant. Intelléxit enim iam
tunc illa hóminum beáta multítudo
præfigurári: quia Redémptor noster,
humánis cóndolens misériis, pro totíus
mundi vita cum mortis príncipe esset
pugnatúrus ac moriéndo triumphatú-
rus. Et ídeo tália óbsequens admini-
strávit, quæ in illo ei triúmphos victó-
riæ et misericórdiæ pinguédinem de-
clarárent. Quod nos quoque plena fide,
et factum et significátum retinéntes, te,
Dómine sancte, Pater omnípotens,
æterne Deus, per eúndem Dóminum
nostrum Iesum Christum suppliciter
exorámus: ut in ipso atque per ipsum,
cuius nos membra fieri voluísti, de
mortis império victóriam reportántes,
ipsíus gloriósæ resurrectiónis partíci-
pes esse mereámur: Qui tecum.

R. Amen.

Orémus.

Oratio

Deus, qui, per olivæ ramum, pacem
terris colúmbam nuntiáre iussísti:
præsta, quæsumus; ut hos olivæ cetera-
rúmque árborum ramos cælésti bene +
dictióne sanctífices: ut cuncto pópulo
tuo proficiant ad salútem. Per
Christum, Dóminum nostrum.

R. Amen.

Orémus.

Oratio

Béne + dic, quæsumus, Dómine, hos
palmárum seu olivárum ramos: et
præsta; ut, quod pópulus tuus in tui ve-
neratióne hodiérna die corporáliter

branches anticipate His triumph over
the prince of death; and the olive-
springs proclaim that a spiritual anoin-
ting is at hand. For that blessed compa-
ny understood even then what was fo-
reshadowed: that our Redeemer, taking
pity on man's wretchedness, would
fight the prince of death for the life of
all the world, and, by dying, triumph.
And so they dutifully performed such
actions as would show forth the
triumph of His victory and the richness
of His mercy. We too, in full faith, gra-
sping both fact and meaning, humbly
beseech Thee, holy Lord, almighty
Father, eternal God, through the same
Jesus Christ our Lord, that in Him and
through Him, we whom Thou hast wil-
led to become members of His body,
gaining victory over the empire of de-
ath, may be made worthy to share in
His glorious resurrection: Who liveth
and reigneth with Thee.

R. Amen.

Let us pray.

Oratio

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

R. Amen.

Let us pray.

Oratio

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

Omnes sancti Angeli et Archángeli,
oráte pro nobis.

Omnes sancti beatórum
Spirítuum órdenes, *oráte.*
Sancte Ioánnes Baptísta, *ora pro nobis.*
Sancte Ioseph, *ora.*
Omnes sancti Patriárchæ et Prophétæ,
oráte.

Sancte Petre, *ora.*
Sancte Paule, *ora.*
Sancte Andréa, *ora.*
Sancte Ioánnes, *ora.*
Omnes sancti Apóstoli et Evangelístæ,
oráte.

Omnes sancti Discípuli Dómini,
oráte.
Sancte Stéphane, *ora.*
Sancte Laurénti, *ora.*
Sancte Vincénti, *ora.*

Omnes sancti Mártynes, *oráte.*
Sancte Silvéster, *ora.*
Sancte Gregóri, *ora.*
Sancte Augustíne, *ora.*
Omnes sancti Pontífices et Confessóres,
oráte.

Omnes sancti Doctóres, *oráte.*
Sancte Antóni, *ora.*
Sancte Benedícte, *ora.*
Sancte Domínice, *ora.*
Sancte Francísce, *ora.*
Omnes sancti Sacerdótes et Levítæ,
oráte.

Omnes sancti Monáchi et Eremítæ,
oráte.
Sancta María Magdaléna, *ora.*
Sancta Agnes, *ora.*
Sancta Cæcília, *ora.*
Sancta Agatha, *ora.*
Sancta Anastásia, *ora.*

Omnes sanctæ Vírgines et Víduæ,
oráte.

Omnes Sancti et Sanctæ Dei,
intercéдите pro nobis.
Propítius esto, *parce nos, Dómine.*
Propítius esto, *exáudi nos, Dómine.*
Ab omni malo, *libera nos, Dómine.*
Ab omni peccáto, *libera.*
A morte perpétua, *libera.*

All ye holy angels and archangels,
pray for us.
All ye holy orders of blessed spirits,

St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,

St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,

All ye holy disciples of Our Lord,

St. Steven,
St. Lawrence,
St. Vincent,
All ye holy martyrs,
St. Silvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,

All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Dominic,
St. Francis,
All ye holy priest and levites,

All ye holy monks and hermits,

St. Mary Magdalen,
St. Agnes,
St. Cecily,
St. Agatha,
St. Anastasia,
All ye holy virgins and windows,

All ye holy men and women, saints
of God, *Intercede for us.*
Be merciful to us, *Spare us, O Lord.*
Be merciful to us, *Hear us, O Lord.*
From all evil, *O Lord, deliver us.*
From all sin,
From everlasting death,

PART VI: THE LITANY

BRIEF HISTORY

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

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

Where there is no baptismal font, after the last Prophecy and its Prayer, the Celebrant lays the chasuble aside and, with his Ministers, prostrates himself before the Altar, where three purple cushions have been placed at equal distance on the edge of the predella or on the second step of the altar. All the others kneel, while the two cantors in the middle of the choir sing the Litanies of the Saints in a double rite (that is, the Clergy repeating all that the Cantors say, until the end). At the words *Peccatores*, the Celebrant and the Ministers stand up and, having given due reverence to the Cross, go to the sacristy, where they don white vestments to solemnly celebrate Mass.

LITANY

Kýrie, eléison.	Kýrie, eléison.	Lord, have mercy.	Lord, have mercy.
Christe eléison.	Christe, eléison.	Christ, have mercy.	Christ, have mercy.
Kýrie, eléison.	Kýrie, eléison.	Lord, have mercy.	Lord, have mercy.
Christe, áudi nos.	Christe, áudi nos.	Christ hear us.	Christ hear us.
Christe, exáudi nos.	Christe, exáudi nos.	Christ graciously hear us.	Christ graciously hear us.
Pater de cælis, Deus,	miserére nobis.	God the Father of heaven	have mercy on us.
Fili, Redemptor mundi, Deus,	miserére nobis.	God, the Son, Redeemer of the world,	have mercy on us.
Spíritus Sancte, Deus,	miserére nobis.	God the Holy Ghost,	have mercy on us.
Sancta Trínitas, unus Deus,	miserére nobis.	Holy Trinity one God,	have mercy on us.
Sancta María,	ora pro nobis.	Holy Mary	pray for us.
Sancta Dei Génatrix,	ora.	Holy Mother of God,	
Sancta Virgo vírginum,	ora.	Holy Virgin of virgins,	
Sancte Míchaël,	ora.	St. Michael,	
Sancte Gábríel,	ora.	St. Gabriel,	
Sancte Ráphael,	ora.	St. Raphael,	

agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportándo et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum.

R. Amen.

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

R. Amen.

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

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

Deus, qui Fílium tuum Iesum Christum, Dóminum nostrum, pro salúte nostra in hunc mundum misísti, ut se humiliáret ad nos et nos revocáret ad te: cui étiam, dum Ierúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne, vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fidei viam præparémus, de qua, remóto lápide offensiónis et petra scándali, fróndeant apud te ópera nostra iustítiæ ramis: ut eius vestígia sequi mereámur: Qui tecum.

Let us pray.

Oratio

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

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

Antiphona

Ioann. 12:13

Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis.

Antiphon

Jn. 12:13

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

Alia Antiphona *Matth. 21:8 et 9*

Púeri Hebræorum vestiménta prosternébant in via et clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

Another Antiphon *Mt. 21:8 & 9*

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

The Priest then says:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus. *Oratio*

Omnípotens sempitérne Deus, qui Dóminum nostrum Iesum Christum super pullum ásinæ sedere fecísti, et turbas populórum vestiménta vel ramos arbórum in via stérnere et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocentiam imitari possimus, et eórum méritum cónsequi mereámur. Per eúndem Christum, Dóminum nostrum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. *Oratio*

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

R. Amen

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

Antiphona *Matth. 21:1-3,7,8 et 9*

Cum appropinquáret Dóminus Ierosólymam, misit duos ex discipulis suis, dicens: Ite in castéllum, quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite et addúcite mihi. Si quis vos interrogáverit, dícite: Opus Dómino est. Solvéntes adduxérunt ad Iesum: et imposuérunt illi vestiménta sua, et sedit super eum: álíi expandébant vestiménta

Antiphon *Mt. 21:1-3,7,8 & 9*

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

chodónosor replétus est furóre, et aspéctus faciéi illíus immutátus est super Sidrach, Misach et Abdénago, et præcépit, ut succenderétur fornax séptuplum, quam succénderé consuéverat. Et viris fortíssimis de exercitu suo iussit, ut, ligátis pédibus Sidrach, Misach et Abdénago, mitterent eos in fornacem ignis ardéntis. Et conféstim viri illi vincti, cum braccis suis, et tiáris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam iússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach et Abdénago, cecidérunt in médio camíno ignis ardéntis colligáti. Et ambulábant in médio flammæ laudántes Deum, et benedicéntes Dómino.

Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

The *Flectámus gēnua* is not said, but only *Orémus*.

Orémus. *Oratio*

Omnípotens sempitérne Deus, spes única mundi, qui Prophetárum tuorum præcónio præséntium téporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet incrementa virtútum. Per Dóminum nostrum.

Prayer

Almighty, eternal god, only hope of the world, Who, by the mouth of Thy prophets hast shown forth the mysteries of the present time, be pleased to give increase to the desires of Thy people, for in none of the faithful do any virtues bear fruit but by Thy inspiration. Through our Lord.



runt státuam áuream, quam constitúerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldæi accusavérunt Iudæos, dixerúntque Nabuchodónosor regi: Rex, in ætérnum vive: tu, rex, posuísti decrétum, ut omnis homo, qui audierit sónitum tubæ, fistulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et unívérsi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Iudæi, quos constituísti super ópera regiónis Babylónis, Sidrach, Misach et Abdénago: viri isti contempsérunt, rex, decrétum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adorant. Tunc Nabuchodónosor in furóre et in ira præcépit ut adduceréntur Sidrach, Misach et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne, Sidrach, Misach et Abdénago, deos meos non cólitis, et státuam áuream, quam constitúi, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubæ, fistulæ, cítharæ, sambúcæ, et psaltérii, et symphóniæ, omnísq;uque géneris musicórum, prostérnite vos et adoráte státuam, quam feci: quod si non adoravéritis, eádem hora mittémini in fornácem ignis ardéntis: et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach et Abdénago, dixerunt regi Nabuchodónosor: Non opórtet nos de hac re respóndere tibi. Ecce enim, Deus noster, quem cólimus, potest erípere nos de camíno ignis ardéntis, et de máni-bus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi; rex, quia deos tuos non cólimus, et státuam áuream, quam erexísti, non adorámus. Tunc Nabu-

adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, And said to king Nabuchodonosor: O king, live for ever: Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of the hands, O king. But if he will not, be it know to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was

sua in via: álíi ramos de arbóribus sternébant: et qui sequebántur, clamábant: Hosánna, benedíctus, qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: misere-re nobis, fili David.

Alia Antiphona *Ioann. 12:12 et 13*

Cum audísset pópulus, quia Iesus venit Ierosólymam, accepérunt ramos palmárum: et exiérunt ei óbviám, et clamábant púeri, dicéntes: Hic est, qui ventúrus est in salútem pópuli. Hic est salus nostra et redéemptio Israél. Quantus est iste, cui Throni et Dominatiónes occurrunt! Noli timére, filia Sion: ecce, Rex tuus venit tibi, sedens super pullum ásinæ, sicut scriptum est, Salve, Rex, fabricátor mundi, qui venísti redímere nos.

Alia Antiphona

Ante sex dies solémnis Paschæ, quando venit Dóminus in civitátem Ierúsalem, occurrérunt ei púeri: et in mánibus portábant ramos palmárum, et clamábant voce magna, dicéntes: Hosánna in excélsis: benedíctus, qui venísti in multitúdine misericórdiæ tuæ: Hosánna in excélsis.

Alia Antiphona

Occurrunt turbæ cum flóribus et palmis Redemptóri óbviám: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hosánna in excélsis.

spread their garments in the way: others strewed branches from the trees: and those that followed cried: Hosanna, blessed is He that cometh in the Name of the Lord: blessed be the reign of our father David: Hosanna in the highest: have mercy on us, O Son of David.

Another Antiphon *Jn. 12:12 & 13*

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

Another Antiphon

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

Another Antiphon

The multitude goes out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant victor: the nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest.

Alia Antiphona

Cum Angelis et púeris fidèles inveniamur, triumphatóri mortis clamantes: Hosánna in excélsis.

Alia Antiphona

Turba multa, quæ convénérat ad diem festum, clamábat Dómino: Benedíctus, qui venit in nómine Dómini: Hosánna in excélsis.

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

COMMENTARY

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

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

Repetitur: R. Glória, laus...

Israël es tu Rex, Davidis et ínclita proles: Nómine qui in Dómini, Rex benedícite, venis.

R. Glória, laus...

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

Another Antiphon

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

Another Antiphon

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

Glory, praise and honour to Thee, O King, Christ the Redeemer: to whom the honour of children brought forth a devout Hosanna.

Repeat: R. Glory, praise...

Thou art King of Israel, the famed Offspring of David; O Blessed King, who comest in the Name of the Lord.

R. Glory, praise...

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

COMMENTARY

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

young men in the furnace.

PROPHETIA DUODECIMA

Dn. 3,1-24

In diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura provincíæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et iúdice, duces, et tyránnos, et præfécitos, omnésque príncipes regiónum, ut convenírent ad dedicatióem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt sátrapæ, magistrátus, et iúdice, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et universi príncipes regiónum, ut convenírent ad dedicatióem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dicitur pópulis, tribubus, et linguis: In hora, qua audiéritis sónitum tubæ, et fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et universi géneris musicórum, cadéntes adoráte státuam áuream, quam constituit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audiérunt omnes pópuli sónitum tubæ, fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus et linguæ adoravé-

TWELFTH PROPHECY

Dn. 3,1-24

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and all kind of music: all the nations, tribes, and languages fell down and

cælum et terram. Novi enim, quod post mortem meam inique agétis et declinábitis cito de via, quam præcépi vobis: et occúrent vobis mala in extrémó témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cœtu Israël, verba cárminis huius, et ad finem usque complévit.

COMMENTARY

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

Tractus *Deut. 32,1-4*

Atténde, cælum, et loquar: et áudiat terra verba ex ore meo. *℣. Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. ℣. Sicut imber super gramen, et sicut nix super fænum: quia nomen Dómini invocábo. ℣. Date magnitúdinem Deo nostro: Deus, vera ópera eius, et omnes viæ eius iudícia. ℣. Deus fidélis, in quo non est iniquitas: iustus et sanctus Dóminus nostrum.*

Orémus.

Flectámus génua.
℟. Leváte.

Oratio

Deus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen, púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fieret étiam nostra diréctio: éxcita in omnem iustificatárum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut ómnium peccátis tua remissióne delétis, quod denuntiátum est in últiónem, tránseat in salútem. Per Dóminum.

witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Tract *Dt. 32,1-4*

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. ℣. Let my speech be expected like rain; and my words descend like dew. ℣. As a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. ℣. Give ye magnificence to our God: God's works are true, and all His ways are judgments. ℣. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us kneel.
℟. Arise.

Prayer

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

R. Glória, laus...

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

R. Glória, laus...

Hi tibi passúro solvébant múnia laudis: Nos tibi regnánti pángimus ecce melos.

R. Glória, laus...

Hi placuére tibi, pláceat devótio nostra: Rex bone, Rex clemens, cui bona cuncta placent.

R. Glória, laus...

R. Glory, praise...

The Hebrew people with palms came to meet Thee: With prayer, supplication and canticles, behold us here before Thee.

R. Glory, praise...

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

R. Glory, praise...

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

R. Glory, praise...

COMMENTARY

Those outside, now reunited with those inside, form one body only, to signify that the entrance made today by Christ in Jerusalem prefigures His entrance into the city of Paradise where the just will be united with the Angels and have joy, honor and the palm of the glorious victory.

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

R. Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectiönem vitæ pronuntiántes, * Cum ramis palmárum: Hosánna, clamábant, in excélsis, V. *Cum audísset pópulus, quod Iesus veníret Ierosólymam, exiérunt obviam ei. – Cum ramis.*

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

No Glória Patri is said.

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

PALM SUNDAY

Mass

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

Introitus *Ps. 21:20 et 22*

Dómine, ne longe fácias auxiliium tuum a me, ad defensiónem meam áspice: líbera me de ore leónis, et a cornibus unicórnium humilitátem meam. Ps. Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. – Dómine, ne longe.

Introit *Ps 21:20 & 22*

O Lord, keep not Thy help far from me: look to my defence: deliver me from the lion's mouth, and my lowliness from the horns of the unicorns. Ps. O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. – Lord, keep not.

COMMENTARY

The *Introit*, *Oration* and the *Epistle* refer to the suffering of Christ, and before the fruit which it brought, as well as the charity and meekness that He showed towards us. Wherefore He merited from the Father the adoration of His Name for all times.

Orémus. *Oratio*

Omnípotens sempitérne Deus, qui humano géneri, ad imitándum humilitátis exémpulum, Salvatórem nostrum carnem súmere et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta et resurrectionis consórtia mereámur. Per eúndem Dóminum nostrum.

Let us pray. *Oratio*

Almighty, everlasting God, who for the human race, didst make our Saviour take flesh and suffer the cross, as an example of humility to imitate: mercifully grant that we may both keep the pattern of his patience, and gain fellowship in his resurrection. Through the same Christ our Lord.

No other *Oratio* is said.

Orémus.

Flectámus génua.
R̃. Leváte.

Oratio

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da nobis, et velle, et posse, quæ præcipis; ut, pópulo ad æternitátem vocáto, una sit fides méntium et pietas actiónum. Per Dóminum nostrum.

Let us pray.

Let us kneel.
R̃. Arise.

Prayer

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

COMMENTARY

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

PROPHETIA UNDECIMA

Dt. 31,22-30

In diébus illis: Scripsit Móyses canticum, et dócuit filios Israë́l. Præcepítque Dóminus Iósue, filio Nun, et ait: Confortáre, et esto robústus: tu enim introduces filios Israë́l in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis huius in volúmine, atque complévit: præcepít Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcae fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervice tuam duríssimam. Adhuc vivente me, et ingrediente vobiscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fuero? Congregáde ad me omnes maióres natu per tribus vestras, atque doctóres, et loquar audientibus eis sermónes istos, et invocábo contra eos

ELEVENTH PROPHECY

Dt. 31,22-30

In those days, Moses wrote the canticle and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: He commanded the Levites, who carried the ark of the covenant of the Lord. Saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck, While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to

COMMENTARY

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

PROPHETIA DECIMA

Jon. 3,1-10

In diébus illis: Factum est verbum Dómini ad Ionam Prophétam secundo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surréxit Ionas, et abiit in Níniven iuxta verbum Dómini. Et Nínive erat civitas magna itínere trium diérum. Et cœpit Ionas introire in civitátem itínere diéi uníus: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur. Et crediderunt viri Ninivítæ in Deum: et prædicaverunt ieiúnium, et vestíti sunt saccis a maióre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abiécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis et princípum eius, dicens: Hómines, et iuménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines, et iuménta, et clament ad Dóminum in fortitúdine, et convertatur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit, si convertátur et ignóscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo, Dóminus, Deus noster.

TENTH PROPHECY

Jonas 3,1-10

In those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy upon His people.

LECTIO EPISTOLÆ BEATI PAULI
APOSTOLI AD PHILIPPENSES

Philipp. 2:5-11

Fratres: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui, cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obœdiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: ei donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Iesu omne genu flectátur cæléstium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Iesus Christus in glória est Dei Patris.

READING FROM THE LETTER OF THE
BLESSED APOSTLE PAUL TO THE PHILIPPIANS

Philipp. 2:5-11

Brethren, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*here all genuflect*) that in the name of Jesus every knee should bend, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

COMMENTARY

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

Graduale

Ps. 72:24 et 1-3

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. V. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes: pæne effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

Gradual

Ps. 72:24 & 1-3

Thou hast held my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. V. How good is God to Israël, to those of an upright heart! but my feet were almost moved, my steps had almost slipped: for I was jealous of sinners, seeing the peace of sinners.

COMMENTARY

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

Tractus Ps. 21: 2-9, 18, 19, 22, 24 et 32

Deus, Deus meus, respice in me: quare me dereliquisti? V. Longe a salute mea verba delictorum meorum. V. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. V. Tu autem in sancto habitas, laus Israël. V. In te speraverunt patres nostri: speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo: opprobrium hominum et abiectio plebis. V. Omnes, qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. V. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. V. Ipsi vero consideraverunt et conspexerunt me: divisérunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum: universum semen Iacob, magnificate eum. V. Annuntiabitur Domino generatio ventura: et annuntiabunt celi iustitiam eius. V. Pópulo, qui nascetur, quem fecit Dominus.

The Passion begins without *Munda, cor meum*, without asking the blessing, without candles and without incense. *Dominus vobiscum* is not said, nor the response *Glória tibi, Domine*, neither the Celebrant nor the Deacon sign themselves or the book with the cross; the same is done on all other days when the Passion is read.

Tract Ps. 21: 2-9, 18, 19, 22, 24 & 32

O God, my God, look upon me; why hast Thou forsaken me? V. Far from my salvation are the words of my sins. V. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. V. But Thou dwellest in the holy place, the praise of Israel. V. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. V. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. V. But I am a worm, and no man: the reproach of men and the outcast of the people. V. All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head. V. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. V. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. V. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. V. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. V. There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. V. To a people that shall be born, which the Lord hath made.

Loquimini ad universum coetum filiorum Israël, et dicite eis: Décima die mensis huius tollat unusquisque agnum per familias et domos suas. Sin autem minor est número, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui iunctus est domui suae, iuxta numerum animarum, quae sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: iuxta quem ritum tollētis et hædum. Et servabitis eum usque ad quartam decimam diem mensis huius: immolabitque eum universa multitudo filiorum Israël ad vespeream. Et sument de sanguine eius, ac ponent super utrumque postem, et in superliminariis domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et ázynos panes cum lactúcis agréstibus. Non comedētis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus eius et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburētis. Sic autem comedētis illum: Renes vestros accingētis, et calceamenta habebitis in pedibus, tenentes báculos in manibus, et comedētis festinanter: est enim Phase (id est tránsito) Domini.

Orémus.

Flectámus genua.

℟. Leváte.

Oratio

Omnípotens sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redempti tui, non fuisse excelléntius quod iníitio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

Let us pray.

Let us kneel.

℟. Arise.

Prayer

Almighty, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our Passover, Who liveth with Thee.

COMMENTARY

Here follows the Canticle of Isaiah concerning the vineyard of the Lord, a sterile and ungrateful vineyard, which, thanks to the diligence of the wine-maker in cultivating it, has responded by producing thorns and fruits of bitterness. This vineyard of reprobation is the house of Israel, but, in a broad sense, it can also be applied to every unfaithful soul.

Tractus *Is. 5,1 et 2*

Vínea facta est dilécto in cornu, in loco úberi. *℟. Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit turrin in médio eius. ℟. Et tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israëel est.*

Orémus.

Flectámus génua.
℟. Leváte.

Oratio

Deus, qui in ómnibus Ecclésiæ tuæ fíliis, sanctórum Prophetárum voce manifestásti, in omni loco dominatiónis tuæ, satórem te bonórum séminum, et electórum pálmitem esse cultórem: tríbe pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fecúndi. Per Dóminum nostrum.

COMMENTARY

In the ninth *Prophecy* is described the mosaic rites of the immolation of the lamb and of the Easter banquet. The lamb symbolizes Jesus, who washes in his blood the sins of the world. The lamb is sacrificed and prepared in a religious banquet, signifying our incorporation and union with the Redeemer in the grace of the Sacrament. The attitude of the Jews, while they ate the lamb, was likened to those who were about to embark on a long journey, because the Eucharist is the *viaticum* of this mortal pilgrimage, which crosses the earth to reach Heaven.

PROPHETIA NONA

Ex. 12,1-11

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni.

Tract *Is. 5: 1- 2*

The beloved had a vineyard on a hill, in a fruitful place. V. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. V. And he dug a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

Let us kneel.
℟. Arise.

Prayer

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

NINTH PROPHECY

Ex. 12,1-11

In those days, the Lord said to Moses and Aaron in that land of Egypt: This month shall be to you the begining of months: it shall be the first months of the year.

COMMENTARY

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

PASSIO DOMINI NOSTRI

IESU CHRISTI SECUNDUM MATTHÆUM

Matth. 26:1-75; 27:1-66

In illo témpore: Dixit Iesus discípulis suis: + Scitis, quia post bíduum Pascha fiet, et Filius hóminis tradétur, ut crucifigátur. C. Tunc congregáti sunt príncipes sacerdotum et senióres pópuli in átrium princípis sacerdotum, qui dicebátur Cáiphas: et consílium fecérunt, ut Iesum dolo tenérent et occiderent. Dicébant autem: S. Non in die festo, ne forte tumultus fieret in pópulo. C. Cum autem Iesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlter habens alabástrum unguénti pretiósí, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípuli, indignáti sunt, dicéntes: S. Ut quid perdítio hæc? pótuít enim istud venúmdari multo, et dari paupéribus. C. Sciens autem Iesus, ait illis: + Quid molésti estis huic muliéri? opus enim bonum

THE PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO MATTHEW

Mt 26:1-75; 27:1-66

At that time: Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified: Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: And they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman?

operáta est in me. Nam semper páuperes habétis vobiscum: me autem non semper habétis. Mittens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen, dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et, quod hæc fecit, in memóriam eius. C. Tunc ábiit unus de duódecim, qui dicebátur Iudas Iscariótes, ad príncipes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei trigínta argénteos. Et exínde quærébat opportunitátem, ut eum tráderet. Prima autem die azymórum accessérunt discipuli ad Iesum, dicéntes: S. Ubi vis parémus tibi comédere pascha? C. At Iesus dixit: + Ite in civitátem ad quendam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discipulis meis. C. Et fecérunt discipuli, sicut constituit illis Iesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discipulis suis. Et edéntibus illis, dixit: + Amen, dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, cœpérunt singuli dícere: S. Numquid ego sum, Dómine? C. At ipse respóndens, ait: + Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: vae autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuisset homo ille. C. Respóndens autem Iudas, qui trádidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: + Tu dixísti. C. Cœnántibus autem eis, accépit Iesus panem, et bene-

for she hath wrought a good work upon Me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. Me you have not always: Viz., in a visible manner, as when conversant here on earth; and as we have the poor, whom we may daily assist and relieve. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and

Orémus.

Flectámus génua.

℟. Leváte.

Oratio

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsque Testaménti páginis instruis: da nobis intelligere misericórdiam tuam; ut ex perceptióne præsentium múnorum, firma sit exspectátio futurórum. Per Dóminum nostrum.

Let us pray.

Let us kneel.

℟. Arise.

Prayer

O God, Who dost instruct us in the pages of both testaments how to celebrate the paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

COMMENTARY

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

PROPHETIA OCTAVA

Is. 4,1-6

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exsultátio his, qui salváti fúerint de Israhél. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Ierúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Ierúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Ierúsalem láverit de médio eius, in spíritu iudícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

EIGHTH PROPHECY

Is. 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, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

siccaque vehementer. Et dixit ad me: Fili hóminis, putásne vivent ossa ista? Et dixi: Dómine Deus, tu nosti. Et dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida, audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromítam in vos spíritum et vivétis. Et dabo super vos nervos, et succrésce fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus prophetánte me, et ecce commótió: et accessérunt ossa ad ossa, unumquódque ad iunctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre, fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni, spíritus, et insúfla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingrèssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israël est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israël. Et sciétis, quia ego Dóminus, cum aperúero sepúlcrá vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiescere vos fáciam super humum vestram: dicit Dóminus omnípotens.

the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people: And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord almighty.

díxit, ac fregit, deditque discípulis suis, et ait: + Accípíte et comédíte: hoc est corpus meum. C. Et accípiens cálicem, grátias egít: et dedit illis, dicens: + Bíbite ex hoc omnes. Hic est enim sanguis meus novi Testaménti, qui pro multis effundétur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc genimine vitis usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Iesus: + Omnes vos scándalum patiémíni in me in ista nocte. Scriptum est enim: Percútiam pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, præcédam vos in Galilæam. C. Respóndens autem Petrus, ait illi: S. Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. C. Ait illi Iesus: + Amen, dico tibi, quia in hac nocte, ántequam gallus cantet, ter me negábis. C. Ait illi Petrus: S. Etiam si oportúerit me mori tecum, non te negábo. C. Simíliter et omnes discípuli dixerunt. Tunc venit Iesus cum illis in villam, quæ dicitur Gethsémani, et dixit discípulis suis: + Sedéte hic, donec vadam illuc et orem. C. Et assumpto Petro et duóbus filiis Zebedæi, coepit contristári et mæstus esse. Tunc ait illis: + Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. C. Et progréssus pusíllum, prócidit in fáciem suam, orans et dicens: + Pater mi, si possibile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. C. Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit

broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. At that time, Jesus came with His disciples into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: Nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And

Petro: + Sic non potuístis una hora vigi-
lâre mecum? Vigilâte et orâte, ut non in-
trétis in tentatióem. Spíritus quidem
promptus est, caro autem infirma. C.
Iterum secúndo ábiit et orávit, dicens: +
Pater mi, si non potest hic calix transíre,
nisi bibam illum, fiat volúntas tua. C. Et
venit íterum, et invénit eos dormiéntes:
erant enim óculi eórum graváti. Et relic-
tis illis, íterum ábiit et orávit tértio, eún-
dem sermónem dicens. Tunc venit ad di-
scípulos suos, et dicit illis: + Dormíte iam
et requiécite: ecce, appropinquávit hora,
et Filius hóminis tradétur in manus pec-
catórum. Súrgite, eámus: ecce, appropin-
quávit, qui me tradet. C. Adhuc eo lo-
quente, ecce, Iudas, unus de duódecim,
venit, et cum eo turba multa cum gládiis
et fústibus, missi a princípibus sacerdotum
et senióribus pópuli. Qui autem trá-
didit eum, dedit illis signum, dicens: S.
Quemcúmque osculátus fuero, ipse est,
tenéte eum. C. Et conféstim accédens ad
Iesum, dixit: S. Ave, Rabbi. C. Et osculá-
tus est eum. Dixítque illi Iesus: + Amíce,
ad quid venísti? C. Tunc accessérunt, et
manus iniecérunt in Iesum et tenuérunt
eum. Et ecce, unus ex his, qui erant cum
Iesu, exténdens manum, exémit gládium
suum, et percútiens servum princípis
sacerdotum, amputávit aurículam eius.
Tunc ait illi Iesus: + Convérte gládium
tuum in locum suum. Omnes enim, qui
accéperint gládium, gládio peribunt. An
putas, quia non possum rogâre Patrem
meum, et exhibébit mihi modo plus
quam duódecim legiões Angelórum?
Quómodo ergo implebúntur Scripturæ,

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

quírat sémitas eius: sed qui scit univér-
sa, novit eam, et adinvénit eam pru-
déntia sua: qui præparávit terram in
ætérno témpore, et replévit eam pecú-
dibus, et quadrupédibus: qui emíttit lu-
men, et vadit: et vocávit illud, et obœdit
illi in tremóre. Stellæ autem dedérunt
lumen in custódiis suis, et lætátæ sunt:
vocátæ sunt, et dixerunt: Adsumus: et
luxérunt ei cum iucunditáte, qui fecit il-
las. Hic est Deus noster, et non æstimá-
bitur álius advérsus eum. Hic adinvé-
nit omnem viam disciplínæ, et trádedit
illam Iacob púero suo, et Israël dilécto
suo. Post hæc in terris visus est, et cum
homínibus conversátus est.

Orémus.

Flectámus génua.

℟. Leváte.

Oratio

Deus, qui Ecclésiám tuam semper
géntium vocatióne múltiplicas:
concède propítius; ut, quos aqua bap-
tismatis ábluis, continúa protectiône
tueáris. Per Dóminum nostrum.

*her, and hath found her out with his
understanding: he that prepared the earth
for evermore, and filled it with cattle and
four-footed beasts: He that sendeth forth
light, and it goeth: and hath called it, and
it obeyeth him with trembling. And the
stars have given light in their watches,
and rejoiced: They were called, and they
said: Here we are: and with cheerfulness
they have shined forth to him that made
them. This is our God, and there shall no
other be accounted of in comparison of
him. He found out all the way of
knowledge, and gave it to Jacob his
servant, and to Israel his beloved.
Afterwards he was seen upon earth, and
conversed with men.*

Let us pray.

Let us kneel.

℟. Arise

Prayer

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

COMMENTARY

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

PROPHETIA SEPTIMA

Ez. 37,1-14

In diébus illis: Facta est super me
manus Dómini, et edúxit me in spí-
ritu Dómini: et dimísit me in médio
campi, qui erat plenus óssibus: et cir-
cumdúxit me per ea in gyro: erant au-
tem multa valde super fáciem campi,

SEVENTH PROPHECY

Ez. 37,1-14

*In those days, the hand of the Lord was
upon me, and brought me forth in the
spirit of the Lord: and set me down in the
midst of a plain that was full of bones.
And he led me about through them on
every side: now they were very many upon*

scendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul ubi sit longitúrnitas vitæ, et victus, ubi sit lumen oculórum, et pax. Quis invénit locum eius? et quis intrávit in thesáuros eius? Ubi sunt príncipes géntium, et qui dominántur super béstias, quæ sunt super terram? qui in ávibus cæli ludunt, qui argéntum thesaurízant, et aurum, in quo confídunt hómines, et non est finis acquisitiónis eórum? qui argéntum fábricant, et sollíciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad ínferos descendérunt, et álíi loco eórum surrexérunt. Lúvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínæ ignoravérunt, neque intellexérunt sémitas eius, neque filii eórum suscepérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudéntiam, quæ de terra est, negotiátóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intellegéntiæ: viam autem sapiéntiæ nesciérunt, neque commemoráti sunt sémitas eius. O Israë!l, quam magna est domus Dei, et ingens locus possessiόnis eius! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab infítio fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínæ invenérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias eius, neque qui ex-

defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, Nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: But he that knoweth all things, knoweth

quia sic opórtet fieri? C. In illa hora dixit Iesus turbis: + Tamquam ad latrónem existis cum gládiis et fústibus comprehendere me: cotidie apud vos sedébam docens in templo, et non me tenuístis. C. Hoc autem totum factum est, ut adimpleréntur Scri-ptúra Prophetárum. Tunc discípuli omnes, relicto eo, fugérunt. At illi tenéntes Iesum, duxérunt ad Cáipham, príncipem sacerdotum, ubi scribæ et senióres convéniant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdotum. Et ingrésus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdotum et omne concílium quærébant falsum testimónium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes et dixerunt: S. Hic dixit: Possum destrúere templum Dei, et post trídium reédificáre illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respóndes ad ea, quæ isti advérsus te testificántur? C. Iesus autem tacébat. Et princeps sacerdotum ait illi: S. Adiúro te per Deum vivum, ut dicas nobis, si tu es Christus, Filius Dei. C. Dicit illi Iesus: + Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Filium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphemávit: quid adhuc egémus téstibus? Ecce, nunc audístis blasphemíam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis. C. Tunc exspuérunt in fáciem eius, et

the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witness? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and

cólaphis eum ceciderunt, álíi autem palmas in fáciem eius dedérunt, dicétes: S. Prophetíza nobis, Christe, quis est, qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: S. Et tu cum Iesu Galilæo eras. C. At ille negávit coram ómnibus, dicens: S. Nécio, quid dicis. C. Exeúnte autem illo iánuam, vidit eum ália ancílla, et ait his, qui erant ibi: S. Et hic erat cum Iesu Nazaréno. C. Et íterum negávit cum iuráméto: Quia non novi hóminem. Et post pusíllum accessérunt, qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. C. Tunc cœpít detestári et iuráre, quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iníerunt omnes príncipes sacerdotum et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádidit, quod damnátus esset, pœniténtia ductus, réttulit trigínta argénteos príncípibus sacerdotum et senióribus, dicens: S. Peccávi, tradens ságuinem iustum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et proíectis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: S. Non licet eos mittere in córbonam: quia prétium ságuinis est. C. Consílio autem ínito, emérunt ex illis agrum fíguli, in se-

buffeted Him; and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field,

suas, et revertátur ad Dóminum, et miserébitur eius, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatióibus vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti; sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciat, quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: dicit Dóminus omnípotens.

Orémus.

Flectámus génua.

℟. Leváte.

Oratio

Omnípotens sempitérne Deus, múltiplica in honórem nóminis tui, quod patrum fidei spopondísti: et promissiónis filios sacra adoptiône diláta; ut, quod prióres sancti non dubitáverunt futúrum, Ecclésia tua magna iam ex parte cognóscat implétum. Per Dóminum nostrum.

COMMENTARY

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

PROPHETIA SEXTA

Bar. 3,9-38

Audi, Israël, mandáta vitæ: áuribus apércepe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coínquinátus es cum mórtuis: deputátus es cum de-

return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Let us pray.

Let us kneel.

℟. Arise.

Prayer

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

SIXTH PROPHECY

Bar. 3,9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country: thou art

Oratio

Deus, cuius antiqua miracula etiam nostris sæculis coruscare sentimus: dum, quod uni populo, a persecutiōne Ægyptiaca liberādo, dexteræ tuæ potētia contulisti, id in salutē gentium per aquam regeneratiōis operāris: præsta; ut in Abrāhæ filios, et in israhēliticam dignitatem, totius mundi transeat plenitudo. Per Dōminum nostrum.

COMMENTARY

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

PROPHETIA QUINTA

Is. 54,17 et 55,1-11

Hæc est hereditas servorum Dōmini: et iustitia eorum apud me, dicit Dōminus. Omnes sitiētes, venite ad aquas: et qui non habētis argēntum, properate, emite, et comedite: venite, emite absque argēto, et absque ulla commutatiōe, vinum, et lac. Quare appēditis argēntum non in pānibus, et labōrem vestrum non in saturitate? Audite audiētes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fidēles. Ecce testem populis dedi eum, ducem, ac præceptorem gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, ad te current propter Dōminum Deum tuum, et sanctum Israhēl, quia glorificavit te. Quærite Dōminum, dum inveniri potest: invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes

Prayer

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

FIFTH PROPHECY

Is. 54,17; 55,1-11

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

pulturam peregrinorum. Propter hoc vocatus est ager ille Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc implētum est, quod dictum est per Ieremiam Prophētam, dicentem: Et accepērunt triginta argēteos pretium appretiati, quem appretiaverunt a filiis Israhēl: et dederunt eos in agrum figuli, sicut constituit mihi Dōminus. Iesus autem stetit ante præsidem, et interrogavit eum præses, dicens: S. Tu es Rex Iudæorum? C. Dicit illi Iesus: + Tu dicis. C. Et cum accusaretur a principibus sacerdotum et senioribus, nihil respōdit. Tunc dicit illi Pilātus: S. Non audis, quanta adversum te dicunt testimōnia? C. Et non respōdit ei ad ullum verbum, ita ut miraretur præses vehementer. Per diem autem solēmnem consuērat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insīgnem, qui dicebatur Barābbas. Congregatis ergo illis, dixit Pilātus: S. Quem vultis dimittam vobis: Barābbam, an Iesum, qui dicitur Christus? C. Sciebat enim, quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor eius, dicens: S. Nihil tibi et iusto illi: multa enim passa sum hodie per visum propter eum. C. Principes autem sacerdotum et seniores persuaserunt populis, ut peterent Barābbam, Iesum vero perderent. Respōdens autem præses, ait illis: S. Quem vultis vobis de duobus dimitti? C. At illi dixerunt: S. Barābbam. C. Dicit illis Pilātus: S. Quid igitur faciam de Iesu, qui dicitur Christus? C. Dicunt omnes:

to be a burying-place for strangers. For this cause that field was called Haceldama, that is The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israhēl; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified.

S. Crucifigatur. C. Ait illis præsēs: S. Quid enim mali fecit? C. At illi magis clamabant, dicentes: S. Crucifigatur. C. Videns autem Pilatus, quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: S. Innocens ego sum a sanguine iusti huius: vos vidēritis. C. Et respondens universus populus, dixit: S. Sanguis eius super nos et super filios nostros. C. Tunc dimisit illis Barabbam: Iesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites praesidis suscipientes Iesum in praetorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et genu flexo ante eum, illudēbant ei, dicentes: S. Ave, Rex Iudaeorum. C. Et expuentes in eum, acceperunt arundinem, et percutiebant caput eius. Et postquam illusērunt ei, exuerunt eum chlamyde et induerunt eum vestimentis eius, et duxerunt eum, ut crucifigerent. Exeūtes autem, invenērunt hominem Cyrenaeum, nomine Simōnem: hunc angariaverunt, ut tolleretur crucem eius. Et venerunt in locum, qui dicitur Gólgótha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, divisērunt vestimenta eius, sortem mittentes: ut impleretur, quod dictum est per Prophētā dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedētes, servābant

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

sraēlem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extēde manum tuam super mare, ut revertantur aquae ad Aegyptios super currus et equites eorum. Cumque extendisset Móyses manum contra mare, reversum est primo dilúculo ad priorem locum: fugientibusque Aegyptiis occurrerunt aquae, et involvit eos Dóminus in mediis fluctibus. Reversaeque sunt aquae, et operuerunt currus, et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israël perrexerunt per médium sicci maris, et aquae eis erant quasi pro muro a dextris et a sinistris: liberavitque Dóminus in die illa Israël de manu Aegyptiorum. Et viderunt Aegyptios mortuos super littus maris, et manum magnam, quam exercuerat Dóminus contra eos: timuitque populus Dóminum, et crediderunt Dómino, et Móysi, servo eius. Tunc cecinit Móyses, et filii Israël carmen hoc Dómino, et dixerunt:

for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: And the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord: and said:

COMMENTARY

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

Tractus

Exodi 15,1 et 2

Cantemus Dómino: gloriōse enim honorificatus est: equum, et ascensorem proiecit in mare: adiutor, et protector factus est mihi in salutem. V. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. V. Dóminus cōterens bella: Dóminus nomen est illi.

Orémus.

Flectāmus gēnua.
R̃. Leváte.

Tract

Exodus 15,1; 2

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

Let us pray.

Let us kneel.
R̃. Arise.

cávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetipsum iurávi, dicit Dóminus: quia fecisti hanc rem, et non pepercisti filio tuo unigénito propter me: benedícam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in litore maris: possidébit semen tuum portas inimicórum suórum, et benedícéntur in sémine tuo omnes gentes terræ, quia obœdisti voci meæ. Revérsus est Abraham ad púeros suos, abierúnque Bersabée simul, et habitávit ibi.

Orémus.

Flectámus génua.
℟. Leváte.

Oratio

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissiónis tuæ filios diffúsa adoptiónis grátia multiplicas: et per paschále sacramentum, Abraham púerum tuum univérsarum, sicut iurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum nostrum.

COMMENTARY

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

PROPHETIA QUARTA

Ex. 14,24-31 et 15,1

In diébus illis: Factum est in vigília matutína, et ecce, respiciens Dóminus super castra Ægyptiórum per columnam ignis, et nubis, interfécit exercitum eórum: et subvértit rotas currum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii: Fugiámus I-

to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray.

Let us kneel.
℟. Arise.

Prayer

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

FOURTH PROPHECY

Ex 14,24-31; 15,1

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel,

eum. Et imposuérunt super caput eius causam ipsíus scriptam: Hic est Iesus, Rex Iudæórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris et unus a sinístris. Prætereúntes autem blasphemábant eum, movéntes cápita sua et dicéntes: S. Vah, qui déstruis templum Dei et in trídúo illud reädificas: salva temetipsum. Si Fílius Dei es, descénde de cruce. C. Simíliter et príncipes sacerdotum illudéntes cum scribis et senióriibus, dicébant: S. Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israël est, descéndat nunc de cruce, et crédimus ei: confidit in Deo: líberet nunc, si vult eum: dixit enim: Quia Fílius Dei sum. C. Idípsum autem et latrónes, qui crucifíxi erant cum eo, impropérabant ei. A sexta autem hora ténebræ factæ sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Iesus voce magna, dicens: + Eli, Eli, lamma sabacthání? C. Hoc est: + Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes et audiéntes dicébant: S. Eliám vocat iste. C. Et continuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: S. Sine, videámus, an véniat Elías líberans eum. C. Iesus autem íterum clamans voce magna, emisit spíritum. (*Hic genuflectitur, et pausatur aliquantulum*) Et ecce, velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petrae scissæ sunt, et monuménta apértasunt: et multa córpora sanctórum, qui dormíerant, surrexérunt. Et exeúntes de

Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save: if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause a little while*) And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of

monuméntis post resurrectionem eius, venérunt in sanctam civitatem, et apparuerunt multis. Centurio autem et qui cum eo erant, custodiéntes Iesum, viso terræmótu et his, quæ fiébant, timuérunt valde, dicéntes: S. Vere Fílius Dei erat iste. C. Erant autem ibi mulieres multæ a longe, quæ secútæ erant Iesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Iacóbi, et Ioseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Ioseph, qui et ipse discipulus erat Iesu. Hic accéssit ad Pilátum, et pétiiit corpus Iesu. Tunc Pilátus iussit reddi corpus. Et accépto córpore, Ioseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod exciderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne et áltera María, sedéntes contra sepúlcrum.

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

COMMENTARY

With the narration of the Passion of Christ according to St. Matthew finished, that which follows deals with the sepulture until the Resurrection. And since they are words of the Evangelist, which is said with a proper Gospel tone, the Deacon asking the blessing. Incense is taken up, since incense is used for the burial of the dead, though here we are witnessing the burial of the Lord. Candles will not be carried, since as St. Matthew said a little earlier, that Christ, true light of the world, expired on the Cross; it is also recounted that He was buried by two disciples.

Here the *Munda cor meum* is said, a blessing is asked, incense is brought, without lights, and the book is incensed. *Dóminus vobíscum* is not said, and the Celebrant and Deacon sign neither the book nor themselves. What follows is sung in Gospel tone, and at the end the Celebrant kisses the book and is incensed. The same is done in the other readings of the Passion, except on Good Friday.

Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visionis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos iúvenes, et Isaac fílium suum. Cumque concidisset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tertio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo aedificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum aríetem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellávitque nomen loci illius, Dóminus videt. Unde usque hódie dicitur: In monte Dóminus vidébit. Vo-

thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together. And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called

filiórum tuórum tecum. Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in béstiis, et univérsis reptílibus, quæ reptant super terram, educ tecum, et ingredímini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et filii eius, uxor illius et uxóres filiórum eius cum eo. Sed et ómnia animántia, iuménta, et reptília, quæ reptant super terram, secúndum genus suum, egréssa sunt de arca. Ædificávit autem Noë altáre Dómino: et tollens de cunctis pecóribus, et volúcribus mundis, obtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitátis.

Orémus.

Flectámus génua.
℟. Leváte.

Oratio

Deus, incommutábilis virtus, et lumen ætérnum: réspice propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salútis humánæ, perpétuæ dispositiónis efféctu tranquílius operáre; totíusque mundus experiátur et vídeat, deiécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium: Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

COMMENTARY

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

PROPHETIA TERTIA

Gen. 22,1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham,

out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

Let us pray.

Let us kneel.
℟. Arise

Prayer

O God, unchangeable virtue, and light eternal, look mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin, Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

THIRD PROPHECY

Gn 22,1-19

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

Altera autem die, quæ est post Parascéven, convenérunt príncipes sacerdotum et pharisæi ad Pilátum, dicéntes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Iube ergo custodíri sepúlcrum usque in diem tértium: ne forte véniant discípuli eius, et furéntur eum, et dicant plebi: Surréxit a mórtuis; et erit novíssimus error peior prióre. Ait illis Pilátus: Habétis custódiam, ite, custodíte, sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.

Credo.

Offertorium

Ps. 68:21-22

Impropérium exspectávit cor meum et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et déderunt in escam meam fel, et in siti mea potavérunt me acéto.

Secreta

Concède, quæsumus, Dómine: ut Cóculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum nostrum.

Præfatio de Cruce

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

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

Creed.

Offertory

Ps. 68:21-22

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

Secret

Grant, we pray, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and obtain for us the effect of a blessed eternity. Through our Lord.

Preface of the Cross

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

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino, Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cæli cælórúmque Virtútes ac beáta Séraphim sócia exsultatióne concébrant. Cum quibus et nostras voces ut admítti iúbeas, deprecamur, súpplici confessióne dicéntes:

Sanctus,...

Communio *Matth. 26:42*

Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

Postcommunio

Per huius, Dómine, operatióne mystérii: et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum nostrum.

The last Gospel of St. John, *In princípíio*, is read.

℣. Lift up your hearts

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly meet and just, right and salutary that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, eternal God: Who didst set the salvation of mankind upon the tree of the Cross, so that when- ce came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom Angels praise Thy majesty, Dominations adore it, and the Powers are in awe. The Heavens, the Virtues of Heaven, and the blessed Seraphim celebrate it with united exultation. With these we pray thee join our voices also, while we say with lowly praise:

Holy,...

Communio *Mt 26:42*

Father, if this chalice may not pass, but I must drink it: Thy will be done.

Postcommunio

By the working of this mystery, O Lord, may our vices be purged and our just desires fulfilled. Through our Lord.

le secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prævaluérunt nimis super terram: opertíque sunt omnes montes excélsi sub univérso cælo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptáque est omnis caro, quæ movebátur super terram, vólucrum, animántium, bestiárum, omniúmque reptílium, quæ reptant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Obtinuerúntque aquæ terram centum quinquagínta diébus. Recordátus autem Deus Noë, cunctórúmque animántium et ómnium iumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abyssi, et cataráctæ cæli: et prohibítæ sunt plúviæ de cælo. Reversæque sunt aquæ de terra eúntes, et redeúntes: et cœpérunt mínui post centum quinquagínta dies. Cumque transís-sent quadragínta dies, apériens Noë fenéstam arcæ, quam fécerat, dimísit corvum, qui egrediebátur, et non re-vertébátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret, si iam cessássent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiérceret pes eius, revérta est ad eum in arcam: aquæ enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívæ viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavítque nihilóminus septem álios dies: et emísit colúmbam, quæ non est revérta ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu, et uxor tua, filii tui, et uxóres

every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven: Which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go

nis venit coram me: repléta est terra iniquitáte a fácie eórum, et ego dispéram eos cum terra. Fac tibi arcam de lignis lævigátis: mansiúnculas in arca fácies, et bitúmине línies intrínsecus et extrínsecus. Et sic fácies eam: Trecen-tórum cubitórum erit longitúdo arcæ, quinquagínta cubitórum latitúdo, et trigínta cubitórum altitúdo illíus. Fenéstram in arca fácies, et in cúbito consummábis summitátem eius: óstium autem arcæ pones ex látere: de-órsum coenácula et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitæ est subter cælum. Univérsa quæ in terra sunt, consumén-tur. Ponámque fœdus meum tecum: et ingrediéris arcam tu, et filii tui, uxor tua, et uxóres filiórum tuórum tecum. Et ex cunctis animántibus univérsæ carnis bina indúces in arcam, ut vivant tecum: masculíni sexus, et feminíni. De volúcribus iuxta genus suum, et de iu-méntis in génere suo, et ex omni répti-li terræ secúndum genus suum: bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi possunt, et comportábis apud te: et erunt tam tibi, quam illis in cibum. Fecit ígitur Noë ómnia, quæ præcéperat illi Deus. Erátque sexcentórum annórum, quan-do dilúvii aquæ inundavérunt super terram. Rupti sunt omnes fontes abýssi magnæ, et cataráctæ cæli apértæ sunt: et facta est plúvia super terram quadragínta diébus, et quadragínta nóctibus. In artículo diéi illíus ingrêssus est Noë, et Sem, et Cham, et Iapheth, filii eius, uxor illíus, et tres uxóres filiórum eius cum eis in arcam: ipsi, et omne ánimál secúndum genus suum, universáque iuménta in génere suo, et omne, quod movétur super ter-ram in génere suo, cunctúmque voláti-

and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which the Lord had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood gates of heaven were opened: And the rain fell upon the earth forty days and forty nights. In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark: They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and



COMMENTARY

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

PROPHETIA SECUNDA

Gen. 5; 6; 7 et 8

Noë vero cum quingentórum esset Annórum, genuit Sem, Cham et Iapheth. Cumque cœpissent hómines multiplicári super terram, et filias procreássent, vidéntes filii Dei filias hóminum, quod essent pulchræ, accepérunt sibi uxóres ex ómnibus, quas elégerant. Dixitque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia caro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingrési sunt filii Dei ad filias hóminum illæque genuérunt, isti sunt poténtes a sæculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio cordis inténta esset ad malum omni témpore, pænítuit eum, quod hóminem fecisset in terra. Et tactus dolore cordis intrínsecus: Delébo, inquit, hóminem, quem creávi, a fácie terræ, ab hómine usque ad animántia, a réptili usque ad vólucres cæli; pœnitet enim me fecísse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir iustus atque perféctus fuit in generatió nibus suis, cum Deo ambulávit. Et genuit tres filios, Sem, Cham, et Iapheth. Corrupta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corruptam (omnis quippe caro corrúperat viam suam super terram), dixit ad Noë: Finis univérsæ car-

SECOND PROPHECY

Gn 5; 6; 7; 8;

And Noe, when he was five hundred years old, begot Sem, Cham, and Iapheth. And after that men began to be multiplied upon the earth, and daughters were born to them, The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Iapheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them,



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iuxta species suas, et iumenta, et omne reptile terrae in genere suo. Et vidit Deus quod esset bonum, et ait: Faciamus hominem ad imaginem, et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omnique reptili, quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit, illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite, et multiplicamini, et replete terram, et subiicite eam, et dominamini piscibus maris, et volatilibus caeli, et universis animantibus, quae moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna, quae habent in semetipsis sementem generis sui, ut sint vobis in escam: et cunctis animantibus terrae, omnique volucris caeli, et universis, quae moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta, quae fecerat: et erant valde bona. Et factum est vespere, et mane, dies sextus. Igitur perfecti sunt caeli, et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere quod patrat.

The reading finished, the Celebrant says: *Orémus*; the Deacon: *Flectamus genua*; and the Subdeacon: *Levate*. And in like manner for the other prayers.

Orémus.

Flectamus genua.

Rx. Levate.

Oratio

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quaesumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad aeterna gaudia pervenire. Per Dominum nostrum.

likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Let us pray..

Let us Kneel.

Rx. Arise.

Prayer

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



Hebdomada Sancta



Holy Monday, Tuesday & Wednesday

HOLY MONDAY

Mass

Introitus

Ps. 34,1-2

Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehén-de arma et scutum, et exsúrge in adiutórium meum, Dómine, virtus salútis meæ. *Ps. ibid., 3 Effúnde fráme-am, et conclúde advérsus eos, qui perse-quúntur me: dic ánimæ meæ: Salus tua ego sum.* – Iúdica, Dómine.

Orémus.

Oratio

Da, quæsumus, omnipotens De-us: ut, qui in tot advérsis ex nostra infirmitate defícimus; intercedénte unigéniti Fílii tui passióne respirémus: Qui tecum vivit.

Other Collects for the Church or for the Pope

Contra persecutores Ecclesiae

Orémus.

Oratio

Ecclésiæ tuæ, quæsumus, Dómi-ne, preces placátus admítte: ut, destrúctis adversitatibus et erróri-bus univérsis, secúra tibi sérviat li-bertáte. Per Dóminum.

Seu pro Papa

Orémus.

Oratio

Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ præés-se voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, qui-

Introit

Ps. 34,1-2

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

Let us pray.

Collect

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

Against the persecutor of the Church

Let us pray.

Collect

We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve thee in security and freedom. Through.

For the Pope

Let us pray.

Collect

O God, the shepherd and ruler of all the faithful, look down favourably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech

locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum iuxta genus suum, cuius semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem et faciéntem semen iuxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dívidant diem, ac noctem, et sint in signa, et témpora, et dies, et annos: ut lú-ceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: lumináre maius, ut præéssent diéi: et lumináre minus, ut præéssent nocti: et stellas. Et pò-suit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et díviderent lucem, ac ténebras. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies quartus. Dixit étiam Deus: Prodúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Crea-vítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquæ in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est vespere, et mane, dies quintus. Dixit quoque Deus: Prodúcat terra ánimam vivéntem in gé-nere suo: iuménta et reptília, et béstias terræ secúndum spécies suas. Factúm-que est ita. Et fecit Deus béstias terræ

And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: To shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and

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

COMMENTARY

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

* * *

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

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

PROPHETIA PRIMA

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

In principio creávit Deus cælum, et terram. Terra autem erat inánis, et vácuá, et ténebræ erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divísit lucem a ténebris. Appellávitque lucem Diem, et ténebras Noctem: factúmque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmaménto, ab his, quæ erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Cælum: et factum est vespere, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in

FIRST PROPHECY

Gen. 1,1-31 ; 2,1-2

In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good; and he divided the light from the darkness. And he called the light Day, and the darkness Night; and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so. And God called the firmament, Heaven; and the evening and morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

bus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

The third collect is not said.

LECTIO ISAÏE PROPHETÆ

Is. 50,5-10

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percútiéntibus et genas meas velléntibus: fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo posui fáciem meam ut petram duríssimam, et scio, quóniam non confúndar. Iuxta est, qui iustificat me, quis contradícet mihi? Stemus simul, quis est adversárius meus? Accédát ad me. Ecce, Dóminus Deus auxiliátor meus: quis est, qui condémnet me? Ecce, omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innítatur super Deum suum.

Graduale

Ps. 34,23 et 3

Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. *℟.* Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

LESSON FROM THE PROPHET ISAIAH

Is. 50,5-10

In those days Isaiah said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Gradual

Ps. 34,23 & 3

Arise, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. *℟.* Bring out the sword, and shut up the way against them that persecute me.

Tractus

Ps. 102,10

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *Ps. 78,8-9*
Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (Hic genuflectitur) V. Aduva nos, Deus, salutaris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Tract

Ps. 102,10

O Lord, repay us not according to the sins we have committed: nor according to our iniquities. *Ps. 78,8-9*
 O Lord, remember not our former iniquities, let Thy mercies speedily prevent us, for we are become exceedingly poor. *(Here kneel) V. Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins, for Thy name's sake..*

COMMENTARY

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

SEQUENTIA SANCTI EVANGELII
SECUNDUM IOANNEM

Ioann. 12,1-9

An te sex dies Paschæ venit Iesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Iesus. Fécerunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus

CONTINUATION OF THE HOLY GOSPEL
ACCORDING TO ST. JOHN

Jn. 12,1-9

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

consecrátus, ad noctis huius caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammæ eius lúci fer matutínus invéniat. Ille, inquam, lúci fer, qui nescit occásus. Ille, qui regréssus ab ínferis, humano géneri sérénus illúxit. Precámur ergo te, Dómine: ut nos famulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beátissimo Papa nostro N. et Antístite nostro N., quiéte téporum concéssa, in his paschálibus gáudiis, assídua protectione régere, gubernáre, et conserváre dignéris. * Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæculorum. *R. Amen*

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

*The words regarding the Roman Emperor are left out. *(Decr. 1827, II, et 3103, III).*

PART III: THE PROPHECIES

BRIEF HISTORY

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

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

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

COMMENTARY

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

In huius igitur noctis grátia, súscipe, sancte Pater, incénsi huius sacrificium vespertinum: quod tibi in hac Cérei oblatióne solémni, per ministrorum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed iam colúmnae huius præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit.

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

COMMENTARY

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

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

Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósae huius lámpadis, apis mater edúxit.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering fire both kindle in God's honor.

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

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

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína iungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis

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

erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósí, et unxit pedes Iesu, et extérsit pedes eius capíllis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discipulis eius, Iudas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Iesus: Sínite illam, ut in diem sepultúrae meae servet illud. Páuperes enim semper habétis vobíscum: me autem non semper habétis. Cognóvit ergo turba multa ex Iudæis, quia illic est: et venérunt, non propter Iesum tantum, sed ut Lázarus vidérent, quem suscitávit a mórtuis.

Offertorium

Ps. 142,9-10

Eripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Secreta

Hæc sacrificia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum.

Altera Secreta,
contra persecutores Ecclesiæ

Secreta

Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus

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

Offertory

Ps. 142,9-10

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

Secret

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

Another Secret
against the persecutors of the Church

Secret

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

inhærentes, et corpore tibi famulémur et mente. Per Dóminum.

Seu pro Papa

Secreta

Oblátis, quæsumus, Dómine, placáre munéribus: et famulum tuum N., quem pastórem Ecclesiæ tuæ præesse voluisti, assídua protectióne gubérna. Per Dóminum.

Præfatio de Cruce

℣ Per ómnia sæcula sæculórum.

℟ Amen.

℣ Dóminus vobíscum

℟ Et cum spíritu tuo.

℣ Sursum corda.

℟ Habémus ad Dóminum.

℣ Grátias agámus Dómino, Deo nostro.

℟ Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, depre-camur, súplici confessióne dicéntes:

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

For the Pope

Secret

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

Preface of the Holy Cross

℣ World without end.

℟ Amen.

℣ The Lord be with you.

℟ And with your spirit.

℣ Lift up your hearts.

℟ We lift them up to the Lord.

℣ Let us give thanks to the Lord our God.

℟ It is meet and right.

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

Vere dignum et iustum est, invisibilem Deum Patrem omnipotentem, Filiumque eius unigenitum, Dóminum nostrum Iesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis æterno Patri Adæ débitum solvit: et vétérís piáculi cautionem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cuius ságuine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros filios Israél edúctos de Ægýpto, Mare Rubrum sicco vestígio transíre fecísti. Hæc igitur nox est, quæ peccatórum ténebras, colúmnæ illuminatione purgávit. Hæc nox est, quæ hódie per univérsum mundum in Christo credéntes, a vítiis sæculi, et calígine peccatórum segregátos, reddit grátia, sóciat sanctitáti. Hæc nox est, in qua destrúctis vinctulis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci profuit, nisi rédimi profuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum mérui habére Redemptórem! O vere beáta nox, quæ sola mérui scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminatio mea in delíciis meis. Huius igitur sanctificatio noctis fugat scélera, culpas lavat: et reddit innocentiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, that Father almighty, and His only begotten Son, Our Lord Jesus Christ; Who paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient offense. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross drysod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumination of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth restore them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. For it profited us nothing to be Born except that we might be redeemed. O wondrous condescension of thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know that time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. It driveth out hatred, it produceth concord and curbeth tyrannies.

The Deacon places in the Paschal Candle the five grains of blessed incense, in the form of a cross, following this order:

1
4—2—5
3

The Clergy sit, but not the Celebrant.

pillar of fire that will illuminate the steps of the holy people: it is the likeness of Christ, radiant with the splendor of his Resurrection. In fact, as in the Candle there is the wick, the wax and the light, so is found in Christ the soul, the body and the divinity.

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

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

EXSULTET

Exsultet iam Angélica turba cælórum: exsultent divína mystéria: et pro tanti Regis victória, tuba insonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et æténi Regis splendóre illustráta, totíus orbis se séntiat amisísse calígíne. Lætétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum vó-cibus hæc áula resúltet. Quaprópter adstántes vos, fratres caríssimi, ad tam miram huius sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut, qui me non meis méritis intra Levítárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei huius laudem implére perficiat. Per Dóminum nostrum Iesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus.

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

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

Forever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

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

R. It is meet and just.

Communio

Ps. 34,26

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

Postcommunio

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

Altera Postcommunio,
contra persecutores Ecclesiæ

Postcommunio

Quæsumus, Dómine, Deus no-
ster: ut, quos divína tríbuis
parti-cipatióne gaudere, humanis
non sinas subiacere periculis. Per
Dóminum.

Seu pro Papa

Postcommunio

Hæc nos, quæsumus, Dómine,
divini sacraménti percéptio
próteget: et fámulum tuum N.,
quem pastórem Ecclésiæ tuæ præ-
esse voluísti; una cum commísso si-
bi grege, salvet semper et múniat.
Per Dóminum.

Super populum:

Orémus.

Oratio

Humiliáte cápita vestra Deo.

Adiuva nos, Deus, salutáris no-
ster: et ad benefícia recolénda,
quibus nos instauráre dignátus es,
tríbe veníre gaudéntes. Per Dómi-
num.

Communion

Ps. 34,26

Let them blush and be ashamed to-
gether, who rejoice at my evils: let
them be clothed with shame and fear,
who speak malignant things against
me.

Postcommunio

May Thy holy mysteries, O Lord,
inspire us with divine fervour,
that we may both delight in their
celebration and in their fruit. Through
our Lord.

Another Postcommunio,
against the persecutors of the Church

Postcommunio

We beseech Thee, O Lord our God,
that Thou wouldst not suffer to
be exposed to human dangers those to
whom Thou givest to rejoice in this
divine banquet. Through our Lord.

For the Pope

Postcommunio

May the reception of this divine
sacrament protect us, we beseech
Thee, O Lord, and ever save and de-
fend thy servant N., whom Thou hast
been pleased to appoint as pastor over
Thy Church, together with the flock
committed to his care. Through.

Over the people:

Let us pray.

Prayer

Bow down your heads before God.

Help us, o God of our salvation,
and grant that we may celebrate
with joy the memory of those mercies
whereby Thou hast graciously restored
us to a new life. Through our Lord.

Holy Tuesday

Mass

Introitus

Gal. 6,14

Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps 66,2 Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.* – Nos autem.

Orémus.

Oratio

Omnípotens sempitérne Deus: da nobis ita Domínicae passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

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

LECTIO IEREMIAE PROPHETAE

Jer. 11,18-20

In diébus illis: Dixit Ieremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansúetus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem eius, et eradámus eum de terra vivéntium, et nomen eius non memorétur ámplius. Tu autem, Dómine Sábaoth, qui iúdicas iuste et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine, Deus meus.

Introit

Gal. 6,14

It behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. *Ps. 66,2* May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. – *It behoves us.*

Let us pray.

Collect

Almighty and everlasting God, grant that we may celebrate the mysteries of our Lord's Passion that we may deserve to receive Thy pardon. Through the same Lord.

LESSON FROM THE PROPHET JEREMIAS

Jer. 11,18-20

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

PART II: THE PASCHAL CANDLE

BRIEF HISTORY

The lighting of the vigil candle is the office of the deacon; therefore the declamation which, accompanies this symbolic rite of the sabbatical sunset is reserved to him. Needless to say that this rite of the *Lucernario* derives from the practice in the Synagogue.

This diaconal office has a very special character, and the liturgical tradition wanted the text to be recited from a scroll of parchment, which the Deacon unrolled little by little from above the ambo. It was generally decorated with depicted scenes, which were turned upside down, so that, while unrolling the scroll, they could be seen by the people.

The majesty of this rite is so great that Holy Church employs all the magnificence of its inspired language, so to excite devotion within the faithful.

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

The Deacon hands the reed to the first Acolyte, who in the meantime has extinguished his candle, and goes to the Epistle corner, allowing the Celebrant to pass going up to the Altar. The Celebrant kisses the altar in the middle moving to the Epistle side. Then the Deacon, receiving the Missal from the MC and genuflecting on the edge of the predella, without saying the *Munda cor meum*, asks for the Blessing from the Celebrant as at the Gospel, although with kissing his hand. Then the Celebrant says:

Dóminus sit in corde tuo et in lábiis tuis: ut digne, et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

The Lord be in thy heart and on thy lips, that thou mayest worthily and competently declare His paschal proclamation, in the name of the Father and the Son, ✠ and the Holy Ghost. Amen.

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

COMMENTARY

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

COMMENTARY

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

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

℣. Lumen Christi.
℟. *Deo grátias.*

℣. Light of Christ.
℟. We thank thee, O God.

COMMENTARY

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

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

℣. Lumen Christi.
℟. *Deo grátias.*

℣. Light of Christ.
℟. We thank thee, O God.

COMMENTARY

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

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

℣. Lumen Christi.
℟. *Deo grátias.*

℣. Light of Christ.
℟. We thank thee, O God.

COMMENTARY

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

Graduale

Ps. 34,13 et 1-2

Ego autem, dum mihi molésti es-sent, induébam me cilício, et humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur. ℣. *Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et ex-súrge in adiutórium mihi.*

Gradual

Ps. 34,13 & 1-2

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting, and my prayer shall be turned into my bosom. ℣. Judge Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

COMMENTARY

The first year that St. Peter was in Rome, that is, the 45th after the birth of our Lord, since many converted to God, St. Mark was asked by them to write in Latin what the Apostle had preached to them, in order to better know the actions of Christ. He then composed his Gospel, which was confirmed with the authority of Saint Peter and published in the Church. And so, St. Mark being the second editor of the Gospel, his account of the Passion is read second in Holy Week.

PASSIO DOMINI NOSTRI
IESU CHRISTI SECUNDUM MARCUM

Marc. 14,1-72; 15,1-46

In illo témpore: Erat Pascha, et ázy-ma post bíduum, et quærébant summi sacerdótes et scribæ, quómo-do Iesum dolo tenérent et occíderent. Dicébant autem: S. Non in die festo, ne forte tumúltus fieret in pópulo. C. Et cum esset Iesus Bethánia in domo Simónis leprósi, et recúberet: venit múlter habens alabástrum unguénti nardi spicáti pretiósi, et fracto alabástro, effúdit super caput eius. Erant autem quidam indígne feréntes intra semetípsos, et dicéntes: S. Ut quid perdítio ista unguénti facta est? Pó-terat enim unguéntum istud venúmdari plus quam trecéntis denáriis, et dari paupéribus. C. Et fremébant in eam. Iesus autem dixit: ✠ Sínite eam:

PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO ST. MARK

Mk. 14,1-72; 15,1-46

At that time the feast of the pasch and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on him and kill him. But they said: Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard. And breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence and given to the poor.

quid illi molésti estis? Bonum opus operáta est in me. Semper enim páuperes habétis vobíscum: et cum volúeritis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit hæc, fecit: prævénit úngere corpus meum in sepultúram. Amen, dico vobis: Ubicúmque prædicátum fúerit Evangélium istud in univérso mundo, et, quod fecit hæc, narrábitur in memóriam eius. C. Et Iudas Iscariótes, unus de duódecim, ábiit ad summos sacerdotés, ut próderet eum illis. Qui audiéntes, gavísi sunt: et promiserunt ei pecúniam se datúros. Et quærébat, quómodo illum oportúne tráderet. Et primo die azy-mórum quando pascha immolábant, dicunt ei discípuli: S. Quo vis eámus, et parémus tibi, ut mandúces pascha? C. Et mittit duos ex discipulis suis, et dicit eis: ✠Ite in civitátem: et occúrret vobis homo lagénam aquæ báuians, sequímini eum: et quocúmque introíerit, dícite dómino domus, quia Magíster dicit: Ubi est refectio mea, ubi pascha cum discipulis meis mandúcem? Et ipse vobis demonstrábit cœnáculum grande stratum: et illic paráte nobis. C. Et abiérunt discípuli eius, et venérunt in civitátem: et invenérunt, sicut díxerat illis, et paravérunt pascha. Véspere autem facto, venit cum duódecim. Et discumbéntibus eis et manducántibus, ait Iesus: ✠Amen, dico vobis, quia unus ex vobis tradet me, qui manducat mecum. C. At illi cœpérunt contrístári et dícere ei singulátim: S. Numquid ego? C. Qui ait illis: ✠Unus ex duódecim, qui intíngit mecum manum in catíno. Et Fílius qui-

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

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

COMMENTARY

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

Véniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ bene ✠ dictiónis infúsió: et hunc noctúrnium splendórem invisibilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióné refúlgeat; sed in quocúmque loco ex huius sanctificatiónis mystério áliquíd fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ maiestátis assistat. Per Christum Dóminum nostrum.

R. Amen.

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

R. Amen.

After the Prayer is over, the Celebrant places the incense in the thurible as usual. Then he sprinkles the five grains of incense and the fire three times with holy water, saying: Aspérge me, Dómine, without singing or saying the Psalm. Meanwhile the lights of the church are extinguished, so that they may be lit, from the new fire. After the Celebrant has incensed the five grains of incense and the fire, the first Acolyte lights the small candle from the blessed fire.

The Deacon puts off the purple vestments and, wearing a white dalmatic, takes the trident reed with two hands, at the end of which three separate candles are placed in a triangle, symbol of the Three Divine Persons. The thurifer leads, who lightly swings the thurible, having on his right the second Acolyte, carrying the tray with the five grains of incense; followed by the Subdeacon with the Cross and the Choir standing two by two; then comes the Deacon with the trident reed, having on his left the first Acolyte with the lighted candle; and finally the Celebrant, with his hands joined, and the Master of Ceremonies near him. All go with heads uncovered, except the Celebrant. When the Celebrant enters the church, the Deacon lowers the trident reed and the first Acolyte lights, with the new fire, one of the three candles on the reed. Then the Deacon, raising the trident reed, kneels on one knee, with all doing likewise, except for the Subdeacon who carries the Cross; as the Celebrant, genuflects he will uncover his head. The Deacon then sings Lumen Christi and everyone answers, Deo grátias. After that all rise and the procession moves forward.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sancti ✠ fica: et concéde nobis, ita per hæc festa paschália cœléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum. Dóminum nostrum.
℟. Amen.

Orémus.

Oratio

Dómine Deus, Pater omnípotens, lumen indeficiens, qui es cónditor ómnium lúminum: béne ✠ dic hoc lumen, quod a te sanctificátum, atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuæ: et sicut illuminásti Móysen exeúntem de Ægýpto, ita illúmines corda, et sensus nostros; ut ad vitam, et lucem ætérnam perveníre mereámur. Per Christum Dóminum nostrum.
℟. Amen.

Orémus.

Oratio

Dómine sancte, Pater omnípotens, ætérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti Fílii tui, Dei ac Dómini nostri Iesu Christi, et Spírítus Sancti, cooperári dignéris; et ádiuva nos contra igníta tela inimíci, et illústra grátia cœlésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spírítu Sancto, Deus: per ómnia sœcula sœculórum.
℟. Amen.

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

Let us pray.

Prayer

O God, Who through Thy Son, the corner-stone, hast given to Thy faithful the fire of Thy brightness, sancti ✠ fy this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations though these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord.
℟. Amen.

Let us pray.

Prayer

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

Let us pray.

Prayer

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

dem hóminis vadit, sicut scriptum est de eo: vae autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. C. Et manducántibus illis, accépit Iesus panem: et benedicens fregit, et dedit eis, et ait: ✠ Súmite, hoc est corpus meum. C. Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis: ✠ Hic est sanguis meus novi Testaménti, qui pro multis effundétur. Amen, dico vobis, quia iam non bibam de hoc genímine vitis usque in diem illum, cum illud bibam novum in regno Dei. C. Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Iesus: ✠ Omnes scandalizabímini in me in nocte ista: quia scriptum est: Percútiam pastórem, et dispergéntur oves. Sed postquam resurréxero, præcedám vos in Galilæam. C. Petrus autem ait illi: S. Et si omnes scandalizáti fúerint in te, sed non ego. C. Et ait illi Iesus: ✠ Amen, dico tibi, quia tu hódie in nocte hac, priúsquam gallus vocem bis déderit, ter me es negatúrus. C. At ille ámplius loquebátur: S. Et si oportúerit me simul cómmori tibi, non te negábo. C. Simíliter autem et omnes dicébant. Et véniunt in prædium, cui nomen Gethsémani. Et ait discipulis suis: ✠ Sedéte hic, donec órem. C. Et assúmit Petrum et Iacóbum et Ioánnem secum: et coepit pavére et tædere. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigilate. C. Et cum processisset páulum, prócidit super terram: et orábat, ut, si fieri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc

who dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke and gave to them and said: Take ye. This is my body. And having taken the chalice, giving thanks, he gave it to them. And they all drank of it. And he said to them: This is my blood of the new testament, which shall be shed for many. Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God. And when they had sung a hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night. For it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter and James and John with him: and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death. Stay you here and watch. And when he was gone forward a little, he fell flat on the ground: and he prayed that, if it might be, the hour might pass from

a me: sed non quod ego volo, sed quod tu. C. Et venit et invénit eos dormientes. Et ait Petro: ✠Simon, dormis? non potuisti una hora vigilare? Vigiláte et oráte, ut non intrétis in tentationem. Spíritus quidem promptus est, caro vero infirma. C. Et iterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormientes (erant enim óculi eórum graváti) et ignorábant, quid responderént ei. Et venit tértio, et ait illis: ✠Dormíte iam et requiescíte. Súfficit: venit hora: ecce, Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, qui me tradet, prope est. C. Et, adhuc eo loquente, venit Iudas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdotibus et scribis et senióribus. Déderat autem tráditor eius signum eis, dicens: S. Quemcúmque osculátus fueró, ipse est, tenéte eum et dúcite caute. C. Et cum venísset, statim accédens ad eum, ait: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus iniecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdotis: et amputávit illi aurículam. Et respóndens Iesus, ait illis: ✠Tamquam ad latrónem exístis cum gládiis et lignis comprehendere me? cotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. C. Tunc discípuli eius relinquentes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, reiécta síndone,

him. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour? Watch ye: and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep (for their eyes were heavy): and they knew not what to answer him. And he cometh the third time and saith to them: Sleep ye now and take your rest. It is enough. The hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up: let us go. Behold, he that will betray me is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he. Lay hold on him: and lead him away carefully. And when he was come, immediately going up to him he saith: Hail, Rabbi! And he kissed him. But they laid hands on him and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching: and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples, leaving him, all fled away. And a certain young man followed him, having a linen cloth cast

Before the start of the function, outside of the church, or if the weather doesn't permit, in the vestibule, a table is covered with a white cloth and on it is placed a white dalmatic, maniple and stole, and a missal covered with purple, taper and splinter of wood or some paper. Also something to place the blessed coals into the thurible. (The rubrics of this particular Mass prescribes that a new fire be lit to bless, stating: "Interim excútitur ignis de lápide foris ecclésiám, et ex eo accendúntur carbónes." Likewise the Memoriale Rituum (Chapter VI, chap. II § 1, No. 1) states: "Extra ecclésiám excútitur novus ignis and sílice, et accendúntur carbónes in fóculo." Also in the first prayer, with which the new fire is blessed, the words "prodúctum e sílice, .. novum hunc ignem sanctífica").

Near the table, the trident reed is adorned with flowers, at the top of which there are three white candles, at first being united and then branched outward.

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

COMMENTARY

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

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

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

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

HOLY SATURDAY

The Easter Vigil

PART I: THE NEW FIRE & THE GRAINS OF INCENSE

BRIEF HISTORY

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

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

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

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

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

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

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

nudus profúgit ab eis. Et adduxérunt Iesum ad summum sacerdotem: et convenérunt omnes sacerdotes et scribæ et seniôres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdotes et omne concílium quærébant advérsus Iesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: S. Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufáctum, et per tríduum áliud non manufáctum ædificábo. C. Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médiu, interrogávit Iesum, dicens: S. Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? C. Ille autem tacébat et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: S. Tu es Christus, Fílius Dei benedícti? C. Iesus autem dixit illi: ✠Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. C. Summus autem sacérdos scindens vestiménta sua, ait: S. Quid adhuc desiderámus testes? Audístis blasphemíam: quid vobis vidétur? C. Qui omnes condemnáverunt eum esse reum mortis. Et cœpérunt quidam conspuere eum, et veláre faciém eius, et cólaphis eum cædere, et dícere ei: S. Prophetíza. C. Et minístri álapis eum cædebant. Et cum esset Petrus

about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest. And all the priests and the scribes and the ancients assembled together. And Peter followed him afar off, even into the court of the high priest. And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death: and found none. For many bore false witness against him: and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I Will destroy this temple made with hands and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said to him: Art thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him and to cover his face and to buffet him and to say unto him: Prophesy. And the servants struck him with the palms their hands. Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter

in átrio deórsum, venit una ex ancillis summi sacerdótis: et cum vidisset Petrum calefaciéntem se, aspiciens illum, ait: **S.** Et tu cum Iesu Nazaréno eras. **C.** At ille negávit, dicens: **S.** Neque scio neque novi, quid dicas. **C.** Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidisset illum ancilla, coepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negávit. Et post pusillum rursus, qui astábant, dicébant Petro: **S.** Vere ex illis es: nam et Galilæus es. **C.** Ille autem coepit anathematizáre et iuráre: Quia nescio hóminem istum, quem dicitis. Et statim gallus iterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Iesus: Priúsqvam gallus cantet bis, ter me negábis. Et coepit flere. Et conféstim mane consilium faciéntes summi sacerdótes, cum senióribus et scribis et unívérso concílio, vinciéntes Iesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: **S.** Tu es Rex Iudæórum? **C.** At ille respóndens, ait illi: ✠ Tu dicis. **C.** Et accusábant eum summi sacerdótes in multis. Pilátus autem rursus interrogávit eum, dicens: **S.** Non respóndes quidquam? vide, in quantis te accúsant. **C.** Iesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimíttre illis unum ex vinctis, quemcúmque petíissent. Erat autem, qui dicebátur Barábbas, qui cum seditiósus erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, coepit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: **S.** Vultis dimíttre vobis Regem Iudæórum? **C.**

warming himself looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a, while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began o curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew

INTRODUCTION



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

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

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

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

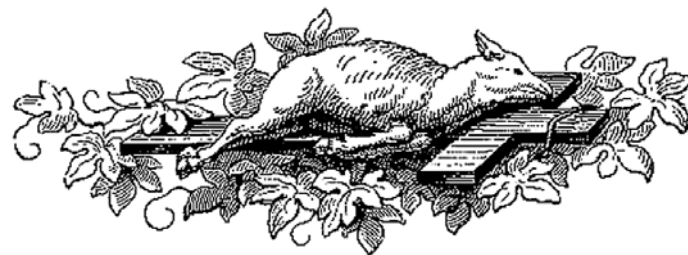
Originally, except for Baptism, the ordinary *Pannuchis* (Vigil), which in the 3rd century sanctified weekly the night between Saturday and Sunday, did not have to include rites very different from what the Roman Missal prescribes for the Easter Vigil. Before the 5th century when monastic piety created what is now know to us as the Night Office or Matins in the Breviary, only the Vigil Office of the Solemnity of the Easter was used in vigils for Sunday, anniversaries of Martyrs in the cemetery crypts, and in the Titular Churches of Rome. Therefore the ceremonies that are today found in the Missal for the *Easter Vigil* represent and preserve intact the primitive form of the Night Office or Matins according to ancient Roman usage.

Sciēbat enim, quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barābbam dimitteret eis. Pilātus autem iterum respondens, ait illis: S. Quid ergo vultis faciam Regi Iudæorum? C. At illi iterum clamaverunt: S. Crucifige eum. C. Pilātus vero dicebat illis: S. Quid enim mali fecit? C. At illi magis clamabant: S. Crucifige eum. C. Pilātus autem volens populo satisfacere, dimisit illis Barābbam, et tradidit Iesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Ave, Rex Iudæorum. Et percutiebant caput eius arundine: et conspuiebant eum et, ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simónem Cyrenæum, venientem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perducunt illum in Gólgotha locum, quod est interpretatum Calváriae locus. Et dabant ei bibere myrrhátum vinum: et non accépit. Et crucifigentes eum, divisérunt vestimenta eius, mittentes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat titulus causæ eius inscriptus: Rex Iudæorum. Et cum eo crucifigunt, duos latrones: unum a dextris et álium a sinístris eius. Et impléta est Scriptúra, quæ dicit: Et cum

that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and plating a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the

iniquis reputatus est. Et prætereuntes blasphemabant eum, moventes capita sua et dicentes: S. Vah, qui destruis templum Dei, et in tribus diebus reedificas: salvum fac te ipsum, descendens de cruce. C. Similiter et summi sacerdotes illudentes, ad alterutrum cum scribis dicebant: S. Alios salvos fecit, seipsum non potest salvum facere. Christus Rex Israël descendat nunc de cruce, ut videamus et credamus. C. Et qui cum eo crucifixi erant, conviciabantur ei. Et facta hora sexta, tenebrae factae sunt per totam terram, usque in horam nonam. Et hora nona exclamavit Iesus voce magna, dicens: ✠Eloi, Eloi, lamma sabachthani? C. Quod est interpretatum: ✠Deus meus, Deus meus, ut quid dereliquisti me? C. Et quidam de circumstantibus audientes, dicebant: S. Ecce, Eliam vocat. C. Currrens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: S. Sinite, videamus, si veniat Elias ad deponendum eum. C. Iesus autem emissa voce magna expiravit. (*Hic genuflectitur, et pausat aliquantulum*) Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: S. Vere hic homo Filius Dei erat. C. Erant autem et mulieres de longe aspicientes: inter quas erat Maria Magdalene, et Maria Iacobi minoris, et Ioseph mater, et Salome: et cum esset in Galilea, sequebantur eum, et ministrabant ei, et aliae multae, quae simul cum eo ascenderant Ierosolymam.

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



HOLY SATURDAY
EASTER VIGIL

Text for prayer adaptation called for by Benedict XVI.

Orémus..

℣. Flectámus génua.

℟. Leváte.

OMNÍPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitióem veritátis véniant, concéde propítius, ut plenitúdine géntium in Ecclésiam Tuam intránte omnis Israël salvus fiat. Per Christum Dóminum nostrum. ℟. Amen.

ORÉMUS et pro Judæis: ut Deus et Dóminus noster illúminet corda eórum, ut agnóscant Jesum Christum salvátorem ómnium hóminum.

Let us pray.

℣. Let us kneel.

℟. Arise.

ALMIGHTY and everlasting God, who desirest that all men be saved and come to the knowledge of truth, mercifully grant that, as the fullness of the Gentiles enters into Thy Church, all Israel may be saved. Through Christ Our Lord. ℟. Amen.

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

Return to pg. 28



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

Et cum iam sero esset factum (quia Erat Parascéve, quod est ante sábbatum) venit Ioseph ab Arimathæa, nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Iesu. Pilátus autem mirabátur, si iam obiisset. Et accersito centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovisset a centurióne, donávit corpus Ioseph. Ioseph autem mercátus síndonem, et depónens eum invólvit sídone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

Offertorium

Ps. 139,5

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

Secreta

Sacrificia nos, quæsumus, Dómine, propénsius ista restáurent: quæ medicínalibus sunt institúta ieiúniis. Per Dóminum.

And when evening was now come, (because it was the Parascève, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory

Ps. 139,5

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Secret

May these sacrifices, O Lord, we beseech Thee, which are accompanied with healing fasts, speedily restore us. Through our Lord.

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

Preface of the Holy Cross, p. 6.

Communio

Ps. 68,13-14

Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratióem meam ad te, Dómine: tempus benepláciti, Deus, in multitudíne misericórdiæ tuæ.

Communion

Ps. 68,13-14

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

Postcommunio

Sanctificati6nibus tuis, omni6potens Deus: et vicia nostra cur6ntur, et remedia nobis sempiterna prov6niant. Per D6minum.

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

Super populum:

Or6mus.

Oratio

Humiliate capita vestra Deo.

Tua nos misericordia, Deus, et ab omni subrepti6ne vetustatis expurget, et capaces sanctae novitatis efficiat. Per D6minum.

Postcommunio

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

Over the people:

Let us pray.

Prayer

Bow down your heads before God.

May Thy mercy, O God, purifying us from all deceits of our old nature, enable us to be formed anew unto holiness. Through our Lord.



Perc6ptio C6rporis tui, D6mine Iesu Christe, quod ego indignus s6mere præs6mo, non mihi prov6niat in iudici6m et condemnati6nem: sed pro tua pietate prosit mihi ad tutam6ntum mentis et c6rporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Sp6ritus Sancti Deus, per 6mnia s6cula s6cul6rum. 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 through Thy goodness may it be unto me for a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen

The Celebrant says quietly the *Panem cæl6stem*, takes the Host and says the *D6mine non sum dignus* with the usual ceremony, then consumes the wine with the sacred Particle, while the Ministers bow profoundly. The Celebrant, omitting the usual prayers and ceremonies, receive, from the Subdeacon, the usual ablution of the fingers with wine and water. After which, bowing in the middle of the Altar with hands joined, says:

Quod ore s6mpsimus, D6mine, pura mente capi6mus: et de m6nere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth we may receive with a pure heart; and that from a temporal gift it may become to us an everlasting remedy.

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

COMMENTARY

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

While incensing the Altar he says:

Ps. 140,2-4

Dirigatur, Dómine, oratio mea, sicut incensum in conspectu tuo: elevatio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

When giving the thurible to the Deacon he says:

Accéndat in nobis Dóminus ignem sui amóris, et flammam æternæ caritátis. Amen.

The Deacon receiving the thurible without kissing it or incensing the Celebrant. Who then comes down to the last step on the Epistle corner, turns toward the people and without saying anything washes his hands. After which he goes with the Ministers to the middle of the Altar and with hands joined says in a low yet intelligible voice:

In spíritu humilitátis et in ánimo contrito suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspectu tuo hódie, ut pláceat tibi, Dómine Deus.

COMMENTARY

As a sign of the calamity of this day, the Offertory of the Eucharistic Sacrifice is omitted. In recompense, the merits of the atrocity of Calvary are offered to the Lord, Whom we associate ourselves by the humiliation and the contrition of the heart.

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

Ps. 140,2-4

Let my prayer, O Lord be directed as I incense in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: That my heart may not incline to evil words, and seek excuses in sins.

May the Lord kindle within us the fire of His love, and the flame of everlasting charity. Amen.

Acept us, O Lord, in the spirit of humility and with a contrite heart: and may our sacrifice be so performed this day in Thy sight, that it may be pleasing to Thee, O Lord God.

HOLY WEDNESDAY

Mass

Introitus

Philipp. 2,10,8 et 11

In nómine Iesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obœdiens usque ad mortem, mortem autem crucis: ídeo Dóminus Iesus Christus in glória est Dei Patris. Ps. 101,2 Dómine, exáudi oratió-nem meam: et clamor meus ad te vé-niat. – In nómine.

Orémus.

Flectámus genua.

℟̅ Leváte.

Oratio

Præsta, quæsumus, omnipotens Deus: ut, qui nostris excéssibus incessánter affligimur, per unigéniti Fílii tui passiónem liberémur: Qui tecum vivit.

LECTIO ISAIÆ PROPHETÆ

Is. 62,11; 63,1-7

Hæc dicit Dóminus Deus: Dícite fíliæ Sion: Ecce, Salvátor tuus venit: ecce, merces eius cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multítudine fortitúdinis suæ. Ego, qui loquor iustítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est indumentum tuum, et vestiménta tua sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos

Introit

Phil. 2,10,8 & 11

In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father. Ps 101,2 O Lord, hear my prayer: and let my cry come unto Thee. – In the name.

Let us pray.

Let us kneel.

℟̅ Arise.

Collect

Grant, we beseech Thee, O almighty God, that we who are continually afflicted by the reason of our excesses, may be delivered through the passion of Thine only-begotten Son. Who with Thee.

LESSON FROM THE PROPHET ISAIAS

Is. 62,11; 63,1-7

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentilesthere is not a man with me: I have trampled on them in

in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit, qui adiuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatió- ne mea, et detráxi in terram virtú- tem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus, Deus noster.

Graduale Ps. 68,18 et 2-3

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

Here the priest says: *℟. Dóminus vobíscum*, and *Oremus*, without the *Flectámus génua*.

Orémus. Oratio

Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleret potestátem: concéde nobis fámulis tuis; ut resurrectiós gratiam consequámur. Per eúndem Dóminum nostrum.

Other Collects for the Church or the Pope, as on Holy Monday, p. 2.

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

Gradual Ps. 68,18 e 2-3

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

Let us pray. Collect

O God who willed that Thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us Thy servants, that we may obtain the grace of His resurrection. Through the same Lord.

Beáta, cuius bráchiis
Prétium pepéndit sæculi,
Statéra facta córporis,
Tulítque prædam tártari.

*Thrice blest, upon whose arms
outstretched
The Saviour of the world reclined;
Balance sublime! Upon whose beam
Was weighed the ransom of mankind.*

During this verse all kneel.

O Crux, ave, spes única,
Hoc Passiósni tempore
Piis adáuge grátiam,
Reisque dele crímina.

*Hail Cross! Thou only hope of man,
Hail on this holy Passionday!
To saints increase the grace they have;
From sinners purge their guilt away,*

Te, fons salútis, Trínitas,
Colláudet omnis spíritus:
Quibus Crucis victóriam
Largiris, adde præmium.
Amen.

*Salvation's spring, blest Trinity,
Be praise to Thee through earth and skies:
Thou through the Cross the victory
Dost give; oh, also give the prize!
Amen.*

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

Incensing the Oblation he says:

Incensum istud, a te benedíctum,
Iascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

May this incense, which hath been
blessed by thee, O Lord, ascend
unto thee, and may thy mercy descend
upon us.

PART IV: MASS OF THE PRESANCTIFIED

COMMENTARY

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

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

Vexilla Regis pródeunt:
Fulget Crucis mystérium,
Qua vita mortem pértulit,
Et morte vitam prótulit.

Quæ, vulneráta lánceæ
Mucróné diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sáanguine.

Impléta sunt quæ cóncinit
David fidéli cármine,
Dicéndo natió nibus:
Regnávit a ligno Deus.

Arbor decóra et fúlgida,
Ornata Regis púrpura,
Electa digno stípite
Tam sancta membra tángere.

Forth comes the Standard of the King:
all hail, thou Mystery ador'd!
Hail, Cross! On which the Life Himself
Died, and by death our life restor'd!

On which our Saviour's holy side,
Rent open with a cruel spear
Of blood and water poured a stream,
To wash us from defilement clear.

O sacred wood! in Thee fulfill'd
Was holy David's truthful lay!
Which told the world, that from a tree
The Lord should all the nations sway.

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

LECTIO ISAIÆ PROPHETÆ

Is. 53,1-12

In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei neque decor: et vídimus eum, et non erat aspéctus, et desiderávimus eum: despéctum et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus eius et despéctus, unde nec reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplina pacis nostræ super eum, et livóre eius sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apériuit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia et de iudício sublátus est: generatió nem eius quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et divitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore eius. Et Dóminus vóluit contétere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit

LESSON FROM THE PROPHET ISAIAS

Is. 53,1-12

In those days Isaías said: Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall

semen longævum, et volúntas Dómini in manu eius dirigétur. Pro eo, quod laborávit ánima eius, vidébit, et saturábitur: in sciéntia sua iustificábit ipse iustus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo, quod trádídít in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

Tractus

Ps. 101,2-5 et 14

Dómine, exáudi oratió nem meam, et clamor meus ad te véniat. *℟.* Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. *℟.* In quacúmque die invocávero te, velóciter exáudi me. *℟.* Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *℟.* Percússus sum sicut fœnum, et áruiť cor meum: quia oblítus sum manducáre panem meum. *℟.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi eius.

COMMENTARY

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

be prosperous in his hand. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Tract

Ps. 101,2-5 & 14

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

ventre virgináli carne amíctus pródiit.

℟. Dulce lignum,...

℟. Vagit Infans inter arcta cónditus præsépia: membra pannis involúta Virgo Mater álligat: et Dei manus pedésque stricta cingit fáschia.

℟. Crux fidélis,...

℟. Lustra sex qui iam perégit, tempus implens córporis, sponte líbera Redémptor passió ni déditus, Agnus in Crucis levátur immolándus stípíte.

℟. Dulce lignum,...

℟. Felle potus ecce languet: spina, clavi, láncea mite corpus perforá runt, unda manat et cruor: terra, pontus, astra, mundus, quo lavántur flúmine!

℟. Crux fidélis,...

℟. Flecte ramos, arbor alta, tensa laxa víscera, et rigor lentéscat ille, quem dedit natívitas: et supérni membra Regis tende miti stípíte.

℟. Dulce lignum,...

℟. Sola digna tu fuísti ferre mundi víctimam: atque portum præparáre arca mundo náufrago: quam sacer cruor perúnxit, fusus Agni córpore.

℟. Crux fidélis,...

℟. Sempitérna sit beátæ Trinitáti glória: æqua Patri Filióque; par decus Paráclito: Uníus Triníque nomen laudet univérstas. Amen.

℟. Dulce lignum,...

From a Virgin's womb appearing, Clothed in our mortality.

℟. Sweet the nails ...

℟. All within a lowly manger, Lo, a tender babe He lies! See His gentle Virgin mother lull to sleep His infant cries; While the limbs of God incarnate Round with swathing bands she ties.

℟. Faithful cross...

℟. Thus did Christ to perfect manhood In our mortal flesh attain: Then of His free choice He goeth To a death of bitter pain; And as a lamb, upon the altar of the Cross for us is slain.

℟. Sweet the nails ...

℟. Lo, with gall His thirst He quenches: See the thorns upon His brow, Nails His tender flesh are rending: See, His side is opened now, Whence to cleanse the whole creation streams of blood and water flow.

℟. Faithful cross...

℟. Lofty Tree, bend down thy branches To embrace thy sacred load; Oh, relax the native tension of that all too rigid wood: Gently, gently bear the members Of thy dying King and God.

℟. Sweet the nails ...

℟. Tree which solely wast found worthy Earth's great victim to sustain harbor from the raging tempest, Ark, that saved the world again, Tree with sacred blood anointed Of the Lamb for sinners slain.

℟. Faithful cross...

℟. Honor, blessing everlasting to the immortal Deity: To the Father, Son and Spirit, Equal praises ever be: Glory through the earth and heaven to Trinity in Unity Amen.

℟. Sweet the nails ...

The Antiphon is sung together:

Ant.: Crucem tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim, propter lignum venit gáudium in univérso mundo. Ps. 66,2 *Deus misereátur nostri et benedícat nobis: Illúminet vultum suum super nos et misereátur nostri.*

The Antiphon *Crucem tuam adorámus* is repeated.

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

*℟. Crux fídelis, inter omnes arbor una nóbilis: nulla silva talem profert fronde, flore, gérmine. * Dulce lignum dulces clavos, dulce pondus sústinet.*

℣. Pange, lingua, gloriósi láuream certáminis, et super Crucis trophæo dic triúmphum nóbilem: quáliter Redémptor orbis immolátus véce-rit.

℟. Crux fídelis,...

*℣. De paréntis protoplásti fraude Factor cóndolens, quando pomi noxiá-
lis in necem morsu ruit: ipse lignum tunc notávit, damna ligni ut sólveret.*

℟. Dulce lignum,...

*℣. Hoc opus nostræ salútis ordo de-
popóscerat: multifórmis proditóris
ars ut artem fálleret: et medélam
ferret inde, hostis unde láeserat.*

℟. Crux fídelis,...

*℣. Quando venit ergo sacri plenitú-
do témporis, missus est ab arce
Patris Natus, orbis Cónditor: atque*

Ant.: *We adore Thy Cross, O Lord: and we praise and glorify Thy holy resurrection: for behold by the wood of the Cross joy came into the whole world. Ps. 66,2 May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us.*

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

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

℟. Faithful cross...

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

℟. Sweet the nails ...

℣. Such the order God appointed when for sin He would atone; To the serpent thus opposing schemes yet deeper than his own: Thence the remedy procuring Whence the fatal wound had come.

℟. Faithful cross...

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

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

In illo témpore: Appropinquábat dies festus azymórum, qui dicitur Pascha: et quærébant príncipes sacerdotum et scribæ, quómodo Iesum interficerent: tímébant vero plebem. Intrávit autem sátanas in Iudam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum princípibus sacerdotum et magistrátibus, quemádmódum illum tráderet eis. Et gavísi sunt, et pacti sunt pecúniam illi dare. Et spopóndit. Et quærébat opportunitátem, ut tráderet illum sine turbis. Venit autem dies azymórum, in qua necesse erat occídi pascha. Et misit Petrum et Ioánnem, dicens: ✠Eúntes paráte nobis pascha, ut manducémus. C. At illi dixerunt: S. Ubi vis parémus? C. Et dixit ad eos: ✠Ecce, introeúntibus vobis in civitátem, occúrret vobis homo quidam ámphoram aquæ portans: sequímini eum in domum, in quam intrat, et dicétis patrifamílias domus: Dicit tibi Magister: Ubi est diversórium, ubi pascha cum discípulis meis mandúcem? Et ipse osténdet vobis coenáculum magnum stratum, et ibi paráte. C. Eúntes autem invenérunt, sicut dixit illis, et paravérunt pascha. Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠Desidério desiderávi hoc pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. C. Et accépto cálice, grátias egit, et dixit: ✠Accípíte, et dividíte inter vos. Dico enim

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

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

vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. C. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ✠Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. C. Simíliter et cálicem, postquam cœnávít, dicens: ✠Hic est calix novum Testaméntum in sángine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definítum est, vadit: verúmtamen væ hómini illi, per quem tradétur. C. Et ipsi cœpérunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum vide-rétur esse maior. Dixit autem eis: ✠Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor: et qui præcëssor est, sicut minístrator. Nam quis maior est, qui recúmbit, an qui minístrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat: vos autem estis, qui permansístis mecum in tentatióibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis et bibátis super mensam meam in regno meo: et sedeátis super thronos, iudicántes duódecim tribus Israël. C. Ait autem Dóminus: ✠Simon, Simon, ecce sá-tanas expetívit vos, ut cribráret sicut tríticum: ego autem rogávi pro te, ut non deficiat fides tua: et tu aliquándo convérsus confírma fratres tuos. C. Qui dixit ei: S. Dómine, tecum parátus sum, et in cárcerem et in mortem ire. C. At ille dixit: ✠Dico tibi, Petre:

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

✠. Ego ante te apérui mare: et tu aperuísti láncea latus meum.

R. Pópule meus,...

✠. Ego ante te præívi in columna nubis: et tu me duxísti ad prætórium Piláti.

R. Pópule meus,...

✠. Ego te pavi manna per désertum: et tu me cecidísti álapis et flagéllis.

R. Pópule meus,...

✠. Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

R. Pópule meus,...

✠. Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

R. Pópule meus,...

✠. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

R. Pópule meus,...

✠. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

R. Pópule meus,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

COMMENTARY

Before the contumely of the Cross, we mustn't forget the divinity of the Most Holy Victim. Surrounding the place of execution are myriad of Angels exclaiming: "Holy, Holy, Holy is the Lord". Let us unite ourselves to their adoration intoning in anticipation the hymn of triumph of the blessed Resurrection.

The two Choirs respond alternatively, started with the first Choir:

R. Agios o Theós.
R. Sanctus Deus.
R. Agios ischyrós.
R. Sanctus fortis.
R. Agios athánatos, eléison imas.
R. Sanctus immortalis, miserere nobis.

R. O holy God.
R. O holy God.
R. O holy strong One.
R. O holy strong One.
R. O holy immortal One, have mercy upon us.
R. O holy immortal One, have mercy upon us.

The two Cantors from the first Choir sing:

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

V. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

The two Choirs continue to respond alternatively as before:

R. Agios o Theós.
R. Sanctus Deus.
R. Agios ischyrós.
R. Sanctus fortis.
R. Agios athánatos, eléison imas.
R. Sanctus immortalis, miserere nobis.

R. O holy God.
R. O holy God.
R. O holy strong One.
R. O holy strong One.
R. O holy immortal One, have mercy upon us.
R. O holy immortal One, have mercy upon us.

The verses of the following Reproaches are chanted alternatively by two Cantors from each Choir, being initiated by the two Cantors of the second Choir. The two Choirs, then respond together after each verse of: *Pópule meus*.

V. Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

R. *Pópule meus*, quid feci tibi? aut in quo contristávi te? respónde mihi.

V. Ego edúxi te de Ægýptum, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdotum.

R. *Pópule meus*,...

V. For thy sake I scourged Egypt with its first-born and thou hast scourged Me and delivered Me up.

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

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

R. My people,...

Non cantábit hódie gallus, donec ter ábneges nosse me. C. Et dixit eis: ✠Quando misi vos sine sáculo et pera et calceaméntis, numquid áliquid dé- fuit vobis? C. At illi dixérunt: S. Nihil. C. Dixit ergo eis: ✠Sed nunc, qui habet sácculum, tollat simíliter et peram: et qui non habet, vendat túnica- cam suam, et emat gládium: Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est. Etenim ea, quæ sunt de me, finem habent. C. At illi dixérunt: S. Dómi- ne, ecce duo gládii hic. C. At ille di- xit eis: ✠Satis est. C. Et egréssus ibat secúndum consuetúdinem in mon- tem Olivárum. Secúti sunt autem il- lum et discípuli. Et cum pervénisset ad locum, dixit illis: ✠Oráte, ne in- trétis in tentatióem. C. Et ipse avúl- sus est ab eis, quantum iactus est lá- pidis, et póstitis génibus orábat, di- cens: ✠Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. C. Appáruit autem illi Angelus de cælo, confór- tans eum. Et factus in agónia, prolí- xius orábat. Et factus est sudor eius, sicut guttæ sánguinis decurréntis in terram. Et cum surrexisset ab oratió- ne, et venisset ad discípulos suos, in- vénit eos dormiéntes præ tristítia. Et ait illis: ✠Quid dormítis? súrgite, oráte, ne intrétis in tentatióem. C. Adhuc eo loquén- te, ecce turba: et qui vocabátur Iudas, unus de duódecim, antecédébat eos: et appropinquávit Iesu, ut oscularétur eum. Iesus autem dixit illi: ✠Iuda, ósculo Fílium hómi- nis tradis? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: S. Dómine, si percú-

and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. But they said: Lord, behold here are two swords. And he said to them, It is enough. And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about him, seeing what would follow, said to him: Lord,

timus in gládio? C. Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam eius dexteram. Respondens autem Iesus, ait: ✠ Sinite usque huc. C. Et cum tetigisset auriculam eius, sanavit eum. Dixit autem Iesus ad eos, qui venerant ad se, principes sacerdotum et magistratus templi et seniores: ✠ Quasi ad latronem existis cum gladiis et fustibus? Cum cotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra et potestas tenebrarum. C. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intuita, dixit: S. Et hic cum illo erat. C. At ille negavit eum, dicens: S. Mulier, non novi illum. C. Et post pusillum alius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervallum facto quasi horæ unius, alius quidam affirmabat, dicens: S. Vere et hic cum illo erat: nam et Galilæus est. C. Et ait Petrus:

S. Homo, nescio, quid dicis. C. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare. Et viri, qui tenebant illum, illudabant ei, cedentes. Et velaverunt eum et percutiebant faciem eius: et interrogabant eum, dicentes: S. Prophetiza, quis est, qui te percussit? C. Et alia multa blasphemantes dicebant

shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. And apprehending him, they led him to the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. But he denied him, saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean. And Peter said:

Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out, wept bitterly. And the men that held him, mocked him, and struck him. And they blindfolded him, and smote his face. And they asked him, saying: Prophecy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon

meanwhile the second pair begin the first adoration. Both pairs rise at the same time; the first two in Choir move toward the Cross, the second to the place of the second adoration genuflection at the same time as the third group makes its first genuflection in adoration. The first two in Choir kiss the Cross (the one on the right has precedence), they rise, allowing the pair from the second group to come between them making a simple genuflection and returning to their places they sit. During the adoration of the Cross the Cantors chant the *Reproaches* until all have adored; therefore it isn't necessary to chant them all, only what is necessary according to the number of adorers.

COMMENTARY

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

Two Cantors in the middle of the Choir chant:

℣. Pópule meus, quid feci tibi? aut in quo contristavi te? responde mihi.
℟. Quia eduxi te de terra Ægypti: parasti Crucem Salvatōri tuo.

℣. *My people, what have I done to thee? or in what have I grieved thee? Answer me.*
℟. *Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.*

The two Choirs Chant alternatively:

℣. Agios o Theós.
℣. *Sanctus Deus.*
℣. Agios ischyros.
℣. *Sanctus fortis.*
℣. Agios athánatos, eléison imas.
℣. *Sanctus immortalis, miserere nobis.*

℣. *O holy God.*
℣. *O holy God.*
℣. *O holy strong One.*
℣. *O holy strong One.*
℣. *O holy immortal One, have mercy upon us.*
℣. *O holy immortal One, have mercy upon us.*

Two Cantors from the second Choir chant:

℣. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatōri tuo.

℣. *Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.*

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

COMMENTARY

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

℣. *Ecce lignum Crucis, * in quo salus mundi pepéndit.*

℟. *Veníte, adorémus.*

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

℟. *Come let us adore.*

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

in eum. Et ut factus est dies, convenérunt seniores plebis et principes sacerdotum et scribæ, et duxérunt illum in concilium suum, dicentes: S. Si tu es Christus, dic nobis. C. Et ait illis: ✠ Si vobis dixerò, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. C. Dixérunt autem omnes: S. Tu ergo es Fílius Dei? C. Qui ait: ✠ Vos dicitis, quia ego sum. C. At illi dixérunt: S. Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore eius. C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicentes: S. Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum Regem esse. C. Pilátus autem interrogávit eum, dicens: S. Tu es Rex Iudæórum? C. At ille respóndens, ait: ✠ Tu dicis. C. Ait autem Pilátus ad príncipes sacerdotum et turbas: S. Nihil invénio causæ in hoc hómine. C. At illi invalescébant, dicentes: S. Cómmoveat pópulum, docens per univérsam Iudæam, incipiens a Galilæa usque huc. C. Pilátus autem áudiens Galilæam, interrogávit, si homo Galilæus esset. Et ut cognóvit, quod de Heródis potestáte esset, remisit eum ad Heródem, qui et ipse Ierosólymis erat illis diébus. Heródes autem, viso Iesu, gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audierat multa de eo, et sperábat signum áliquod vidére ab eo fieri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant

as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying: If thou be the Christ, tell us. And he saith to them: If I shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? for we ourselves have heard it from his own mouth. And the whole multitude of them rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment,

autem principes sacerdotum et scribae, constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illusit indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem. Pilatus autem, convocatis principibus sacerdotum et magistratibus et plebe, dixit ad illos: **S.** Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce, ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusatis. Sed neque Herodes: nam remisit vos ad illum, et ecce, nihil dignum morte actum est ei. Emendatum ergo illum dimittam.

C. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: **S.** Tolle hunc, et mitte nobis Barabbam. **C.** Qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Iesum. Ait illi succlamabant, dicentes: **S.** Crucifige, crucifige eum. **C.** Ille autem tertio dixit ad illos: **S.** Quid enim mali fecit iste? Nullam causam mortis invenio in eo: corripiam ergo illum et dimittam. **C.** At illi instabant vocibus magnis, postulantes, ut crucifigeretur. Et inavalebant voces eorum. Et Pilatus adiudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant: Iesum vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt Simonem quendam Cyrenensem, venientem de villa: et im-

and sent him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another. And Pilate, calling together the chief priests, and the magistrates, and the people, Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him.

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

suis, convertantur ad Deum vivum et verum, et unicum Filium eius Iesum Christum, Deum et Dominum nostrum.

Orémus.

Flectámus genua.

R. Leváte.

Oratio

Omnípotens sempitérne Deus, qui non mortem peccatorum, sed vitam semper inquiris: súscipe propítius orationem nostram, et libera eos ab idolórum cultúra; et aggrega Ecclesiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum nostrum.

R. Amen.

forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ our God and Lord.

Let us pray.

Let us kneel.

R. Arise.

Prayer

Oalmighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy church. Through our Lord.

R. Amen..

PART III: THE ADORATION OF THE CROSS

COMMENTARY

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

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

Orémus.

Flectámus génua.

℟. Leváte.

Oratio

Omnípotens sempitérne Deus, qui salvás omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitate depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum.

℟. Amen.

Orémus et pro pérfidis Iudæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Iesum Christum, Dóminum nostrum.

COMMENTARY

Here the *Flectamus genua* is omitted, to remind us that on this day Christ was outraged by the Jews with blows, as they shouted *Prophetiza nobis*.

The response Amen is not said, as the Celebrant continues:

Oratio

Omnípotens sempitérne Deus, qui étiam iudáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illius pópuli obcæcacióné deférimus; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruán- tur. Per eúndem Dóminum.

℟. Amen.

Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut, relíctis idólis

Let us pray.

Let us kneel.

℟. Arise.

Prayer

Oalmighty and eternal God, who savest all, and willest not that any one should perish; look down on the souls of those deceived by wiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord.

℟. Amen..

Let us pray also for the faithless Jews: that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

Prayer

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

℟. Amen..

Let us pray also for the pagans: that almighty God would remove iniquity from their hearts; that

(Note: see Appendix
on back cover for
adapted pray of
Benedict XVI)

suérunt illi crucem portáre post Iesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plangebant et lamentabántur eum. Convérsus autem ad illas Iesus dixit:

✠Filiæ Ierúsalem, nolíte flere super me, sed super vos ipsas flete et super filios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incipient dicere móntibus: Cádite super nos; et cóllibus: Operite nos. Quia si in víridi ligno hæc faciunt, in árido quid fiet? C. Ducebántur autem et álíi duo nequam cum eo, ut interficerén- tur. Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifíx- runt eum: et latrónes, unum a dextris et álterum a sinístris. Iesus autem dicebat: ✠Pater, dímítte illis: non enim sciunt, quid faciunt. C. Dividéntes vero vestiménta eius, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: S. Alios salvos fecit: se salvum faciat, si hic est Christus Dei eléctus.

C. Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: S. Si tu es Rex Iudæórum, salvum te fac. C. Erat autem et superscriptio scripta super eum lítteris græcis et latínis et hebráicis: Hic est Rex Iudæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: S. Si tu es Christus, salvum fac temetípsum, et nos. C. Respóndens autem alter increpábat eum, dicens: S. Neque tu times Deum, quod in eádem damnacióné es. Et nos quidem iuste, nam digna factis recípinus: hic vero nihil mali gessit. C. Et dicébat ad Iesum: S.

over me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God.

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: This is the King of the Jews. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

Dómine, meménto mei, cum véneris in regnum tuum. C. Et dixit illi Iesus: ✠Amen, dico tibi: Hódie mecum eris in paradíso. C. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nonam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Iesus, ait: ✠Pater, in manus tuas comméndo spíritum meum. C. Et hæc dicens, expirávit. (*Hic genuflectitur, et pausatur aliquantulum*) Videns autem centúrio quod factum fúerat, glorificávit Deum, dicens: S. Vere hic homo iustus erat. C. Et omnis turba eórum, qui simul áderant ad spectáculum istud et vidébant, quæ fiébant, percutiéntes pectora sua revertébantur. Stabant autem omnes noti eius a longe, et mulíefes, quæ secútæ eum erant a Galilæa, hæc vidéntes.

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

Et ecce, vir nómine Ioseph, qui erat decúrio, vir bonus et iustus: hic non consénserat consílio et áctibus eórum, ab Arimathæa civitate Iudææ, qui exspectábat et ipse regnum Dæi. Hic accéssit ad Pilátum et pétiit corpus Iesu: et depósitum invólvit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

Offertorium Ps. 101,2-3

Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

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

And behold there was a man named Joseph, who was a counselor, a good and just man, the same had not consented to their counsel and doings; of Arimathea, a city of Judea; who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertory Ps. 101,2-3
Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me.

Oratio

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fœcúndas: auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptismatis, adoptiόνis tuæ fíliis aggregéntur. Per Dóminum nostrum.

R. Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cáreres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gaúdeant affuísse. Per Dóminum nostrum.

R. Amen.

Orémus et pro hæréticis et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam atque Apostólicam revocáre dignétur.

Prayer

Oalmighty and eternal God, who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens; that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord.
R. Amen.

Let us pray, dearly beloved, God the Father almighty, that He may purge the world of all errors, remove diseases, keep off famine, open prisons, break chains, grant a safe return to travelers, health to the sick, and a port of safety to those who are at sea.

Let us pray.

Let us kneel.

R. Arise.

Prayer

Oalmighty and eternal God, the comfort of the afflicted and the strength of those that labor: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them.

R. Amen.

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

tur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut christiana plebs, quae te gubernatur auctore, sub tanto Pontifice, credulitatis suae meritis augeatur. Per Dominum nostrum.

R. Amen.

Orémus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginitibus, Viduis: et pro omni populo sancto Dei.

Orémus.

Flectamus genua.

R. Levate.

Oratio

Omnipotens sempiterna Deus, cuius Spiritu totum corpus Ecclesiae sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut, gratiae tuae munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum... in unitate eiusdem.

R. Amen.

Orémus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures praecordiorum ipsorum ianuamque misericordiae; ut, per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniuntur in Christo Iesu, Domino nostro.

Orémus.

Flectamus genua.

R. Levate.

mercifully regard our prayers that the Christian people, who are governed by Thy authority, may under so great a pontiff increase in the merits of their faith. Through our Lord.

R. Amen..

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

Let us pray.

Let us kneel.

R. Arise.

Prayer

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

R. Amen..

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

Let us pray.

Let us kneel.

R. Arise.

Secreta

Suscipe, quaesumus, Domine, munus oblatum, et dignanter operare: ut, quod passionis Filii tui, Domini nostri, mysterio gerimus, piis affectibus consequamur. Per eundem Dominum.

Secret

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

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

Preface of the Holy Cross, p. 6.

Communio

Ps. 101,10,13 et 14

Potum meum cum fletu temperabam: quia elevans allisisti me: et ego sicut foenum arui: tu autem, Domine, in aeternum permanes: tu exurgens miseraberis Sion, quia venit tempus miserendi eius.

Communion

Ps. 101,10,13 & 14

I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest forever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

Postcommunio

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

Postcommunion

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

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

Super populum:

Orémus.

Humiliate capita vestra Deo.

Oratio

Respice, quaesumus, Domine, super hanc familiam tuam, pro qua Dominus noster Iesus Christus non dubitavit manibus tradi nocentium, et Crucis subire tormentum: Qui tecum vivit.

Over the people:

Let us pray.

Bow down your heads before God.

Prayer

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who liveth.

The Celebrant standing at the Epistle corner chants the first Admonition with hands joined, finishing that, he extends his hands then joins them making a bow to the Cross and adds *Orémus*. The Deacon chants *Flectámus gēnua*, and the Subdeacon *Leváte*; the Celebrant then chants the Prayer in the ferial tone with hands extended and similarly will sing the other Admonitions with hands joined and the other Prayers with hands extended. The Prayer for the Roman Emperor is not said (Decr. 3103, III).

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subiiciens ei principátus et potestátes: detque nobis quiétam et tranquíllam vitam degéntibus, glori-
ficáre Deum, Patrem omnipoténtem.

Orémus.

Flectámus gēnua.

℟. Leváte.

Oratio

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúndem Dóminum nostrum.

℟. Amen.

Orémus et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in ór-
dine episcopátus, salvum atque incólumem custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus.

Flectámus gēnua.

℟. Leváte.

Oratio

Omnípotens sempitérne Deus, cuius iudício univér-
sa fundán-

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord may be pleased to give it peace, keep its unity and preserve it throughout the world: subjecting to its principalities and powers: and may He grant us who live in peace and tranquility, grace to glorify God the Father Almighty.

Let us pray.

Let us kneel.

℟. Arise.

Prayer

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

℟. Amen.

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

Let us pray.

Let us kneel.

℟. Arise.

Prayer

Oalmighty and eternal God, by whose judgment all things are established:



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mum, ferens mixturam myrrhæ et aloës, quasi libras centum. Acceperunt ergo corpus Iesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Iudæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Iudæorum, quia iuxta erat monumentum, posuerunt Iesum.

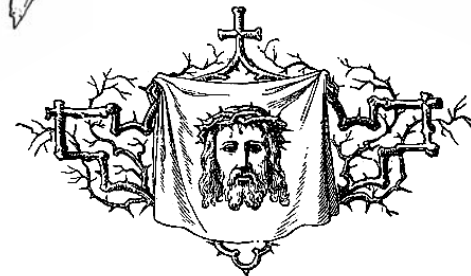
hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because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

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

PART II: THE SOLEMN PRAYERS

COMMENTARY

The Mass of Good Friday has preserved intact for us the ancient liturgical prayers of which St. Justin Martyr speaks. Originally, just after the reading of the Gospel but before the Offertory, the Celebrant invited the people to pray saying: *Orémus*. These prayers are in the form of a litany, in which all the people responded in unison as a responsory. They can still be found in the oriental liturgies, although they had disappeared from the Roman Sacramentaries, perhaps even by the time of St. Gregory the Great. The first significant element of these prayers is found traces of the liturgy of the Synagogue, where, after the scriptural readings, prayers are said for the various members of the Jewish community and for the different needs of its constituents. The text, however, which has been preserved in the Missal, reveals through its terminology its origin from the time of St. Leo the Great. The content of these prayers – which speak of the Catechumenate, heresies, epidemics, famine, prisons, and slavery – recall to mind the 5th century, the golden period of the Roman Liturgy, whose definitive compiling of these most solemn prayers is without a doubt of Apostolic origin. In antiquity they were also recited outside the Eucharistic liturgy, and there were no restrictions on the faithful, even to our own day, for the private recitation for various spiritual and temporal needs of the Catholic Church. Having recourse to the recitation of such venerable and ancient prayers seems to place us in the most intimate spiritual relations with those souls of the early generation of Martyrs and Heroes of the Faith, who recited them before us and implored the graces necessary to correspond well to their magnificent vocation in rendering testimony to the faith with their own blood. But, above all, Christ Himself on the Cross prayed to the Father for all of us, and in this way the Church imitates His prayers for all the living, while bending often the knee to show God abundant humility and submission.



MASS OF THE LAST SUPPER & GOOD FRIDAY MASS OF THE PRESANCTIFIED

marétur Scriptúra, dixit: ✠ Sítio. C. Vas ergo erat pòsitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori eius. Cum ergo accepisset Iesus acétum, dixit: ✠ Consummátum est. C. Et inclináte cápíte trádedit spíritum. (*Hic genuflectitur, et pausatur aliquantulum*) Iudæi ergo (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura et altérius, qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut vidérunt eum iam mórtuum, non fregérunt eius crura, sed unus mílitum láncea latus eius apérui, et continuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium eius. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost (Here all kneel). Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

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

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

After these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus. And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, and a

Cæsarem. C. Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem Iesum et eduxerunt. Et baiulans sibi Crucem, exiit in eum, qui dicitur Calváriae, locum, hebraice autem Gólgatha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, médium autem Iesum. Scripsit autem et titulum Pilátus: et posuit super crucem. Erat autem scriptum: Iesus Nazarénus, Rex Iudæorum. Hunc ergo titulum multi Iudæorum legérunt, quia prope civitatem erat locus, ubi crucifixus est Iesus. Et erat scriptum hebraice, græce et latine. Dicébant ergo Pilátó pontífices Iudæorum: S. Noli scribere Rex Iudæorum, sed quia ipse dixit: Rex sum Iudæorum. C. Respóndit Pilátus: S. Quod scripsi, scripsi. C. Mí-lites ergo cum crucifixissent eum, acceperunt vestiménta eius (et fecerunt quatuor partes: unicuique militi partem), et tunicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: S. Non scindámus eam, sed sortiámur de illa, cuius sit. C. Ut Scriptúra impleretur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mí-lites quidem hæc fecerunt. Stabant autem iuxta Crucem Iesu Mater eius et soror Matris eius, María Cléophæ, e María Magdaléne. Cum vidisset ergo Iesus Matrem et discipulum stantem, quem diligébat, dicit Matri suæ: ✠ Múlier, ecce fílius tuus. C. Deínde dicit discipulo: ✠ Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua. Póstea sciens Iesus, quia ómnia consummáta sunt, ut consum-

with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified him, took his garments, (and they 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 then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said:

HOLY THURSDAY

Mass in Cæna Domini

BRIEF HISTORY

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

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

COMMENTARY

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

Introitus

Gal. 6,14

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

Introit

Gal. 6,14

But it behooves us to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life, resurrection : by whom we are saved and delivered. Ps. May God have mercy on us, and bless us : may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behooves ...

The *Glória in excelsis* having been intoned by the Celebrant, the bells of the sacristy and other bells are rung until the celebrant has finished reciting this. Meanwhile the bells of the church and the organ will fall silent upon the termination of the singing of the *Glória in excelsis* by the choir.

COMMENTARY

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

Orémus.

Oratio

Deus, a quo et Iudas reátus sui poenam, et confessiónis suæ latro præmium sumpsit, concède nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiúnis suæ grátiam largiátur: Qui tecum vivit.

LECTIO EPISTOLÆ BEATI PAULI
APOSTOLI AD CORINTHIOS
1Cor. 11,20-32

Fratres: Conveniéntibus vobis in unum, iam non est Domínica cœnam manducáre. Unusquisque enim suam cœnam præsumit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiám

Let us pray.

Prayer

O God, from whom Judas received the punishment of his guilt, grant us the effect of Thy clemency; that as our Lord Jesus Christ in His passion gave to each a different recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His resurrection. Who liveth and reigneth.

FROM THE FIRST LETTER OF
SAINT PAUL AP. TO THE CORINTHIANS
1Cor. 11,20-32

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

dúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Iesus portans corónam spíneam et purpúreum vestiméntum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: S. Crucífíge, crucífíge eum. C. Dicit eis Pilátus: S. Accípíte eum vos et crucifígite: ego enim non invénio in eo causam. C. Respondérunt ei Iudæi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætóríum íterum: et dixit ad Iesum: S. Unde es tu? C. Iesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: S. Mihi non lóqueris? nescis, quia potestatem hábeo crucifígere te, et potestatem hábeo dimíttre te? C. Respóndit Iesus: ✠ Non habéres potestatem advérsus me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet. C. Et exínde quærébat Pilátus dimíttre eum. Iudæi autem clamábant dicéntes: S. Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. C. Pilátus autem cum audíssent hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Iudæis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucífíge eum. C. Dicit eis Pilátus: S. Regem vestrum crucifígam? C. Respondérunt pontífices: S. Non habémus regem nisi

seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. When they crucified him, and

go ei Iudæi: **S.** Nobis non licet interficere quemquam. **C.** Ut sermo Iesu impleretur, quem dixit, significans, qua morte esset moriturus. Introivit ergo iterum in prætorium Pilátus, et vocavit Iesum et dixit ei: **S.** Tu es Rex Iudæorum? **C.** Respondit Iesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? **C.** Respondit Pilátus: **S.** Numquid ego Iudæus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti? **C.** Respondit Iesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Iudæis: nunc autem regnum meum non est hinc. **C.** Dixit itaque ei Pilátus: **S.** Ergo Rex es tu? **C.** Respondit Iesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis, qui est ex veritate, audit vocem meam. **C.** Dicit ei Pilátus: **S.** Quid est veritas? **C.** Et cum hoc dixisset, iterum exiit ad Iudæos, et dicit eis: **S.** Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Iudæorum? **C.** Clamaverunt ergo rursum omnes, dicentes: **S.** Non hunc, sed Barabbam. **C.** Erat autem Barabbas latro. Tunc ergo apprehendit Pilátus Iesum et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti eius: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: **S.** Ave, Rex Iudæorum. **C.** Et dabant ei alapas. Exiit ergo iterum Pilátus foras et dicit eis: **S.** Ecce, ad-

thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore, Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows. Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had

Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino quod et tradi vobis, quóniam Dóminus Iesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípите, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratió-nem. Simíliter et cálicem, postquam cœnavit, dicens: Hic calix novum Testaméntum est in meo sáanguine: hoc fácite, quotiescúmque bibétis, in meam commemoratió-nem. Quotiescúmque enim manducábitis panem hunc et cálicem bibétis: mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc vel bíberit cálicem Dómini indígne, reus erit corpóris et sáanguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit indígne, iudícium sibi mandúcat et bibit: non diiúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dormiunt multi. Quod si nosmetípsos diiudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

Graduale

Philipp. 2,8-9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ✠. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, that same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new tes-tament in my blood. This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual

Fil. 2,8-9

Christ became, for our sake, obedient unto death, even to the death of the cross. ✠. For which cause, God also hath exalted him, and hath given him a name, which is above all names.

COMMENTARY

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

SEQUENTIA SANCTI EVANGELII
SECUNDUM IOANNEM

Ioann. 13,1-15

An te diem festum Paschæ, sciens Iesus, quia venit hora eius, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus iam misisset in cor, ut trāderet eum Iudas Simónis Iscariótæ: sciens, quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cœna et ponit vestiménta sua: et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit lavare pedes discipulórum, et extérgeré línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Iesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Iesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Iesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim, quisnam esset, qui trá-

THE GOSPEL
ACCORDING TO JOHN

Gv. 13,1-15

Before the festival day of the pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God, He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: "What I do, thou knowest not now; but thou shalt know hereafter." Peter saith to Him: Thou shalt never wash my feet, Jesus answered him: "If I wash thee not, thou shalt have no part with Me." Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head.

et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans et calefaciens se. Póntifex ergo interrogávit Iesum de discipulis suis et de doctrína eius. Respóndit ei Iesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga et in templo, quo omnes Iudæi convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt, quid locútus sim ipsis: ecce, hi sciunt, quæ díxerim ego. C. Hæc autem cum dixisset, unus assístens ministrórum dedit álapam Iesu, dicens: S. Sic respóndes póntifici? C. Respóndit ei Iesus: ✠ Si male locútus sum, testimoniúm pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáípham póntíficem. Erat autem Simon Petrus stans et calefaciens se. Dixérunt ergo ei: S. Numquid et tu ex discipulis eius es? C. Negávit ille et dixit: S. Non sum. C. Dicit ei unus ex servis póntíficis, cognátus eius, cuius abscepsit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Iesum a Cáípha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras et dixit: S. Quam accusatiónem affértis advérsus hóminem hunc? C. Respondérunt et díxérunt ei: S. Si non esset hic malefáctor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: S. Accípite eum vos, et secúndum legem vestram iudicáte eum. C. Dixérunt er-

them was Peter also, standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why striketh thou me? And Annas sent him bound to Caíphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caíphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art

quæ ventúra erant super eum, processit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Iesum Nazarenum. C. Dicit eis Iesus: ✠ Ego sum. C. Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? C. Illi autem dixerunt: S. Iesum Nazarenum. C. Respóndit Iesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sínite hos abire. C. Ut impleretur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídít aurículam eius dexteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: ✠ Mitte gládium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo et tribúnus et minístri Iudæórum comprehendérunt Iesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pónitfex anni illius. Erat autem Cáiphæ, qui consílium déderat Iudæis: Quia expedit, unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introdúxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discíulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi

said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he; they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him: And they led him away to Annas first, for he was father in law to Caiphæ, who was the high priest of that year. Now Caiphæ was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servant and ministers stood at the fire of coals, because it was cold, and warmed themselves. And with

deret eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum et accépit vestiménta sua: cum recubúisset iterum, dixit eis: Scitis, quid fécerim vobis? Vos vocátis me Magíster et Dómine: et bene dícitis: sum etenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius lavare pedes. Exéplum enim dedi vobis, ut, quemádmódum ego feci vobis, ita et vos faciátis.

Credo.

Offertorium

Ps. 117,16 et 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Secreta

Ipsé tibi, quæsumus, Dómine sancte, Pater omnípotens, ætérne Deus, sacrificium nostrum reddat accéptum, qui discíplis suis in sui commemoratióne monstrávit, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

Preface of the Cross, in the Canon proper *Infra Actiōnem* are used.

The *Agnus Dei* is said, although the *Pax* or Kiss of Peace is not given; the three ordinary prayers in preparation for the Communion, however, are said. On this day the priest consecrates two hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, and places it in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual, although before the Blessed Sacrament exposed. The Celebrant genuflects every time he comes to or leaves the center of the Altar or passes before the Blessed Sacrament reposed in the Chalice. When he must say *Dóminus vobiscum*, he does not turn to the people but toward the Gospel side so as not to turn his back to the Most August Sacrament; the same is also true for the final blessing not completing the full turn.

Jesus saith to him: "He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all:" For He knew who he was that would betray Him; therefore He said: "You are not all clean:" Then after He had washed their feet and taken His garments, being set down again, He said to them: "Know you what I have done to you? You call Me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also." Creed.

Offertory

Ps. 117,16 ; 17

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength. I shall not die, but live: and shall declare the works of the Lord.

Secret

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

COMMENTARY

Pope Sotero (who was the tenth after St. Peter) ordered all the faithful to receive Communion on this day. And since all received the Author of peace Himself, the usual sign of peace was omitted. The sign of peace is omitted also because the Lord, during the Last Supper, gave His disciples the sad news that one of them would betray Him with a sacrilegious kiss of peace.

Communio *Ioann. 13,12,13 et 15*

Dóminus Iesus, postquam coenavit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis, quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis.

Postcommunio

Refecti vitálibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exsequimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.

The *Ite Missa est* is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself. On this day a special place is to be prepared, in a side chapel or altar of the Church, and as far as possible, honorably decorated with fine cloth and candles, for the repose of the Chalice that holds the Host. The Celebrant, vested in white cope, stands before the Altar, puts incense into two thuribles without blessing it, and kneels in the middle of the Altar to incense the Blessed Sacrament three times. Having received from the hand of the Deacon the Chalice with the Blessed Sacrament, which he must cover with the ends of the humeral veil, he moves under the baldacchino, having the Deacon to his right and the Subdeacon on his left. The Blessed Sacrament is continuously incensed by the twothurifers until they reach the altar where the Blessed Sacrament will remain until the following day. Meanwhile the Procession is made, singing the hymn *Pange lingua*, intoned by the Cantors, while the Celebrant recites Psalms or hymns in a submissive voice (responding alternately with the Ministers) without saying the Glória Patri at the end. Once Celebrant is before the lowest step of the Altar, he stops with the Subdeacon, the Deacon after making a double genuflection on the ground with a mediocre bow toward the Blessed Sacrament, receives the Chalice with Host from the Celebrant, and then rises and waits for the Celebrant and Subdeacon to make a simple genuflection in adoration of the Blessed Sacrament. The verse of the *Tantum Ergo* is then intoned by the Cantors after the Deacon has placed the Chalice on the Altar and then goes to kneel at the right of the Celebrant, who in the meantime is kneeling on the lowest step with the Subdeacon, without the humeral veil. After the verse *Venerémur cernui* incense is put in the two thuribles and the Celebrant incenses the Blessed Sacrament as usual.

Communio *Jn. 13,12,13 ; 15*

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I have given you an example, that you also may do likewise.

Post Communio

We beseech Thee, O Lord our God, that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

meis: iuxta iter scándalum posuérunt mihi. V. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. V. Dómine, Dómine, virtus salútis meæ: obúmbrá caput meum in die belli. V. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. V. Caput circúitus eórum: labor labiórú ipsórum opériet eos. V. Verúmtamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

a stumbling-block by the way-side. V. I said to the Lord, Thou art my god; hear, O Lord, the voice of my supplication. V. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. V. Give me not up, from my desire to the wicked; they have plotted against me; do not thou forsake me, lest at any time they should triumph. V. The head of them compassions me about; the labour of their lips shall overwhelm them. V. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

While the *Tract* is chanted, the three lecterns are prepared for the Passion, observing all that is written for the Palm Sunday. The Celebrant rather – if he's not chanting the Gospel – says the whole Passion at the Epistle corner in a low voice and also the final part that serves as the Gospel before which he will say in the same place the *Munda cor meum*, standing profoundly bowed, without saying *Iube, Dómine, benedicere*.

COMMENTARY

St. John was present at the crucifixion and death of his Master. Behold the reason why the Passion according to St. John is appropriately read on this day. Furthermore, he was the last to write about that extraordinary event. The readings are done on bare lecterns, because Our Lord died naked on the Cross. The blessing is not asked, because the One who blesses all has died; candles are not carried, because the Light of Paradise has gone out; nor is incense used, because the Lord died on mount Calvary, a stench-filled place of the executed where we too must leave our every sinful odor.

**PASSIO DOMINI NOSTRI
IESU CHRISTI SECUNDUM IOANNEM**

Ioann. 18,1-40; 19,1-42

In illo témpore: Egréssus est Iesus Icum discipulis suis trans torrén-tem Cedron, ubi erat hortus, in quem introívit ipse et discipuli eius. Sciébat autem et Iudas, qui tradébat eum, locum: quia frequénter Iesus convénérat illuc cum discipulis suis. Iudas ergo cum accepisset cohórtem, et a pontíficibus et pharisæis minístros, venit illuc cum latérnis et fáciibus et armis. Iesus itaque sciens ómnia,

THE PASSION OF O. L. J. C.

ACCORDING TO JOHN

Jn. 18,1-40; 19,1-42

At that time: Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and

ram. Et sument de sanguíne eius, ac ponent super utrúmq̃ue postem et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázy-mos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid nec coctum aqua, sed tantum assum igni: caput cum pédibus eius et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid residuum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

COMMENTARY

This *Tract* seeks to depict the struggle of Christ against the synagogue and the devil; and is very long to signify how long and bitter was that struggle. Moreover, it describes the sentiments of Jesus on the Cross: He felt alone before a universal hatred and wrath for which all of us, sinning, cry out: *Reus est mortis*. With what reverence and emotion should we not recite this prayer of Jesus in His last agony, feeling what He felt, so that the Psalms are not only historical prayers of the Divine Crucified, but rather the elevation of each Christian soul to God, by which all the mysteries of our Redemption are relived.

Tractus Ps. 139,2-10 et 14

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. Ṽ. Qui cogitavérunt malítias in corde: tota die constituébant praelia. Ṽ. Acué-runt linguas suas sicut serpéntis: venénium áspidum sub lábiis eórum. Ṽ. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. Ṽ. Qui cogitavérunt sup-plantáre gressus meos: abscondé-runt supérbi láqueum mihi. Ṽ. Et funes extendérunt in láqueum pédibus

And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Passage of the Lord.

Tract Ps. 139,2-10 ; 14

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

Pange, lingua, gloriósi
Córporis mystérium,
Sanguínisque pretiósí,
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit Géntium.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémíne,
Sui moras incolátus
Miro cláusit órđine.

In suprémæ nocte coenæ
Recúbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

Verbum caro, panem verum
Verbo carnem effícit:
Fitque Sanguis Christi merum.
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

During this verse all kneel.

Tantum ergo Sacraméntum
Venerémur cernui:
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum deféctui.

Genitóri, Genitóque
Laus et iubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Sing, my tongue, the Saviour's
glory, of His flesh the mystery sing;
of the Blood, all price exceeding, shed
by our immortal King, destined, for the
world's redemption, from a noble
womb to spring.

Of a pure and spotless Virgin
born for us on earth below,
He, as Man, with man conversing,
stayed, the seeds of truth to sow; then
He closed in solemn order wondrously
His life of woe.

On the night of that Last Supper,
seated with His chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to His Apostles
gives Himself with His own hand.

Word-made-Flesh, the bread of
nature by His word to Flesh He turns;
wine into His Blood He changes; what
though sense no change discerns? Only
be the heart in earnest,
faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing
departing, newer rites of grace prevail;
faith for all defects supplying,
where the feeble sense fail.

To the everlasting Father,
and the Son who reigns on high,
with the Holy Ghost proceeding
forth from Each eternally,
be salvation, honour, blessing,
might and endless majesty. Amen.

COMMENTARY

The reservation of the Blessed Sacrament in the Church is from apostolic tradition and a practice immemorial; and today especially it is reserved for the needs of the infirm.

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

COMMENTARY

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

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

Antiphona Ps. 21,19
*Diviserunt sibi * vestimenta mea, et super vestem meam miserunt sortem.*

Psalmus 21

Deus, Deus meus, respice in me:
† quare me dereliquisti? * longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, * laus Israël.

In te speraverunt patres nostri: * speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: * opprobrium hominum, et abiectio plebis.

Antiphon Ps. 21,19
They parted My garments amongst them : and upon My vesture they cast lots.

Psalm 21

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

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

But Thou dwellest in holiness, the Praise of Israel!

Our fathers trusted in Thee : they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

But I am a worm and no man : a reproach of men, and despised of the people.

nobis tuæ propitiatiōnis effectum: ut, sicut in passiōe sua Iesus Christus, Dóminus noster, diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis erroré, resurrectiōnis suæ grátiam largiátur: Qui tecum vivit.

fruit of thy clemency; that, as our Lord Jesus Christ in his Passion gave recompense to each according to his merits, so he may deliver us from our old sins and bestow on us the grace of his resurrection. Who liveth and reigneth.

COMMENTARY

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

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

Exodi 12,1-11

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: Mensis iste vobis princípium mēsis: primus erit in mēsisibus anni. Loquimini ad univérsum cœtum filiórū Israël, et dicite eis: Décima die mensis huius tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínus suum, qui iunctus est dómui suæ, iuxta númerum animárum, quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam decimam diem mensis huius: immolábítque eum univérsa multitúdo filiórū Israël ad véspe-

Exodus 12,1-11

And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.

scitábit nos, et vivémus in conspéctu eius. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus eius, et véniet quasi imber nobis temporáneus et serótinus terræ. Quid fáciam tibi, Ephraim? Quid fáciam tibi, Iuda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et iudícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

COMMENTARY

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

Tractus Hab. 3

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. *℟.* In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. *℟.* In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *℟.* Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *℟.* Opérui cælos maiestas eius: et laudis eius plena est terra.

The Tract finished, the Celebrant at the Epistle side says: *Orémus*; the Deacon: *Flectámus gēnua*; the Subdeacon: *Leváte*.

Oratio

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde

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

Tract Hab. 3

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled. *℟.* In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be know; when the time shall come, thou shalt be shown. *℟.* In the time when my soul shall be troubled; in anger thou shalt be mindful of mercy. *℟.* God shall come from Líbanus, and the holy one from the shady and thickly-covered mountain. *℟.* His majesty hath covered the heavens; and the earth is full of his praise.

Prayer

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

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

Sperávit in Dómino, erípiat eum: * salvum fáciat eum, quóniam vult eum.

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

In te proiéctus sum ex útero: † de ventre matris meæ Deus meus es tu, * ne discésseris a me:

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

Circumdedérunt me vítuli multi: * táuri pingues obsederunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens * in médio ventris mei.

Aruit tamquam testa virtus mea, † et lingua mea adhæsit fáucibus meis: * et in púlverem mortis deduxísti me.

Quóniam circumdedérunt me canes multi: * concílium malignántium obsédit me.

Foderunt manus meas et pedes meos: * dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt et inspexérunt me: † divisérunt sibi vestiménta mea, * et super vestem meam misérunt sortem.

Tu autem, Dómine, ne elongáveris auxílium tuum a me: * ad defensiónem meam cónspecte.

Erue a frámea, Deus, ánimam meam: * et de manu canis únicam meam:

Salva me ex ore leónis: * et a córnibus unicórnium humilitátem meam.

All they that see me laugh me to scorn : they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him; let Him deliver him, seeing He delighteth in him.

But Thou art he that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly Be not far from me:

For trouble is near : for there is none to help. Many bulls have compassed me : strong bulls have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint.

Mine heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws : and Thou hast brought me into the dust of death.

For many dogs have compassed me : the assembly of the wicked have enclosed me. They have pierced mine hands and my feet : they have told all my bones:

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me ; O Lord, haste Thee to save me.

O God, deliver my soul from the sword : my darling from the power of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte eum: * univérsum semen Iacob, gloriíficáte eum.

Tímeat eum omne semen Israël: * quóniam non sprexit, neque despéxit deprecationem páuperis:

Nec avértit fáciem suam a me: * et cum clamárem ad eum, exaudívit me.

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

Edent páuperes, et saturabúntur: † et laudábunt Dóminum qui requí-
runt eum: * vivent corda eórum in
sæculum sæculi.

Reminiscéntur et converténtur
ad Dóminum * univérsi fines terræ:

Et adorábunt in conspéctu eius *
univérsæ famíliæ géntium:

Quóniam Dómini est regnum: *
et ipse dominábitur géntium.

Manducavérunt et adoravérunt
omnes pingues terræ: * in conspéctu
eius cadent omnes qui descéndunt
in terram.

Et ánima mea illi vivet: * et se-
men meum sérviet ipsi.

Annuntiábitur Dómino generá-
tio ventúra: † et annuntiábunt cæli
iústítiam eius pópulo qui nascétur, *
quem fecit Dóminus.

*I will declare Thy name unto my
brethren : in the midst of the
congregation will I praise Thee.*

*Ye that fear the Lord, praise Him :
all ye seed of Jacob, glorify Him;*

*Let all the seed of Israel fear Him.
For He hath not despised nor abhorred
the prayer of the poor;*

*Neither hath He hid His face from
me : but when I cried unto Him, He
heard me.*

*My praise shall be of Thee in the
great congregation : I will pay my
vows before them that fear Him.*

*The poor shall eat and be satisfied,
and they shall praise the Lord that seek
Him : their heart shall live forever.*

*All the ends of the earth shall
remember and turn unto the Lord.*

*And all the kindreds of the nations
shall worship before Him.*

*For the kingdom is the Lord's; and
He hath dominion among the nations.*

*All they that be fat upon earth shall
eat and worship : all they that go down
to the dust shall fall down before Him.*

*My soul also shall live unto Him;
and my seed shall serve Him.*

*The generation to come shall tell it
unto the Lord :and the heavens shall
declare His righteousness unto a
people that shall be born, whom the
Lord hath made.*

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

COMMENTARY

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

GOOD FRIDAY in Parasceve

BRIEF HISTORY

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

PART I: THE READINGS

COMMENTARY

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

None being ended in choir, the priest and his ministers, in black vestments, without lights or incense, go up to the Altar, where they prostrate themselves and pray for a few moments. Meanwhile the acolytes spread a single Altar cloth on the altar. The priest ascends the steps with the ministers and kisses the middle of the Altar. He then goes to the Epistle side. A reader, in the place where the Epistle is read, begins the following lesson in the tone of the prophecies:

Osee 6,1-6

Hæc dicit Dóminus: In tribulatió-
ne sua mane consúrgent ad
me: Veníte, et revertámur ad Dómi-
num: quia ipse cepit, et sanábit nos:
percútiet, et curábit nos. Vivificábit
nos post duos dies: in die tértia su-

Osee 6,1-6

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