





**H**umiliabit semetipsum factus obediens  
usque ad mortem, mortem autem crucis.





# The Orthodox Missal for Holy Week & Easter

According to the  
Rite of Saint Gregory the Great,  
Pope of Rome,  
and  
the Usage of the Western Rite Vicariate  
of the  
Antiochian Orthodox Christian  
Archdiocese of North America

Orthodox Christian Press

2019



The texts contained in this Missal are taken from the earliest Holy Week services in the Western tradition, as they were faithfully transmitted in the *Missale Romanum, Editio XXII, Juxta Typicam Vaticanum*, as translated in the *English Missal* (1933). Revisions have been confined to rubrical matters.

This edition of the Orthodox Missal for Holy Week and Easter is prepared by and for use in the Western Rite Vicariate of the Antiochian Orthodox Christian Archdiocese of North America.

*Nihil Obstat:*

Very Rev. Edward W. Hughes, Vic. Gen.

*Censor Deputatus*

April 9, 2019

It is pending official approval by the Most Reverend Metropolitan ✠ JOSEPH.





He signs himself, saying:

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

Then, with hands joined, bowing profoundly, he makes the Confession:

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

The Ministers respond, saying:

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

The Priest says Amen, and stands erect. The Ministers repeat the Confession; and where the Priest said you, brethren, the Ministers say thee, father.

Then the Priest, with joined hands, makes the Absolution, saying:

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

℟. Amen.

**T**HE almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins.

℟. Amen.

And, bowing, he proceeds:

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

℟. That thy people may rejoice in thee.

℣. O Lord, show thy mercy upon us.

℟. And grant us thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Extending and joining his hands, he says in the clear voice: Let us pray. And ascending the Altar, he says in the secret voice:

**T**AKE away from us, we beseech thee, O Lord, our iniquities, that we may enter the holy of holies with pure minds. Through Christ our Lord. Amen.

Then, bowing with his hands joined upon the Altar, he says:

**W**E beseech thee, O Lord, by \* \* \*<sup>1</sup> thy Saints, (He kisses the Altar in the middle:) whose relics are here, and of all thy Saints, that thou wouldest vouchsafe to forgive me all my sins. Amen.

☞ At Solemn Mass, the Celebrant, before he reads the Introit, blesses the incense, saying: Be thou blessed ☩ sed by him in whose honour thou shalt be burnt. Amen. And, receiving the Thurible from the Deacon, he censes the Altar, saying nothing. Then the Deacon takes the Thurible from the Celebrant and censes him only.

Then the Celebrant, signing himself with the sign of the Cross, begins the Introit. When the Introit is finished, with joined hands, the Celebrant says alternately, with the Ministers:

**K**YRIE, eléison. Kyrie, eléison. Kyrie, eléison.

Christe, eléison. Christe, eléison. Christe, eléison.

Kyrie, eléison. Kyrie, eléison. Kyrie, eléison.

Then, in the midst of the Altar, extending and joining his hands, and bowing his head slightly, he says, if it is to be said, Glory be to God on high, and continues with joined hands.

When he says, we worship thee, we give thanks to thee, Jesus Christ and receive our prayer, he bows his head; and at the end, when he says with the Holy Ghost, he signs himself from forehead to breast.

<sup>1</sup> "the merits of thy Saints". The 5<sup>th</sup> century Latin text: *per merita Sanctorum*.

**G**LORY be to God on high: And on earth peace, towards men of good will. We praise thee. We bless thee. **(He bows his head:)** We worship thee. We glorify thee. **(He bows his head:)** We give thanks to thee for thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord, the only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, **(He bows his head:)** receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, with the **(He signs himself from forehead to breast:)** Holy Ghost, art most high in the glory of God the Father. Amen.

**Then he kisses the Altar in the middle, and turning to the people, says:**

℣. The Lord be with you.

℟. And with thy spirit.

**Then he says** Let us pray, and the Collects, one or more as the order of the Office requires.

**Then follow the Epistle, the Gradual, and the Tract, or Alleluia with the Verse, or Sequence, as the season or quality of the Mass requires.**

**These being ended, if it be a Solemn Mass, the Deacon places the book of the Gospels on the middle of the Altar, and the Celebrant blesses incense as above: then the Deacon, kneeling before the Altar, says with joined hands:**

**C**LEANSE my heart and my lips, almighty God, who didst cleanse the lips of Isaiah the Prophet with a live coal, so of thy gracious mercy, vouchsafe to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

**Afterwards, he takes the book from the Altar, and kneeling again, asks a blessing from the Priest, saying:**

Bid, sir, a blessing.

**The Priest answers:**

**T**HE Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim his Gospel: In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen.

**Having received the blessing, the Deacon kisses the hand of the Celebrant. And going with the other ministers, with the incense and the lights, to the place of the Gospel, he stands with joined hands, saying:**

℣. The Lord be with you.

℟. And with thy spirit.

**He announces:**

The beginning **(or** The continuation) of the holy Gospel according to **N.**

**He signs the book with the thumb of his right hand at the beginning of the Gospel text which he is to read, then himself on the forehead, the mouth, and the breast: and while the Ministers respond, Glory be to thee, O Lord, he censes the book thrice, then reads the Gospel with joined hands.**

**The Gospel ended, the Subdeacon carries the book to the Priest, who kisses the Gospel text, saying: Through the words of the Gospel may our sins be blotted out. Then the Priest is censed by the Deacon.**

¶ **If, however, the Priest celebrates without Deacon and Subdeacon, when the book has been carried to the other corner of the Altar, he bows in the midst, and with joined hands, says: Cleanse my heart, as above; then:**

Bid, Lord, a blessing.

**T**HE Lord be in my heart and on my lips, that I may worthily and fitly proclaim his Gospel. Amen.

**Turning to the book, he says, with joined hands:**

℣. The Lord be with you.

℟. And with thy spirit.

**He announces:**

The beginning **(or** The continuation) of the holy Gospel according to **N.**

He signs the book with the thumb of his right hand at the beginning of the Gospel text which he is to read, then himself on the forehead, the mouth, and the breast. Then he reads the Gospel as above.

When the Gospel is ended, the Minister responds: Praise be to thee, O Christ, and the Priest kisses the Gospel, saying: Through the words of the Gospel may our sins be blotted out.

Then, in the midst of the Altar, extending, raising, and joining his hands, he says, if it is to be said, I believe in one God, and proceeds with joined hands. When he says God, he bows his head to the Cross: which he does likewise when he says Jesus Christ, and together is worshipped. But at the words and was incarnate, he genuflects until and was made man has been said. At the end of the words and the life of the world to come, he signs himself with the sign of the Cross from forehead to breast.

**I** BELIEVE in one God: The Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord (He bows his head:) Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds. God of God, Light of Light, very God of very God. Begotten, not made, being of one substance with the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. (Here he genuflects:) And was incarnate by the Holy Ghost of the Virgin Mary: and was made man. (Here he rises:) And was crucified also for us: under Pontius Pilate he suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven: and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of life: who proceedeth from the Father. Who with the Father and the Son (He bows his head:)

together is worshipped and glorified: who spake by the prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead. (He signs himself from forehead to breast:) And the life of the world to come. Amen.

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

✠ The Lord be with you.

✠ And with thy spirit.

Then he says:

Let us pray, and the Offertory.

Which having been said, if the Mass be solemn the Deacon presents the Paten with the host to the Celebrant (or, if it be a Low Mass, the Priest himself takes the Paten with the Host), which he offers, saying:

**R**ECEIVE, O holy Father, almighty and everlasting God, this spotless victim, which I, thine unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present, as also for all faithful Christians, both living and dead, that to me and to them, it may avail for salvation unto life everlasting. Amen.

Then, making a cross with the same Paten, he places the Host upon the Corporal. The Deacon ministers the wine, the Subdeacon the water in the Chalice (or, if it be a Low Mass, the Priest pours in both). The Priest blesses the sign of the Cross the water to be mixed in the Chalice, saying:

**O** GOD, who didst wondrously create, and yet more wondrously renew, the dignity of human nature: grant, that by the mystery of this water and wine, we may be made co-heirs of his Divinity, who vouchsafed to be made partaker of our humanity, even Jesus Christ, thy Son, our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth God: throughout all ages of ages. Amen.



Then he receives the Chalice, and offers it, saying:

**W**E offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend in the sight of thy divine majesty as a sweet smelling savour, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the Cross with the Chalice, and places it upon the Corporal, and covers it with the Pall. Then, with hands joined upon the Altar, he says, bowing slightly:

**I**N a spirit of humility, and with a contrite heart, let us be accepted of thee, O Lord: and grant that the sacrifice we offer this day in thy sight may be pleasing unto thee, O Lord God.

Standing erect, he extends his hands, raises them, and joins them; and lifting his eyes to heaven and lowering them immediately, he says:

**C**OME, O Sanctifier, almighty, everlasting God, (He blesses the Oblations:) and bless this sacrifice prepared for thy holy Name.

¶ If he is celebrating solemnly, the Priest blesses incense, saying:

**T**HROUGH the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and receive it as a sweet smelling savour. Through Christ our Lord. Amen.

Receiving the Thurible from the Deacon, he censens the Oblations, in the manner prescribed in the General Rubrics, saying:

**M**AY this incense which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he censens the Altar, saying:

Psalm 140:2-4

**L**ET my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth: and keep the door of my lips. O

let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works.

While he returns the Thurible to the Deacon, he says:

**T**HE Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

Then the Priest is censured by the Deacon, and afterwards the others in order.

Meanwhile, the Priest washes his hands saying:

Psalm 25:6-12

**I** WILL wash my hands in innocence, O Lord: and so will I go to thine altar. That I may show the voice of thanksgiving: and tell of all thy wondrous works.

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

O shut not up my soul with the sinners: nor my life with the bloodthirsty.

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

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

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

¶ During Passiontide in Masses of the Season, Glory be is omitted.

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: throughout all ages of ages. Amen.

Then bowing slightly, in the middle of the Altar with hands joined upon it, he says:

**R**ECEIVE, O holy Trinity, this oblation which we offer thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may avail to their honour and our salvation: and may they vouchsafe to intercede for us in heaven,

whose memory we keep on earth. Through the same Christ our Lord. Amen.

Then he kisses the Altar, and turning to the people he extends and joins his hands, and says raising his voice a little:

**P**RAY, brethren, (And then secretly:) that my sacrifice and yours may be acceptable to God the Father almighty.

The Minister, or those near the Altar, respond (otherwise the Priest himself):

The Lord receive the sacrifice at thy (or my) hands, to the praise and glory of his Name, to our benefit also, and that of all his holy Church. The Priest says in the medium voice: Amen.

Then, with hands extended, immediately (without Let us pray), he adds the Secret Prayers.

When these are ended, he says in the clear voice:

Throughout all ages of ages.

Facing the Altar, he begins the Preface with both hands placed apart on the Altar; and raises them a little when he says:

Lift up your hearts.

He joins them before his breast, and bows his head, when he says:

Let us give thanks unto our Lord God.

Then he separates his hands, and holds them separated till the end of the Preface: which ended, he again joins them, and says, bowing: Holy, holy, holy. And when he says, Blessed is he that cometh, he stands erect and makes the sign of the Cross on himself from forehead to breast.



## Solemn Preface of the Holy Cross

Through-out all a- ges of a- ges. *R.* Amen. *V.* The Lord be with you.

*R.* And with thy spi- rit. *V.* Lift up your hearts. *R.* We lift them up un-to the Lord.

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

It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at

all times and in all pla-ces give thanks un-to thee: O Lord, ho-ly Fa-ther al-migh-

ty and ev-er-last-ing God, Who by the tree of the Cross didst give sal-va-tion

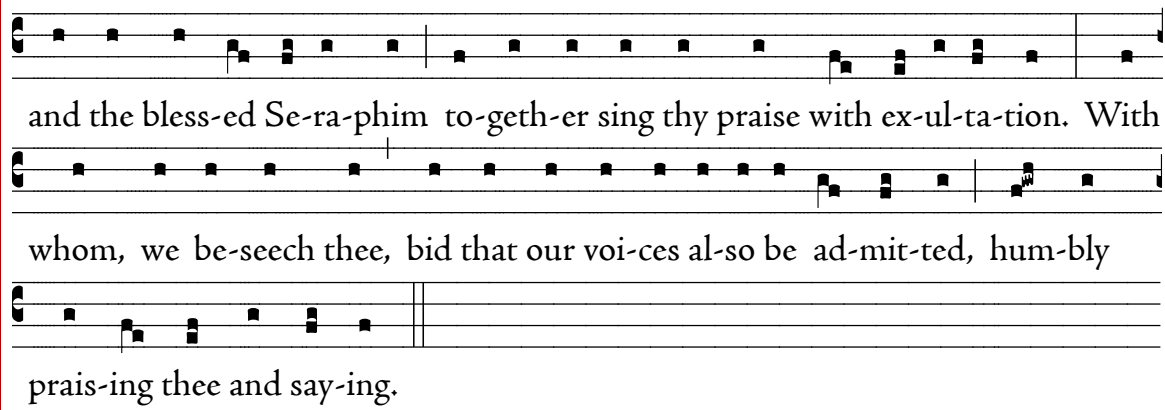
un-to man-kind: that whence death a-rose, thence life might rise a-gain: and

that he who by a tree o-ver-came, might al-so by a Tree be o-ver-come: through

Christ our Lord. Through whom the An-gels praise, the Dom-i- na- tions

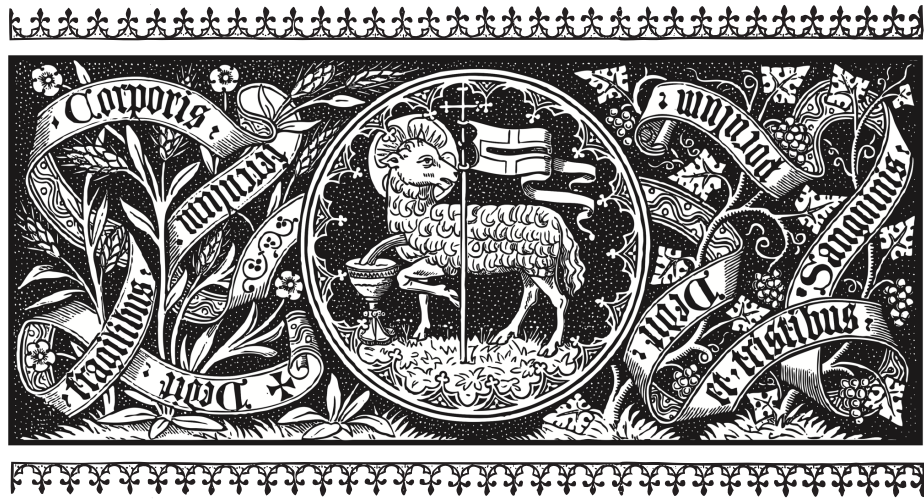
a-dore, the Po-wers fear thy ma-jes-ty. The Hea-vens and the hea-ven-ly Vir-tues





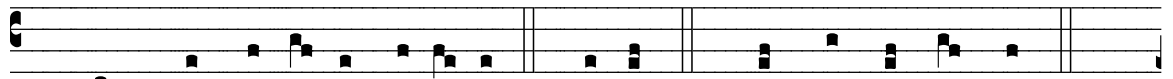
and the bless-ed Se-ra-phem to-geth-er sing thy praise with ex-ul-ta-tion. With  
whom, we be-seech thee, bid that our voi-ces al-so be ad-mit-ted, hum-bly  
prais-ing thee and say-ing.

**H**OLY, 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.



## Solemn Preface of Easter

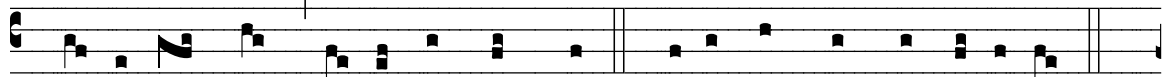
¶ In the Mass of Holy Saturday is said: chiefly on this night: on Easter Day and up to the Saturday following is said: chiefly on this day: thereafter is said: chiefly at this time.



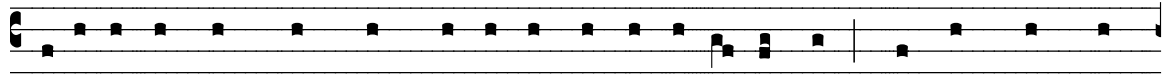
Through-out all a- ges of a- ges. *R.* Amen. *V.* The Lord be with you.



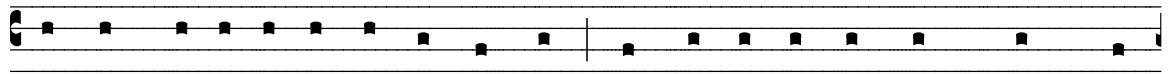
*R.* And with thy spi- rit. *V.* Lift up your hearts. *R.* We lift them up un-to the Lord.



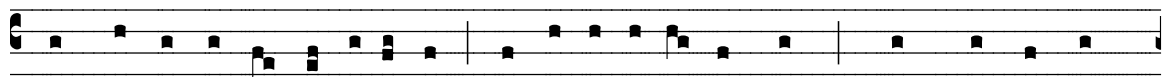
*R.* Let us give thanks un-to our Lord God. *V.* It is meet and right so to do.



It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at



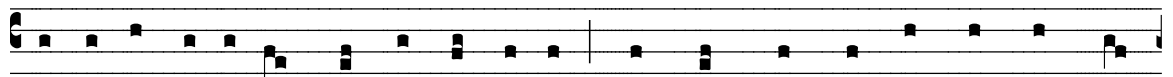
all times in-deed glo-ri-fy thee, O Lord, but chief-ly on this night, when Christ  
on this day,  
at this time,



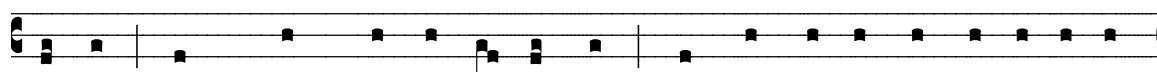
our Pass-o-ver is sac-ri-fi-ced. For he is the ve-ry Lamb, which hath ta-ken



a-way the sins of the world. Who by his death hath de-stroy-ed death, and



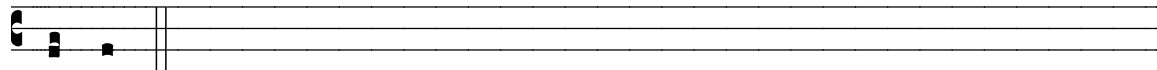
by his ris-ing a-gain hath re-stor-ed life. And there-fore with An-gels and Arch-



an-gels, with Thrones and Do-mi-na-tions, and with all the com-pa-ny of the



hea-ven-ly host, we sing the hymn of thy glo-ry, ev-er-more prais-ing thee and



say-ing.

**H**OLY, 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.



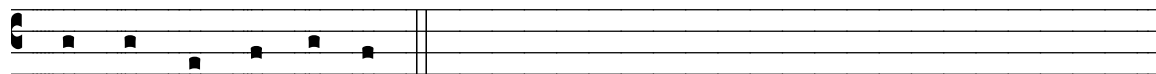
## Ferial Preface of the Holy Cross

Through-out all a-ges of a-ges. ℟ Amen. ℣ The Lord be with you.

℟ And with thy spi-rit. ℣ Lift up your hearts. ℟ We lift them up un-to the Lord.

℟ Let us give thanks un-to our Lord God. ℣ It is meet and right so to do.

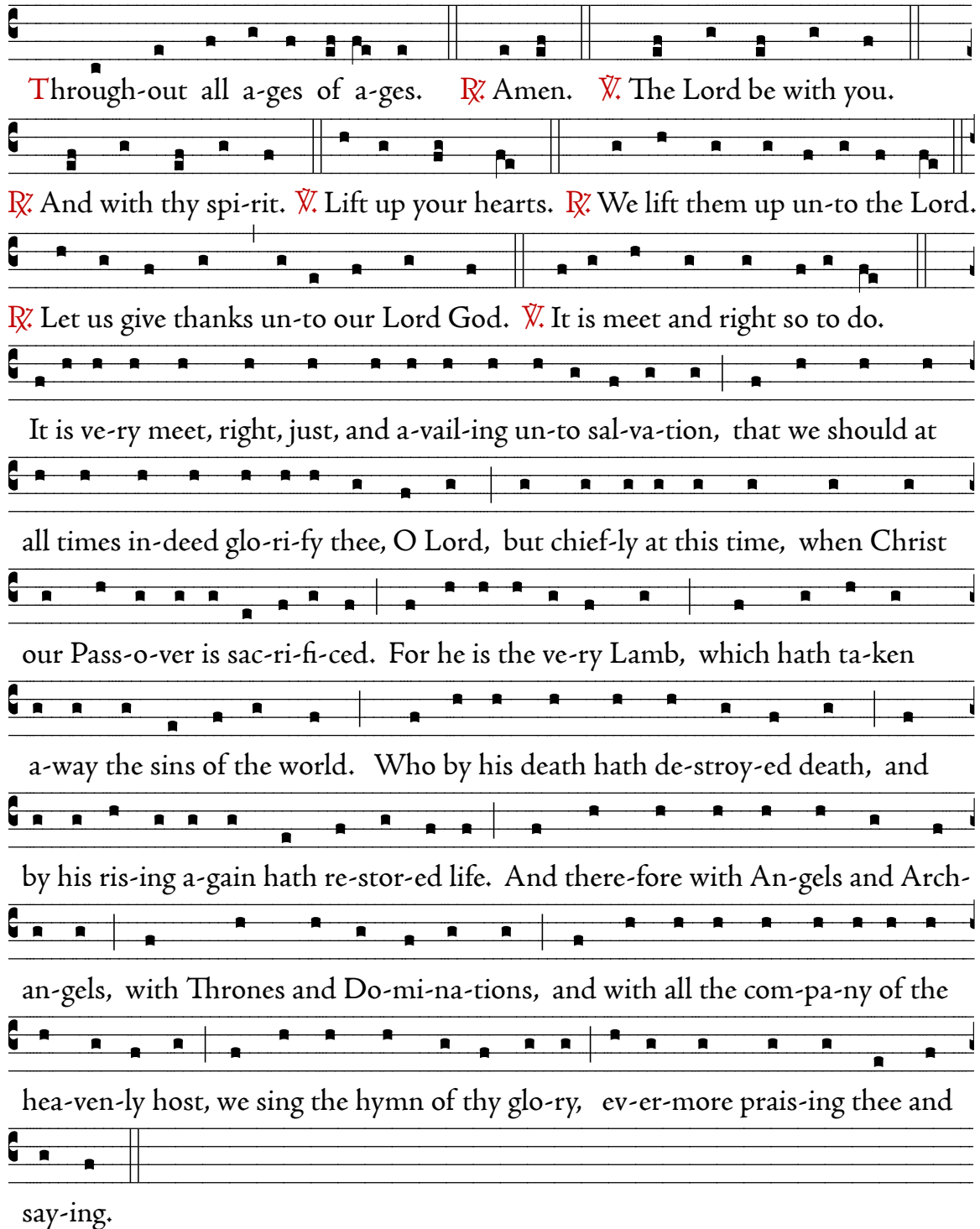
It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at  
all times and in all pla-ces give thanks un-to thee: O Lord, ho-ly Fa-ther al-migh-  
ty and ev-er-last-ing God, Who by the tree of the Cross didst give sal-va-tion  
un-to man-kind: that whence death a-rose, thence life might rise a-gain: and  
that he who by a tree o-ver-came, might al-so by a Tree be o-ver-come: through  
Christ our Lord. Through whom the An-gels praise, the Dom-i- na- tions  
a-dore, the Po-wers fear thy ma-jes-ty. The Hea-vens and the hea-ven-ly Vir-tues  
and the bless-ed Se-ra-phim to-geth-er sing thy praise with ex-ul-ta-tion. With  
whom, we be-seech thee, bid that our voi-ces al-so be ad-mit-ted, hum-bly



prais-ing thee and say-ing.

**H**OLY, 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.

## Ferial Preface of Easter



Through-out all a-ges of a-ges. R. Amen. V. The Lord be with you.

R. And with thy spi-rit. V. Lift up your hearts. R. We lift them up un-to the Lord.

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

It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at

all times in-deed glo-ri-fy thee, O Lord, but chief-ly at this time, when Christ

our Pass-o-ver is sac-ri-fi-ced. For he is the ve-ry Lamb, which hath ta-ken

a-way the sins of the world. Who by his death hath de-stroy-ed death, and

by his ris-ing a-gain hath re-stor-ed life. And there-fore with An-gels and Arch-

an-gels, with Thrones and Do-mi-na-tions, and with all the com-pa-ny of the

hea-ven-ly host, we sing the hymn of thy glo-ry, ev-er-more prais-ing thee and

say-ing.

**H**OLY, 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.

## Preface of the Holy Cross

without chant

℣. Throughout all ages of ages. ℟. Amen.  
℣. The Lord be with you. ℟. And with thy spirit.  
℣. Lift up your hearts. ℟. We lift them up unto the Lord.  
℣. Let us give thanks unto our Lord God.  
℟. It is meet and right and right so to do.

**I**T is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Who by the Tree of the Cross didst give salvation unto mankind: that whence death arose, thence life might rise again: and that he who by a tree overcame might also by a Tree be overcome: through Jesus Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear thy Majesty. The Heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying:

**H**OLY, 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.



## Preface of Easter

without chant

℣. Throughout all ages of ages. ℟. Amen.  
℣. The Lord be with you. ℟. And with thy spirit.  
℣. Lift up your hearts. ℟. We lift them up unto the Lord.  
℣. Let us give thanks unto our Lord God.  
℟. It is meet and right and right so to do.

**I**T is very meet, right, just and availing unto salvation, that we should at all times indeed glorify thee, O Lord: But chiefly on this day (*or, chiefly at this time*) when Christ our Passover is sacrificed. For he is the very Lamb which hath taken away the sins of the world: Who by his death hath destroyed death, and by his rising again hath restored life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

**H**OLY, 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.

*Infra Actionem* In communion *and* Which oblation *proper*, as below in the Canon. It is thus said from Holy Saturday until Saturday in Paschal Week inclusive, in all Masses which are celebrated of the Octave, or which have a Commemoration thereof. But in the Mass of Holy Saturday *infra Actionem* is said: we celebrate this most sacred night.

SO L

IHS·NAZARENVS  
REX·IVDEORVM

LV

NA

·IHS·

CRISTVS

SCA·MARIA·

·IOHNS·EV·





# Canon of the Mass

The Preface being ended, the Priest, extending, slightly raising and joining his hands, raises his eyes to heaven, and immediately lowers them. Bowing profoundly before the Altar, with his hands placed upon it, he says (in the secret voice):

**T**HEREFORE, most merciful Father, we humbly pray and beseech thee, through Jesus Christ, thy Son our Lord, **He kisses the Altar, and, with hands joined before his breast, says:** that thou accept and bless **He signs thrice over the Host and Chalice together, saying:** these ✠ gifts, these ✠ offerings, these ✠ holy spotless sacrifices, which we offer thee in the first place for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world: together with thy servant, our father in Christ, Metropolitan **N.**, and **N(n).** our Bishop(s), and all the Orthodox who uphold the Catholic and Apostolic Faith.

**R**EMEMBER, O Lord, thy servants and handmaids **N.** and **N.** **He joins his hands and prays awhile for those for whom he intends to pray. Then, with hands extended, he continues:** and all here present, whose faith and devotion are known and manifest unto thee: for whom we offer, or who themselves offer to thee, this sacrifice of praise, for themselves and those belonging to them: for the redemption of their souls, for the hope of their health and welfare, and who pay their vows to thee, the eternal, living, and true God.

☪ On Maundy Thursday see the Proper of the Day for its **Infra actionem** and particularities of the Canon.

## **Infra actionem\***

**I**N communion with, and venerating first, the memory of the glorious

and ever-Virgin Mary, Mother of our God and Lord Jesus Christ: †

\*\*\*\*\*

**\* On the Resurrection of the Lord, from Holy Saturday until the Saturday in White, inclusive:**

**I**N communion with, and celebrating the *most sacred day* (most sacred night) of the Resurrection of our Lord Jesus Christ according to the flesh: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

\*\*\*\*\*

† And also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints: through whose \* \* \*<sup>1</sup> prayers grant that in all things we may be guarded by the help of thy protection. He joins his hands: Through the same Christ our Lord. Amen.

**Holding his hands spread out over the Oblations, he says:**

**W**E therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family: †

\*\*\*\*\*

**On the Feasts of Easter and Pentecost only and throughout their Octaves, inclusive:**

Which we offer unto thee on behalf also of these whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them the remission of all their sins:

\*\*\*\*\*

<sup>1</sup> "Merits and prayers". The 5<sup>th</sup> century Latin text: *meritis precibusque*.

† Order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. **He joins his hands:** Through Christ our Lord.

**W**HICH offering, we beseech thee, O God, **He signs thrice over the Oblations:** to bless, approve, ratify, make reasonable and acceptable in every way: **He signs once over the Host:** that it may become for us the Body **And once over the Chalice:** and the Blood of thy most beloved Son, **He joins his hands:** our Lord Jesus Christ.

**W**HO, the day before he suffered, **He takes the Host:** took bread into his holy and venerable hands, **He raises his eyes to heaven:** and with his eyes lifted up to heaven unto thee, God, his almighty Father, **He bows his head:** giving thanks unto thee, **He signs over the Host:** he blessed, brake, and gave it to his disciples, saying: Take and eat, ye all, of this,

Holding the Host with both hands between the thumbs and the forefingers, he utters the words of consecration, in the secret voice, distinctively and attentively, over the Host, and at the same time over all, if more are to be consecrated:

## For this is my Body.

Having uttered these words, he immediately adores the consecrated Host by genuflecting. He rises, shows It to the people, replaces It upon the Corporal, and again adores by genuflecting. From henceforth he does not separate his thumbs and forefingers, except when the Host is to be handled, till after the ablution of his fingers. Then, having uncovered the Chalice, he says:

**I**N like manner, after he had supped, **He takes the Chalice in both hands:** taking also this excellent Chalice into his holy and venerable hands, **He bows his head:** again giving thanks unto thee,

**Holding the Chalice in his left hand, he signs over it with his right hand:** he blessed it, and gave it to his disciples, saying: Take and drink, ye all, of this,

## For this is the Cup of my Blood, of the New and Eternal Testament: the Mystery of Faith: which shall be shed for you and for many unto the remission of sins.

Having uttered these words, he sets down the Chalice upon the Corporal, and says in the secret voice:

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

He adores by genuflecting, rises, and shows It to the people, sets It down, covers It, and again adores by genuflecting. Then, hands extended, he says:

**W**HEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead, and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us, **He joins his hands, and then signs thrice over the Host and Chalice together, saying:** a pure Victim, a holy Victim, a spotless Victim, **He signs once over the Host, saying:** the holy Bread of eternal life, **And once over the Chalice, saying:** and the Chalice of everlasting salvation.

With hands extended, he proceeds: **U**PON which vouchsafe to look with a favourable and serene countenance: and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of



our patriarch Abraham: and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

\*\*\*\*\*  
**A**ND we beseech thee, O Lord, to send down thy Holy Spirit upon us and upon these offerings: that he would make this bread **He signs once over the Host, saying:** the precious Body of thy Christ, and that which is in this Cup **He signs once over the Chalice, saying:** the precious Blood of thy Son, our Lord Jesus Christ, **He signs once over the Host and Chalice together, saying:** changing them by thy Holy Spirit.  
 \*\*\*\*\*

**He adores by genuflecting, rises and then, bowing profoundly, with his hands joined upon the Altar, he says:**

**W**E humbly beseech thee, almighty God, to command that these gifts be borne by the hands of thy holy Angel to thine altar on high, in the presence of thy divine majesty: that so many of us **He kisses the Altar:** as shall partake at this altar of the most sacred **He joins his hands, and signs once over the Host, and once over the Chalice:** Body and Blood of thy Son, may be filled **He signs himself, saying:** with all heavenly benediction and grace. **He joins his hands:** Through the same Christ our Lord. Amen.

**B**E mindful also, O Lord, of thy servants and handmaids **N.** and **N.**, who are gone before us with the sign of faith, and who rest in the sleep of peace. **He joins his hands and prays awhile for those departed for whom he intends to pray; then, with hands extended, he proceeds:** To them, O Lord, and to all who rest in Christ, grant, we beseech thee, a

place of refreshment, light, and peace. **He joins his hands, and bows his head, saying:** Through the same Christ our Lord. Amen.

**He strikes his breast with his right hand, and raises his voice slightly, saying:**

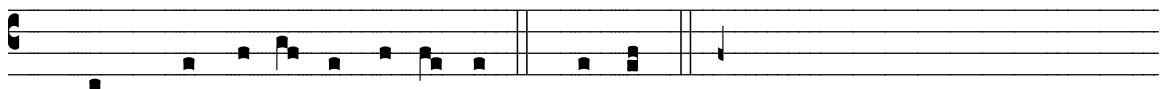
**T**O us sinners also, **With hands extended as before, he proceeds in the secret voice:** thy servants, confiding in the multitude of thy mercies, grant some lot and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cæcilia, Anastasia, and with all thy Saints: into whose company we pray thee of thy mercy to admit us, not weighing out merits, but granting us forgiveness. **He joins his hands.** Through Christ our Lord.

**B**Y whom, O Lord, thou dost ever create, **He signs over the Host and the Chalice together, saying:** sanctify, quicken, bless, and bestow upon us all these good things.

**He uncovers the Chalice, genuflects, and takes the Host between the thumb and forefinger of his right hand: and holding the Chalice with his left, he signs the Host thrice from lip to lip of the Chalice, saying:**

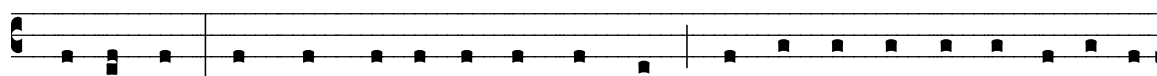
**F**OR by him, and with him, and in him, **He signs with the Host itself between himself and the Chalice, saying:** is to thee, God the Father almighty, in the unity of the Holy Ghost, **Elevating the Chalice slightly with the Host, he says:** all honour and glory:

**He replaces the Host, covers the Chalice with the Pall, genuflects, rises, and says in an audible voice, or sings:**

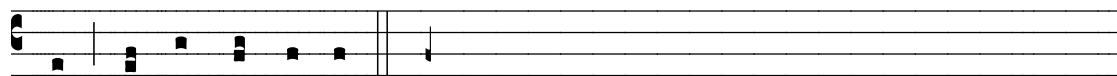


Through-out all a- ges of a- ges. **R.** Amen.

**He joins his hands.**

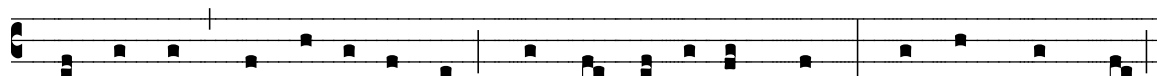


Let us pray. In-struct-ed by sav-ing pre-cepts, and fol-low-ing di-vine in-sti-tu-

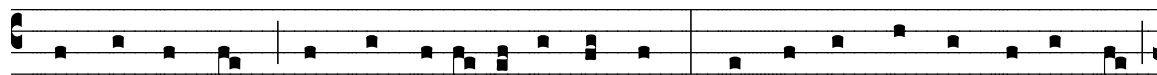


tion, we are bold to say:

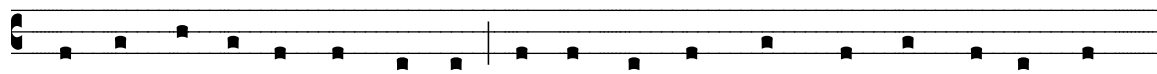
*He extends his hands.*



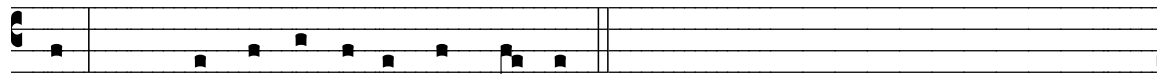
Our Fa-ther, who art in hea-ven: Hal-low-ed be thy Name: Thy king-dom come:



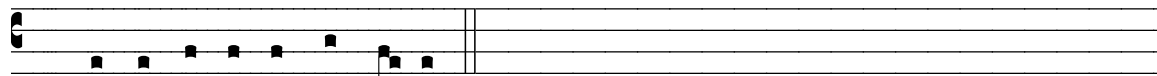
Thy will be done, on earth as it is in hea-ven. Give us this day our dai-ly bread:



And for-give us our tres-pas-ses, as we for-give those who tres-pass a-gainst



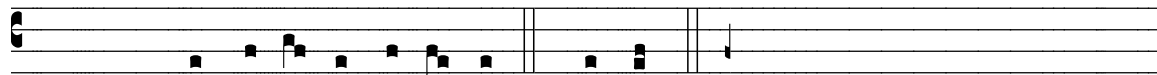
us. And lead us not in-to temp-ta-tion.



*R.* But de-liv-er us from e-vil.

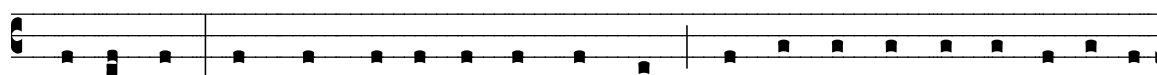
*The priest says in the secret voice: Amen.*

*¶ The following chant is sung on simple Feasts, on Ferial days, in votive Masses which are not for a grave and at the same time public cause, and in Masses of the Dead.*

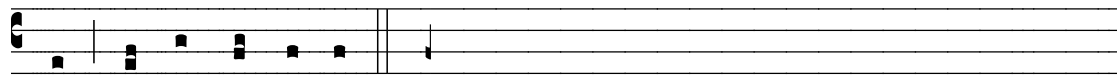


Through-out all a-ges of a-ges. *R.* Amen.

*He joins his hands.*

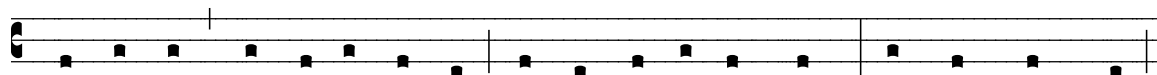


Let us pray. In-struct-ed by sav-ing pre-cepts, and fol-low-ing di-vine in-sti-tu-

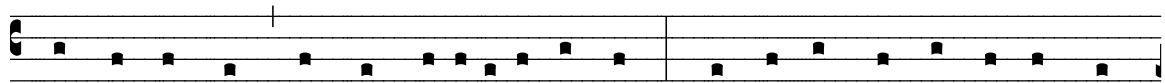


tion, we are bold to say:

*He extends his hands.*



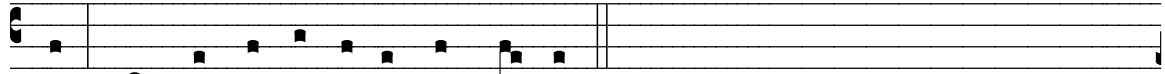
Our Fa-ther, who art in hea-ven: Hal-low-ed be thy Name: Thy king-dom come:



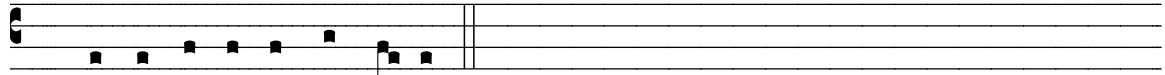
Thy will be done, on earth as it is in hea-ven. Give us this day our dai-ly bread:



And for-give us our tres-pas-ses, as we for-give those who tres-pass a-against



us. And lead us not in-to temp-ta-tion.



**R.** But de-liv-er us from e - vil.

The priest says in the secret voice: Amen.

Then he takes the Paten between the fore and middle fingers of his right hand, and holding it upright upon the Altar, says in the secret voice:

**D**ELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew and all thy Saints, **He makes the sign of the Cross on himself with the Paten, from forehead to breast: graciously give peace in our days: He kisses the Paten:** that aided by the help of thy loving-kindness, we may ever both be free from sin and safe from all disquietude.

He puts the Paten under the Host, uncovers the Chalice, genuflects, rises,

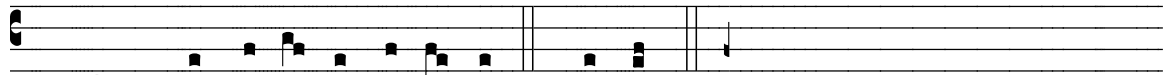
takes the Host, and holding It with both hands over the Chalice, breaks It in the middle, saying:

Through the same Jesus Christ, thy Son, our Lord.

He places the half which he holds in his right hand on the Paten. Then, from the part which remains in his left hand, he breaks a particle, saying:

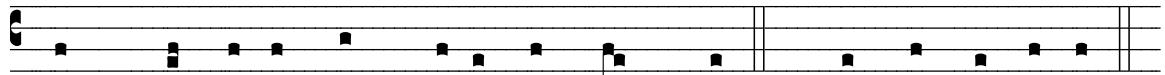
Who, with thee, in the unity of the Holy Ghost, liveth and reigneth, God.

He joins the other half, which he holds in his left hand, to the half laid upon the Paten, and retaining the small particle in his right hand over the Chalice, which he holds with his left hand by the knob below the cup, he says in an audible voice, or sings:



Through-out all a- ges of a- ges. **R.** Amen.

With the same particle, he signs thrice over the Chalice saying:



The ✠ peace of the Lord ✠ be al-ways with ✠ you. **R.** And with thy spi-rit.

Then, putting the same particle into the Chalice, he says in the secret voice:

**M**AY this commixture and consecration of the Body and Blood

of our Lord Jesus Christ be for us who receive it unto life eternal. Amen.

He covers the Chalice, genuflects, rises, and bowing to the Sacrament, joins his

hands, and strikes his breast thrice, saying in an audible voice:

**O** LAMB of God, that takest away the sins of the world: Have mercy upon us.

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

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

Then, bowing with hands joined upon the Altar, he says in the secret voice the following Prayers:

**O** LORD Jesu Christ, who saidst to thine Apostles: Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church; and vouchsafe to grant her peace and unity according to thy will. Who livest and reignest, world without end. Amen.

If the Pax is to be given, he kisses the Altar, and giving the Pax, says:

Peace be to thee.

**R.** And with thy spirit.

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

**L**ET the partaking of thy Body, O Lord Jesu Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing: Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

He genuflects, rises, and says:

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

Then, bowing slightly, he takes both parts of the Host between the thumb and forefinger of his left hand, and places the Paten between the same forefinger and middle finger, and striking his breast three times with his right hand, he says thrice, devoutly and humbly, raising his voice slightly:

**L**ORD, I am not worthy, He proceeds in the secret voice: that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.

After signing himself with his right hand with the Host over the Paten, he says:

**T**HE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

And bowing, he reverently takes both parts of the Host. After consuming It, he places the Paten down upon the Corporal, and raising himself, joins his hands, and remains still for a short time in meditation on the Most Holy Sacrament.

Then he uncovers the Chalice, genuflects, collects the fragments, if there be any, and cleanses the Paten over the Chalice, saying meanwhile:

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

Taking the Chalice in his right hand and signing himself with it, he says:

**T**HE Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Holding the Paten under the Chalice with his left hand, he reverently receives the Blood with the particle.

Having received It, if there be any to be communicated, let him communicate them before he purifies himself.

Afterwards, he says:

**G**RANT, O Lord, that what we have taken with our mouths, we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

Meanwhile, he presents the Chalice to the minister, who pours in a little wine, wherewith he purifies himself. Then he continues:

**L**ET thy Body, O Lord, which I have drunk, cleave unto my members: and grant that no stain of sin may remain in me, whom thou hast refreshed with these pure and holy sacraments. Who livest and reignest, throughout all ages of ages. Amen.

He washes and wipes his fingers, and takes the ablution. Then he wipes his mouth and the Chalice. After folding the Corporal, he covers the Chalice and places it on the Altar as before. Then he proceeds with the Mass.

Standing with his hands joined, he reads the Communion Antiphon. Afterwards, again with hands joined before his breast, he goes to the midst of the Altar, kisses the Altar, and turns toward the people, saying: *℟. The Lord be with you. ℞. And with thy spirit.* Then, turning back to the book, he says: Let us pray.

And he says the Post-communion Prayers in the same manner, number and order as the Collects at the beginning of Mass.

Having said the last Prayer, again kissing the Altar, he turns toward the people, saying: *℟. The Lord be with you. ℞. And with thy spirit.*

Then, if *Gloria in excelsis* has been said, he shall say: *℟. Ite missa est. ℞. Deo gratias.* Or he may use this dismissal: *℟. Depart in peace. ℞. Thanks be to God.*

If *Gloria in excelsis* has not been said, he shall say: *℟. Benedicamus Domino. ℞. Deo gratias.* Or he may say: *℟. Let us bless the Lord. ℞. Thanks be to God.*

In Paschaltide, that is, from the Mass of Holy Saturday to the Saturday in White, in Masses of the Season, he shall say: *℟. Ite missa est, alleluia, alleluia. ℞. Deo gratias, alleluia, alleluia.* Or, he may use this dismissal: *℟. Depart in peace, alleluia, alleluia. ℞. Thanks be to God, alleluia, alleluia.*

Having said the dismissal, the Priest bows before the midst of the Altar, and with hands joined thereon, says in the secret voice:

**L**ET this my bounden duty and service be pleasing to thee, O holy Trinity: and grant; that the sacrifice, which I, unworthy, have offered before the eyes of thy majesty, may be acceptable to thee, and through thy mercy, may obtain thy gracious favour for me and for all for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar. And raising his eyes, extending, raising, and joining his hands, and bowing his head to the Cross, he says:

**A**Lmighty God bless you: And turning to the people, blessing them once only, even in solemn Masses, he proceeds: the Father, the Son, *✠* and the Holy Ghost. *℟. Amen.*

Then the Priest, at the Gospel corner, says with hands joined:

*℟. The Lord be with you.*

*℞. And with thy spirit.*

And signing with the sign of the Cross first the Altar or the book, then himself on the forehead, mouth, and breast, he says:



The Beginning of the holy Gospel according to John.

Or, if another Gospel is to be read, The Continuation of the holy Gospel according to N.

*℟. Glory be to thee, O Lord.*

He proceeds with joined hands:

John 1:1-14

**I**N the beginning was the Word, and the Word was with God, and the



Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received

him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **He genuflects, saying:** And the Word was made flesh, and dwelt among us, **And rising, he proceeds:** and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

**R.** Thanks be to God.

**When the Gospel of Saint John has ended, as he departs from the Altar, he says for thanksgiving the Antiphon Let us sing, with the rest, as is set out at the beginning of the Missal.**





# Palm Sunday

*Dominica in Palmis*

Semi-Double of the 1st Class

¶ In Choir, Terce having been said, the Asperges is performed in the usual manner. Then the Priest, vested in a violet Cope, or without the Chasuble, with the Ministers vested in like manner, proceeds to bless branches of palm and olive or other trees placed in the midst before the Altar, or at the Epistle corner of the altar. And first the Choir sing the Antiphon:

*Matt. 21:9. Hosanna filio David.*

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

¶ The priest standing at the Epistle corner, without turning toward the people, sings with joined hands in the tone of the ferial Collect:

℣. Lord be with you.

℟. And with thy spirit.

Let us pray.

*Collect*

**O** GOD, whose love and service is our justice, multiply upon us the gifts of thy unspeakable grace: and like as by the death of thy Son thou hast given unto us the hope of our faith; so grant that by his Resurrection we may be

brought unto the country which we seek: Who with thee.

¶ Then the Subdeacon, in the accustomed place sings the following Lesson in the tone of the Epistle, and at the end kisses the hand of the priest.

The Lesson from the Book of Exodus  
*Exodus 15:27; 16:1-7a*

**I**N those days: The children of Israel came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD

unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD.

¶ One of the following responsories is then sung as a Gradual: *R. John 11:47–49, 50 & 53.* The chief priests and the Pharisees gathered a council, and said: What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him: \* And the Romans shall come, and take away both our place and nation. *V.* And one of them named Caiphas, being the high priest that same year, prophesied saying: It is expedient for us, that one man should die for the people, and that the whole nation perish not. Then from that day forth they took counsel together to put him to death, saying: \* And the Romans, &c.

¶ Or the following: *R. Matt. 26:39 & 41.* On the mount of Olives he prayed to his Father: O my Father, if it be possible, let this cup pass from me. \* The spirit indeed is willing, but the flesh is weak: nevertheless not as I will, but as thou wilt. *V.* Watch and pray: that ye enter not into temptation. \* The spirit, &c.

¶ During the singing of the responsory, the Deacon places the book of the Gospels on the Altar: and the Priest, the Deacon ministering the incense-boat, places incense in the censer. Then the Deacon says: Cleanse my heart, takes the book from the Altar, and asks a blessing from the Priest: then, while the Subdeacon holds the book, he stands between two Acolytes holding lighted candles, signs the book and censes it,

and sings the Gospel, as below, in the usual way: after which the Subdeacon carries the book to be kissed by the Priest, who is censed by the Deacon.



The Continuation of the holy Gospel according to Matthew

*Matt. 21:1–9*

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

¶ After this the branches are blessed. The Priest, standing at the same Epistle corner, says here, and throughout, in the tone of the ferial Collect:

*V.* The Lord be with you.

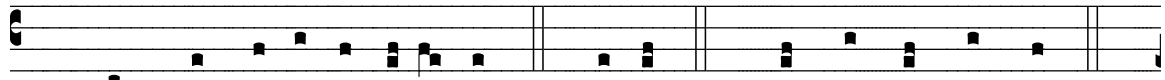
*R.* And with thy spirit.

Let us pray.

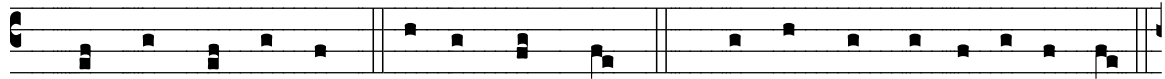
Collect

INCREASE, O God, the faith of them that put their trust in thee, and graciously hear the prayers of thy humble servants: let thy manifold mercies descend upon us: and let these branches of palm or olive be blessed: and, as in a figure of the Church thou

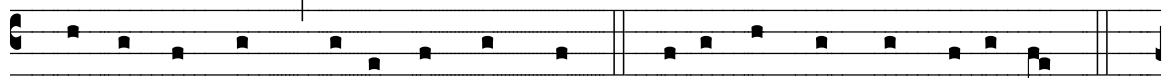
didst multiply Noah going forth from the ark, and Moses when he went out of Egypt with the children of Israel: so may we, bearing palms and branches of olive, go forth with good works to meet Christ: and through him enter into everlasting joy: who with thee in the unity of the Holy Ghost, liveth and reigneth God:



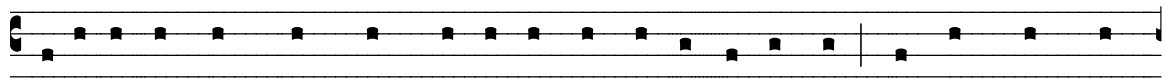
Through-out all a-ges of a-ges. *R.* Amen. *V.* The Lord be with you.



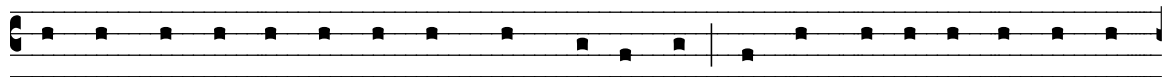
*R.* And with thy spi-rit. *V.* Lift up your hearts. *R.* We lift them up un-to the Lord.



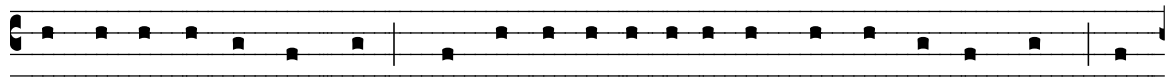
*R.* Let us give thanks un-to our Lord God. *V.* It is meet and right so to do.



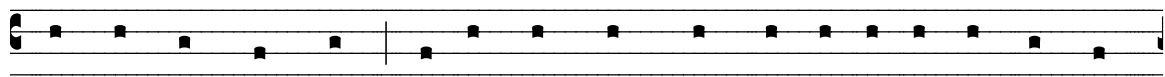
It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at



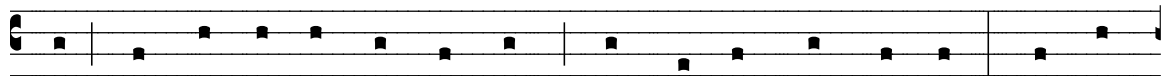
all times and in all pla-ces give thanks un-to thee: O Lord, ho-ly Fa-ther al-migh-



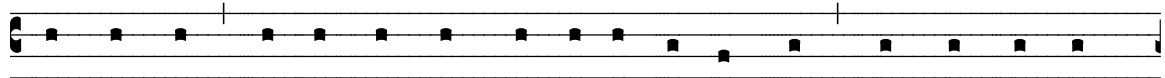
ty and ev-er-last-ing God, who art glo-ri-fi-ed in the coun-cil of thy Saints. For



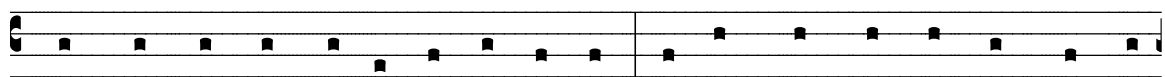
thee thy crea-tures serve: and ac-know-ledge thee their on-ly ma-ker and their



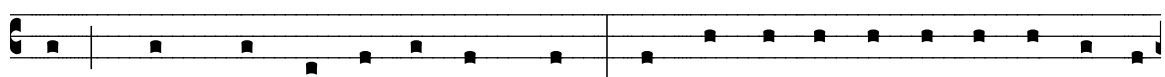
God: and thee all thy works do praise, and thee thy Saints do bless. For with



fear-less voice, be-fore the kings and ru-lers of this world, they con-fess the



great name of thine On-ly-Be-got-ten Son. Be-fore whom An-gels and Arch-an-



gels, Thrones and Do-min-a-tions stand: and with all the host of the hea-ven-ly



ar-my, do sing the hymn of thy glo-ry, ev-er-more prai-sing thee and say-ing.



¶ **And the Sanctus is sung by the choir:**  
 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.

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

Let us pray.

**Collect**

**W**E beseech thee, O Lord, holy Father, almighty, everlasting God: that thou wouldest vouchsafe to bless and sanctify this creature of olive, which thou hast bidden to spring from the wood of the tree, which likewise the dove, returning to the ark, did bear in her mouth: that all who shall receive thereof, may obtain for themselves protection both in body and soul: and let it be, O Lord, a remedy for our salvation, a sacrament of thy grace. Through.

Let us pray.

**Collect**

**O** GOD, who dost gather together the things which are dispersed abroad, and dost preserve that which thou dost gather: who didst bless the people when they went forth bearing branches to meet Jesus: bless also these branches of palm and olive which thy servants receive with faith to the honour of thy name; that into whatsoever place they shall be brought, the dwellers in that place may obtain thy blessing: that all adversity being put to flight, thy right hand may protect those who are redeemed by Jesus Christ thy Son our Lord: who with thee.

Let us pray.

**Collect**

**O** GOD, who by a wonderful order of thy providence wast pleased, even by means of things insensible, to shew forth the dispensation of our salvation: grant, we beseech thee; that the devout hearts of thy faithful people may profitably understand what is mystically signified by that deed when, on this day, the multitude, inspired by the heavenly light, went forth to meet the Redeemer, and straved branches of palm and olive beneath his feet. The branches, then, of palm foreshadow his triumph over the

prince of death; and the boughs of olive in a manner proclaim that the anointing of the Spirit is come. For the multitude rejoiced to know that even then it was prefigured: that our Redeemer, having compassion on the misery of mankind, was about to battle with the prince of death, and by his death to triumph. And therefore obediently they laid before him such things as should signify in him both the triumphs of his victory and the abundance of his mercy. Wherefore we likewise with sure faith, having in memory both the deed and the signification of the same, humbly beseech thee, O Lord, holy Father, almighty, everlasting God, through the same Jesus Christ our Lord: that in him and through him, whose members thou hast been pleased to make us, we may win the victory over the empire of death, and be found worthy to be partakers of his glorious Resurrection. Who with thee.

Let us pray.

**Collect**

**O** GOD, who by an olive branch didst command the dove to proclaim peace on earth: vouchsafe, we beseech thee; to sanctify with thy heavenly blessing these branches of olive and other trees: that for all thy people they may be profitable unto salvation. Through Christ, our Lord.

Let us pray.

**Collect**

**B**LESS, we beseech thee, O Lord, these branches of palm or olive: and grant; that as thy people on this day do outwardly perform these things to thy honor, so they, spiritually fulfilling the same with pure devotion, may win the victory over the enemy, and cleave steadfastly to every work of mercy. Through.

¶ **Then the Celebrant, after putting incense into the thurible, thrice sprinkles the boughs with holy water, saying the Antiphon, Thou shalt purge me, without note and without the Psalms: and then thrice incenses them. Then he says:**

V. The Lord be with you.

R. And with thy spirit.



Let us pray.

**Collect**

**O** GOD, who didst send forth thy Son, Jesus Christ our Lord, into the world for our salvation, that he might humble himself to be made like unto us, and call us back to thee: before whom, at his coming to Jerusalem for the fulfilling of the Scriptures, the multitude of the people that believed with faithful devotion strawed their raiment and palm branches in the way: grant, we beseech thee; that we may so prepare for him the way of faith, that, every stone of stumbling and rock of offense being done away, our works may blossom before thee with branches of righteousness: and that we may be found worthy to follow in his footsteps: Who with thee.



¶ The blessing being completed, the senior of the Clergy goes up to the Altar and presents a blessed branch to the Celebrant, who does not genuflect, nor kiss the hand of him who gives it. Then the Celebrant, standing before the Altar, turns to the people and distributes the branches, first to the senior from whom he received his, then to the Deacon and Subdeacon vested, and to the other clergy severally in order, last of all the laity: all genuflecting and kissing the branch and the hand of the Celebrant, except Prelates, if they are present. And when he begins to distribute, the Choir sings the following Antiphons:

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

**Another Antiphon.** The children of the Hebrews 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.

¶ If these are not sufficient, they are repeated until the distribution is finished. Then the priest says:

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

**Collect**

**A**LMIGHTY and everlasting God, who didst ordain that our Lord Jesus Christ should ride upon the foal of an ass, and didst teach the multitudes of the people to straw in his way their raiment and branches of trees, and likewise to sing Hosanna in his praise: grant, we beseech thee; that we may by thee be enabled to follow their innocency, and be partakers of their *deeds*<sup>1</sup>. Through the same Christ, our Lord.

¶ Then the Procession is made. And first the Celebrant puts incense in the thurible: and the Deacon, turning to the people, says: Let us proceed in peace. And the choir responds: In the name of Christ. Amen.

¶ The Thurifer goes first with the smoking censer: then the Subdeacon vested, carrying the Cross between two Acolytes with lighted candles: the Clergy follow in order and last of all the Celebrant with the Deacon on his left, all with branches in their hands: and the following Antiphons are sung either all, or some, so long as the Procession lasts.

**Antiphon.** Matt. 21:1-3, 7, 8 & 9. When the Lord drew nigh unto Jerusalem, he sent two of his disciples, saying: Go into the village over against you: and ye shall find the colt of an ass tied, whereon never man sat: loose him, and bring him unto me. If any man say out unto you, ye shall say: The Lord hath need of him. They loose him and bring him to Jesus: and put on him their clothes, and set him thereon: some spread their garments in the way: others strawed branches from the trees: and they that followed, cried: Hosanna, blessed is he that cometh in the name of the Lord: blessed is the kingdom of our father David: Hosanna in the highest: son of David, have mercy upon us.

**Another Antiphon.** John 12:12 & 13. When the people heard that Jesus was coming to Jerusalem, they took bran-

<sup>1</sup>"Merits." The ancient Latin text: *et eorum meritum consequi mereamur.*

ches of palm-trees: and went forth to meet him, and the children cried saying: This is he that should 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 forth to meet! Fear not, daughter of Sion: behold thy King cometh to thee, sitting upon an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us.

**Another Antiphon.** Six days before the solemnity of the Passover, when the Lord came into the city of Jerusalem, the children went forth to meet him: and in their hands carried branches of palm trees, and cried out with a loud voice, saying: Hosanna in the highest: blessed art thou, that art come in the multitude of thy mercies: Hosanna in the highest.

**Another Antiphon.** The multitudes with flowers and palms go forth to meet the Redeemer: and render worthy homage to the triumphant conqueror: the Gentiles with their lips proclaim the Son of God: and in the praise of Christ their voices thunder through the skies: Hosanna in the highest.

**Another Antiphon.** With the Angels and the children may we be found faithful, crying unto the vanquisher of death: Hosanna in the highest.

**Another Antiphon.** A great multitude, that were come together to the feast, cried unto the Lord: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

¶ As the Procession turns back, two or four Cantors enter the church, and the door being shut, with their faces toward the Procession, sing the first verse of the following hymn, Glory and honour, &c.; which verse is repeated by the Priest and others outside the church. Then those within sing the other verses which follow; either all or a part, as shall seem good: and those who are without respond to each verse: Glory and honour, as at the V. at the beginning.

**G**LORY and honour and praise be to thee, our King and Redeemer:

Christ to whom children of old loved their Hosannas to raise.

℟. Glory and honour, &c.

Israel's Monarch art thou, and the glorious offspring David:

Thou that approachest, a king, blest in the name of the Lord

℟. Glory and honour, &c.

Glory to thee in the highest, the heavenly armies are singing;

Glory to thee upon earth, man and creation reply.

℟. Glory and honour, &c.

Met thee with palms in their hands that day the folk of the Hebrew,

We with our prayers and our hymns now to thy presence approach.

℟. Glory and honour, &c.

They to thee proffered their praise for to herald thy dolorous Passion;

We to the King on his throne utter the jubilant hymn.

℟. Glory and honour, &c.

They were then pleasing to thee, unto thee our devotion be pleasing;

Merciful King, kind King, who in all goodness art pleased.

℟. Glory and honour, &c.

¶ Then the Subdeacon with the foot of the Cross knocks at the door, which being straightway opened, the Procession enters the church singing:

℟. When the Lord entered the holy city, the children of the Hebrews, foretelling the resurrection of life, \* With branches of palm cried: Hosanna in the highest. V. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him. \* With branches, &c. And Glory be is not said.

¶ Then Mass is celebrated, and branches are held in the hands, while the Passion and Gospel are sung only.



Station at St. John Lateran

**Introit.** Ps. 21:20 & 22. *Domine, ne longe.*

**B**E not thou far from me, O Lord, thou art my succour, haste thee to help me: save me from the lion's mouth, thou hast heard me also from among the horns of the unicorns. **Ps. ibid., 2.** My God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint? **Be not, &c.**

**Collect**

**A**Lmighty and everlasting God, who, of thy tender mercy towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant; that we may both follow the example of his patience, and also be made partakers of his Resurrection. Through the same.

☩ **And this Collect only is said, even if a Commemoration has been made in the Office.**

The Lesson from the Epistle of blessed Paul the Apostle to the Philippians

**Philipp. 2:5-11**

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

**Gradual.** Ps. 72:24 & 1-3. Thou hast holden me by my right hand; thou shalt guide me with thy counsel: and after

that receive me with glory. **℣.** Truly God is loving unto Israel, even unto such as are of a clean heart; nevertheless, my feet were almost gone; my treadings had well nigh slipt: and why? I was grieved at the wicked, I do also see the ungodly in such prosperity.

**Tract.** Ps. 21:2-9, 18, 19, 22, 24, & 32. My God, my God, look upon me: why hast thou forsaken me? **℣.** And art so far from my health, and from the words of my complaint? **℣.** O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. **℣.** And thou continuest holy, O thou worship of Israel. **℣.** Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. **℣.** They called upon thee, and were holpen: they put their trust in thee, and were not confounded. **℣.** But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. **℣.** All they that see me laugh me to scorn: they shoot out their lips, and shake their heads saying: **℣.** He trusted in God that he would deliver him: let him deliver him, if he will have him. **℣.** They stand staring and looking upon me: they part my garments among them, and cast lots upon my vesture. **℣.** Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. **℣.** O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob. **℣.** They shall be counted unto the Lord for a generation: they shall come and the heavens shall declare his righteousness. **℣.** Unto a people that shall be born, whom the Lord hath made.

☩ **The Passion begins at once:** Cleanse my heart is not said, nor is a blessing asked, and lights and incense are not carried; neither is The Lord be with you said, nor the response, Glory be to Thee, O Lord, and the Celebrant or Deacon, while he announces The Passion of our Lord, does not sign the book nor himself. Which is observed likewise on other days, when the Passion is read.



The Passion of our Lord Jesus Christ  
according to Matthew

**Matt. 26:1-75; 27:1-66**

**A**T that time: Jesus said unto his disciples: ✠ Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. **C:** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, **S:** Not on the feast day, lest there be an uproar among the people. **C:** Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, **S:** To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. **C:** When Jesus understood it, he said unto them, ✠ Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. **C:** Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, **S:** What will ye give me, and I will deliver him unto you? **C:** And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, **S:** Where wilt thou that we prepare for thee to eat the passover? **C:** And he said, ✠ Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. **C:** And the disciples did as Jesus had appointed them; and they made ready the

passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, ✠ Verily I say unto you, that one of you shall betray me. **C:** And they were exceeding sorrowful, and began every one of them to say unto him, **S:** Lord, is it I? **C:** And he answered and said, ✠ He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. **C:** Then Judas, which betrayed him, answered and said, **S:** Master, is it I? **C:** He said unto him, ✠ Thou hast said. **C:** And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, ✠ Take, eat; this is my body. **C:** And he took the cup, and gave thanks, and gave it to them, saying, ✠ Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. **C:** And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, ✠ All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. **C:** Peter answered and said unto him, **S:** Though all men shall be offended because of thee, yet will I never be offended. **C:** Jesus said unto him, ✠ Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. **C:** Peter said unto him, **S:** Though I should die with thee, yet will I not deny thee. **C:** Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, ✠ Sit ye here, while I go and pray yonder. **C:** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, ✠ My soul is

exceeding sorrowful, even unto death: tarry ye here, and watch with me. **C:** And he went a little farther, and fell on his face, and prayed, saying, **✠** O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. **C:** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **✠** What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. **C:** He went away again the second time, and prayed, saying, **✠** O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **C:** And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, **✠** Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. **C:** And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, **S:** Whomsoever I shall kiss, that same is he: hold him fast. **C:** And forthwith he came to Jesus, and said, **S:** Hail, master; **C:** and kissed him. And Jesus said unto him, **✠** Friend, wherefore art thou come? **C:** Then came they, and laid hands on Jesus and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, **✠** Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? **C:** In that same hour said Jesus to the mul-

titudes, **✠** Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. **C:** Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, **S:** This fellow said, I am able to destroy the temple of God, and to build it in three days. **C:** And the high priest arose, and said unto him, **S:** Answerest thou nothing? what is it which these witness against thee? **C:** But Jesus held his peace. And the high priest answered and said unto him, **S:** I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. **C:** Jesus saith unto him, **✠** Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **C:** Then the high priest rent his clothes, saying, **S:** He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? **C:** They answered and said, **S:** He is guilty of death. **C:** Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, **S:** Prophecy unto us, thou Christ, Who is he that smote thee? **C:** Now Peter sat without in the palace: and a damsel came unto him, saying, **S:** Thou also wast with Jesus of Galilee. **C:** But he denied before them all, saying, **S:** I know not what thou sayest. **C:** And when he was gone out into the porch, another maid saw him, and said unto them that were there, **S:** This fellow was also with



Jesus of Nazareth. **C:** And again he denied with an oath, **S:** I do not know the man. **C:** And after a while came unto him they that stood by, and said to Peter, **S:** Surely thou also art one of them; for thy speech betrayeth thee. **C:** Then began he to curse and to swear, saying, **S:** I know not the man. **C:** And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, **S:** I have sinned in that I have betrayed the innocent blood. **C:** And they said, **S:** What is that to us? see thou to that. **C:** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, **S:** It is not lawful for to put them into the treasury, because it is the price of blood. **C:** And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, **S:** Art thou the King of the Jews? **C:** And Jesus said unto him, ✠ Thou sayest. **C:** And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, **S:** Hearest thou not how many things they witness against thee? **C:** And he answered him to never a word;

insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, **S:** Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? **C:** For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, **S:** Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. **C:** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, **S:** Whether of the twain will ye that I release unto you? **C:** They said, **S:** Barabbas. **C:** Pilate saith unto them, **S:** What shall I do then with Jesus which is called Christ? **C:** They all say unto him, **S:** Let him be crucified. **C:** And the governor said, **S:** Why, what evil hath he done? **C:** But they cried out the more, saying, **S:** Let him be crucified. **C:** When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, **S:** I am innocent of the blood of this just person: see ye to it. **C:** Then answered all the people, and said, **S:** His blood be on us, and on our children. **C:** Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **S:** Hail, King of the Jews! **C:** And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him,

and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, This Is Jesus The King of the Jews. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, **S:** Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. **C:** Likewise also the chief priests mocking him, with the scribes and elders, said, **S:** He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. **C:** The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, **✠** Eli, Eli, lama sabachthani? **C:** that is to say, **✠** My God, my God, why hast thou forsaken me? **C:** Some of them that stood there, when they heard that, said, **S:** This man calleth for Elias. **C:** And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, **S:** Let be, let us see whether Elias will come to save him. **C:** Jesus, when he had cried again with a loud voice, yielded up the ghost. (**Here all genuflect and pause awhile**) **C:** And,

behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **S:** Truly this was the Son of God. **C:** And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

**¶** Here Cleanse my heart is said, a blessing is asked, incense is carried without lights, and the book incensed: The Lord be with you is not said, and the Celebrant or Deacon does not sign the book nor himself: and what follows is sung in the tone of the Gospel: at the conclusion of which the Celebrant kisses the book and is censed. All of which is observed in the other Passions except on Good Friday.

**N**OW the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day,

lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. **Creed.**

**Offertory. Ps. 68:21–22.** Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me, they gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

### Secret

**G**RANT, we beseech thee, O God: that the gifts which we offer in the sight of thy majesty may obtain for us grace to serve thee with devotion, and bring us in the end to everlasting felicity. Through.

**Preface of the Holy Cross.**

**Communion. Matt. 26:42.** Father, if this cup may not pass away from me, except I drink it: thy will be done.

### Postcommunion

**M**AY the operation of this Mystery, O Lord: avail for the cleansing of our sins, and for the fulfillment of our godly desires. Through.

¶ In private Masses there is read at the end, the Gospel, When Jesus drew nigh, as above in the Blessing of Palms.



# Monday

in Holy Week

Station at St. Praxedes

**Introit. Ps. 34:1–2. Judica.**

**P**LEAD thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand

up to help me, O Lord, thou strength of my salvation. **Ps. ibid, 3.** Bring forth the spear, and stop the way against them that persecute me: say unto my soul: I am thy salvation. **Plead thou, &c.**

### Collect

**G**RANT, we beseech thee, Almighty God: that we who amidst so many adversities do fail by reason of our weakness; may be renewed through the pleading of the Passion of thy Only-Begotten Son: Who with thee.

**2<sup>nd</sup> against the persecutors of the Church.**

### Collect

**W**E beseech thee, O Lord, mercifully to hear the prayers of thy Church: that all adversities and errors being done away, it may serve thee in freedom and quietness. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

### Collect

**O** GOD, the pastor and ruler of all the faithful, mercifully look upon thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church: grant him, we beseech thee, to be in word and conversation a wholesome example to the people committed to his charge; that he with them may attain unto everlasting life. Through.

The Lesson from the Prophet Isaiah

**Is. 50:5–10**

**I**N those days: Said Isaiah: The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who

is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

**Gradual.** Ps. 34:23 & 3. Awake, O Lord, and stand up to judge my quarrel, avenge thou my cause, my God, and my Lord. *℟.* Bring forth the spear, and stop the way against them that persecute me.

**Tract.** Ps. 102:10. O Lord, deal not with us after our sins which we have committed: nor reward us according to our wickednesses. *℟.* Ps. 78:8–9. Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. *(Here genuflect)* *℟.* Help us, O God of our salvation; and for the glory of thy Name, O Lord, deliver us: and be merciful unto our sins, for thy Name's sake.



The Continuation of the holy Gospel according to John

**John 12:1–9**

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

**Offertory.** Ps. 142:9–10. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me, teach me to do the thing that pleaseth thee: for thou art my God.

**Secret**

**A**Lmighty God, let these sacrifices cleanse us by their effectual power, that we may thereby attain in purity unto the author of the same. Through.

*2<sup>nd</sup> against the persecutors of the Church.*

**Secret**

**D**EFEND us, O Lord, who wait upon thy mysteries: that we cleaving fast to things heavenly may serve thee both in body and soul. Through.

*Or, 2<sup>nd</sup> for the Metropolitan.*

**Secret**

**L**OOK favourably, we beseech thee, O Lord, upon the gifts which we offer: and guide with thy continual protection thy servant N., whom thou hast chosen to be pastor and ruler of thy Church. Through.

*Preface of the Holy Cross.*

**Communion.** Ps. 34:26. Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

**Postcommunion**

**M**AY thy holy mysteries, O Lord, impart unto us heavenly fervor: that we may delight in their performance and likewise in bringing forth the fruit thereof. Through.

*2<sup>nd</sup> against the persecutors of the Church.*

**Postcommunion**

**W**E beseech thee, O Lord our God: that we, whom thou makest to rejoice in the partaking of heavenly things, may by thee be defended against all earthly perils. Through.

*Or, 2<sup>nd</sup> for the Metropolitan.*

**Postcommunion**

**D**EFEND us, O Lord, we beseech thee, who have here received these heavenly mysteries: and grant that



thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church, together with the flock committed to his charge, may thereby be strengthened and preserved against all adversities Through.

**Over the people:** Let us pray. **Humble** your heads before God.

**Collect**

**H**ELP us, O God, of our salvation: and grant, that we may come with joy to the celebration of those benefits by which thou hast vouchsafed to redeem us. Through.



## Tuesday

in Holy Week

Station at St. Prisca

**Introit.** **Ps. 6:14.** *Nos autem.*

**B**UT it behoveth 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 set free. **Ps. 66:2.** God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. **But** it behoveth, &c.

**Collect**

**A**Lmighty and everlasting God: grant unto us so to celebrate the mysteries of the Passion of the Lord; that we may be worthy to obtain thy pardon. Through the same.

*2<sup>nd</sup> against the persecutors of the Church.*

**Collect**

**W**E beseech thee, O Lord, mercifully to hear the prayers of thy Church: that all adversities and errors being done away, it may serve thee in freedom and quietness. Through.

*Or, 2<sup>nd</sup> for the Metropolitan.*

**Collect**

**O** GOD, the pastor and ruler of all the faithful, mercifully look up-

on thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church: grant him, we beseech thee, to be in word and conversation a wholesome example to the people committed to his charge; that he with them may attain unto everlasting life. Through.

The Lesson from the Prophet Jeremiah

**Jer. 11:18-20**

**I**N those days: Said Jeremiah: the Lord hath given me knowledge of it, and I know it: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause, O Lord, my God.

**Gradual. Ps. 34:13 & 1-2.** Nevertheless, when they were sick I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom. **V.** Plead thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me.

**¶ The Passion begins at once:** Cleanse my heart **is not said, nor is a blessing asked, and lights and incense are not carried; neither is** The Lord be with you **said, nor the response,** Glory be to Thee, O Lord, **and the Celebrant or Deacon, while he announces** The Passion of our Lord, **does not sign the book nor himself.**

The Passion of our Lord Jesus Christ according to Mark

**Mark. 14:1-72; 15:1-46**

**A**T that time: After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might



take him by craft, and put him to death. But they said, **S:** Not on the feast day, lest there be an uproar of the people. **C:** And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, **S:** Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. **C:** And they murmured against her. And Jesus said, **✠** Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. **C:** And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, **S:** Where wilt thou that we go and prepare that thou mayest eat the passover? **C:** And he sendeth forth two of his disciples, and saith unto them, **✠** Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. **C:** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus

said, **✠** Verily I say unto you, One of you which eateth with me shall betray me. **C:** And they began to be sorrowful, and to say unto him one by one, **S:** Is it I? **C:** And another said, **S:** Is it I? **C:** And he answered and said unto them, **✠** It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. **C:** And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, **✠** Take, eat: this is my body. **C:** And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, **✠** This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. **C:** And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, **✠** All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. **C:** But Peter said unto him, **S:** Although all shall be offended, yet will not I. **C:** And Jesus saith unto him, **✠** Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. **C:** But he spake the more vehemently, **S:** If I should die with thee, I will not deny thee in any wise. **C:** Likewise also said they all. And they came to a place which was named Geth-semene: and he saith to his disciples, **✠** Sit ye here, while I shall pray. **C:** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, **✠** My soul is exceeding sorrowful unto death: tarry ye here, and watch. **C:** And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, **✠** Abba, Father, all things are possible unto thee; take

away this cup from me: nevertheless not what I will, but what thou wilt. **C:** And he cometh, and findeth them sleeping, and saith unto Peter, **✠** Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **C:** And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, **✠** Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. **C:** And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, **S:** Whomsoever I shall kiss, that same is he; take him, and lead him away safely. **C:** And as soon as he was come, he goeth straightway to him, and saith, **S:** Master, master; **C:** and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, **✠** Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. **C:** And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the

council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, **S:** We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. **C:** But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, **S:** Answerest thou nothing? what is it which these witness against thee? **C:** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **S:** Art thou the Christ, the Son of the Blessed? And Jesus said, **✠** I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **C:** Then the high priest rent his clothes, and saith, **S:** What need we any further witnesses? Ye have heard the blasphemy: what think ye? **C:** And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, **S:** Prophecy: **C:** And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, **S:** And thou also wast with Jesus of Nazareth. **C:** But he denied, saying, **S:** I know not, neither understand I what thou sayest. **C:** And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, **S:** This is one of them. **C:** And he denied it again. And a little after, they that stood by said again to Peter, **S:** Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. **C:** But he began to curse and to swear, saying, **S:** I know not this man of whom ye speak. **C:** And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, **✠** Before the cock crow twice, thou shalt deny me thrice. **C:** And when he

thought thereon, he wept. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, **S:** Art thou the King of the Jews? **C:** And he answering said unto them, **✠** Thou sayest it. **C:** And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, **S:** Answerest thou nothing? behold how many things they witness against thee. **C:** But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, **S:** Will ye that I release unto you the King of the Jews? **C:** For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, **S:** What will ye then that I shall do unto him whom ye call the King of the Jews? **C:** And they cried out again, **S:** Crucify him. **C:** Then Pilate said unto them, **S:** Why, what evil hath he done? **C:** And they cried out the more exceedingly, **S:** Crucify him. **C:** And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, **S:** Hail, King of the Jews! **C:** And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes

on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, **S:** Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. **C:** Likewise also the chief priests mocking said among themselves with the scribes, **S:** He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. **C:** And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, **✠** Eloi, Eloi, lama sabachthani? **C:** which is, being interpreted, **✠** My God, my God, why hast thou forsaken me? **C:** And some of them that stood by, when they heard it, said, **S:** Behold, he calleth Elias. **C:** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, **S:** Let alone; let us see whether Elias will come to take him down. **C:** And Jesus cried with a loud voice, and gave up the ghost. **(Here genuflect, and pause awhile)** **C:** And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he

said, **S**: Truly this man was the Son of God. **C**: There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

**¶** Here Cleanse my heart is said, a blessing is asked, incense is carried without lights, and the book incensed: The Lord be with you is not said, and the Celebrant or Deacon does not sign the book nor himself: and what follows is sung in the tone of the Gospel: at the conclusion of which the Celebrant kisses the book and is censed.

**A**ND now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

**Offertory. Ps. 139, 5.** Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men.

**Secret**

**W**E beseech thee, O Lord: that these sacrifices which we offer unto thee in this time of fasting, ordained for the healing of our souls, may effectually renew us. Through.

**2<sup>nd</sup> against the persecutors of the Church.**

**Secret**

**D**EFEND us, O Lord, who wait upon thy mysteries: that we cleaving fast to things heavenly may serve thee both in body and soul. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

**Secret**

**L**OOK favourably, we beseech thee, O Lord, upon the gifts which we offer: and guide with thy continual protection thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church. Through.

**Preface of the Holy Cross.**

**Communion. Ps. 68:13–14.** They that sit in the gate speak against me: and the drunkards make songs upon me: but, Lord, I make my prayer unto thee: in an acceptable time, O God, in the multitude of thy mercy.

**Postcommunion**

**A**LMIGHTY God, let thy holy mysteries both heal our vices and bestow upon us everlasting remedies. Through.

**2<sup>nd</sup> against the persecutors of the Church.**

**Postcommunion**

**W**E beseech thee, O Lord our God: that we, whom thou makest to rejoice in the partaking of heavenly things, may by thee be defended against all earthly perils. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

**Postcommunion**

**D**EFEND us, O Lord, we beseech thee, who have here received these heavenly mysteries: and grant that thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church, together with the flock committed to his charge, may thereby be strengthened and preserved against all adversities. Through.

**Over the people:** Let us pray. **H**umble your heads before God.

**Collect**

**L**ET thy merciful kindness, O God, cleanse us thoroughly from all the corruption of our former nature, and make us to be effectually renewed unto holiness of life. Through.







# Wednesday

in Holy Week

Station at St. Mary Major

**Introit.** Phil. 2:10, 8, & 11. *In nomine.*

**A**T the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth: for the Lord became obedient unto death, even the death of the cross, wherefore Jesus Christ is Lord, to the glory of God the Father. **Ps. 101, 2.** Hear my prayer, O Lord: and let my crying come unto thee. At the name, &c.

¶ **After** K  rie el  ison is said: Let us pray. Let us bow the knee. **R.** Arise.

**Collect**

**G**RANT, we beseech thee, almighty God: that we, who are continually afflicted by reason of our transgressions, may be delivered by the Passion of thine Only-Begotten Son: Who with thee.

The Lesson from the Prophet Isaiah

**Is. 62:11; 63:1-7**

**T**HUS saith the Lord God: Say ye to the daughter of Zion: Behold, thy salvation cometh: behold, his reward is with him. Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Therefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help: and I

wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord our God hath bestowed on us.

**Gradual.** Ps. 68:18 & 2-3. Hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me. Save me, O God, for the waters are come in, even unto my soul: I stick fast in the deep mire, where no ground is.

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

Let us pray.

**Collect**

**O** GOD, who for our sakes didst will that thy Son should suffer upon the gibbet of the Cross, that thou mightest drive far from us the power of the enemy: grant to us thy servants; that we may attain unto the grace of his Resurrection. Through the same.

**2<sup>nd</sup> against the persecutors of the Church.**

**Collect**

**W**E beseech thee, O Lord, mercifully to hear the prayers of thy Church: that all adversities and errors being done away, it may serve thee in freedom and quietness. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

**Collect**

**O** GOD, the pastor and ruler of all the faithful, mercifully look upon thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church: grant him, we beseech thee, to be in word and conversation a wholesome example to the people committed to his charge; that he with them may attain unto everlasting life. Through.

The Lesson from the Prophet Isaiah

**Is. 62:11; 63:1-7**

**I**N those days: Said Isaiah: Lord, who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him: he is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him, he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great: and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

**Tract. Ps. 101:2–5 & 14.** Hear my prayer, O Lord, and let my crying come

unto thee. **V.** Hide not thy face from me in the time of my trouble. **V.** Incline thine ear unto me when I call, O hear me, and that right soon. **V.** For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand. **V.** My heart is smitten down, and withered like grass: so that I forget to eat my bread. **V.** Thou shalt arise, O Lord, and have mercy upon Sion: for it is time that thou have mercy upon her.

**¶ The Passion begins at once:** Cleanse my heart is not said, nor is a blessing asked, and lights and incense are not carried; neither is The Lord be with you said, nor the response, Glory be to Thee, O Lord, and the Celebrant or Deacon, while he announces The Passion of our Lord, does not sign the book nor himself.

The Passion of our Lord Jesus Christ  
according to Luke

**Luke 22:1–71; 23:1–53**

**A**T that time: The feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, **✠** Go and prepare us the passover, that we may eat. **C:** And they said unto him, **S:** Where wilt thou that we prepare? **C:** And he said unto them, **✠** Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the

guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. **C:** And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, **✠** With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. **C:** And he took the cup, and gave thanks, and said, **✠** Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. **C:** And he took bread, and gave thanks, and brake it, and gave unto them, saying, **✠** This is my body which is given for you: this do in remembrance of me. **C:** Likewise also the cup after supper, saying, **✠** This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! **C:** And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, **✠** The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. **C:** And the Lord said, **✠** Simon, Simon, behold, Satan hath desired to

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

the sword? **C:** And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, **✠** Suffer ye thus far. **C:** And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **✠** Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. **C:** Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, **S:** This man was also with him. **C:** And he denied him, saying, **S:** Woman, I know him not. **C:** And after a little while another saw him, and said, **S:** Thou art also of them. **C:** And Peter said, **S:** Man, I am not. **C:** And about the space of one hour after another confidently affirmed, saying, **S:** Of a truth this fellow also was with him: for he is a Galilaean. **C:** And Peter said, **S:** Man, I know not what thou sayest. **C:** And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, **✠** Before the cock crow, thou shalt deny me thrice. **C:** And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, **S:** Prophesy, who is it that smote thee? **C:** And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, **S:** Art thou the Christ? tell us. **C:** And he said unto them, **✠** If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter

shall the Son of man sit on the right hand of the power of God. **C:** Then said they all, **S:** Art thou then the Son of God? **C:** And he said unto them, **✠** Ye say that I am. **C:** And they said, **S:** What need we any further witness? for we ourselves have heard of his own mouth. **C:** And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, **S:** We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. **C:** And Pilate asked him, saying, **S:** Art thou the King of the Jews? **C:** And he answered him and said, **✠** Thou sayest it. **C:** Then said Pilate to the chief priests and to the people, **S:** I find no fault in this man. **C:** And they were the more fierce, saying, **S:** He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. **C:** When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, **S:** Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done



unto him. I will therefore chastise him, and release him. **C:** (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, **S:** Away with this man, and release unto us Barabbas: **C:** (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, **S:** Crucify him, crucify him. **C:** And he said unto them the third time, **S:** Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. **C:** And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, **✠** Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? **C:** And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, **✠** Father, forgive them; for they know not what they do. **C:** And they parted his raiment, and cast lots. And the people stood beholding. And

the rulers also with them derided him, saying, **S:** He saved others; let him save himself, if he be Christ, the chosen of God. **C:** And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, **S:** If thou be the king of the Jews, save thyself. **C:** And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This Is The King of the Jews. And one of the malefactors which were hanged railed on him, saying, **S:** If thou be Christ, save thyself and us. **C:** But the other answering rebuked him, saying, **S:** Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **C:** And he said unto Jesus, **S:** Lord, remember me when thou comest into thy kingdom. **C:** And Jesus said unto him, **✠** Verily I say unto thee, Today shalt thou be with me in paradise. **C:** And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, **✠** Father, into thy hands I commend my spirit: **C:** And having said thus, he gave up the ghost. **(Here genuflect, and pause awhile)** **C:** Now when the centurion saw what was done, he glorified God, saying, **S:** Certainly this was a righteous man. **C:** And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

**¶ Here** Cleanse my heart is said, a blessing is asked, incense is carried without lights, and the book incensed: The Lord be with you is not said, and the Celebrant or Deacon does not sign the book nor himself: and what follows is sung in the tone of the Gospel: at the conclusion of which the Celebrant kisses the book and is censed.

**A**ND, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

**Offertory. Ps. 101:2–3.** Hear my prayer, O Lord, and let my crying come unto thee: hide not thy face from me.

**Secret**

**A**CCEPT, we beseech thee, O Lord, the gift which we offer, and vouchsafe so to work in us: that as we set forth in a mystery the Passion of thy Son our Lord, so by devout affection we may attain unto the same. Through the same.

**2<sup>nd</sup> against the persecutors of the Church.**

**Secret**

**D**EFEND us, O Lord, who wait upon thy mysteries: that we cleaving fast to things heavenly may serve thee both in body and soul. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

**Secret**

**L**OOK favourably, we beseech thee, O Lord, upon the gifts which we offer: and guide with thy continual protection thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church. Through.

**Preface of the Holy Cross.**

**Communion. Ps. 101:10, 13 & 14.** I have mingled my drink with weeping: for thou hast taken me up, and cast me down: and I am withered like grass: but thou, O Lord, shalt endure for ever: thou shalt arise, and have mercy upon

Sion, for it is time that thou have mercy upon her.

**Postcommunion**

**A**LMIGHTY God, enlighten our understanding: that, as these wondrous mysteries do testify to the temporal death of thy Son, so thereby we may have assurance that thou hast bestowed upon us life eternal. Through the same.

**2<sup>nd</sup> against the persecutors of the Church.**

**Postcommunion**

**W**E beseech thee, O Lord our God: that we, whom thou makest to rejoice in the partaking of heavenly things, may by thee be defended against all earthly perils. Through.

**Or, 2<sup>nd</sup> for the Metropolitan.**

**Postcommunion**

**D**EFEND us, O Lord, we beseech thee, who have here received these heavenly mysteries: and grant that thy servant **N.**, whom thou hast chosen to be pastor and ruler of thy Church, together with the flock committed to his charge, may thereby be strengthened and preserved against all adversities. Through.

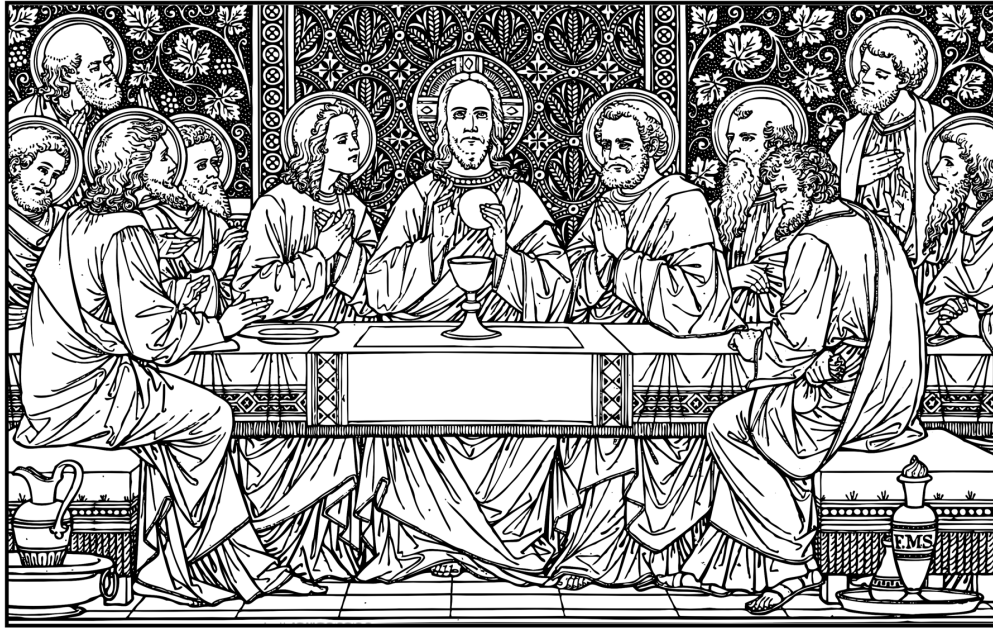
**Over the people:** Let us pray. **H**umble your heads before God.

**Collect**

**A**LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who with thee.

☩ **On the three following days all private Masses are prohibited.**





# The Thursday of the Lord's Supper

*Maundy Thursday • Feria Quinta in Cena Domini*

Double of the 1<sup>st</sup> Class

Station at St. John Lateran

**Introit** Gal. 6:14. *Nos autem.*

**B**UT it behoveth 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 set free. **Ps. 67.** God be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us. **But it behoveth, &c.**

**G**loria in excelsis is said, and after the intonation thereof the bells are rung: and, the Hymn being ended, they are silent until Holy Saturday, as is there noted.

## Collect

**O** GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant unto us the effects of thy propitiation: that as in his compassion Jesus Christ, our Lord, gave unto both the divers rewards of their merits; so he may take away the transgressions of our old nature, and bestow upon us the grace of his Resurrection: Who with thee.

The Lesson from the Epistle of blessed Paul the Apostle to the Corinthians

**1 Cor. 11:20–32**

**B**RETHREN: When ye come together into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.



Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

**Gradual.** Phil. 2:8–9. Christ for us became obedient unto death, even the death of the Cross. **℟.** Wherefore God also hath highly exalted him: and given him a name which is above every name.



The Continuation of the holy Gospel according to John

**John 13: 1–5**

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

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

**Offertory.** Ps. 117:16 & 17. The right hand of the Lord bringeth mighty things to pass, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

### Secret

**W**E beseech thee, O Lord, holy, Father almighty, everlasting God: that he may render our sacrifice acceptable unto thee, who on this day commanded and taught his disciples to do this in remembrance of him, even Jesus Christ thy Son our Lord: Who with thee.

**Preface of the Holy Cross.**

### Infra actionem

**I**N communion with, and celebrating the most sacred day whereon our Lord Jesus Christ was betrayed for us: and moreover venerating first, the memory of the glorious and ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: And also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints: through whose \* \* \*<sup>I</sup> prayers grant that in all things we may be guarded by the help of thy protection. **He joins his hands:** Through the same Christ our Lord. Amen.

<sup>I</sup>"Merits and prayers". The 5<sup>th</sup> century Latin text: *meritis precibusque*.



Holding his hands spread out over the Oblations, he says:

**W**E therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family: which we offer unto thee for the day whereon our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his Body and Blood: Order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. **He joins his hands:** Through Christ our Lord.

**W**HICH offering, we beseech thee, O God, **He signs thrice over the Oblations:** to bless, approve, ratify, make reasonable and acceptable in every way: **He signs once over the Host:** that it may become for us the Body **And once over the Chalice:** and the Blood of thy most beloved Son, **He joins his hands:** our Lord Jesus Christ.

**W**HO, the day before he suffered for our salvation and that of all mankind, that is, on this day, **He takes the Host:** took bread into his holy and venerable hands, **He raises his eyes to heaven:** and with his eyes lifted up to heaven unto thee, God, his almighty Father, **He bows his head:** giving thanks unto thee, **He signs over the Host:** he blessed, brake, and gave it to his disciples, saying: Take and eat, ye all, of this,

Holding the Host with both hands between the thumbs and the forefingers, he utters the words of consecration, in the secret voice, distinctively and attentively, over the Host, and at the same time over all, if more are to be consecrated:

## For this is my Body.

Having uttered these words, he immediately adores the consecrated Host by genuflecting. He rises, shows It to the people, replaces It upon the Corporal,

and again adores by genuflecting. From henceforth he does not separate his thumbs and forefingers, except when the Host is to be handled, till after the ablution of his fingers. Then, having uncovered the Chalice, he says:

**I**N like manner, after he had supped, **He takes the Chalice in both hands:** taking also this excellent Chalice into his holy and venerable hands, **He bows his head:** again giving thanks unto thee, **Holding the Chalice in his left hand, he signs over it with his right hand:** he blessed it, and gave it to his disciples, saying: Take and drink, ye all, of this,

## For this is the Cup of my Blood, of the New and Eternal Testament: the Mystery of Faith: which shall be shed for you and for many unto the remission of sins.

Having uttered these words, he sets down the Chalice upon the Corporal, and says in the secret voice:

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

**And the rest as in the Canon.**

The Agnus Dei is said as usual, but the Pax is not given. The three customary prayers, however, are said before Communion.

¶ Today the Priest consecrates two Hosts, of which he consumes one, and reserves the other for the following day, on which the Sacrament is not consecrated; he also reserves some consecrated particles: *(If it is the practice of the parish to communicate the laity on Good Friday at the Mass of the Pre-*

*Sanctified, each particle should first be touched with the Precious Blood, and then be reserved in the same Chalice as that of the large Host;)* some particles should also be prepared in case of need for the sick. But he consumes the whole of the Blood, and before washing his fingers he places the reserved Host into another chalice (*first putting in those Hosts he prepared for the Communion of the laity on Good Friday*), which the Deacon covers with the Pall and a Veil over it, and places it in the midst of the Altar. Then the Communion is said and the Mass finished. The Priest genuflects, however, whenever he approaches or departs from the middle of the Altar, or crosses before the Sacrament reserved in the Chalice: and when he is to say *The Lord be with you*, he does not turn to the people in the middle of the Altar, lest he turn his back on the Sacrament, but from the Gospel side: and at the end he gives the blessing from the same place and does not complete the circle.

**Communion.** *John 13: 12, 13 & 15.* The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know ye what I, your Lord and Master, have done to you? I have given you an example, that ye also should so do.

### Postcommunion

**O** LORD our God, who hast refreshed us with life-giving sustenance, we beseech thee: that we who observe this institution in the time of our mortal life, may obtain the benefit thereof in thy gift of immortality. Through.

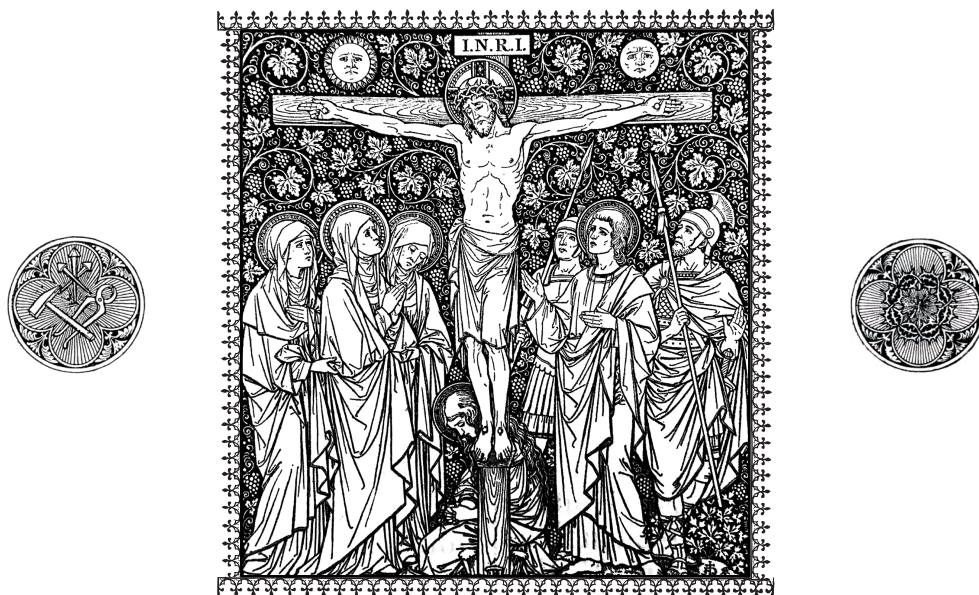
*Ite missa est* is said, and the blessing is given, and the Gospel of St. John is read, at the beginning of which the Priest does not sign the Altar, but himself only.

¶ Today a suitable place is to be prepared in some Chapel of the Church, or Altar: and adorned as decently as may be, with veils and lights: where the Chalice with the Host, reserved as above, shall be set. When the Mass is over, torches are lighted, and a Procession is formed in the usual manner, but with another Subdeacon vested carrying the Cross. The Celebrant, vested in white Cope, standing before the Altar, places incense in two thuribles without a blessing: then kneeling in the middle, with one he censes the Sacrament thrice: and receiving the Chalice with the Sacrament from the hand of the Deacon, who stands, and having it covered with the ends of the Veil with which his shoulders are covered, he proceeds between the same Deacon on his right, and the Subdeacon on his left, under a baldacchino with two Acolytes continually censing the Sacrament, to the place prepared, where it is to be kept for the morrow. Meanwhile, during the Procession the Hymn *Now, my tongue the mystery telling* is sung. When they arrive at the place prepared the Deacon kneels down and receives from the Priest, who stands, the Chalice with the Sacrament and places it first upon the Altar, where it is censed by the Priest kneeling, as above: then he places it in the receptacle.

Afterwards Vespers are said in Choir without singing. Which being finished, the Priest, vested in Alb and violet Stole, with the ministers shall lay bare the Altars, reading the following Antiphon:

**Ps. 21:19.** They parted my garments among them: and upon my vesture they cast lots, and the whole of Psalm 21, My God, My God, look upon me.





# The Friday of the Passion

*Good Friday • FERIA Sexta in Parasceve*

Double of the 1<sup>st</sup> Class

Station at Holy Cross in Jerusalem

¶ In Choir, None being ended, the Priest and Ministers in black vestments, without lights and incense, proceed to the Altar: and pray awhile prostrate before it. Meanwhile the Acolytes spread one cloth only upon the Altar. The Priest with the Ministers, having finished their prayer, go up to the Altar, and he kisses it in the middle: then the Reader proceeds to read the Prophecy in the place where the Epistle is read, and begins without any announcement: the Priest meanwhile reads the same in a low voice at the Epistle corner.

**Hosea 6:1–6**

**T**HUS saith the Lord: In their affliction they will seek me early: Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is pre-

pared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

¶ Thanks be to God *is not said here, nor after the following Lesson.*

**Tract. Habakkuk 3.** O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. ¶ O Lord, revive thy work in the midst of the years: in the midst of the years make it known. ¶ In the time of confusion of my soul: in wrath, remember mercy. ¶ God came from Teman, and his Holy One from the thick woods of the mountains. ¶ His glory covered the heavens: and the earth was full of his praise.



¶ The Tract being finished, the Priest at the Epistle corner says: Let us pray. The Deacon: Let us bow the knee, and the Subdeacon: Arise.

### Collect

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant unto us the effects of thy propitiation: that as in his Passion Jesus Christ, our Lord, gave unto both the divers rewards of their merits; so he may take away the transgressions of our old nature, and bestow upon us the grace of his Resurrection: Who with thee.

¶ The Subdeacon in the tone of the Epistle, likewise without announcement, sings the following Lesson:

### Exodus 12:1-11

IN those days: the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance

thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.

Tract. Ps. 139:2-10 & 14. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. ¶ Who imagine mischief in their hearts: and stir up strife all the day long. ¶ They have sharpened their tongues like a serpent: adders' poison is under their lips. ¶ Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men. ¶ Who are purposed to overthrow my goings: the proud have laid a snare for me. ¶ And spread a net abroad with cords: yea, and set traps in my way. ¶ I said unto the Lord: Thou art my God: hear the voice of my prayers, O Lord. ¶ O Lord God, thou strength of my health: thou hast covered my head in the day of battle. ¶ Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud. ¶ Let the mischief of their own lips fall upon the head of them: that compass me about. ¶ The righteous also shall give thanks unto thy name: and the just shall continue in thy sight.

¶ The Tract ended, the Passion is read upon a bare pulpit: the Celebrant meanwhile reads it in a low voice at the Epistle corner. Cleanse my heart is not said, nor is a blessing asked, and lights and incense are not carried; neither is The Lord be with you said, nor the response, Glory be to Thee, O Lord, and the Celebrant or Deacon, while he announces The Passion of our Lord, does not sign the book nor himself.





The Passion of our Lord Jesus Christ  
according to John

John 18:1-40; 19:1-42

**A**T that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, ✠ Whom seek ye? **C:** They answered him, **S:** Jesus of Nazareth. **C:** Jesus saith unto them, ✠ I am he. **C:** And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, ✠ Whom seek ye? **C:** And they said, **S:** Jesus of Nazareth. **C:** Jesus answered, ✠ I have told you that I am he: if therefore ye seek me, let these go their way: **C:** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, ✠ Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? **C:** Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave 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: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the

door, and brought in Peter. Then saith the damsel that kept the door unto Peter, **S:** Art not thou also one of this man's disciples? **C:** He saith, **S:** I am not. **C:** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, ✠ I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **C:** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, **S:** Answerest thou the high priest so? **C:** Jesus answered him, ✠ If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? **C:** Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, **S:** Art not thou also one of his disciples? **C:** He denied it, and said, **S:** I am not. **C:** One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, **S:** Did not I see thee in the garden with him? **C:** Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over. Pilate then went out unto them, and said, **S:** What accusation bring ye against this man? **C:** They answered and said unto him, **S:** If he were not a malefactor, we would not have delivered him up unto thee. **C:** Then said Pilate unto them, **S:** Take ye him, and judge him according to your law. **C:** The Jews therefore said unto him, **S:** It is not lawful for us to put any man to death: **C:** That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the

judgment hall again, and called Jesus, and said unto him, **S:** Art thou the King of the Jews? **C:** Jesus answered him, **✠** Sayest thou this thing of thyself, or did others tell it thee of me? **C:** Pilate answered, **S:** Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **C:** Jesus answered, **✠** My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. **C:** Pilate therefore said unto him, **S:** Art thou a king then? **C:** Jesus answered, **✠** Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **C:** Pilate saith unto him, **S:** What is truth? **C:** And when he had said this, he went out again unto the Jews, and saith unto them, **S:** I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? **C:** Then cried they all again, saying, **S:** Not this man, but Barabbas. **C:** Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, **S:** Hail, King of the Jews! **C:** And they smote him with their hands. Pilate therefore went forth again, and saith unto them, **S:** Behold, I bring him forth to you, that ye may know that I find no fault in him. **C:** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **S:** Behold the man! **C:** When the chief priests therefore and officers saw him, they cried out, saying, **S:** Crucify him, crucify him. **C:** Pilate saith unto them, **S:** Take ye him, and crucify him: for I find no fault in him. **C:** The Jews answered him, **S:** We have a law, and by our law he ought to die, because he made himself the Son of God. **C:** When Pilate therefore heard that saying, he was the

more afraid; and went again into the judgment hall, and saith unto Jesus, **S:** Whence art thou? **C:** But Jesus gave him no answer. Then saith Pilate unto him, **S:** Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? **C:** Jesus answered, **✠** Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. **C:** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, **S:** If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. **C:** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, **S:** Behold your King! **C:** But they cried out, **S:** Away with him, away with him, crucify him. **C:** Pilate saith unto them, **S:** Shall I crucify your King? **C:** The chief priests answered, **S:** We have no king but Caesar. **C:** Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was Jesus of Nazareth The King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, **S:** Write not, The King of the Jews; but that he said, I am King of the Jews. **C:** Pilate answered, **S:** What I have written I have written. **C:** Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven

from the top throughout. They said therefore among themselves, **S:** Let us not rend it, but cast lots for it, whose it shall be: **C:** That the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **✠** Woman, behold thy son! **C:** Then saith he to the disciple, **✠** Behold thy mother! **C:** And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **✠** I thirst. **C:** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **✠** It is finished: **C:** And he bowed his head, and gave up the ghost. *(Here all genuflect and pause awhile)* **C:** The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the

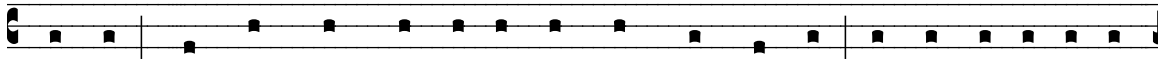
soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

**¶** What follows is read in the tone of the Gospel: and Cleanse my heart is said, but a blessing is not asked, nor are lights and incense used, and the Celebrant does not kiss the book at the end.

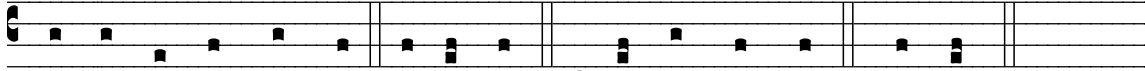
**A**ND after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

**¶** Then the Priest, standing at the Epistle side of the Altar, begins at once with joined hands:

**L**ET us pray, dear-ly be-lov-ed, for the ho-ly Church of God: that our God  
and Lord would vouch-safe to give her peace and u-ni-ty, and pre-serve her  
through-out all the world: ma-king sub-ject un-to her prin-ci-pa-li-ties and



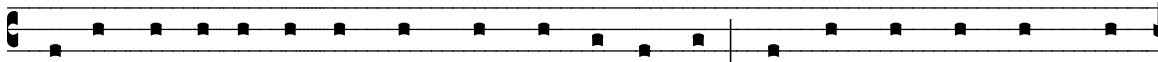
pow-ers: and grant that, lead-ing a quiet and peace-ful life, we may glo-ri-fy God



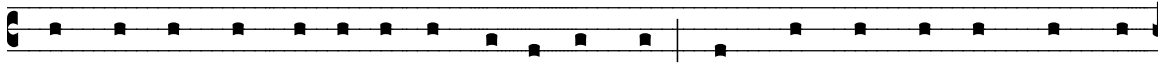
the Fa-ther Al-migh-ty. Let us pray. Let us bow the knee. **R.** A-rise.

¶ The Collect is sung in the ferial tone of the Collect of the Mass, with hands extended. And the same manner is observed in all that follow.

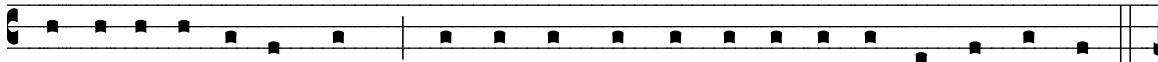
**A**LMIGHTY and everlasting God, who in Christ hast revealed thy glory to all the nations: preserve the works of thy mercy; that thy Church, spread abroad over the whole world, may with steadfast faith persevere in the confession of thy name. Through the same. **R.** Amen



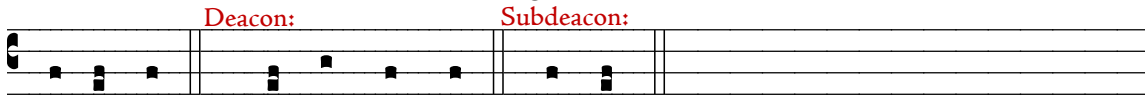
Let us pray al-so for our most bles-sed Fa-ther N.: that our God and Lord, who



hath cho-sen him un-to the or-der of bish-ops, may pre-serve him in health and

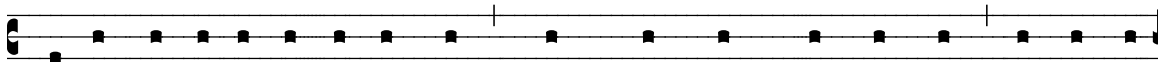


safe-ty to his ho-ly Church, for the gov-ern-ance of the ho-ly peo-ple of God.

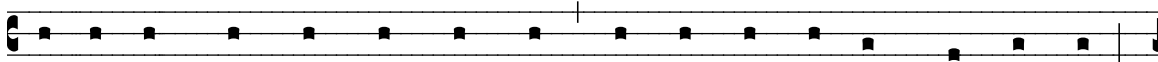


Let us pray. Let us bow the knee. **R** A-rise.

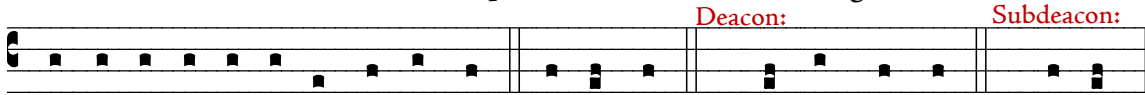
**A**LMIGHTY and everlasting God,  
by whose judgment all things are  
established: mercifully regard our pray-  
ers, and in thy goodness preserve him  
whom thou hast chosen to be our Bish-  
op; that the Christian people who are  
governed by thine authority may under  
so great a Pontiff increase in the merits  
of their faith. Through.  
**R.** Amen.



Let us pray al-so for all Bish-ops; Priests, Dea-cons, Sub-dea-cons; A-co-lytes



Ex-or-cists, Read-ers, Door-keep-ers; Con-fess-ors, Vir-gins, and Wi-dows:



and for all the ho-ly peo-ple of God. Let us pray. Let us bow the knee. **R.** A-rise.



**A**LMIGHTY and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications, which we offer

before thee for all orders of the same; that by the bounty of thy grace they may faithfully serve thee in their several estates. Through. **R**. Amen.

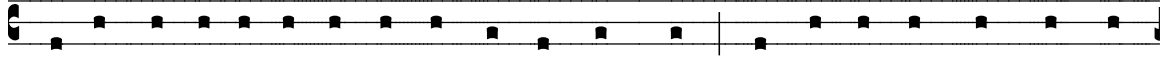
**¶** Included in the *Missale Romanum* are the following Prayers for the Roman Emperor:

**¶** If he has not been crowned say: \*Emperor elect

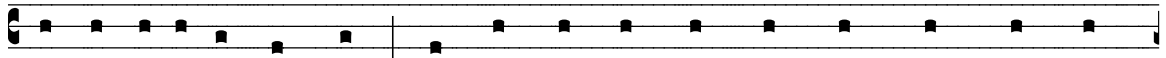
Let us pray also for our most Christian \*Emperor N.: that our God and Lord would make subject unto him all the nations of the heathen, for our perpetual peace.

*P.* Let us pray. *D.* Let us bend the knee. *S.* Arise.

Almighty and everlasting God, in whose hand is the dominion of all things and the government of all kingdoms: graciously look upon the Roman Empire; that the nations which trust in their own fierceness may be overthrown by the right hand of thy power. Through. **R**. Amen.



Let us pray al-so for all gov-er-nors of coun-tries; and for all who bear rule and

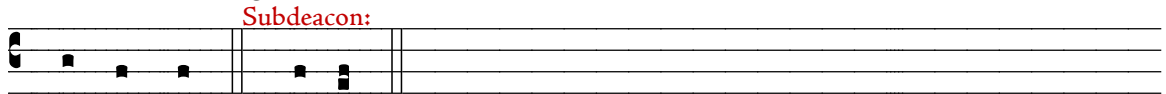


au-tho-ri-ty un-der them: that our God and Lord may guide their hearts and



**Deacon:**

minds ac-cor-ding to his will, for our per-pe-tu-al peace. Let us pray. Let us

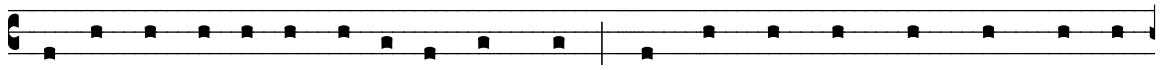


**Subdeacon:**

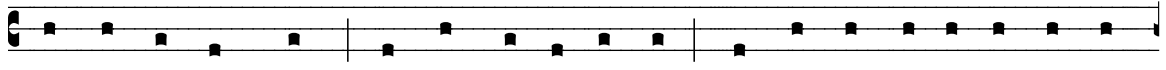
bow the knee. **R**. A-rise.

**A**LMIGHTY and everlasting God, in whose hand are the dominion and government of all the peoples: look graciously on those who bear rule and

authority over us; that all nations, by the protection of thy right hand, may continue in true religion, and abide in continual safety. Through. **R**. Amen.



Let us pray al-so for our ca-te-chu-mens: that our God and Lord would o-pen



the ears of their hearts, and the gate of mer-cy: that, re-ceiv-ing in the wa-ters



of re-gen-er-a-tion the re-mis-sion of all their sins, they al-so may be found in



**Deacon:**

**Subdeacon:**

Christ Je-sus our Lord. Let us pray. Let us bow the knee. **R**. A-rise.

**A**LMIGHTY and everlasting God, who dost enrich thy Church with a new offspring: increase the faith and understanding of our catechumens; that

they, being born again in the water of baptism, may be numbered among the sons of thine adoption. Through. **R**. Amen.

Let us pray, dear-ly be-lov-ed, un-to God the Fa-ther al-migh-ty, that he would

that he would purge the world from all er-rors: would take a-way dis-eas-ses:

Drive a-way fa-mine: o-pen the pri-sons: loos-en the chains: grant un-to pil-

grims a safe re-turn: to the sick heal-ing: and to them that tra-vel by sea a ha-

Deacon:

Subdeacon:

ven of safe-ty. Let us pray. Let us bow the knee. **R.** A-rise.

**A**LMIGHTY and everlasting God, | ulation ascend unto thee; that in their  
the comfort of them that mourn, | necessities all may rejoice in the succour  
the strength of them that travail: let the | of thy loving kindness. Through.  
prayers of them that cry out of any trib- | **R.** Amen.

Let us pray al-so for he-re-tics and schis-ma-tics: that our God and Lord would

de-liv-er them from all their er-rors; and vouch-safe to call them back to their

Deacon:

ho-ly Mo-ther, the Ca-tho-lic and A-pos-to-lic Church. Let us pray. Let us

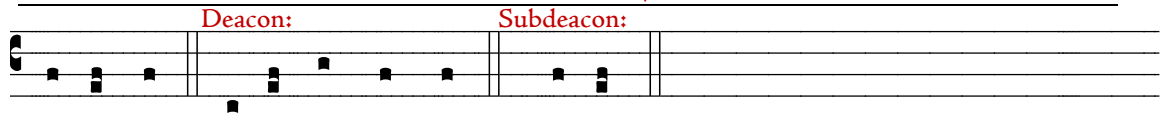
Subdeacon:

bow the knee. **R.** A-rise.

**A**LMIGHTY and everlasting God, | are gone astray being delivered from all  
who savest all men, and wouldest | perversity of heresy, may turn to wis-  
not that any should perish: look upon | dom and come again to the unity of thy  
the souls that are deceived by the craft of | truth. Through.  
the devil; that the hearts of them that | **R.** Amen.

Let us pray al-so for the faith-less Jews: that our God and Lord would take a-way

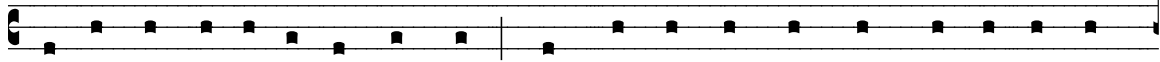
the veil from their hearts; that they al-so may ac-know-ledge Je-sus Christ, our Lord.



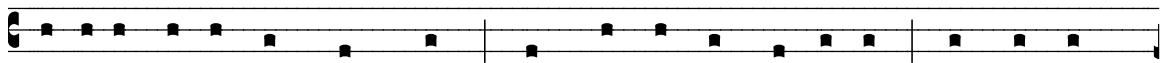
Let us pray. Let us bow the knee. **R** A-rise.

Amen **is not said, nor** Let us pray, **nor** Let us bow the knee, **nor** Arise, **but at once is said:**

**A**LMIGHTY and everlasting God, who deniest not thy mercy even to the faithless Jews: graciously hear our prayers, which we offer for the blindness of this people; that they acknowledging the light of thy truth, which is Christ, may be delivered from their darkness. Through the same. **R** Amen.



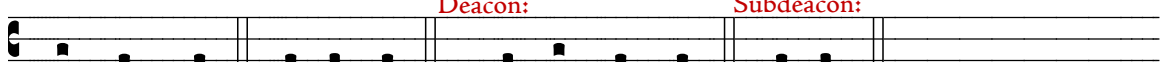
Let us pray al-so for the hea-then: that God al-migh-ty would take a-way the



the i-ni-qui-ty from their hearts; that, for-sak-ing their i-dols, they may be



turn-ed un-to the liv-ing and true God, and to his on-ly Son, Je-sus Christ, our



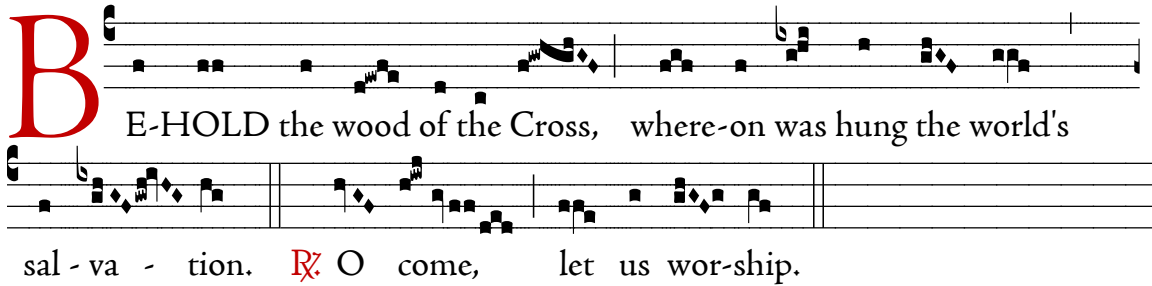
God and Lord. Let us pray. Let us bow the knee. **R** A-rise.

**A**LMIGHTY and everlasting God, who desirest not the death of sinners but rather that they should live: mercifully receive our prayer, and deliver them from the worship of idols; and gather them unto thy holy Church, to the praise and glory of thy name. Through. **R** Amen.



¶ Having finished the Prayers, the Priest lays aside his Chasuble and goes to the Epistle side of the Altar, where at the back corner he receives from the Deacon the Cross which has previously been made ready on the Altar. With his face to the people, he uncovers the upper portion, beginning alone Behold the wood of the Cross, and from thence he is helped in singing the rest by the Ministers until O come, let us worship. When the Choir sing O come, let us worship, all prostrate themselves except

the Celebrant. He then advances to the front corner of the same Epistle side: and uncovering the right arm of the Cross, and raising it a little, he begins in a higher key than at first: Behold the wood of the Cross, the others singing and adoring as before. Then the Priest proceeds to the middle of the Altar: and uncovering the Cross entirely and raising it, for the third time he begins in a still higher key: Behold the wood of the Cross, the others singing and adoring as before.



**C** Then the Priest alone carries the Cross to the place prepared before the Altar, and kneeling there he puts it down: then laying aside his shoes, he proceeds to adore the Cross, kneeling thrice before he kisses it. This done, he returns, and puts on his shoes and the Chasuble. Afterwards the Ministers of the Altar, then the other Clerics and laics, two and two, kneeling thrice, as has been said, adore the Cross. Meantime, while the adoration of the Cross is proceeding, the Reproaches are sung, together with the other things that follow, either all or in part, according as many or few that adore the Cross require: which also the Priest sitting at the bench reads with the Ministers, as below:

**Celebrant:** **V.** O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**V.** Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

**Deacon:** **R.** Ágios o Theós.

**Subdeacon:** **R.** Sanctus Deus.

**Deacon:** **R.** Ágios ischyrós.

**Subdeacon:** **R.** Sanctus fortis.

**Deacon:** **R.** Ágios athánatos, eléison imás.

**Subdeacon:** **R.** Sanctus immortalis, miserere nobis.

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

**Deacon:** **R.** Ágios o Theós.

**Subdeacon:** **R.** Sanctus Deus.

**Deacon:** **R.** Ágios ischyrós.

**Subdeacon:** **R.** Sanctus fortis.

**Deacon:** **R.** Ágios athánatos, eléison

imás.

**Subdeacon:** **R.** Sanctus immortalis, miserere nobis.

**Celebrant:** **V.** What more could I have done for thee that I have not done? I indeed did plant thee, my vineyard, exceeding fair: and thou art become very bitter unto me: for vinegar thou gavest to quench my thirst: and hast pierced with a spear the side of thy Saviour.

**Deacon:** **R.** Ágios o Theós.

**Subdeacon:** **R.** Sanctus Deus.

**Deacon:** **R.** Ágios ischyrós.

**Subdeacon:** **R.** Sanctus fortis.

**Deacon:** **R.** Ágios athánatos, eléison imás.

**Subdeacon:** **R.** Sanctus immortalis, miserere nobis.

**Celebrant:** **V.** I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

**Deacon & Subdeacon:** **R.** O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** **V.** I led thee out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me unto the chief priests.

**Deacon & Subdeacon:** **R.** O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** **V.** I opened the sea before thee: and thou hast opened my side with a spear.

**Deacon & Subdeacon:** **R.** O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** **V.** I went before thee in a pillar of cloud: and thou hast led me unto the judgment hall of Pilate.

**Deacon & Subdeacon:** **R.** O my people, what have I done unto thee? or wherein



have I wearied thee? Answer me.

**Celebrant:** V. I fed thee with manna in the desert: and thou hast stricken me with blows and scourges.

**Deacon & Subdeacon:** R. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** V. I gave thee to drink of the water of salvation from the rock: and thou hast given me gall and vinegar to drink.

**Deacon & Subdeacon:** R. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** V. For thee I smote the kings of the Canaanites: and thou hast smitten my head with a reed.

**Deacon & Subdeacon:** R. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** V. I gave thee a royal sceptre: and thou hast given unto my head a crown of thorns.

**Deacon & Subdeacon:** R. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** V. I exalted thee with great power: and thou hast hanged me upon the gibbet of the Cross.

**Deacon & Subdeacon:** R. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

**Celebrant:** V. We worship thy Cross, O Lord: and praise and glorify thy holy Resurrection: for behold, by virtue of the Tree joy hath come to the whole world.

**Ps. 66:2.** God be merciful unto us and bless us:

**Deacon & Subdeacon:** R. And shew us the light of his countenance, and be merciful unto us.

**Celebrant:** V. We worship thy Cross, O Lord: and praise and glorify thy holy Resurrection: for behold, by virtue of the Tree joy hath come to the whole world.

**Deacon & Subdeacon:** R. Faithful Cross, above all other, one and only noble Tree:

none in foliage, none in blossom, none in fruit thy peer may be.

Sweetest wood and sweetest iron, sweetest weight is hung on thee.

**Celebrant:** Hymn V. Sing, my tongue, the glorious battle, sing the ending of the fray, now above the Cross, the trophy, sound the loud triumphant lay: tell how Christ, the world's Redeemer, as a victim won the day.

**Deacon & Subdeacon:** R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

**Celebrant:** V. God in pity saw man fallen, shamed and sunk in misery, when he fell on death by tasting fruit of the forbidden tree: then another Tree was chosen which the world from death should free.

**Deacon & Subdeacon:** R. Sweetest wood and sweetest iron, sweetest weight is hung on thee.

**Celebrant:** V. Thus the scheme of our salvation, was of old in order laid: that the manifold deceiver's art by art might be outweighed: and the lure the foe put forward into means of healing made.

**Deacon & Subdeacon:** R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

**Celebrant:** V. Therefore when the appointed fulness of the holy time was come, he was sent who maketh all things forth from God's eternal home; thus he came to earth, incarnate, offspring of a virgin's womb.

**Deacon & Subdeacon:** R. Sweetest wood and sweetest iron, sweetest weight is hung on thee.

**Celebrant:** V. Lo! he lies, an Infant weeping, where the narrow manger stands, while the Mother-Maid his members wraps in mean and lowly bands, and the swaddling clothes is winding round his helpless feet and hands.

**Deacon & Subdeacon:** R. Faithful Cross, above all other, one and only noble Tree:

none in foliage, none in blossom, none in fruit thy peer may be.

**Celebrant:** ⅴ Thirty years among us dwelling, his appointed time fulfilled, born for this, he meets his Passion, for that this he freely willed, on the Cross the Lamb is lifted where his life-blood shall be spilled.

**Deacon & Subdeacon:** ⅴ Sweetest wood and sweetest iron, sweetest weight is hung on thee.

**Celebrant:** ⅴ He endured the nails, the spitting, vinegar, and spear, and reed; from that holy body broken blood and water forth proceed: earth, and stars, and sky, and ocean by that flood from stain are freed.

**Deacon & Subdeacon:** ⅴ Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

**Celebrant:** ⅴ Bend thy boughs, O Tree of Glory! thy relaxing sinews bend; for awhile the ancient rigour that thy birth bestowed, suspend; and the King of heavenly beauty on thy bosom gently tend!

**Deacon & Subdeacon:** ⅴ Sweetest wood and sweetest iron, sweetest weight is hung on thee.

**Celebrant:** ⅴ Thou alone wast counted worthy this world's ransom to uphold; for a shipwrecked race preparing harbour, like the ark of old; with the sacred blood anointed from the smitten Lamb that rolled.

**Deacon & Subdeacon:** ⅴ Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

**Celebrant:** ⅴ To the Trinity be glory everlasting, as is meet; equal to the Father, equal to the Son, and Paraclete: Trinal Unity, whose praises all created things repeat. Amen.

**Deacon & Subdeacon:** ⅴ Sweetest wood and sweetest iron, sweetest weight is hung on thee.

¶ Towards the end of the adoration of the Cross candles are lighted upon the Altar: and the Deacon, receiving the Burse with the Corporal, spreads the Corporal in the

usual way, and puts a Purificator by it; and when the adoration is over, reverently receives the Cross and carries it back to the Altar. Then a Procession is formed to the place where on the previous day the Sacrament had been laid. A Subdeacon goes first with the Cross between two Acolytes bearing candlesticks with lighted candles, and then the Clergy in order, last of all the Priest with the Ministers. When they arrive at the place of the Sacrament, torches are kindled, which are not extinguished till after the consumption of the Sacrament. The Priest genuflects before the Sacrament and prays awhile: the Deacon meanwhile opens the receptacle in which lies hidden the Body of the Lord. Then the Priest, rising, puts incense into two thuribles without blessing, the Deacon presenting the boat, and then kneeling he censes the Sacrament. The Deacon takes the Chalice with the Sacrament from the receptacle and gives it into the hands of the Priest, covering it with the ends of the Veil which is around his shoulders. Then they proceed in the order in which they came: a baldacchino is carried over the Sacrament: and two Acolytes with thuribles continually cense the Sacrament. Meanwhile is sung the hymn, The Royal Banners forward go.

¶ When the Priest arrives at the Altar, he places the Chalice upon it, genuflects, and again censes it, and going up takes the Host out of the Chalice and places it upon the Paten which the Deacon holds: and receiving the Paten from the hand of the Deacon, he places the sacred Host upon the Corporal, saying nothing. If he touches the Sacrament, he washes his hands in some vessel. Meanwhile the Deacon puts wine in the Chalice, and the Subdeacon water, which the Priest does not bless, nor does he say over it the usual Prayer: but receiving the Chalice from the Deacon, he places it upon the Altar, saying nothing: and the Deacon covers it with the Pall. Then he puts incense in the thurible without blessing it, and censes the Oblations, Cross, and Altar in the accustomed manner, genuflecting before and after, and whenever he crosses before the Sacrament.

When he censes the Oblations, he says:  
**M**AY this incense, which thou hast  
 blest, O Lord, ascend to thee,  
 and may thy mercy descend upon us.

When he censes the Altar, he says:

Ps. 140:2-4

**L**ET my prayer be set forth in thy sight  
 as the incense: and let the lifting  
 up of my hands be an evening sacrifice.  
 Set a watch, O Lord, before my mouth:  
 and keep the door of my lips. O let not  
 mine heart be inclined to any evil thing:  
 let me not be occupied in ungodly works.

When he gives back the thurible to the  
 Deacon he says:

**T**HE Lord enkindle within us the  
 fire of his love, and the flame of  
 everlasting charity. Amen.

And he himself is not censed. After-  
 wards he washes his hands a little be-  
 yond the Altar on the Epistle side, say-  
 ing nothing: then bowing in the middle  
 of the Altar, with hands joined, he says:

**I**N a spirit of humility, and with a con-  
 trite heart, let us be accepted of thee,  
 O Lord: and grant that the sacrifice we  
 offer this day in thy sight may be pleas-  
 ing unto thee, O Lord God.

Then turning to the people at the Gos-  
 pel corner, he says as usual:

**P**RAY, brethren, (And then secretly:)  
 that my sacrifice and yours may be  
 acceptable to God the Father almighty.

And he turns back by the same way,  
 not completing the circle: and, omitting  
 the rest, proceeds

**L**ET us pray. In-struct-ed by sav-ing pre-cepts, and fol-low-ing di-vine in-sti-  
 tu-tion, we are bold to say: **O**ur Fa-ther, who art in hea-ven: Hal-low-ed be thy  
 Name: Thy king-dom come: Thy will be done, on earth as it is in hea-ven. Give  
 us this day our dai-ly bread: And for-give us our tres-pas-ses, as we for-give those  
 who tres-pass a-gainst us. And lead us not in-to temp-ta-tion.

℟. But de-liv-er us from e - vil.

The Priest says in the secret voice:  
 Amen.

In the same voice in which he said **Our  
 Father**, and without Let us pray, he says  
 in the tone of the Collect of the ferial  
 Mass:

**D**ELIVER us, we beseech thee, O  
 Lord, from all evils, past, present,  
 and to come: and at the intercession of

the blessed and glorious ever-Virgin  
 Mary, Mother of God, with thy blessed  
 Apostles Peter and Paul, and with An-  
 drew and all thy Saints, (He does not  
 sign himself with the Paten) graciously  
 give peace in our days: that aided by the  
 help of thy loving-kindness, we may ever  
 both be free from sin and safe from all  
 disquietude. Through the same Jesus

Christ, thy Son, our Lord: Who, with thee, in the unity of the Holy Ghost, liveth and reigneth, God, Throughout all ages of ages. Amen.

¶ Then the Celebrant, having made a reverence down to the ground, places the Paten beneath the Sacrament, which he takes in his right hand and elevates so that it can be seen by the people: and immediately he divides it over the Chalice into three parts, the last of which he puts into the Chalice in the usual way, saying nothing. The peace of the Lord is not said, nor O Lamb of God, nor is the kiss of peace given. Then, omitting the first two Prayers, he says only the following:

LET the partaking of thy Body, O Lord Jesu Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing: Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

Then he genuflects, and receives the Paten with the Body of Christ: and with the deepest humility and reverence says: I will receive the Bread of heaven, and call upon the Name of the Lord.

He strikes his breast, saying thrice: LORD, I am not worthy, He proceeds in the secret voice: that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.

Then he signs himself with the Sacrament, saying:

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

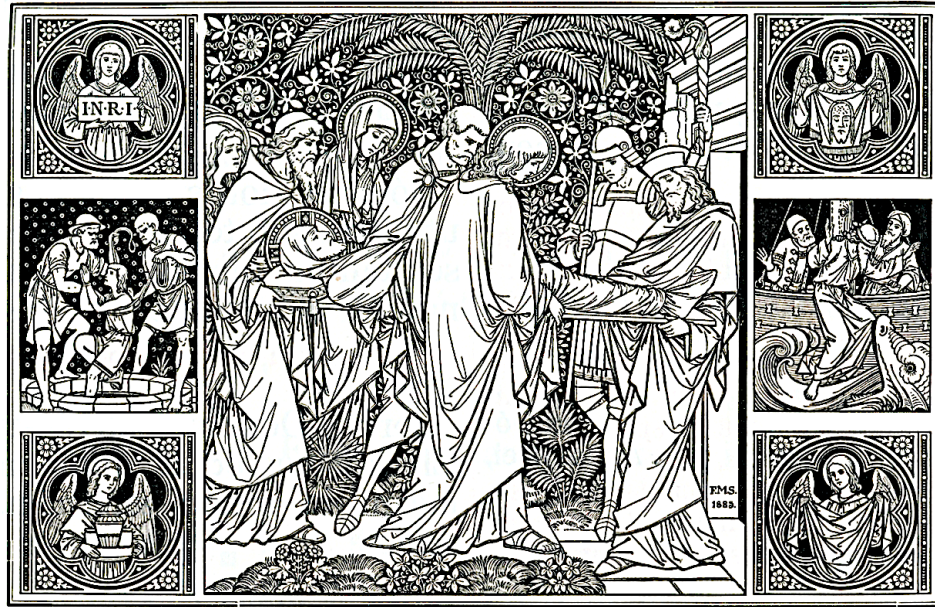
¶ Then, omitting everything which is wont to be said before the consumption of the Blood, he at once reverently consumes the particle of the Host with the wine from the Chalice. And having made the ablution of his fingers in the usual manner and taken the purification, he says, bowing in the midst of the Altar, with hands joined:

GRANT, O Lord, that what we have taken with our mouths, we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

Let thy Body, O Lord is not said, nor the Postcommunion, nor Let this my bounden duty, nor is the blessing given: but having made a reverence to the Altar, the Priest retires with the Ministers. Vespers are said without singing: and the Altar is stripped.







# Holy Saturday

*Sabbato Sancto*

Double of the 1<sup>st</sup> Class

Station at St. John Lateran

¶ At a suitable time the Altars are covered with linen cloths, but the candles remain unlit until the beginning of Mass. Meanwhile fire is struck from a flint outside the church, and from it coals are kindled. After None has been said in Choir, the Priest, vested in Amice, Alb, Girdle, Stole, and violet Cope, or without a Chasuble, standing with the Ministers, with the Cross, holy water, and incense, before the door of the Church, if it can conveniently be done, or in the entry of the church itself, blesses the new fire, saying:

℣. Lord be with you.

℟. And with thy spirit.

Let us pray.

**Collect**

○ GOD, who through thy Son, the true cornerstone, hast bestowed upon thy faithful people the fire of thy brightness: sanctify this new fire, now struck from the flint-stone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires; that we

may with pure hearts attain unto the feast of thy eternal brightness. Through the same Christ, our Lord. ℟. Amen.

Let us pray.

**Collect**



○ LORD God, Father almighty, who art light unfailing, and the author of all lights: bless this light which hath here been sanctified and blessed by thee, who hast enlightened the whole world: that we may be enkindled by that light, and enlightened with the fire of thy brightness: and like as thou didst enlighten Moses going forth from Egypt, so do thou enlighten our hearts and understandings; that we may be found worthy to attain unto life and light everlasting. Through Christ, our Lord. ℟. Amen.

Let us pray.

**Collect**

○ LORD, holy Father, almighty and everlasting God: vouchsafe to assist us who bless this fire in thy name, and in the name of thy Only-Begotten Son, and of the Holy Ghost; and assist us against the fiery darts of the enemy, and enlighten us with thy heavenly grace: Who with the same thy Only-Begotten Son. ℟. Amen.


He then blesses the five grains of incense, to be placed in the Candle, saying at once this Collect:


**W**E beseech thee, almighty God, that the abundance of thy bless  ing may come down upon this incense; and as thou, thyself unseen, art the regenerator of all things, so kindle the brightness of this night; that not only may our sacrifice, which is offered on this night, shine with the secret mingling of thy light; but that in all places wheresoever aught shall be carried from this mystery here sanctified, the wickedness of the crafts of the devil may be driven forth, and the power of thy majesty ever be present. Through Christ, our Lord.  Amen.


**¶** Whilst he blesses the grains of incense, an Acolyte takes some of the blessed coals, and sets them in the thurible: and the Priest, when he has finished the last Prayer, puts incense from the boat into the thurible giving the

usual blessing. Then he sprinkles the aforesaid grains of incense and the fire with holy water, saying: Thou shalt purge me, O Lord, without note and without the Psalm, and censes them thrice.

Meanwhile all the lights in the church are extinguished, to be relighted later from the blessed fire. Then the Deacon, vested in a white Dalmatic, takes the reed upon the top of which are three candles in the shape of a triangle. The Thurifer goes first with an Acolyte bearing the five grains of incense: the Subdeacon follows with the Cross, the Clergy in their order: then the Deacon with the reed, after him the Celebrant. When the Deacon enters the church, he lowers the reed, and an Acolyte, carrying a candle which has been lighted from the new fire, lights one of the three candles placed upon it, and the Deacon, elevating the reed, genuflects, as do all others with him except the Subdeacon bearing the Cross, and sings alone:


**T**HE light of Christ.  Thanks be to God.

And proceeding to the middle of the church, another candle is lighted: and having again genuflected, he sings in a higher tone: The Light of Christ.  Thanks be to God.

For the third time he proceeds before the Altar, where the third candle is lighted: and again, having genuflected as before, he sings still higher: The Light of Christ.  Thanks be to God.

The Celebrant then ascends to the Epistle corner of the Altar, and the Deacon, handing the reed with the triple candle to an Acolyte, receives the book,

and asks a blessing from the Celebrant as at the Gospel, the Priest saying:

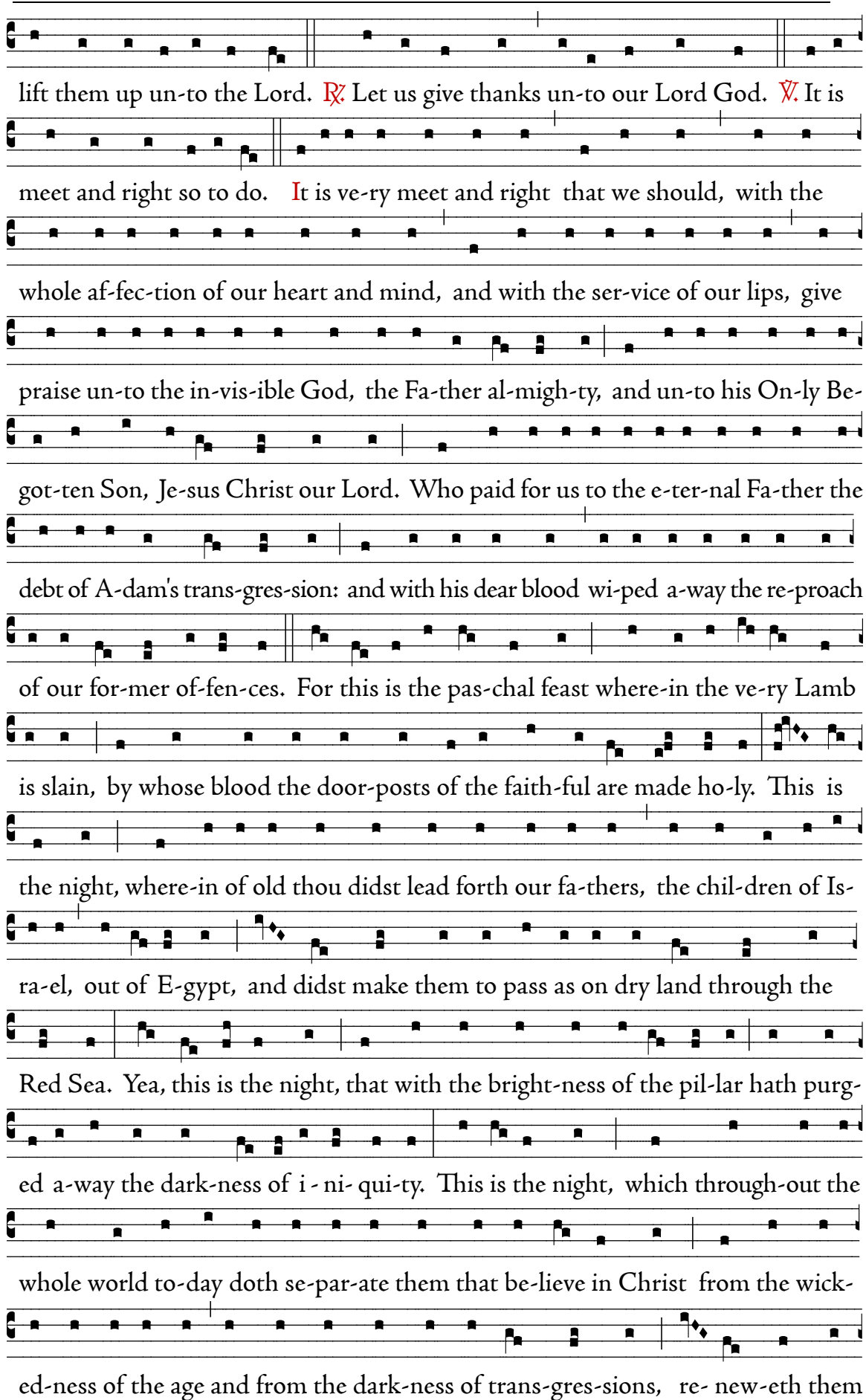
The Lord be in thy heart, and on thy lips: that thou mayest worthily and fitly proclaim his paschal praise: In the name of the Father, and of the Son,  and of the Holy Ghost. Amen.

The Deacon then goes to the desk and placing the book upon it, censes it. On the right hand of the Deacon stand the Subdeacon with the Cross, and the Thurifer: on his left an Acolyte holding the reed, and another the five grains of blessed incense to be fixed into the Candle. Then, all rising and standing, as at the Gospel, the Deacon sings:

**N**OW let the An-gel-ic host of hea-ven re-joyce: let the di-vine mys-ter-ies re-joyce: and for the vic-to-ry of the migh-ty King let the trum-pet of sal-va-tion

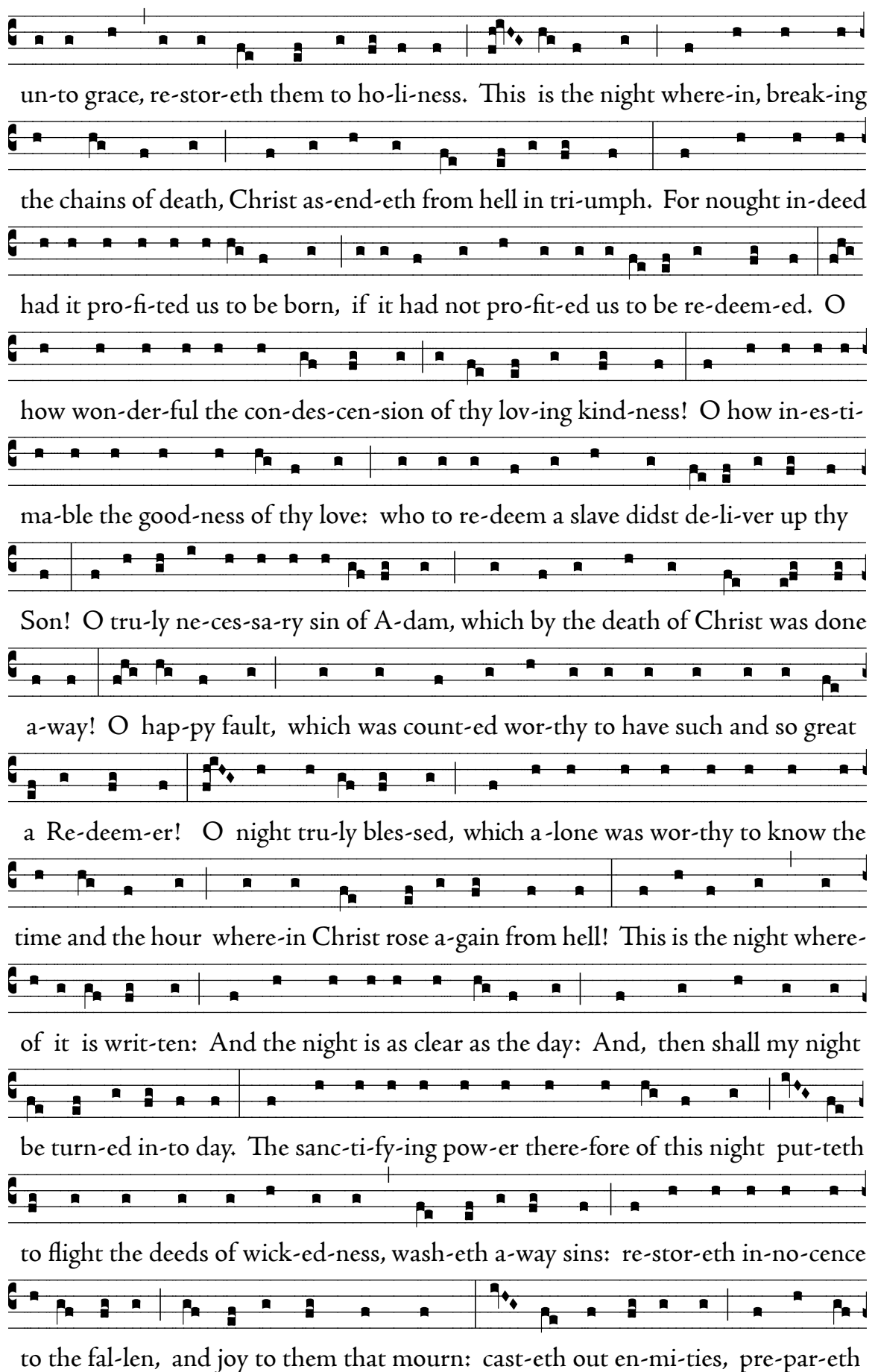
sound forth. Let the earth al-so be glad, il-lu-mi-ned by the rays of this great  
 bright-ness: and en-light-en-ed by the splen-dour of the e-ter-nal King, let her  
 know that she hath put a-way the dark-ness of the whole world. Let our mo-ther  
 the Church al-so re-joice, a-dorn-ed with the bright-ness of so great a light: and  
 let this tem-ple re-sound with the tri-um-phant voi-ces of the peo-ples. Where-  
 fore, dear-ly be-lov-ed breth-ren, who are here pre-sent in the won-drous clear-  
 ness of this ho-ly light, join with me, I be-seech you, in call-ing u-pon the mer-cy  
 of al-migh-ty God. That he who hath been plea-sed, for no mer-its of mine, to  
 ad-mit me in-to the num-ber of his Le-vites: may pour on me the bright-ness of  
 his light, and make me meet to pro-claim the prai-ses of this Can-dle. Through  
 Je-sus Christ his Son our Lord: Who liv-eth and reign-eth with him in the u-  
 ni-ty of the Ho-ly Ghost, God. Through-out all a - ges of a - ges. **R.** A-men.

**V.** The Lord be with you. **R.** And with thy spi-rit. **V.** Lift up your hearts. **R.** We



lift them up un-to the Lord. **R**. Let us give thanks un-to our Lord God. **V**. It is meet and right so to do. **I**t is ve-ry meet and right that we should, with the whole af-fec-tion of our heart and mind, and with the ser-vice of our lips, give praise un-to the in-vis-ible God, the Fa-ther al-migh-ty, and un-to his On-ly Be-got-ten Son, Je-sus Christ our Lord. Who paid for us to the e-ter-nal Fa-ther the debt of A-dam's trans-gres-sion: and with his dear blood wi-ped a-way the re-proach of our for-mer of-fen-ces. For this is the pas-chal feast where-in the ve-ry Lamb is slain, by whose blood the door-posts of the faith-ful are made ho-ly. This is the night, where-in of old thou didst lead forth our fa-thers, the chil-dren of Is-ra-el, out of E-gypt, and didst make them to pass as on dry land through the Red Sea. Yea, this is the night, that with the bright-ness of the pil-lar hath purged a-way the dark-ness of i - ni - qui - ty. This is the night, which through-out the whole world to-day doth se-par-ate them that be-lieve in Christ from the wick-ed-ness of the age and from the dark-ness of trans-gres-sions, re- new-eth them





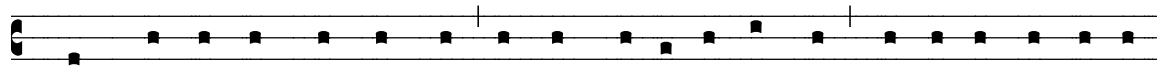
un-to grace, re-stor-eth them to ho-li-ness. This is the night where-in, break-ing  
the chains of death, Christ as-end-eth from hell in tri-umph. For nought in-deed  
had it pro-fi-ted us to be born, if it had not pro-fit-ed us to be re-deem-ed. O  
how won-der-ful the con-des-cen-sion of thy lov-ing kind-ness! O how in-es-ti-  
ma-ble the good-ness of thy love: who to re-deem a slave didst de-li-ver up thy  
Son! O tru-ly ne-ces-sa-ry sin of A-dam, which by the death of Christ was done  
a-way! O hap-py fault, which was count-ed wor-thy to have such and so great  
a Re-deem-er! O night tru-ly bles-sed, which a-lone was wor-thy to know the  
time and the hour where-in Christ rose a-gain from hell! This is the night where-  
of it is writ-ten: And the night is as clear as the day: And, then shall my night  
be turn-ed in-to day. The sanc-ti-fy-ing pow-er there-fore of this night put-teth  
to flight the deeds of wick-ed-ness, wash-eth a-way sins: re-stor-eth in-no-cence  
to the fal-len, and joy to them that mourn: cast-eth out en-mi-ties, pre-par-eth



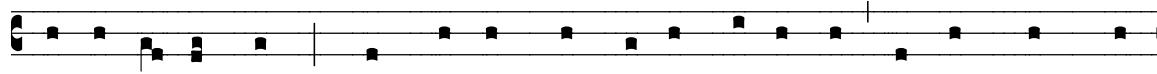
con-cord, and bow-eth down prin-ci-pa-li-ties.

Here the Deacon fixes the five grains of incense in the Candle, placing them in the form of a cross, in this order:

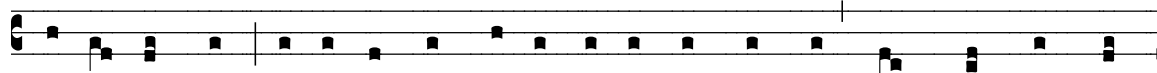
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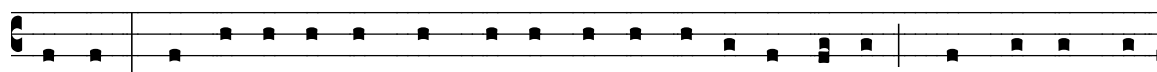
There-fore in this night of grace ac-cept, O ho-ly Fa-ther, the ev-en-ing sac-ri-



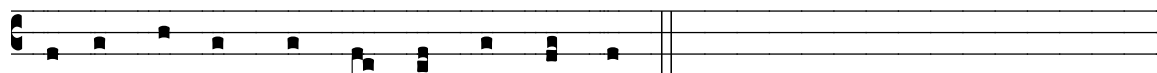
fice of this in-cense: which, by the hands of thy min-is-ters, ho-ly Church doth



lay be-fore thee, in the so-lemn of-fer-ing of this Can-dle, made from the work



of bees. But we al-rea-dy know the ex-cel-len-cy of this pil-lar, which for the hon-



our of God the spark-ling fire doth kin-dle.

Here the Deacon lights the Candle with one of the three candles set on the reed.



Which, though it be di-vi-ded in-to parts, suf-fer-eth not loss by the bor-row-ing



of its light. For it is fed by melt-ing wax, which the bee the mo-ther hath wrought

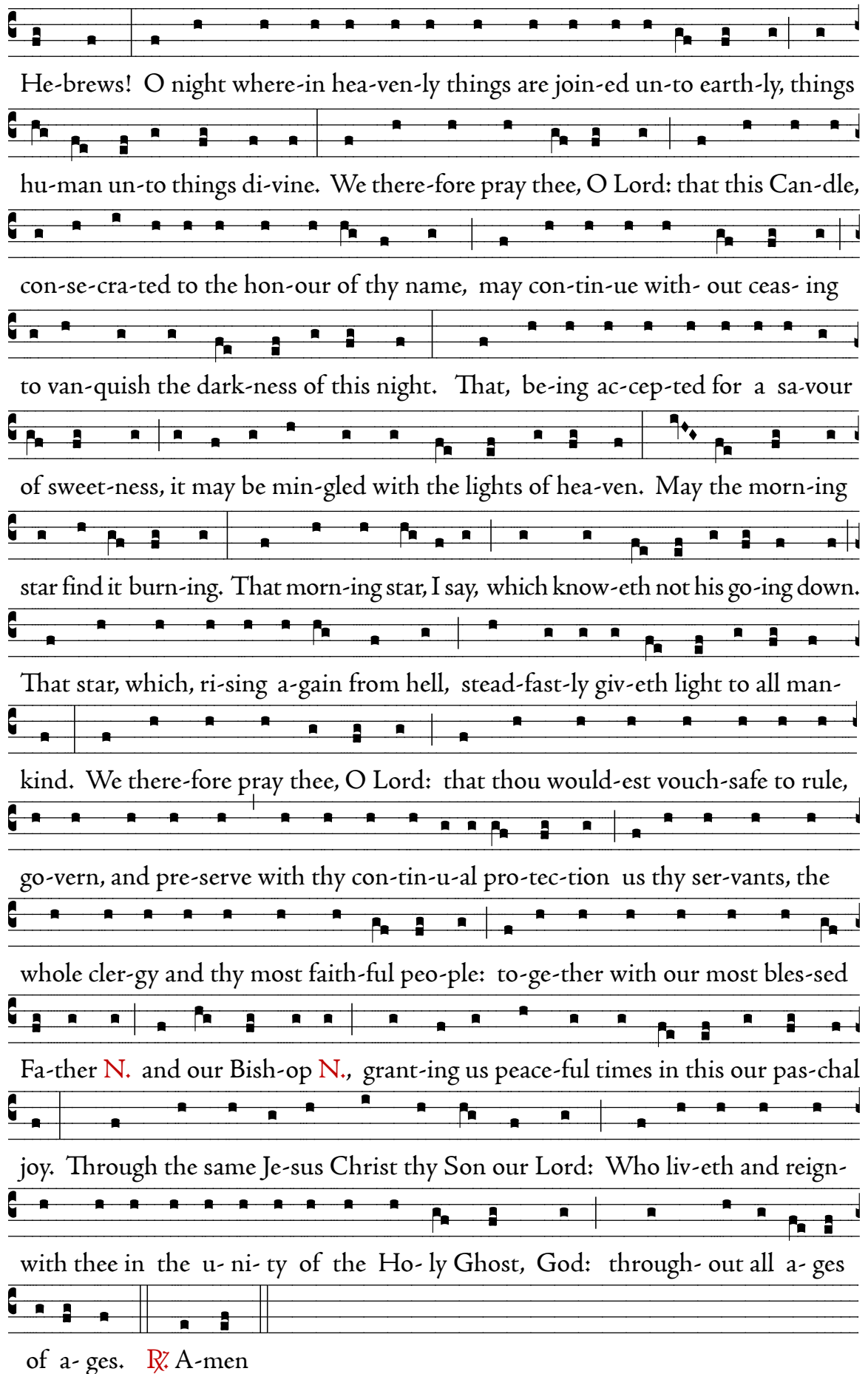


in-to the sub-stance of this pre-cious Can-dle.

Here the lamps are lighted.



O night tru-ly bles-sed, which did spoil the E-gypt-ians, and made rich the



He-breus! O night where-in hea-ven-ly things are join-ed un-to earth-ly, things  
hu-man un-to things di-vine. We there-fore pray thee, O Lord: that this Can-dle,  
con-se-cra-ted to the hon-our of thy name, may con-tin-ue with- out ceas- ing  
to van-quish the dark-ness of this night. That, be-ing ac-cep-ted for a sa-vour  
of sweet-ness, it may be min-gled with the lights of hea-ven. May the morn-ing  
star find it burn-ing. That morn-ing star, I say, which know-eth not his go-ing down.  
That star, which, ri-sing a-gain from hell, stead-fast-ly giv-eth light to all man-  
kind. We there-fore pray thee, O Lord: that thou would-est vouch-safe to rule,  
go-vern, and pre-serve with thy con-tin-u-al pro-tec-tion us thy ser-vants, the  
whole cler-gy and thy most faith-ful peo-ple: to-ge-ther with our most bles-sed  
Fa-ther **N.** and our Bish-op **N.**, grant-ing us peace-ful times in this our pas-chal  
joy. Through the same Je-sus Christ thy Son our Lord: Who liv-eth and reign-  
with thee in the u-ni-ty of the Ho-ly Ghost, God: through- out all a- ges  
of a- ges. **R.** A-men

¶ The blessing of the Candle ended, the Deacon lays aside his white vestments, and puts on violet, and goes to the Celebrant: who, laying aside his Cope, puts on a Maniple and violet Chasuble. Then the Prophecies are read without title, and at the end the response Thanks be to God is not made, and the Celebrant reads them in a low voice at the Epistle corner of the Altar.

At the end of the Prophecies are said the Prayers as given below.

Before, or during the reading of the Prophecies, the Priests catechize any Catechumens about to be baptized, and prepare them for Baptism.

### Prophecy the First

Gen. 1:1-31; 2:1-2

**I**N the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the

earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in



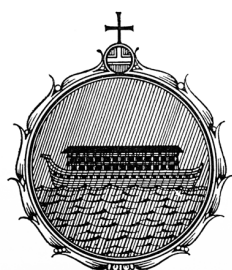
his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Thanks be to God **is not said either here or after the other prophecies.**

**Which being finished, the Priest says:** Let us pray. **The Deacon:** Let us bow the knee. **The Subdeacon:** Arise.

### Collect

**O** GOD, who didst wonderfully create man, and hast more wonderfully redeemed him: grant us, we beseech thee, such strength of mind to withstand the enticement of sin; that we may be found worthy to attain to everlasting joys. Through.



## Prophecy the Second

Gen. 5; 6; 7 & 8

**N**OAH was five hundred years old: and Noah begat Shem, Ham, and Japheth. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits,

and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he. And Noah was six hundred years old when the flood of waters was upon the earth. The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creep-

eth upon the earth, and every man: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may

breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour.

Let us pray. Let us bow the knee.

℟ Arise.

### Collect

**O** GOD, who art strength unchangeable and light eternal: look down in mercy on the wondrous mystery of thy whole Church, and by the operation of thy continual providence accomplish in tranquility the work of man's salvation; and let the whole world perceive and know that things cast down are being raised up, things grown old are being made new, and all things are returning to their perfection, through him from whom they took their beginning: Jesus Christ thy Son our Lord: Who with thee.

### Prophecy the Third

Gen. 22:1-19

**I**N those days: God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and

laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Let us pray. Let us bow the knee.

℟ Arise.

**Collect**

**O** GOD, the Sovereign Father of the faithful, who dost spread abroad throughout all the world the grace of adoption, to the increasing of the sons of thy promise: and, according as thou didst swear unto thy servant Abraham, dost through this paschal sacrament make him the father of all nations; grant that thy peoples may worthily enter upon the grace of thy calling. Through.

**Prophecy the Fourth**

Exod. 14:24–31; 15:1

**I**N those days: It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:

**Tract. Exod. 15:1 & 2.** We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation. **V.** He is my God, and I will praise him: my father's God, and I will exalt him. **V.** The Lord is a man of war: the Lord is his name.

Let us pray. Let us bow the knee.  
**R.** Arise.

**Collect**

**O** GOD, whose miracles of old we perceive to shine forth even in our times: who by the water of regeneration dost now work for the salvation of the nations, as thou didst deliver one people from the pursuit of the Egyptians by the power of thy right hand: vouchsafe; that the fulness of the whole world may be numbered among the sons of Abraham and made partakers of the dignity of Israel. Through.

**Prophecy the Fifth**

Is. 54:17; 55:1–11

**T**HIS is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the



unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it: saith the Lord almighty.

Let us pray. Let us bow the knee.

✠ Arise.

### Collect

**A**LMIGHTY and everlasting God, multiply to the honour of thy name what thou didst swear to the faith of the fathers: and spread abroad the sons of promise by holy adoption; that as the Saints of old doubted not thine oath, so thy Church may now see in abundant measure the fulfilment of the same. Through.

### Prophecy the Sixth

Baruch 3:9–38

**H**EAR, Israel, the commandments of life: give ear to understand wisdom. How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, That thou art counted with them that go down into the grave? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures? Where are the princes of the

heathen become, and such as ruled the beasts upon the earth; They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? For they that wrought in silver, and were so careful, and whose works are unsearchable, They are vanished and gone down to the grave, and others are come up in their steads. Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, Nor understood the paths thereof, nor laid hold of it: their children were far off from that way. It hath not been heard of in Chanaan, neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths. O Israel, how great is the house of God! and how large is the place of his possession! Great, and hath none end; high, and unmeasurable. There were the giants famous from the beginning, that were of so great stature, and so expert in war. Those did not the Lord choose, neither gave he the way of knowledge unto them: But they were destroyed, because they had no wisdom, and perished through their own foolishness. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path. But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts: He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them. This is our God, and there shall none other be accounted of in com-

parison of him He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men.

Let us pray. Let us bow the knee.

℟ Arise.

### Collect

**O** GOD, who by the calling of the nations dost ever multiply thy Church: mercifully grant; that they whom thou dost cleanse by the waters of baptism may be defended by thy continual protection. Through.

### Prophecy the Seventh

Ezek. 37:1-14

**I**N those days: The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and

stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: saith the Lord almighty.

Let us pray. Let us bow the knee.

℟ Arise.

### Collect

**O** GOD, who dost instruct us in the pages of either Testament in the celebrating of the paschal sacrament: grant unto us so to understand thy mercy; that, through the receiving of these present gifts, we may be established in the expectation of those which are to come. Through.

### Prophecy the Eighth

Is. 4:1-6

**I**N that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon

her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

**Tract. Isaiah 5:1 & 2.** My well-beloved hath a vineyard in a very fruitful hill. **℣.** And he fenced it, and gathered out the stones thereof: and planted it with the choicest vine, and built a tower in the midst of it. **℣.** And also made a vinepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. Let us bow the knee.

**℟.** Arise.

### Collect

**O** GOD, who by the mouth of thy holy prophets hast manifested thyself in all the children of thy Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, who are named thy vineyard and thy harvest field; that being purged from the filthiness of thorns and briars, they may be made to bring forth worthy fruit in abundance. Through.

### Prophecy the Ninth

Exod. 12:1-11

**I**N those days: The Lord spake unto Moses and Aaron in the land of Egypt saying: This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day

of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.

Let us pray. Let us bow the knee.

**℟.** Arise.

### Collect

**A**LMIGHTY and everlasting God, who art wondrous in the dispensation of all thy works: let thy redeemed understand that the creation of the world in the beginning was not a work more excellent than the sacrifice, in the end of time, of Christ our Passover: Who with thee.

### Prophecy the Tenth

Jonah 3:1-10

**I**N those days: The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him

with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and he had mercy on his people, even the Lord, our God.

Let us pray. Let us bow the knee.  
 R̄ Arise.

### Collect

**O** GOD, who hast united the diversity of nations in the confession of thy name: grant us both to will, and to have power to do the things which thou commandest; that the people whom thou hast called to everlasting life may agree in unity of faith and in godliness of conversation. Through.

### Prophecy the Eleventh

Deut. 31:22–30

**I**N those days: Moses wrote this song, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the

elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

**Tract. Deut. 32.** Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. V̄. My doctrine shall drop as the rain: my speech shall distill as the dew. V̄. As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: V̄. Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment. V̄. A God of truth and without iniquity: just and right is the Lord.

Let us pray. Let us bow the knee.  
 R̄ Arise.

### Collect

**O** GOD, the exaltation of the humble and the strength of them that do stand, who by thy holy servant Moses didst vouchsafe so to instruct thy people in the chanting of thy sacred song, that the repeating of the law by them might likewise be for our instruction: stir up thy power among all the fulness of the nations whom thou hast justified, and grant us gladness, assuaging fear; that the sins of all may be blotted out by thy forgiveness, and that which was denounced in vengeance may turn to our salvation. Through.

### Prophecy the Twelfth

Deut. 31:22–30

**I**N those days: Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of



Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring

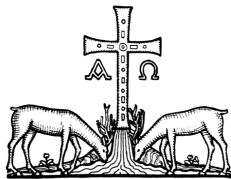
Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. And they walked in the midst of the fire, praising God, and blessing the Lord.

**Here is not said** Let us bow the knee, **but only:**

Let us pray.

**Collect**

**A**LMIGHTY and everlasting God, the only hope of the world, who, by the preaching of thy Prophets hast declared the mysteries of these present times: mercifully increase the devotion of thy people; forasmuch as without thine inspiration thy faithful can in no wise advance in virtue. Through.



These things being finished, if the church has a baptismal Font, the Priest who is to bless the Font puts on a violet Cope, and preceded by the Cross with lights and the blessed Candle lighted, he descends with the Clergy and the Ministers, vested, to the Font: and meanwhile the following is sung:

**Tract. Ps. 41:2-4.** Like as the hart desireth the water-brooks: so longeth my soul after thee, O God. **℣.** My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? **℣.** My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

Then the Priest, before he enters for the blessing of the Font, says this Prayer near by the Font:

**℣.** The Lord be with you.

**℞.** And with thy spirit. Let us pray.

**Collect**

**A**LMIGHTY and everlasting God, mercifully look upon the devotion of this people called to a new birth, who, like the hart, seek the fountain of thy waters: and mercifully grant; that the thirst of their faith may, by the mystery of Baptism, sanctify them in body and soul. Through. **℞.** Amen.

Then he proceeds to the blessing of the Font, saying:

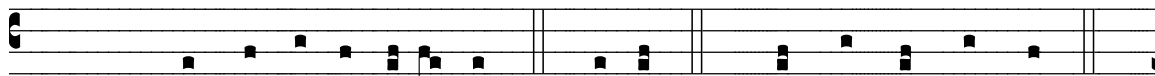
**℣.** The Lord be with you.

**℞.** And with thy spirit.

Let us pray.

**Collect**

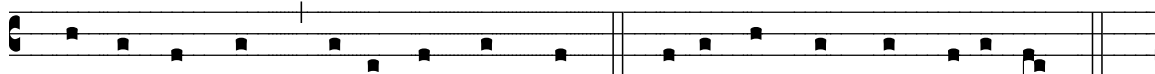
**A**LMIGHTY and everlasting God, be present at the mysteries, be present at the sacraments of thy great goodness: and send forth the spirit of adoption for the regenerating of the new peoples whom the font of baptism doth bring forth unto thee; that what is to be done by our humble ministry, may be effectually fulfilled by thy power. Through Jesus Christ, thy Son, our Lord: Who with thee, in the unity of the Holy Ghost, liveth and reigneth God.



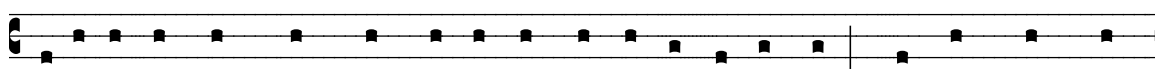
Through-out all a-ges of a-ges. **℞.** Amen. **℣.** The Lord be with you.



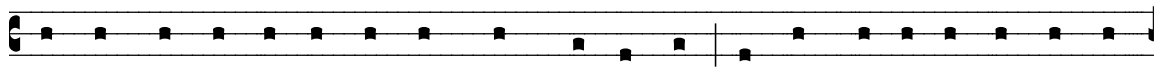
**℞.** And with thy spi-rit. **℣.** Lift up your hearts. **℞.** We lift them up un-to the Lord.



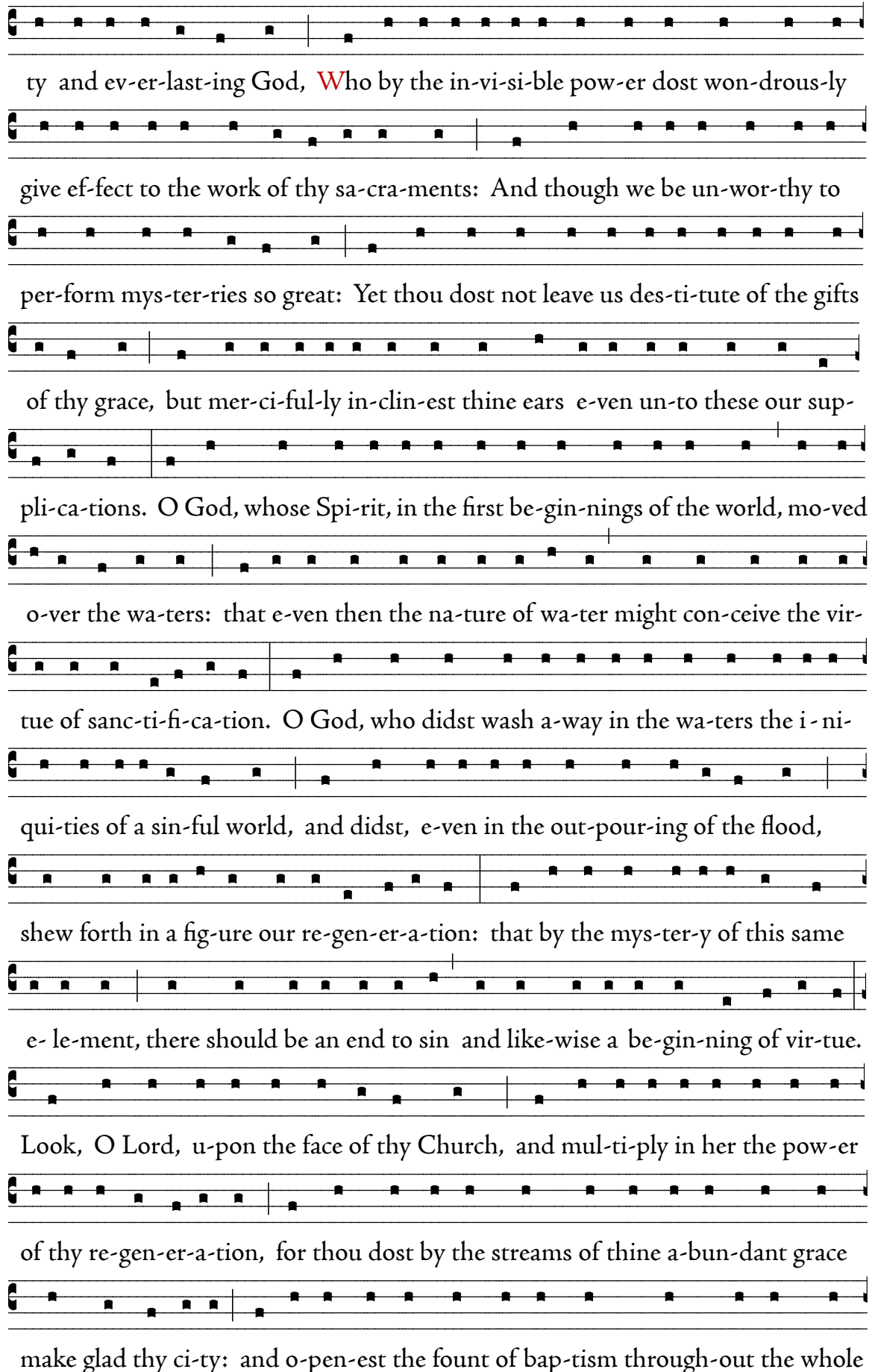
**℞.** Let us give thanks un-to our Lord God. **℣.** It is meet and right so to do.



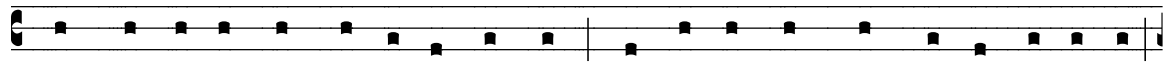
It is ve-ry meet, right, just, and a-vail-ing un-to sal-va-tion, that we should at



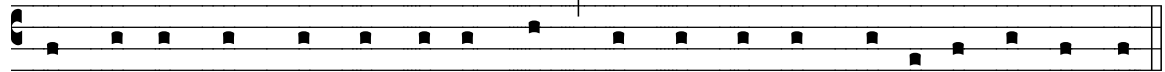
all times and in all pla-ces give thanks un-to thee: O Lord, ho-ly Fa-ther al-migh-



ty and ev-er-last-ing God, **W**ho by the in-vi-si-ble pow-er dost won-drous-ly  
give ef-fect to the work of thy sa-cra-ments: And though we be un-wor-thy to  
per-form mys-ter-ries so great: Yet thou dost not leave us des-ti-tute of the gifts  
of thy grace, but mer-ci-ful-ly in-clin-est thine ears e-ven un-to these our sup-  
pli-ca-tions. O God, whose Spi-rit, in the first be-gin-nings of the world, mo-ved  
o-ver the wa-ters: that e-ven then the na-ture of wa-ter might con-ceive the vir-  
tue of sanc-ti-fi-ca-tion. O God, who didst wash a-way in the wa-ters the i-ni-  
qui-ties of a sin-ful world, and didst, e-ven in the out-pour-ing of the flood,  
shew forth in a fig-ure our re-gen-er-a-tion: that by the mys-ter-y of this same  
e-le-ment, there should be an end to sin and like-wise a be-gin-ning of vir-tue.  
Look, O Lord, u-pon the face of thy Church, and mul-ti-ply in her the pow-er  
of thy re-gen-er-a-tion, for thou dost by the streams of thine a-bun-dant grace  
make glad thy ci-ty: and o-pen-est the fount of bap-tism through-out the whole

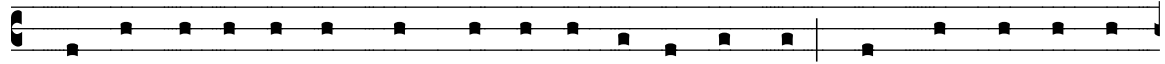


world for the re-new-ing of the na-tions: that, by the com-mand of thy ma-jes-ty,

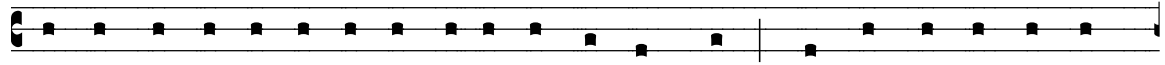


she may re-ceive from the Ho-ly Ghost the grace of thine On-ly Be-got-ten Son.

Here the Priest divides the water in the form of a cross with his extended hand, which he wipes at once with a linen cloth, saying:



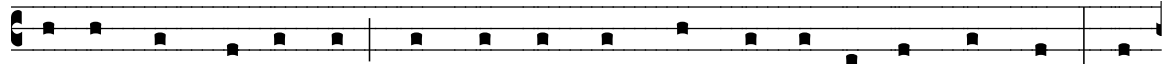
May he, by the se-cret ming-ling of his div-ine pow-er, make fruit-ful this wa-



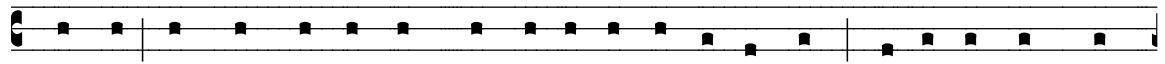
ter pre-par-ed for the re-gen-er-a-tion of man-kind: that hav-ing re-ceiv-ed



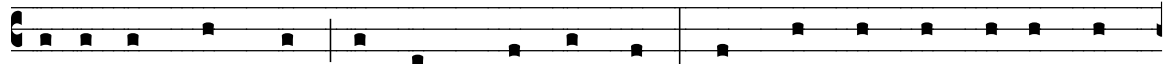
sanc-ti-fi-ca-tion, and be-ing born a-gain a new crea-ture, there may come forth



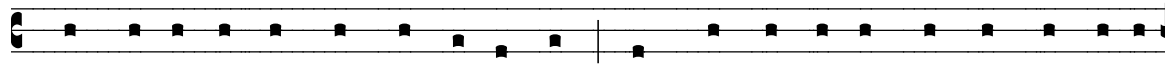
an off-spring of hea-ven from the spot-less womb of this di-vine foun-tain: And



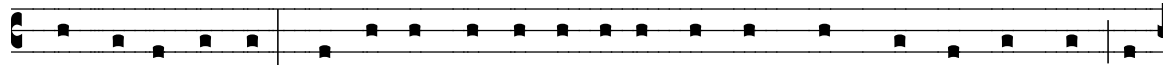
that all, whe-ther sex di-vide them in bo-dy, or age in time, may a-like be brought



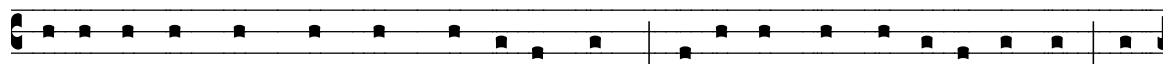
in-to one child-hood by grace, their mo-ther. Far hence, O Lord, at thy com-



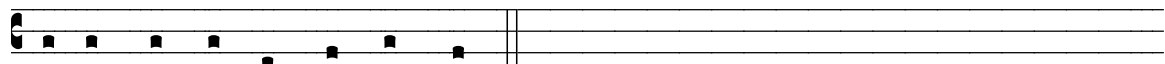
mand let ev-ery un-clean spi-rit de-part: Far hence be all the wick-ed-ness of the



craft of the de-vil. Let no pow-er of the e-ne-my here have place or por-tion: let



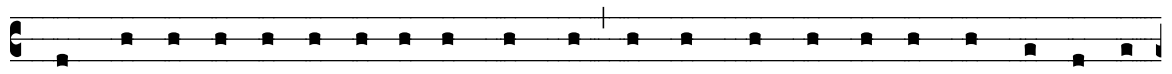
let it not en-snare and com-pass us a-round: let it not way-lay us in se-cret: let

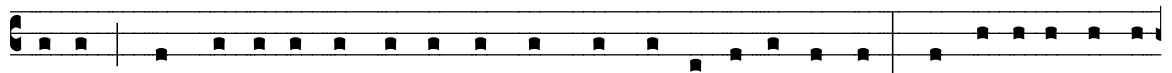
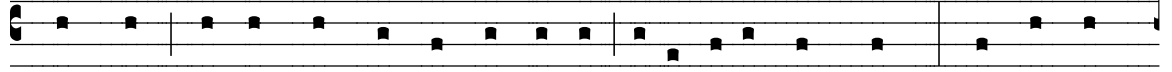
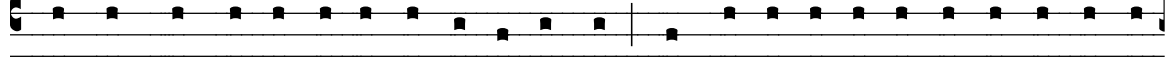
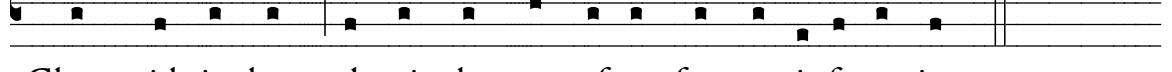


it not taint us with cor-ruption.

He touches the water with his hand.

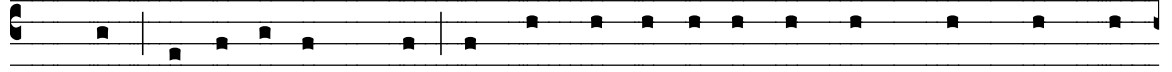
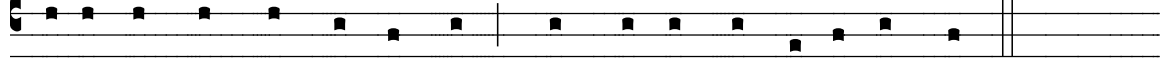




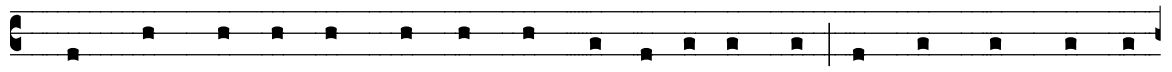
May this ho-ly and un-de-fi-led crea-ture be free from ev-ery as-sault of the en-  

e-my, and pur-i-fi-ed by the de-par-ture of all in-i-qui-ty. May it be a liv-ing  

foun-tain, wa-ter that doth re-gen-er-ate, a pu-ri-fy-ing stream: that all who  

shall be wash-ed in this la-ver of sal-va-tion may, by the o-per-a-tion of the Ho-ly  

Ghost with-in them, ob-tain the grace of per-fect pur-i-fi-ca-tion.

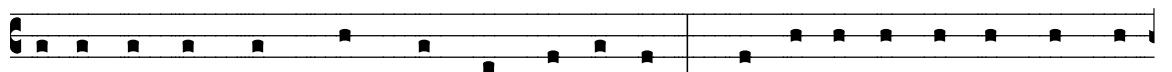
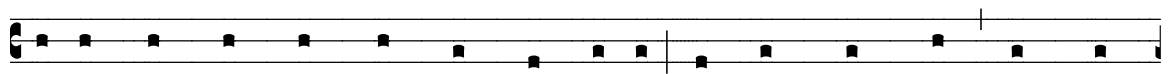
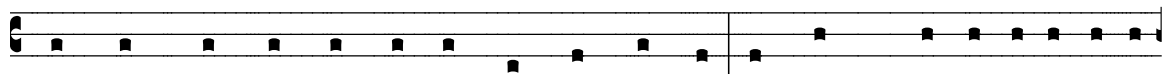
He makes three crosses over the Font, saying:

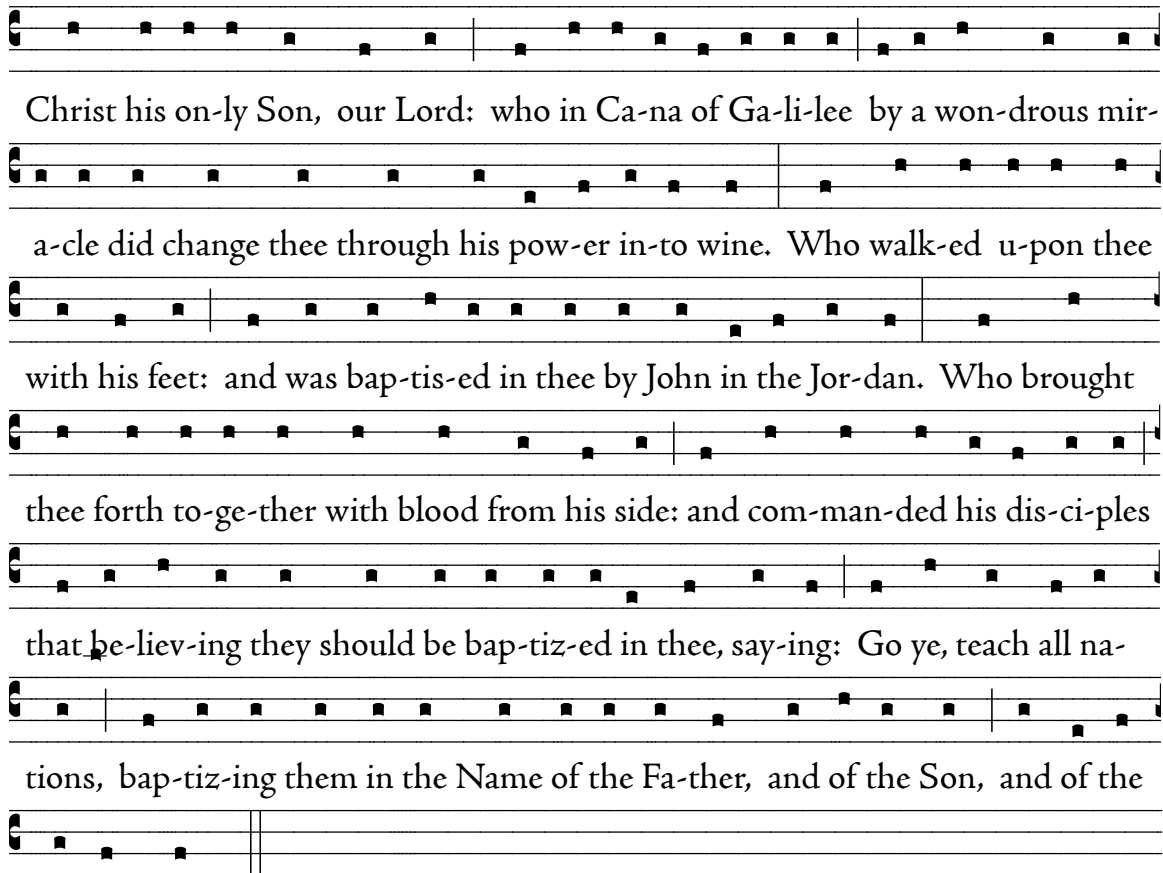


Where-fore I bless thee, O crea-ture of wa-ter, by the liv-ing ✠ God, by the true  

✠ God, by the ho-ly ✠ God: by God who in the be-gin-ning through his Word  

di-vi-ded thee from the dry land: whose Spi-rit mov-ed u-pon thee.

Here he divides the water with his hand, and scatters it towards the four quarters of the world, saying:



Who made thee to flow from the foun-tain of pa-ra-dise, and com-man-ded thee  

to wa-ter the whole earth with thy four ri-vers. Who in the de-sert be-stow-ed  

u-pon thee sweet-ness when thou wast bit-ter, that men might drink, and brought  

thee forth from the rock for the thirst-ing peo-ple. I ble ✠ ss thee al-so by Je-sus



Ho-ly Ghost.

*He changes his voice, and proceeds in the tone of the Lesson:*

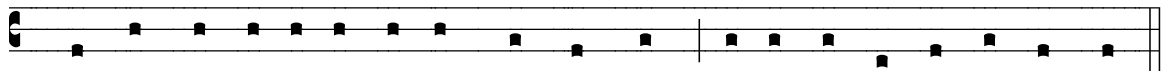
Do thou, almighty God, mercifully assist us, who keep these thy commandments: do thou graciously breathe upon us.

*He breathes thrice upon the water in the form of a cross, saying:*

Do thou with thy mouth bless this el-

ement of water: that as by nature it hath power to cleanse and wash the body, so also it may be effectual for the purifying of the soul.

*Here the Priest lowers the Candle into the water a little way: and resuming the tone of the Preface, says:*

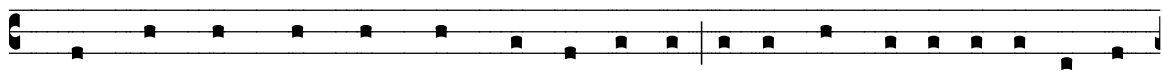


May the pow-er of the Ho-ly Ghost des-cend up-on the ful-ness of this font.

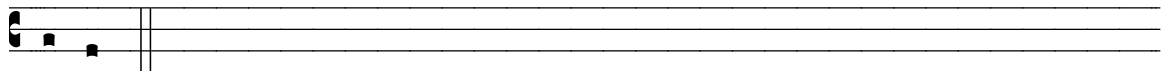
*Then withdrawing the Candle from the water, he again dips it more deeply, and repeats in a somewhat higher voice, May the power. Then he again with-draws the Candle from the water, and*

*the third time dips it to the bottom, re-peating in a still higher voice: May the power, as above.*

*Then breathing three times on the wa-ter in this form Ψ he proceeds:*

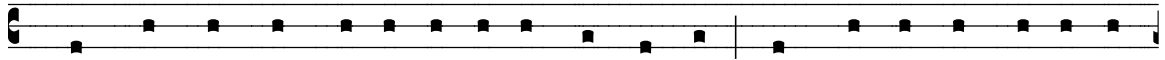


And make the whole sub-stance of this wa-ter to be fruit-ful un-to re-gen-er-

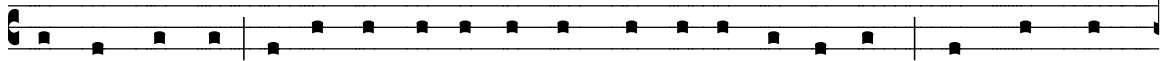


a-tion.

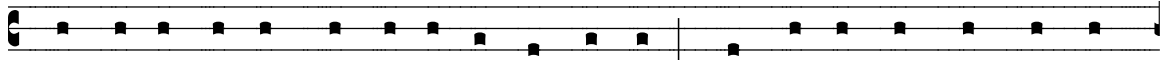
Here the Candle is taken out of the water, and he proceeds:



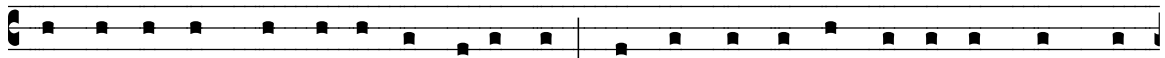
Here may the stains of ev-ery sin be blot-ted out: here may na-ture, cre-a-ted



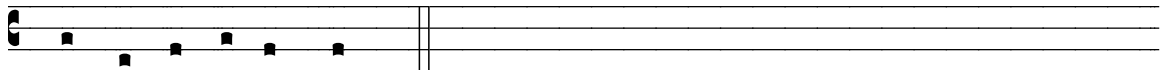
in thine im-age, be re-stor-ed to the hon-our of its first e-state, and clean-sed



from all the de-file-ment of its old con-di-tion: that ev-ery man who com-eth



to this sa-cra-ment of re-gen-er-a-tion may be born a-gain un-to the new child-



hood of true in-no-cence.

**He says that which follows in the reading voice:**

Through Jesus Christ thy Son, our Lord: Who shall come to judge the quick and the dead, and the world by fire. **R.** Amen.

Then some of the water that has been blessed is sprinkled by the assisting Priests over the people. And meantime one of the ministers of the church takes some of the water in a vessel, for sprinkling in houses and other places. Which done, the Priest who is blessing the Font, pours some of the Oil of Catechumens into the water in the form of a cross, saying in an audible voice:

May this font be sanctified and made fruitful by the Oil of salvation, for such as shall be born again therefrom, unto life everlasting. **R.** Amen.

Then, in the same manner, he pours in some of the Chrism, saying:

May this inpouring of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Paraclete, be wrought in the name of the holy Trinity. **R.** Amen.

Lastly he takes both phials of the said holy Oil and the Chrism and pours in some of both together in the form of a cross, saying:

May this commingling of the Chrism of sanctification, and of the Oil of unction and of the Water of baptism be likewise wrought in the name of the Father, and of the Son, and of the Holy Ghost. **R.** Amen.

Then he mingles the Oil itself with water, and with his hand scatters it over the whole Font. If there be any to be baptized, he baptizes them in the usual manner.

Then as the Priest and Ministers return to the Altar, the Litany is sung by two Cantors, and the Choir repeat it also together, as is directed below.

¶ But where there is no baptismal Font, when the last Prophecy with the Collect is ended, the Celebrant lays aside his Chasuble, and with the Ministers lies prostrate before the Altar: and all kneeling, the Litany is chanted by two Cantors in the midst of the Choir, and both sides of the Choir respond together.

But when they come to the We sinners, the Priest and his Ministers rise, and proceed to the sacristy, where they put on white vestments for the solemn Mass, and meanwhile the candles on the Altar are lighted.

At the end of the Litany, Kýrie eléison is sung solemnly, and repeated, as is usual at Mass.

**K** Y-RI-E, e-lé-i-son. **C**hrí-ste, e-lé-i-son. **K**ý-ri-e e-lé-i-son.

○ Christ, hear us. ○ Christ, gra-cious-ly hear us.

○ God the Fa-ther of hea-ven, have mer-cy up-on us.

○ God the Son, Re-deem-er of the world, have mer-cy up-on us.

○ God the Ho-ly Ghost, have mer-cy up-on us.

**H**o-ly Trin-i-ty, one God, have mer-cy up-on us.

**H**o-ly Ma-ry, pray for us.

Holy Mother of God, pray.

Holy Virgin of Virgins, pray.

Holy Michael, pray.

Holy Gabriel, pray.

Holy Raphael, pray.

All ye holy Angels and Archangels, pray.

All ye holy orders of blessed Spirits, pray.

Holy John Baptist, pray.

Holy Joseph, pray.

All ye holy Patriarchs and Prophets, pray.

Holy Peter, pray.

Holy Paul, pray.

Holy Andrew, pray.

Holy John, pray.

All ye holy Apostles and Evangelists, pray.

All ye holy Disciples of the Lord, pray.

Holy Stephen pray.

Holy Laurence, pray.

Holy Vincent, pray.

All ye holy Martyrs, pray.

Holy Silvester, pray.

Holy Gregory, pray.

Holy Augustine, pray.

All ye holy Bishops and Confessors, pray.

All ye holy Doctors, pray.

Holy Antony, pray.

Holy Benedict, pray.

All ye holy Priests and Levites, pray.

All ye holy Monks and Hermits, pray.

Holy Mary Magdalene, pray.

Holy Agnes, pray.

Holy Cecilia, pray.

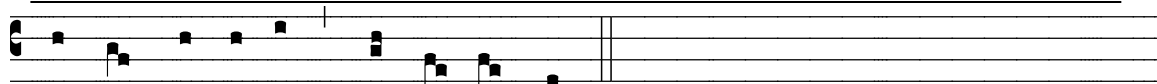
Holy Agatha, pray.

Holy Anastasia, pray.

All ye holy Virgins and Widows, pray.

All ye holy Saints of God, intercede for us.





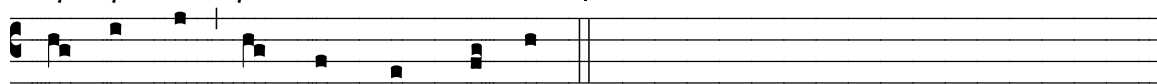
Be thou mer-ci-ful, spare us, O Lord.

Be thou merciful, spare us O Lord.  
Be thou merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.  
From all sin, deliver.  
From everlasting death, deliver.  
By the mystery of thy holy Incarnation, deliver.  
By thine Advent, deliver.  
By thy Nativity, deliver.

By thy Baptism and holy fasting, deliver.

By thy Cross and Passion, deliver.  
By thy Death and Burial, deliver.  
By thy holy Resurrection, deliver.  
By thy wonderful Ascension, deliver.  
By the coming of the Holy Ghost, the Paraclete, deliver.  
In the day of judgment, deliver.



We sin-ners be-seech thee, hear us.



That thou would-est spare us, we be-seech thee, hear us.

That thou wouldest vouchsafe to govern and preserve thy holy Church, we beseech thee, hear us.

That thou vouchsafe to preserve our apostolic lord and all orders of the Church in holy religion, we beseech thee.

That thou wouldest vouchsafe to humble the enemies of holy Church, we beseech thee.

That thou wouldest vouchsafe to give to Christian kings and rulers peace and true concord, we beseech thee.

That thou wouldest vouchsafe to

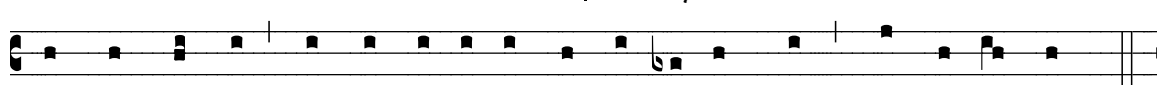
strengthen and preserve us in thy holy service, we beseech thee.

That thou wouldest bestow on all our benefactors blessings everlasting, we beseech thee.

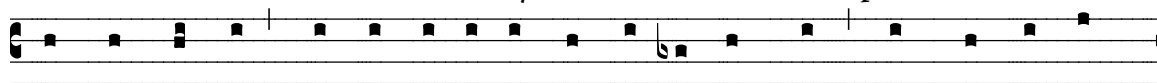
That thou wouldest vouchsafe to give and preserve the fruits of the earth, we beseech thee.

That thou wouldest vouchsafe to grant to all the faithful departed rest eternal, we beseech thee.

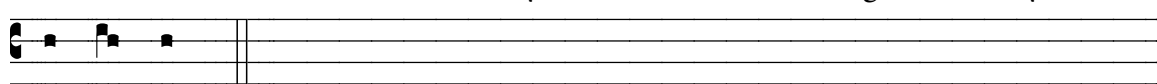
That thou wouldest vouchsafe graciously to hear us, we beseech thee.



○ Lamb of God, that tak-est a-way the sins of the world, spare us, O Lord.



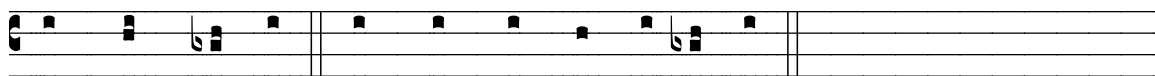
○ Lamb of God, that tak-est a-way the sins of the world, grac-i-ous-ly hear



us, O Lord.



○ Lamb of God, that tak-est a-way the sins of the world, have mer-cy up-on us.



○ Christ, hear us.    ○ Christ gra-cious-ly hear us.

Here the cantors solemnly intone Kyrie eléison. Chríste eléison. Kyrie eléison, repeating each invocation thrice. Meanwhile the Priest with the Ministers in white vestments approaches the Altar: and having said the Psalm Give sentence with me, O God, with Glory be, he makes the Confession: then going up, he kisses the Altar, and censes it in the usual manner: and after the Choir has finished Kyrie eléison, he solemnly intones Gloria in excelsis, and the bells are rung. Then the Priest says:

✠ The Lord be with you.

✠ And with thy spirit.

Let us pray.

Collect

○ GOD, who dost enlighten this most sacred night with the glory of the Resurrection of the Lord: preserve

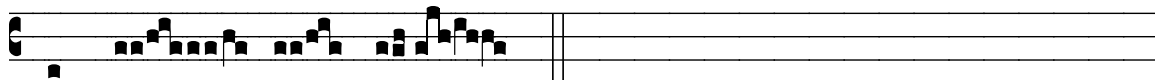
in the new offspring of thy family the spirit of adoption, which thou hast given; that they being renewed in body and soul may render thee pure service. Through the same.

The Lesson from the Epistle of Blessed Paul the Apostle to the Colossians.

Col. 3:1-4

BRETHREN: If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear: then shall ye also appear with him in glory.

The Epistle ended, the Celebrant begins:



Al-le - - lu - ia.

And he sings it through thrice, raising his voice each time: the Choir repeats it each time in the same tone.

Afterwards the Choir continues:

✠ Ps. 117:1. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Then is said: Tract. Ps. 116:1-2. O praise the Lord, all ye heathen: praise him, all ye nations. ✠ For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

At the Gospel lights are not carried, but only incense. A blessing is asked, and other things are done as usual.



The Continuation of the holy Gospel according to Matthew  
Matt. 28:1-7

I N the end of the sabbath, as it began to dawn toward the first day of the

week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The Creed is not said, but, the Gospel ended, the Priest says: The Lord be with you, then: Let us pray. The Offertory is not said. At the Lavabo Gloria Patri is said.

**Secret**

**R**ECEIVE, we beseech thee O Lord, the prayers of thy people together with the offering of these sacrifices: that those things which we have begun in these paschal mysteries may by thine operation be profitable for our healing in eternity. Through.

**Preface:** But chiefly on this night.

**Infra Actionem**

**I**N communion with, and celebrating the most sacred night of the Resurrection of our Lord Jesus Christ according to the flesh: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: And also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints: through whose \* \* \*<sup>1</sup> prayers grant that in all things we may be guarded by the help of thy protection. **He joins his hands:** Through the same Christ our Lord. Amen.

**Holding his hands spread out over the Oblations, he says:**

We therefore pray thee, O Lord, mercifully to accept this offering of our

service and that of all thy family: Which we offer unto thee on behalf also of these whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them the remission of all their sins: Order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. **He joins his hands:** Through Christ our Lord.

Which oblation, **as in the Canon.** The peace of the Lord **is said, but the kiss of peace is not given.** Agnus Dei **is not said nor the Postcommunion: but the three accustomed Prayers before the Communion are said.**

**After the receiving of the Sacrament, for Vespers in the choir is sung the Antiphon: Alleluia, alleluia, alleluia, and**

**Ps. 116:1-2**

**O**PRAISE the Lord, all ye heathen: \* praise him, all ye nations.

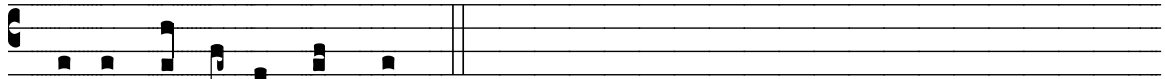
For his merciful kindness is ever more and more toward us: \* and the truth of the Lord endureth for ever.

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.

**Antiphon.** Alleluia, alleluia, alleluia.

**The Chapter, Hymn, and Verse are not said, but the Celebrant begins at once to sing the Antiphon to the Magnificat:**



In the end of the Sab-bath.

**And the Choir continues:** As it began to dawn toward the first day of the week: came Mary Magdalene and the other Mary to see the sepulchre, alleluia.

**Then the Magnificat is sung with Gloria Patri at the end, and the censing is done, as at other times at Vespers.**



**The Antiphon having been repeated, the Celebrant says:**

**℟.** The Lord be with you.

**℞.** And with thy spirit.

Let us pray.

**Collect**

**P**OUR forth upon us, O Lord, the Spirit of thy charity: that as thou hast fulfilled us with these paschal sacraments, so of thy goodness thou wouldest make us to be of one heart and mind. Through . . . in the unity of the same.

<sup>1</sup>"Merits and prayers". The 5<sup>th</sup> century Latin text: *meritis precibusque*.

Then he says:

✠ The Lord be with you.

And the Deacon, turning himself to the people, sings:

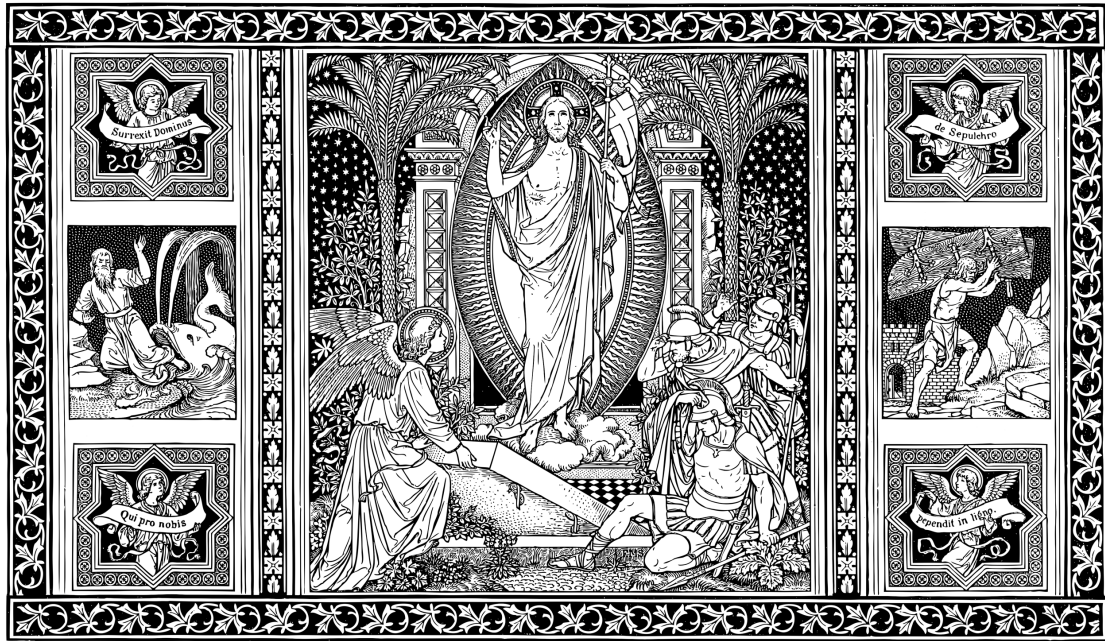


I - te, Mis - sa est, al - le - lu - ia, al - le - lu - ia.

And the Priest, having said Let this my bounden duty, gives the blessing in the usual manner.







# The Sunday of the Resurrection

## *Dominica Resurrectionis*

Double of the 1<sup>st</sup> Class with Privileged Octave of the 1<sup>st</sup> Class

Station at St. Mary Major

**Introit.** Ps. 138:18 & 5-6. *Resurrexi.*

**I** AM risen, and am still with thee, alleluia: thou hast laid thine hand upon me, alleluia: thy knowledge is become too wonderful, alleluia, alleluia. Ps. *ibid.*, 1-2. O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising. *V.* Glory. I am risen, &c.

### Collect

**O** GOD, who through thine Only-Begotten Son has this day overcome death, and opened unto us the fate of everlasting life: prosper by thine assistance our desires, which by thy preventing grace thou dost put into our minds. Through the same.

The Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians

*I Cor. 5:7-8*

**P**URGE out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-

over is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

**Gradual.** Ps. 117:24 & 1. This is the day which the Lord hath made: we will rejoice and be glad in it. *V.* O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Alleluia, alleluia. *V.* *I Cor. 5:7.* Christ our Passover is sacrificed for us.

### Sequence

**C**HRISTIANS, to the paschal victim offer your thankful praises.

A Lamb the sheep redeemeth: Christ, who only is sinless, reconcileth sinners to the Father.

Death and life have contended in that combat stupendous: the Prince of Life, who died, reigns immortal.

Speak, Mary, declaring what thou sawest wayfaring.

The Tomb of Christ, who is living: The glory of Jesu's Resurrection.

Bright Angels attesting, the shroud and napkin resting.

Yea, Christ my hope is arisen: to Galilee he goes before you.

Christ indeed from death is risen, our new life obtaining: have mercy, victor King, ever reigning. Amen. Alleluia.

¶ The Sequence is said until Saturday before Low Sunday, inclusive.



The Continuation of the holy Gospel according to Matthew

Mark 16:1-7

AT that time: And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there

shall ye see him, as he said unto you.

Creed.

Offertory. Ps. 75:9-10. The earth trembled and was still, when God arose to judgement, alleluia.

Secret

RECEIVE, we beseech thee, O Lord, the prayers of thy people together with the offering of these sacrifices: that those things which we have begun in these paschal mysteries may, by thine operation, be profitable for our healing unto everlasting life. Through.

¶ Easter Preface, That we should at all times indeed glorify thee, O Lord: But chiefly on this day.

Infra Actionem, In Communion, and Which Oblation proper. And so it is said until the Saturday before Low Sunday, inclusively.

Postcommunion

POUR forth upon us, O Lord, the Spirit of thy charity: that as thou hast fulfilled us with these paschal sacraments, so of thy goodness thou wouldest make us to be of one heart and mind. Through . . . in the unity of the same.

¶ After The Lord be with you is said: Ite, missa est, alleuia, alleluia. And so it is said until Saturday inclusive.





# The Order of Holy Communion During Mass

If there be any to be communicated, the Priest shall genuflect and place the consecrated particles in a Ciborium (or if there are few to be communicated, on the Paten), unless from the beginning they had been placed in a Ciborium or another Chalice.

If the Priest will administer Communion from the reserved Sacrament, he opens the Tabernacle, genuflects, takes out the Ciborium, and places it upon the Corporal.

Meanwhile, the Minister spreads out the linen or white veil for the communicants, and makes the Confession for them, saying I confess to Almighty God &c.

The Priest again genuflects, and with joined hands, turning to the people (taking care not to turn his back upon the Sacrament), at the Gospel side, he says:

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

M. Amen.

He signs those who are to be communicated with his right hand in the form of a Cross, saying:

**T**HE almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins.

M. Amen.

Then he turns to the Altar, genuflects, and with his left hand takes the Ciborium (or the Chalice, if he has consecrated on the Paten); and with his right hand takes one particle, which he holds between his thumb and forefinger slightly raised above the Ciborium (Chalice); and turning to the people in the midst of the Altar, he says in the clear voice:

**B**EHOLD the Lamb of God; behold him who taketh away the sins of the world.

Then these words, repeating them thrice:

**L**ORD, I am not worthy that thou shouldest come under my roof, but speak the word only and my soul shall be healed.

He returns to the Altar. If other prayers are permitted by the Ordinary, then he waits until they are ended. Then he proceeds to administer Communion.

If they are to communicate, he first communicates the Sacred Ministers, and then other priests and clerics in choir. (Priest and Deacons shall wear a stole either of white color or of the same color as the administering Priest wears.) And last of all, he proceeds to communicate the others, beginning with those on the Epistle side.

If the Body and Blood of Christ are to be administered by intinction, then the Priest, when giving the Sacrament to each one, intincts the Host into the Chalice; then makes with It the sign of the Cross over the Chalice, and places It on the tongue of each communicant, while saying:

**T**HE Body and Blood of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

But if both kinds are to be administered separately, the Priest, when giving the Body, makes with It the sign of the Cross over the Ciborium, and places It on the tongue of each communicant, while saying:

**T**HE Body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

And then, while administering the Chalice to each communicant, he shall say:

**T**HE Blood of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

The Communion ended, the Priest returns to the Altar, saying nothing; nor does he give the Blessing since he will give it at the end of Mass.

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