

Palm Sunday

Comments

Palm Sunday (Purple)
Sunday of the First Class

The Blessing of the Palms

After the usual Asperges, or solemn sprinkling with holy water, before beginning Mass, the officiating priest, wearing a cope of purple color over his alb and stole, stands at the Epistle corner of the altar, with the palms that are to be blessed near him, while the choir sings the following Antiphon.

Antiphon

Matt. 21, 9

Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! O King of Israel! Hosanna in the highest!

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

The chant being terminated, the priest sings the Collect.

Matt. 21, 9

Hosanna filio David: benedictus qui venit in nómine Dómini.
O Rex Israël: Hosanna in excélsis.

V . Dóminus vobiscum. **R** . Et cum spíritu tuo.

Prayer

O God, Whom to hold dear and to love is righteousness, multiply in us the gifts of Thine ineffable grace; and do Thou, Who hast made us, by the death of Thy Son, to hope for the things we believe, make us by His resurrection to attain to the end for which we strive. Who with Thee.

Next follows a Lesson to be sung by the subdeacon as if it were the Epistle at Mass. In churches where sacred ministers cannot be had, the officiant recites all the prayers aloud, and the choir remains silent.

Deus, quem diligere et amare justítia est, ineffábilis grátia tuæ in nobis dona multiplica: et qui fecísti nos in morte Fílii tui speráre quæ crédimus; fac nos eádem resurgente pervenire quo téndimus. Qui tecum vivit.

Lesson

Ex. 15, 27; 16, 1-7

Lesson from the Book of Exodus.

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

Ex. 15, 27; 16, 1-7

Léctio líbri Éxodi.

In diébus illis: Venérunt filii Israël in Elim, ubi erant duódecim fontes aquárum, et septuagínta palmæ: et castrametáti sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitúdo filiórum Israël in désertum Sin, quod est inter Elim et Sinaí: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægypti. Et murmurávit omnis congregátio filiórum Israël contra Móysen et Aaron in solitúdine. Dixerúntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægypti, quando sedebámus super ollas cárniúm, et comedebámus panem in saturitáte: cur eduxístis nos in désertum istud, ut occiderétis omnem multitúdinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátur pópulus, et cólligat quæ sufficiunt per síngulos dies: ut tentem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam cólligere solébant per síngulos dies. Dixerúntque Móyses et Aaron ad omnes

to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

In place of the Gradual, the choir chants one or both of the following responsories.

Responsory

John. 11, 47-53; Matt. 26, 39, 41

R . The chief priests and Pharisees gathered a council and said: What do we; for this man doth many miracles? If we let Him alone so, all men will believe in Him: * And the Romans will come, and take away our place and nation.

V . But one of them named Caïphas, being the high-priest that year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put Him to death, saying: * And the Romans will come.

R . On Mount Olivet He prayed to His Father; Father, if it be possible, let this chalice pass from Me. * The spirit indeed is willing, but the flesh is weak: Thy will be done. **V** . Watch, and pray, that ye enter not into temptation. * The spirit indeed is willing.

With all the customary ceremonies of high Mass, the Gospel is now sung by the deacon.

Gospel

Matt. 21, 1-9

R . Continuation of the holy Gospel according to St. Matthew.

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

The priest now proceeds to bless the palms.

Blessing of the Palms and Olives

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

Increase the faith of them that hope in Thee, O God, and give ear to our humble petitions; let Thy manifold mercy come upon us; let these branches, whether of palm or of

fílios Israél: Véspere sciétis quod Dóminus edúxerit vos de terra Ægypti: et mane vidébitis glóriam Dómini.

John. 11, 47-53; Matt. 26, 39, 41

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

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

Matt. 21, 1-9

R . Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Cum appropinquáset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discipulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquíd díxerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem: Dícite filiæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discípuli, fecérunt sicut præcépít illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedere fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

V . Dóminus vobiscum. **R** . Et cum spírítu tuo.

Auge fidem in te sperántium Deus, et supplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: benedicántur et hi pálmites palmárum, seu olivárum:

olive, be blessed, and, as, in the antetype of the Church, Thou didst multiply Noe, when he went forth from the ark, and Moses, when he went out of Egypt with the children of Israel, so may we, who bear palms and olive branches, go forth with good works to meet Christ, and, through Him, may we enter into everlasting joy. Who, with Thee, liveth and reigneth in the unity of the Holy Spirit, God.

V . For ever and ever. **R** . Amen.

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

V . Lift up your hearts. **R** . We have them lifted up unto the Lord.

V . Let us give thanks to the Lord, our God. **R** . It is fitting and right.

It is truly meet and just, right and profitable for us, at all times and in all places to give thanks to Thee, holy Lord, almighty Father, eternal God, Who dost glory in the wisdom of Thy saints. For Thee do Thy creatures serve, because they know Thee, their only author and God: and all the things that Thou hast made join in praising Thee; and Thy saints bless Thee, in that they confess with unflinching voice before kings and powers of this world that great name, the name of Thine only-begotten Son. Before Whom stand angels and archangels, thrones and dominations, and, with all the array of the heavenly host, sing together the hymn of Thy glory, and unceasingly repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

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

O God, Who in the marvelous order of Thy providence hast been pleased to show forth the manner of our salvation even by means of material things, grant, we beseech Thee, that the devout hearts of Thy faithful may understand, to their profit, the mystical signification of the fact that on this day the populace, filled with heavenly enlightenment, went out to meet the Redeemer, and strewed under His feet branches of olive and of palm. The palm branches, therefore, look to His triumph over the prince of death, but the sprigs of olive proclaim that in a certain manner the spiritual unction is already come. For that favored throng even then understood that our Redeemer, condoling with the sorrows of mankind, was to battle with the prince of death for the life of the whole world, and was to triumph by dying. Remembering which fact and its signification with full faith, we, too, beseech and supplicate Thee, O holy Lord, almighty Father, eternal God, through the same Our Lord Jesus Christ, that in Him, and through Him, Whose members Thou hast willed us to be, we may be worthy to gain the victory over the empire of death and to partake in His glorious resurrection. Who with thee liveth and reigneth. **R** . Amen.

O God, Who didst appoint a dove to bring its message of peace to the earth by means of an olive branch, grant, we beseech Thee, that Thou mayest sanctify with heavenly benediction these branches of olive and of other trees, so that they may profit all Thy people unto salvation. Through Christ our Lord. **R** . Amen.

Bless, we beseech Thee, O Lord, these branches, whether olive or palm, and grant that what Thy people this day doeth in the flesh in Thy honor it may do in spirit with uttermost

et sicut in figura Ecclesiæ multiplicasti Noë egredientem de arca, et Moysen exeuntem de Ægypto cum filiis Israël: ita nos portantes palmas, et ramos olivarum, bonis actibus, occurramus obviam Christo: et per ipsum in gaudium introeamus æternum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

V . Per omnia sæcula sæculorum. **R** . Amen.

V . Dominus vobiscum. **R** . Et cum spiritu tuo.

V . Sursum corda. **R** . Habemus ad Dominum.

V . Grátias agamus Dómino Deo nostro. **R** . Dignum et justum est.

Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui gloriáris in consílio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ: quia te solum auctorem et Deum cognoscunt, et omnis factúra tua te collaudat, et benedicunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus hujus sæculi libera voce confitentur. Cui assistunt Angeli et Archangeli, Throni et Dominatiónes: cumque omni militia cælestis exercitus hymnum glóriæ tuæ concinunt, sine fine dicentes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excelsis. Benedictus qui venit in nómine Dómini. Hosanna in excelsis.

V . Dominus vobiscum. **R** . Et cum spiritu tuo.

Deus, qui miro dispositiόνis ordine, ex rebus étiam insensibilibus, dispensatióem nostræ salutis ostendere voluisti: da, quæsumus; ut devóta tuorum corda fidélium salúbriter intélligant, quid mystice désignet in facto, quod hódie cælesti lumine afflata, Redemptóri obviam procedens, palmárum atque olivarum ramos vestigiis ejus turba substrávit. Palmárum ígitur rami de mortis príncipe triúmphos expéctant; súrculi vero olivarum, spirituálem unctiόnem advenisse quodámodo clamant. Intélléxit enim jam tunc illa hóminum beáta multitúdo præfiguráti: quia Redemptor noster humanis condolens misériis, pro totius mundi vita cum mortis príncipe esset pugnáturus, ac moriéndo triumpháturus. Quod nos quoque plena fide, et factum et significátum retenétes, te Dómine sancte Pater Omnipotens, ætérne Deus, per eúdem Dóminum nostrum Jesum Christum suppliciter exorámus: ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis império victóriam reportátes, ipsius glóriose resurrectiόνis partícipes esse mereámur. Qui tecum vivit et regnat. **R** . Amen.

Deus, qui per olivæ ramum, pacem terris colúmbam nuntiáre jussisti: præsta, quæsumus; ut hos olivæ, ceterarúmque árborum ramos, cælesti benedictiόne sanctífices: ut cuncto pópulo tuo proficiant ad salutem. Per Christum Dóminum nostrum. **R** . Amen.

Benedic, quæsumus, Dómine, hos palmárum, seu olivarum ramos: et præsta; ut, quod pópulus tuus in tui veneratióne hodiérna die corporáliter agit, hoc spirituáliter summa devotiόne perficiat, de hoste victóriam reportándo, et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum. **R** . Amen.

V . Dominus vobiscum. **R** . Et cum spiritu tuo.

Deus, qui Filium tuum Jesum Christum Dóminum nostrum, pro salutem nostram in hunc mundum misisti, ut se humiliáret ad nos, et nos revocáret ad te: cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium pop-

devotion, winning the victory over the enemy, and loving with all its heart the exercise of mercy. Through our Lord. **R** . Amen.

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

O God, Who didst send Thy Son, Jesus Christ our Lord, into this world for our salvation, that He might humble Himself to our level and recall us to Thee; for Whom, also, as He came to Jerusalem, to fulfil the Scriptures, the throng of believing people, with the most heartfelt devotion, strewed their garments in His way, together with palm branches; grant, we beseech Thee, that we may prepare for Him the way of faith, upon which the stone of offense and the rock of scandal being removed, our works of justice may put forth leaves upon their branches before Thee, so that we may be worthy to follow His footsteps. Who with Thee liveth. **R** . Amen.

After sprinkling the palms with holy water and incensing them, the officiant gives each of the clergy and laity present a palm or olive branch. Each one on receiving his palm kisses it and the hand of the officiating priest. Meanwhile the choir sings the following antiphons.

Distribution of Palms

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

The children of the Hebrews strewed their garments in the way, and cried aloud, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

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

Almighty, eternal God, Who didst cause Our Lord Jesus Christ to sit upon an ass's foal, and didst teach the crowds of the people to strew branches of trees in His way and sing Hosanna in His praise, grant, we beseech Thee, that we may be able to imitate their innocence and worthily to acquire their merit. Through the same Christ our Lord. **R** . Amen.

Let us go forward in peace. **R** . In the name of Christ. Amen.

Returning to the altar, the celebrant chants the following prayer. Then the deacon gives notice of the procession: *Procedamus in pace* (Let us go forward in peace). During the procession the following chants are sung.

If possible, the procession leaves the church and stops before the chief door, which it finds closed. Two cantors inside the church sing the hymn *Gloria laus et honor*, after each verse of which the choir outside repeats the first verse as a refrain. When the hymn is ended, the cross-bearer strikes the door with the foot of the cross; the doors are opened from the inside, and clergy and people enter singing.

Procession

Antiphon. Matt. 21

When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying to them, Go ye into the village that is over against you, and you shall find the colt of an ass tied, upon which no man hath yet sat: loose it and bring it unto me. And if any man shall question you, say: The Lord hath

ulórum turba, fidéli devotióne vestiménta sua cum ramis palmárum in via sternébant: praesta, quæsumus; ut illi fidei viam præparémus, de qua, remóto lápide offensiónis, et petra scándali, fróndeant apud te ópera nostra justítiæ ramis: ut ejus vestígia sequi mereámur. Qui tecum vivit. **R** . Amen.

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

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

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

Omnípotens sempitérne Deus, qui Dóminum nostrum Jesum Christum, super pullum ásinæ sedére fecísti, et turbas populórum vestiménta, vel ramos árborum in via stérnere, et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocéntiam imitári possímus, et eórum méritum cónsequi mereámur. Per eúndem Christum Dóminum nostrum. **R** . Amen.

Procedámus in pace. **R** . In nómine Christi. Amen.

Antiphon. Matt. 21

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discípulis suis, dicens: Ite in castéllum quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hómínium sedit: sólvite, et addúcite mihi. Si quis vos interrogáverit dicite: Opus Dómino est. Solvéntes adduxérunt

need of it. And they loosed it and brought it to Jesus. And they laid their garments upon it and He sat thereon. And some spread their garments, and others strewed branches of trees in His path. And those who followed cried out: Hosanna: Blessed is He that cometh in the name of the Lord. O happy the kingdom of David our father! Hosanna in the highest. Thou, Son of David, have mercy on us.

Antiphon. John. 12, 13

When the people had heard that Jesus was coming to Jerusalem, they took branches of palm-trees and went forth to meet Him, and the children cried aloud, saying: This is He that was to come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom thrones and dominations serve! Fear not, O daughter of Sion, behold thy King cometh to thee sitting upon an ass's foal, as it is written. Hail, King, Creator of the world, Who hast come to redeem us!

Antiphon

Six days before the solemn pasch, when the Lord came into the city of Jerusalem, the children ran to meet Him; and in their hands they carried palm branches, and they cried aloud, saying: Hosanna in the highest; blessed art Thou Who hast come in the abundance of Thy mercy. Hosanna in the highest.

Antiphon

With flowers and palms the multitudes run to meet the Redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder through the clouds in praise of Christ: Hosanna in the highest.

Antiphon

With the angels and the children, let us be found faithful, acclaiming Him Who doth triumph over death: Hosanna in the highest.

The great crowd gathered for the feast-day acclaimed the Lord: Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Hymn. Gloria, laus et honor

Glory, praise, and honor to Thee, O Christ, our King and Redeemer:

To Whom the children's voices sang their joyful Hosanna.

R . Glory, praise, and honor to Thee, O Christ, our King and Redeemer.

Thou art the King of Israel, of David's glorious line,

In the name of God Thou comest, Thou blessed King divine.

R . Glory, praise, and honor.

Thy praises loud in heaven each host angelic sings,

And mortal man in unison with all created things.

R . Glory, praise, and honor.

With palms the Hebrew people went forth to meet their King:

Behold, we, too, our homage and prayers and anthems bring.

R . Glory, praise, and honor.

To Thee about to suffer, they paid their debt of praise;

To Thee on throne exalted we now our voices raise.

R . Glory, praise, and honor.

Their homage Thou acceptedst: accept the hearts we bring,

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

Antiphon. John. 12, 13

Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmorum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni, et Dominationes occurrunt! Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est. Salve, Rex, fabricator mundi, qui venisti redimere nos.

Antiphon

Ante sex dies sollemnis Paschae, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmorum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus qui venisti in multitudinem misericordiae tuae: Hosanna in excelsis.

Antiphon

Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

Antiphon

Cum Angelis et pueris fideles inveniatur, triumphatori mortis clamantes: Hosanna in excelsis.

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

Hymn. Glória, laus et honor

Glória, laus, et honor, tibi sit, Rex Christe Redemptor:

Cui puerile decus prompsit Hosanna pium.

R . Glória, laus, et honor, tibi sit, Rex Christe Redemptor.

Israél es tu Rex, Davidis et incly ta proles:

Nomine qui in Domini, Rex benedice, venis.

R . Glória, laus, et honor.

Coetus in excelsis te laudat caelicus omnis,

Et mortalis homo, et cuncta creata simul.

R . Glória, laus, et honor.

Plebs Hebraea tibi cum palmis obviam venit:

Cum prece, voto, hymnis, adsumus ecce tibi.

R . Glória, laus, et honor.

Hi tibi passuro solvabant munia laudis:

Nos tibi regnanti pangimus ecce melos.

R . Glória, laus, et honor.

Hi placere tibi, placeat devotio nostra:

Rex bone, Rex clemens, cui bona cuncta placent.

R . Glória, laus, et honor.

Ingreddente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae promuntiantes, * Cum ramis palmorum: Hosanna, clamabant, in excelsis. **V** . Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei. * Cum ramis palmorum.

Who all that's good approvest, Thou good and gracious King.

R . Glory, praise, and honor.

When the Lord entered the Holy City the children of the Hebrews, foretelling the resurrection of life, * carrying palm branches, cried out, Hosanna in the highest. **V** . When the populace had heard that Jesus was coming to Jerusalem, they went out to meet Him. * Carrying palm branches.

The Mass

Beginning of Mass

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.

Bowing before the altar, the priest makes the sign of the cross, saying:

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

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

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

IN nómine Patris, et Filii, et Spiritus Sancti. Amen.

V . Introibo ad altáre Dei.

R . Ad Deum qui Laetificat juventútem meam.

Judica Me

The priest and server say Psalm 42 alternately:

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

R . Who made heaven and earth

V . Adjutorium nostrum in nómine Dómini.

R . Qui fecit celum et terram.

Confiteor

Bowing down low, the priest says:

V . 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; (The priest strikes his breast three times, saying:) through my fault, through my fault, through my most grievous fault. Therefore I beseech the 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 to the Lord our God for me.

R . May almighty God have mercy on thee and, having forgiven thee thy sins; bring thee to life everlasting.

V . Amen.

R . I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: (Now strike your breast (three times, saying:) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed

V . CONFÍTEOR Deo omnipoténti, beáte Marie semper virgini, beáto Michaéli archángelo, beáto Joánni Baptistae, sanctis Apóstolis Petro et Paulo, omnibus Sanctis et vobis fratres, quia peccavi nimis cogitátione, verbo, et Opere: (Percutit sibi pectus ter, dicens:) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper virginem, beátum Michaélem archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

R . Misereátur tui omnipotens Deus, et dimíssis peccatis tuis, perdúcat te ad vitam aetérnam.

V . Amen.

R . CONFÍTEOR Deo omnipoténti, beáte Marie semper virgini, beáto Michaéli archángelo, beáto Joánni Baptiste, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatione, verbo, et Opere: (Percutit tibi pectus ter, dicens:) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper virginem, beátum Michaélem archángelum, beátum Joánnem . Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nos-

John the Baptist, the holy apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

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

R . Amen.

The priest signs himself, saying:

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

R . Amen.

Again bowing slightly, the priest goes on:

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

R . And Thy people will rejoice in Thee.

V . Show us, O Lord, Thy mercy.

R . And grant us Thy salvation.

V . O Lord, hear my prayer.

R . And let my cry come unto Thee.

V . The Lord be with you.

R . And with thy spirit.

V . Let us pray.

Going up to the altar, the priest prays silently:

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.

Introit

Standing at the Epistle side of the altar, the Priest reads the Introit, which varies according to the Mass being celebrated.

Ps. 21, 20, 22

O LORD, remove not Thy help to a distance from me, look toward my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. Ps. 21, 2. O God, my God, look upon me: why hast Thou forsaken me? far from my salvation are the words of my sins. O Lord.

Kyrie

The priest returns to the middle of the altar and says, alternately with the server:

V . LORD, have mercy on us.

R . Lord, have mercy on us.

V . Lord, have mercy on us.

R . Christ, have mercy on us.

V . Christ, have mercy on us.

R . Christ, have mercy on us.

V . Lord, have mercy On us.

R . Lord, have mercy on us.

V . Lord, have mercy on us.

trum.

V . Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.

R . Amen.

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

R . Amen.

V . Deus tu conversus vivificabis nos.

R . Et plebs tua laetabitur in te.

V . Ostende nobis, Domine, misericordiam tuam.

R . Bt salutare tuum da nobis.

V . Domine exaudi orationem meam.

R . Et clamor meus ad te veniat.

V . Dominus vobiscum.

R . Et cum spiritu tuo.

V . Orémus.

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

ORAMUS te, Domine, per mérita sanctorum tuorum, quorum reliquie hic sunt et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

Ps. 21, 20, 22

DÓMINE, ne longe facias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leónis, et a cornibus unicórnium: humilitatem meam. Ps. 21, 2. Deus Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum. Domine, ne longe.

V . KYRIE eléison.

R . Kyrie eléison.

V . Kyrie eléison.

R . Christe eléison.

V . Christe eléison.

R . Christe eléison.

V . Kyrié eléison.

R . Kyrie eléison.

V . Kyrie eléison.

Prayer

Here follow the Prayers appointed for the day, which are compiled according to the Mass of the Season, Mass of the Saints, or Mass for the Dead.

ALMIGHTY and eternal God, Who, in order to give mankind an example of humility, didst will that our Saviour should assume our flesh and suffer on the cross; grant in Thy mercy that we be found worthy of the heritage of His patience and the fellowship of His resurrection. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R** . Amen.

Epistle

The priest next reads the Epistle, or Lesson, from the Mass he is celebrating, after which the server says: Deo gratias (Thanks be to God). Then follows the Gradual, or Tract or Sequence.

Phil. 2, 5-11

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

BRETHREN, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names (here all kneel): that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gradual

Ps. 72, 24, 1, 3

Thou hast held me in Thy right hand, and by Thy will Thou hast conducted me; and with glory Thou hast assumed me. **V** . How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Tract

Ps. 21, 2-9; 18, 19, 22; 24, 32

O God, my God, look upon me: why hast Thou forsaken me? **V** . Far from my salvation are the words of my sins. **V** . O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me. **V** . But Thou dwellest in the holy place, the praise of Israel. **V** . In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. **V** . They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. **V** . But I am a worm and no man: the reproach of men,

OMNÍPOTENS sempítérne Deus, qui humano géneri ad imitandum humilitátis exéplum, Salvatórem nostrum carnem súmere, et crucem subire fecísti: concéde propítius; ut et patiéntie ipsíus habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia saecula saeculórum. **R** . Amen.

Phil. 2, 5-11

Léctio Epístole beáti Pauli Apóstoli ad Philippenses.

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetipsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetipsum factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (Hic genuflectitur), ut in nómine Jesu omne genuflectátur caeléstium, terréstrium, et infernórum: et omnis lingua confíteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Ps. 72, 24, 1, 3

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

Ps. 21, 2-9; 18, 19, 22; 24, 32

Deus, Deus meus, réspice in me: quare me dereliquísti? **V** . Longe a salúte mea verba delictórum meórum. **V** . Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. **V** . Tu autem in sancto hábitas, laus Israël. **V** . In te speravérunt patres nostri: speravérunt, et liberásti eos. **V** . Ad te clamavérunt et salvi facti sunt: in te speravérunt, et non sunt confúsi. **V** . Ego autem sum vermis et non homo: oppróbrium hóminum, et abjéctio plebis. **V** . Omnes qui vidébant me, aspernabántur

and the outcast of the people. **V** . All they that saw Me have laughed Me to scorn: they have spoken with the lips, and wagged the head. **V** . He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. **V** . But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots. **V** . Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. **V** . Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. **V** . There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. **V** . To a people that shall be born, which the Lord hath made.

Munda

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His gospel. Amen.

Gospel

The priest goes to the Gospel side of the altar and reads the Gospel.

STAND

V . The Lord be with you.

R . And with thy spirit.

V . + The following (or the beginning) is taken from the Holy Gospel according to St. N

R . Glory be to Thee, O Lord.

Matt. 26, 1-75; 27, 1-66

The Passion of Our Lord Jesus Christ, according to St. Matthew.

The Plot to Betray Jesus

C. At that time, Jesus said to His disciples:

† *You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified.*

C. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphaz; and they consulted together that by subtilty they might apprehend Jesus, and put Him to death. But they said:

S. Not on the festival-day, lest there should be a tumult among the people.

C. And when Jesus was in Bethania, in the house of

me, locúti sunt lábiis, et movérunt caput. **V** . Sperávit in Dómino, eripiat eum: salvum fáciat eum, quóniam vult eum. **V** . Ipsi vero consideravérunt, et conspexérunt me, divisérunt sibi vestiménta mea, et super vestem meam miserúnt sortem. **V** . Libera me de ore leónis, et a córnibus unicórnium humilitátem meam. **V** . Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. **V** . Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. **V** . Pópulo, qui nascétur, quem fecit Dóminus.

MUNDA cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaíae prophéte cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre, Per Christum Dóminum nostrum. Amen.

Jube Dómine benedícere.

Dóminus sit in corde meo, et in lábiis meis; ut digne et competénter annúntiem Evangélium suum. Amen.

V . Dóminus vobíscum.

R . Et cum spiritu tuo.

V . Seqúentia (vel Initium) Sancti Evangélii secundum

R . Glória tibi Dómine.

Matt. 26, 1-75; 27, 1-66

Passio Domini nostri Jesu Christi secundum Matthaeum.

The Plot to Betray Jesus

C. In illo témpore: Dixit Jesus discipulis suis:

Scitis quia post bíduum Pascha fiet, et Fílius hóminis tradétur ut crucifigátur.

C. Tunc congregáti sunt príncipes sacerdotum, et senióres pópuli in átrium príncipis sacerdotum qui dicebátur Cáiphaz: et consílium fecerunt ut Jesum dolo tenérent, et occíderent. Dicébant autem:

S. Non in die festo, ne forte tumúltus fieret in pópulo.

C. Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlter habens alabástrum unguénti pretiósí, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discipuli indignáti sunt, dicéntes:

Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying:

S. To what purpose is this waste? for this might have been sold for much, and given to the poor.

C. And Jesus knowing it, said to them:

† *Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her.*

C. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them:

S. What will you give me, and I will deliver Him unto you?

C. But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Preparation of the Pasch

C. And on the first day of the azymes the disciples came to Jesus, saying:

S. Where wilt Thou that we prepare for Thee to eat the pasch?

C. But Jesus said:

† *Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, I will keep the pasch at thy house with My disciples.*

C. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples: and whilst they were eating, He said:

† *Amen I say to you, that one of you is about to betray Me.*

C. And they, being very much troubled, began every one to say:

S. Is it I, Lord?

C. But He answering, said:

† *He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born.*

C. And Judas that betrayed Him, answering, said:

S. Is it I, Rabbi?

C. He saith to him:

† *Thou hast said it.*

Institution of the Holy Eucharist

C. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said:

† *Take ye, and eat: this is My body.*

C. And taking the chalice He gave thanks: and gave to them, saying:

S. Ut quid perditio haec? pótuit enim istud venúmdari multo, et dari paupéribus.

C. Sciens autem Jesus, ait illis:

Quid molésti estis huic muliéri? opus enim bonum operata est in me. Nam semper páuperes habétis vobíscum: me autem non semper habétis. Mittens enim haec unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et quod haec fecit in memóriam ejus.

C. Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdotum, et ait illis:

S. Quid vultis mihi dare, et ego vobis eum tradam?

C. At illi constituérunt ei trigínta argénteos. Et exínde quærébat opportunitátem ut eum tráderet.

The Preparation of the Pasch

C. Prima autem die azymórum accessérunt discípuli ad Jesum, dicétes:

S. Ubi vis parémus tibi comédere pascha?

C. At Jesus dixit:

Ite in civitátem ad quemdam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discíplis meis.

C. Et fecérunt discípuli sicut constítuit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discíplis suis. Et edéntibus illis, dixit:

Amen dico vobis, quia unus vestrum me traditúrus est.

C. Et contristáti valde, coépérunt sínguli dícere:

S. Numquid ego sum, Dómine?

C. At ipse respóndens, ait:

Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: vae autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuíset homo ille.

C. Respóndens autem Judas, qui trádidit eum, dixit:

S. Numquid ego sum, Rabbi?

C. Ait illi:

Tu dixísti.

Institution of the Holy Eucharist

C. Cenántibus autem eis, accépit Jesus panem et benedíxit, ac fregit, dedítque discíplis suis et ait:

Accípite, et comédite: hoc est corpus meum.

C. Et accípiens cálicem, grátias egit: et dedit illis, dicens:

Bíbite ex hoc omnes. Hic est enim sanguis meus novi testaménti, qui pro multis effundétur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímine vitis, usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei.

C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus:

Omnes vos scándalum patiémini in me, in ista nocte.

Scriptum est enim: Percútiám pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, præcédam vos in Galilæam.

C. Respóndens autem Petrus, ait illi:

S. Et si omnes scandalizáti fúerint in te, ego numquam

† *Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto the remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when I shall drink it with you in the kingdom of My Father.*

C. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them:

† *All you shall be scandalized in Me, this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee.*

C. And Peter answering, said to Him:

S. Although all shall be scandalized in Thee, I will never be scandalized.

C. Jesus said to him:

† *Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice.*

C. Peter saith to Him:

S. Yes, though I should die with Thee, I will not deny Thee.

C. And in like manner said all the disciples.

Jesus Prays in Gethsemani

C. Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples:

† *Sit you here, till I go yonder and pray.*

C. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them:

† *My soul is sorrowful even unto death: stay you here and watch with Me.*

C. And going a little farther, He fell upon His face, praying and saying:

† *My Father, if it be possible, let this chalice pass from Me: nevertheless not as I will but as Thou wilt.*

C. And He cometh to His disciples and findeth them asleep: and He saith to Peter:

† *What? Could you not watch one hour with Me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.*

C. Again the second time, He went, and prayed, saying:

† *My Father, if this chalice may not pass away but I must drink it, Thy will be done.*

C. And He cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them:

† *Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray Me.*

Judas Approaches to Apprehend Jesus

C. As He yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And

scandalizábor.

C. Ait illi Jesus:

Amen dico tibi, quia in hac nocte ántequam gallus canet, ter me negábis.

C. Ait illi Petrus:

S. Étiam si opórtuerit me mori tecum, non te negábo.

C. Simíliter et omnes discípuli dixerunt.

Jesus Prays in Gethsemani

C. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discíplis suis:

Sedéte hic, donec vadam illuc, et orem.

C. Et assumpto Petro, et duóbus filiis Zebedæi, coepit contristári et mæstus esse. Tunc ait illis:

Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum.

C. Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens:

Pater mi, si possíbile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu.

C. Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit Petro:

Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem

promptus est, caro autem infírma.

C. Íterum secúndo ábiit, et orávit, dicens:

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

C. Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tertio, eúmdem sermónem dicens. Tunc venit ad discípulos suos, et dicit illis:

Dormíte jam, et requiéscite: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet.

Judas Approaches to Apprehend Jesus

C. Adhuc eo loquente, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdotum, et senióriibus pópuli. Qui autem trádidit eum, dedit illis signum dicens:

S. Quemcúmque osculátus fúero, ipse est, tenéte eum.

C. Et conféstim accédens ad Jesum, dixit:

S. Ave, Rabbi.

C. Et osculátus est eum. Dixitque illi Jesus:

Amíce, ad quid venísti?

C. Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam ejus. Tunc ait illi Jesus:

Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus

quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúre, quia sic opórtet fieri?

he that betrayed Him gave them a sign, saying:
S. Whomsoever I shall kiss, that is He; hold him fast.
C. And forthwith coming to Jesus, he said:
S. Hail, Rabbi.
C. And he kissed Him. And Jesus said to him:
† *Friend, whereto art thou come?*
C. Then they came up, and laid hands on Jesus, and held Him. And behold one of them that were with Jesus,

stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him:

† *Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done?*

C. In that same hour Jesus said to the multitudes:

† *You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me.*

C. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphaz the high priest, where the scribes and ancients were assembled.

Peter Denies Jesus

C. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said:

S. This man said, I am able to destroy the temple of God and in three days to rebuild it.

C. And the high priest, rising up, said to Him:

S. Answerest Thou nothing to the things which these witness against Thee?

C. But Jesus held His peace. And the high priest said to Him:

S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God.

C. Jesus saith to him:

† *Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.*

C. Then the high priest rent his garments, saying:

S. He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you?

C. But they answering, said:

S. He is guilty of death.

C. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying:

S. Prophecy unto us, O Christ, who is he that struck Thee?

C. But Peter sat without in the court, and there came

C. In illa hora dixit Jesus turbis:

Tamquam ad latrónem existis cum gládiis, et fústibus comprehendere me: quotidie apud vos sedébam docens in templo, et non me tenuístis.

C. Hoc autem totum factum est, ut adimpleréntur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Jesum, duxerunt ad Cáiphaz principem sacerdotum, ubi scribæ et seniôres convenerant.

Peter Denies Jesus

C. Petrus autem sequebatur eum a longe, usque in átrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut vidéret finem. Principes autem sacerdotum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenérunt, cum multi falsi testes accessissent. Novissime autem venérunt duo falsi testes, et dixerunt:

S. Hic dixit: Possum destrúere templum Dei, et post trídium reædificáre illud.

C. Et surgens princeps sacerdotum, ait illi:

S. Nihil respóndes ad ea, quæ isti adversum te testificantur?

C. Jesus autem tacébat. Et princeps sacerdotum ait illi:

S. Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei.

C. Dicit illi Jesus:

Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis

Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli.

C. Tunc princeps sacerdotum scidit vestiménta sua, dicens:

S. Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphemiam: quid vobis vidétur?

C. At illi respondéntes dixerunt:

S. Reus est mortis.

C. Tunc exspuerunt in fáciem ejus, et cólaphis eum ceciderunt, álii autem palmas in fáciem ejus dederunt, dicéntes:

S. Prophetíza nobis, Christe, quis est qui te percússit?

C. Petrus vero sedebat foris in átrio: et accessit ad eum una ancílla, dicens:

S. Et tu cum Jesu Galilæo eras.

C. At ille negávit coram ómnibus, dicens:

S. Nescio quid dicis.

C. Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi:

S. Et hic erat cum Jesu Nazaréno.

C. Et iterum negávit cum juraménto: Quia non novi hóminem. Et post pusillum accesserunt qui stabant, et dixerunt Petro:

S. Vere et tu ex illis es: nam et loquela tua manifestum te facit.

C. Tunc cœpit detestári, et juráre quia non novisset hóminem. Et continuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Priúsqvam gallus cantet, ter me negábis. Et egressus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdotum, et seniôres pópuli adversus Jesum, ut eum morti traderent.

to him a servant-maid, saying:

S. Thou also wast with Jesus the Galilean.

C. But he denied before them all, saying:

S. I know not what thou sayest.

C. And as he went out of the gate, another maid saw him, and she saith to them that were there:

S. This man also was with Jesus of Nazareth.

C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter:

S. Surely thou also art one of them; for even thy speech doth discover thee.

C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crew, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put Him to death.

Jesus Brought Before Pilate

C. And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying:

S. I have sinned, in betraying innocent blood.

C. But they said:

S. What is that to us? look thou to it.

C. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter.

But the chief priests having taken the pieces of silver, said:

S. It is not lawful to put them into the corbona; because it is the price of blood.

C. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying:

S. Art Thou the king of the Jews?

C. Jesus said to him:

† *Thou sayest it.*

C. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him:

S. Dost not Thou hear how great testimonies they allege against Thee?

C. And He answered to him never a word; so that the governor wondered exceedingly.

Jesus Brought Before Pilate

C. Et vinctum adduxerunt eum, et tradiderunt Póntio Piláto præsiði. Tunc videns Judas, qui eum trádidit, quod damnátus esset: pœniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens:

S. Peccávi, tradens sánguinem justum.

C. At illi dixerunt:

S. Quid ad nos? Tu videris.

C. Et proyéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt:

S. Non licet eos míttre in córbonam: quia prétium sán-guinis est.

C. Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sánguineus, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem: Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a fíliis Israél: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præses, di-

cens:

S. Tu es Rex Judæórum?

C. Dixit illi Jesus:

Tu dicis.

C. Et cum accusarétur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus:

S. Non audis quanta advérsus te dicunt testimónia?

C. Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

Pilate Endeavors to Save Jesus

C. Per diem autem solénnem consuéverat præses pópulo dimíttre unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus:

S. Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dicitur Christus?

C. Sciebat enim quod per invídiam tradidissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens:

S. Nihil tibi, et justo illi: multa enim passa sum hódie per visum propter eum.

C. Príncipes autem sacerdotum, et senióres persuasérunt pópulis, ut péterent Barábbam, Jesum vero péderent. Respóndens autem præses ait illis:

S. Quem vultis vobis de duóbus dimítti?

C. At illi dixerunt:

S. Barábbam.

C. Dicit illis Pilátus:

S. Quid ígitur fáciam de Jesu, qui dicitur Christus?

C. Dicunt omnes:

S. Crucifigátur.

C. Ait illis præses:

S. Quid enim mali fecit?

Pilate Endeavors to Save Jesus

C. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said:

S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

C. For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying:

S. Have you 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 ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them:

S. Whether will you of the two to be released unto you?

C. But they said:

S. Barabbas.

C. Pilate saith to them:

S. What shall I do then with Jesus that is called Christ?

C. They say all:

S. Let Him be crucified.

C. The governor said to them:

S. Why, what evil hath He done?

C. But they cried out the more, saying:

S. Let Him be crucified.

C. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying:

S. I am innocent of the blood of this just man; look you to it.

C. And the whole people answering, said:

S. His blood be upon us, and upon our children.

Pilate Consents to the Crucifixion

C. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying:

S. Hail, king of the Jews.

C. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon; him they forced to take up His Cross.

The Crucifixion

C. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His

C. At illi magis clamabant dicentes:

S. Crucifigatur.

C. Videns autem Pilátus quia nihil proficeret, sed magis tumultus fieret: accépta aqua, lavit manus coram pópulo, dicens:

S. Innocens ego sum a ságuine justi hujus: vos vidéritis.

C. Et respóndens univérsus pópulus dixit:

S. Sanguis ejus super nos, et super filios nostros.

Pilate Consents to the Crucifixion

C. Tunc dimísit illis Barábbam: Jesum autem flagellátum trádidit eis, ut crucifigerétur. Tunc mílites præsidis suscipiéntes Jesum in prætórium, congregavérunt ad eum univérsam cohórtem: et exuéntes eum, chlámýdem coccíneam circumdedérunt ei, et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in dextera ejus. Et genu flexo ante eum, illudébant ei, dicéntes:

S. Ave, rex Judæórum.

C. Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámýde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifigerent. Exeúntes autem invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus.

The Crucifixion

C. Et venérunt in locum, qui dicitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixerunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur quod dictum est per Prophétam, dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus Rex Judæórum. Tunc crucifixi sunt cum eo duo latrónes: unus a dextris, et unus a sinístris. Prætereúntes autem blasphemábant eum movéntes cápita sua, et dicéntes:

S. Vah, qui déstruis templum Dei, et in tríduo illud reádficas; salva temetípsum. Si Fílius Dei es, descénde de cruce.

C. Simíliter et príncipes sacerdotum illudéntes cum scribis, et senióribus, dicébant:

S. Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israël est, descéndat nunc de cruce, et crédimus ei: confidit in Deo: líberet nunc, si vult eum: dixit enim: Quia Fílius Dei sum.

C. Idípsum autem et latrónes, qui crucifixi erant cum eo, impropérabant ei. A sexta autem hora ténebræ factæ sunt super univérsam terram, usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens:

Eli, Eli, lamma sabactháni?

C. Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illis stantes, et audiéntes, dicébant:

S. Elíam vocat iste.

garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon My vesture they cast lots. And they sat, and watched Him. And they put over His head His cause, written: This is Jesus the King of the Jews. Then were crucified with Him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying:

S. Vah, Thou that destroyest the temple of God, and in three days dost rebuild it; save Thy own self: if Thou be the Son of God, come down from the cross.

C. In like manner also the chief priests with the scribes and ancients mocking, 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 now deliver Him if He will have Him; for He said, I am the Son of God.

C. And the selfsame thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying:

† *Eli, Eli, lamma sabachthani?*

C. That is, My God, My God, why hast Thou forsaken Me? And some that stood there, and heard, said:

S. This man calleth Elias.

C. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed and gave Him to drink. And the others said:

S. Let be, let us see whether Elias will come to deliver Him.

C. And Jesus again crying with a loud voice, yielded up the ghost.

(Here all kneel, and pause a little while)

C. And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying:

S. Indeed this was the Son of God.

C. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the Body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

C. And the next day, which followed the day of the preparation, the chief priests and the pharisees came together to Pilate, saying:

S. Sir, we have remembered that that seducer said, while

C. Et continuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant:

S. Sine, videámus an véniat Elías líberans eum.

C. Jesus autem íterum clamans voce magna, emísit spíritum.

C. Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apérta sunt: et multa córpora sanctorum, qui dormiérant, surrexérunt. Et exéuntes de monuméntis post resurrectiónem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem, et qui cum eo erant, custodiéntes Jesum, viso terremótu, et his quæ fiébant, timuérunt valde, dicéntes:

S. Vere Fílius Dei erat iste.

C. Erant autem ibi mulíeres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne, et áltera María sedéntes contra sepúlcrum.

C. Áltera autem die, quæ est post Parascéven, convenérunt príncipes sacerdotum, et pharisæi ad Pilátum, dicéntes:

S. Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodíri sepúlcrum usque in diem tértium: ne forte véniant discípuli ejus, et furéntur eum, et dícant plebi: Surréxit a mórtuis: et erit novíssimus error pejor príore.

C. Ait illis Pilátus:

S. Habétis custódiám, ite, custodíte sicut scitis.

C. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódiibus.

R . Laus tibi Christe.

V . Per évangélica dicta deleántur nostra delicta.

He was yet alive, After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first.

C. Pilate said to them:

S. You have a guard; go, guard it as you know.

C. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards.

At end of Gospel the server says:

R. Praise be to Thee, O Christ.

The priest kisses the book saying:

V. May our sins be blotted out by the Words of the Gospel.

Crede

The priest returns to the middle of the altar and recites the Creed.

I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (Here genuflect) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

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

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

Offertory

SIT

Then the priest uncovers the chalice.

Ps. 68, 21, 22

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

CREDO in unum Deum, Patrem omnipotentem factorem celi et terre, visibilium omnium et invisibilium. Et in Unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de celis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST (Hic genuflectitur) Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est: Et resurrexit tertia die, secundum Scripturas. Et ascendit in celum: sedet ad dexteram Patris. et iterum venturus est cum gloria, iudicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus.

Ps. 68, 21, 22

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

Offering of the Host

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.

GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

HUMBLED in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God.

COME, Thou, the Sanctifier, God, almighty and everlasting: bless + this sacrifice which is prepared for the glory of Thy holy name.

Lavabo

Going to the Epistle side the priest washes his fingers and says:

I I WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

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

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

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

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

My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

The priest returns to the middle of the altar and bowing slightly says:

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy

SÜSCIPE sancte Pater omnipotens aetérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerabilibus peccátis et offensióibus et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Christiánis vivis atque defunctis: ut mihi et illis proficiat ad salútem in vitam etérnam. Amen.

DEUS, qui humáne Substántie dignitátem mirabiliter condidisti, et mirábilius reformásti: da nobis per hujus aquae et vini mystérium, ejus qui humanitátis nostrae fieri dignátus est párticeps, Jesus Christus, Filius tuus, Dóminus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per ómnia secula saeculórum, Amen.

IN spiritu humilitatis, et in ánimo contrito suscipiámur a te Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi Domine Deus.

VENI sanctificátor omnípotens aetérne Deus, et benedic hoc sacrificium tuo sancto nómini preparátum.

IN spiritu humilitatis, et in ánimo contrito suscipiámur a te Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi Domine Deus.

VENI sanctificátor omnípotens aetérne Deus, et benedic hoc sacrificium tuo sancto nómini preparátum.

LAVABO inter innocétes manus meas: et circúmdabo altare tuum Dómine.

Ut áudiam vocem laudis: et enárrem univérsa mirabilia tua.

Dómine diléxi decórem domus tuae, et locum habitatiónis glórie tuae.

Ne perdas cum ímpiis Deus ánimam meam: et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrédus sum: rédime me, et miserére mei.

Pes meus Stetit in dirécto: in ecclésiis benedícam te Dómine.

SUSCIPE sancta Trínitas hanc oblatiόνem, quam tibi offerimus ob memóriam passiónis resurrectiόνis et ascensiónis Jesu Christi Dómini nostri: et in honórem beate Maríe semper vírginis, et beáti Joánnis Baptíste, et sanctórum, Apos-

apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

Orate Fratres

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

V . BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

R . MAY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His Holy Church.

Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as Prayers said after the Gloria and will be found in the proper place in each Mass.

GRANT, we beseech Thee, O Lord, that the gift presented to the eyes of Thy majesty may both obtain for us the grace of devotion and acquire for us the effect of a blessed immortality. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R** . Amen.

Preface

The priest now says in a louder voice, or sings:

V . World without end.

R . Amen

V . The Lord be with you.

R . And with thy spirit.

V . Lift up your hearts.

R . We have them lifted up unto the Lord.

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

R . It is right and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind in the wood of the cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overthrown. Through Christ our Lord: Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty, which the heavens, and the forces of heaven, together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Remain kneeling until after Communion.

tolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercedere ddignéntur in caelis quorum memoriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

V . ORATE, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

R . SUSCIPIAT Dominus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiae suae sanctae.

CONCÉDE, quæsumus, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efectum beátæ perennitátis acquirat. Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia saecula saeculórum. **R** . Amen.

V . Per ómnia saecula Saeculórum.

R . Amen.

V . Dóminus vobíscum.

R . Et cum spírítu tuo.

V . Sursum corda.

R . Habémus ad Dóminum.

V . Grátias agámus Domino Deo nostro.

R . Dignum .et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétür: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælórumque Virtútes, ac beáta Séraphim, sociá exultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplíci confessiÓne dicéntes:

Sanctus

HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt celi et terra glória tua; Hosánna in excélsis. Benedíc-tus qui venit in nómine Dómini. Hosánna in excélsis.

The Canon of the Mass

The priest now prays silently. The + indicates that he makes the sign of the cross over the offerings.

THEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these + gifts, these + presents, these + holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

TE igitur clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súplices rogámus ac pétimus, uti accépta hábeas, et benedicas haec dona, haec múnera, hec sancta sacrificia illibáta, in primis que tibi offérimus pro Ecclésia tua sancta Cathólica; quam pacificáre, custodire, adunáre, et régere dignéris toto orbe terrárum: una cum fá-mulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodóxis, atque Cathólicae et Apostólicae fidei cultóribus.

Commemoration of the Living

BE MINDFUL, O Lord, of Thy servants, A. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

MEMÉNTO Dómine famulórum, famularúmque tuárum N et N. et ómnium circumstántium, quorum tibi fides cóg-nita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolunitatis suae: tibíque reddunt vota sua aetérno Deo vivo et vero.

The Communicantes

HAVING communion with and venerating: the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

The priest extends his hands over the oblation.

COMMUNICANTES, et memóriam venerántes, in primis glorióse semper vírginis Marie genitricis Dei et Dómini nostri Jesu Christi: sed et beatórum. Apostolórum ac Martyrum tuórum, Petri et Pauli, Andreae, Jacóbi, Joánnis, Thomae, Jacóbi, Philippi, Bartholomaei, Matthei, Simónis et Thad-dzi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Lau-réntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni, et ómnium sanctórum tuórum: quorum méritis precibúsqve concédas, ut in ómnibus protectiónis tue muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

The Hanc Igitur

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

Here the bell is rung once.

HANC igitur oblatiónem servitútis nostrae, sed et cunctae famílie tuae, quesumus, Dómine, ut placátus accípias: diesque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerari. Per Christum Dóminum nostrum. Amen.

Quam Oblationem

AND do Thou, O God, vouchsafe in all respects to bless

QUAM oblatiónem tu, Deus, in ómnibus, quesumus bene-

+, consecrate +, and approve + this our oblation, to perfect it and to render it well-pleasing to Thyself, so that it may become for us the body + and blood + of Thy most beloved Son, Jesus Christ our Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it +, broke it, and gave it to His disciples, saying:

Take ye and eat ye all of this:

The Consecration of the Host

The priest bends over the Host and says:

For this is My Body

Then the priest adores and elevates the Sacred Host.

The bell is rung.

When the priest elevates the Sacred Host, look at it and say devoutly:

My Lord and My God

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.

The priest uncovers the chalice and says:

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it +, and gave it to His disciples, saying:

Take ye, and drink ye all of this:

The Consecration of the Wine

The priest bends over the chalice and says:

For this is the Chalice of My Blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

As often as ye shall do these things, ye shall do them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.

WHEREFORE, 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 grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim + which is pure, a victim + which is holy, a victim + which is stainless, the holy bread + of life everlasting, and the chalice + of eternal salvation.

VOUCHSAFE to look upon them with + gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred + Body and + Blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and

dictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in celum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

Hoc est enim Corpus Meum

SÍMILI modo postquam coenatum est, accipiens et hunc praeclarum Cálicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens:

Accipite et bibite ex eo omnes:

Hic est enim Calix Sanguinis meí, novi et eterni testamenti: mysterium fidei, quí pro nobis et pro multis effundetur in remissionem peccatorum,

Haec quotiescúmque feceritis in mei memoriam faciétis.

UNDE et memores Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beáte passiónis, nec non et ab inferis resurrectionis, sed et in celos glorióse ascensionis: offerimus praeclárae majestáti tuæ; de tuis donis ac datis, hóstiam puram, hóstiam + sanctam, hóstiam immaculátam, Panem sanctum vitae aetérnae, et Calicem salutis perpetuae,

SUPRA que propítio ac seréno vultu respicere digneris: et accépta habére, sicuti accépta habére dignátus es munera púeri, tui justí Abel, et sacrificium patriárche nostri Abrahæ: et quod tibi óbtulit summus Sacérdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

SUPPLICES te rogámus, omnípotens Deus; jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divíne majestátis tuæ: ut quotquot ex hac altaris participatióne, sacrosánctum Filii tui Corpus et Sanguinem sumpsérimus omni benedictióne caelesti et grátia repleamur. Per eúndem Christum Dóminum nostrum. Amen.

grace: Through the same Christ our Lord. Amen.

The Commemoraton of the Dead

BE MINDFUL also, O Lord, of Thy servants N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace.

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

Striking his breast the priest says:

TO US sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

BY WHOM, O Lord, Thou dost always create, sanctify +, quicken +, bless +, and bestow upon us all these good things.

THROUGH him +, and with Him +, and in Him +, is to Thee, God the Father + almighty, in the unity of the Holy + Ghost, all honor and glory.

Raising his voice the priest says or sings:

V . World without end.

R . Amen.

The Pater Noster

Let us pray

ADMISHED by salutary precepts, and following divine directions, we presume to say:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us and lead us not into temptation.

R . But deliver us from evil.

V . Amen.

DELIVER us, we beseech Thee, O. Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

The priest breaks the Sacred Host, saying:

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

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

World without end.

R . Amen.

V . May the peace + of the Lord + be always with + you.

R . And with Thy spirit.

The priest drops a particle of the Sacred Host into the Chal-

MEMENTO étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos precessérunt cum signo fidei, et dormiunt in somno pacis.

IPSIS Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur, per eúdem Christum Dóminum nostrum. Amen.

NOBIS quoque peccatóribus fámulis tuis, de multitudine miserationum tuárum sperantibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martyribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lúcia, Agnéte, Caecilia, Anastásia, et ómnibus sanctis tuis: intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaesumus, largitor admitte. Per Christum Dóminum nostrum.

PER quem haec ómnia, Dómine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis.

PER ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spiritus Sancti, omnis honor et glória.

Per ómnia secula saeculórum.

R . Amen.

V . Orémus

PRAECEPTIS salutáribus móniti, et divina institutióne formáti, audémus dicere:

PATER noster, qui es in celis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua sicut in celo et in terra. Panem nostrum quotidiánum. da nobis hódie: et dimítte nobis débíta nostra, sicut et nos dimittimus debítóribus nostris. Et ne nos indúcas in tentatiónem.

R . Sed líbera nos a malo.

V . Amen.

LIBERA nos, quaesumus Dómine, ab ómnibus malis pretéritis, preséntibus, et futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genitríce María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem in diébus nostris: ut ope misericórdie tue adjuti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

Per eúdem Dóminum nostrum Jesum Christum Fílium tuum,

Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus.

Per ómnia secula seculórum.

R . Amen.

V . Pax Dómini sit semper vobíscum.

R . Et cum spírítu tuo.

HAEC commixtio et consecrátio Córporis et Sánguini Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam

ice.

MAY this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

The Agnus Dei

Bowing down the priest says:

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

Lamb of God, Who takest away the sins of the world: have mercy on us.

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

Except in Masses for the dead, the priest, bowing and with joined hands, says:

LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity according to Thy will: Who livest and reignest God, world without end. Amen.

LORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

At the Communion

The priest genuflects, rises and says:

I WILL take the bread of heaven, and will call upon the name of the Lord.

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung) :

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and soul shall be healed.

Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:

MAY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest receives Holy Communion and after a brief meditation continues:

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

The priest takes the chalice in his right hand and makes the

aetérnam. Amen.

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccata mundi, miserére nobis.

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

DOMINE Jesu Christe, qui dixisti Apóstolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésie tue; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris. Qui vivis et regnas Deus, per ómnia saecula Saeculórum. Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris cooperánte Spíritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab ómnibus iniquitatibus meis et univérsis malis: et fac me tuis semper inherére mandátis: et a te nunquam separári permittas: qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in saecula saeculórum. Amen.

PERCEPTIO Córporis tui Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia secula saeculórum. Amen.

PANEM coeléstem accipiam et nomen Dómini invocábo.

DÓMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

QUID retribuam Dómino pro ómnibus quae retribuit mihi? Cálícem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

sign of the cross, saying:

MAY the Blood of Our Lord Jesus Christ in keep my soul unto life everlasting. Amen.

Here Holy Communion is administered to those of the faithful who desire to receive It. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the Confiteor as found on page 758, the priest responding with the Misereatur and the Indulgentiam.

The priest gives the Absolution. This is a sacramental which wipes out venial sins.

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

R . Amen

All present join the priest in making the sign of the Cross.

MAY the almighty and merciful Lord grant you pardon, + absolution, and remission of your sins.

R . Amen

Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world.

Then he says three times:

LORD, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed. He then goes to the communion rails and gives Holy Communion to each communicant saying:

MAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

INTO a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who lives and reignest world without end. Amen.

Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

Matt. 26, 42

Father, if this chalice may not pass away, but I must drink it, Thy will be done. V . The Lord be with you.

R . And with thy spirit.

V . Let us pray.

Postcommunion

BY the operation of this mystery, O Lord, may our vices be purged away, and our righteous desires have fulfillment.

MISEREATUR vestri omnipotens Deus, et dimissi peccatis vestris, perducat vos ad vitam aeternam Amen.

INDULGENTIAM absolutionem, et remissionem peccatorum vestrorum, tribuat vobis omnipotens et misericors Dominus.

ECCE Agnus Dei, ecce Qui tollit peccata mundi.

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

QUOD ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Matt. 26, 42

Pater, si non potest hic calix transire, nisi bibam illum; fiat voluntas tua. V . Dominus vobiscum.

R . Et cum spiritu tuo.

V . Orémus.

PER hujus, Dómine, operatióem mystérii: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R** . Amen. *Going to the Epistle side he says the prayers called Postcommunions. They correspond to the Prayers and Secrets already read.*

Then the priest going back to the middle kisses the altar, and turning toward the people says:

V . The Lord be with you.

R . And with thy spirit.

*Should the Mass be one in which the Gloria in excelsis is omitted, then, in place of *Ite, missa est*, the priest says or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer, *Requiescant in pace* (May they rest in peace), to which is answered, Amen. Kneel*

V . Go, the Mass is ended.

R . Thanks be to God.

Bowing down over the altar, the priest prays:

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

Dismissal

The Blessing

The priest kisses the altar, and at the word “Pater” turns toward the people, and blesses them, saying:

MAY almighty God, the Father, and the Son, + and the Holy Ghost, bless you.

R . Amen.

The Last Gospel

The priest now goes to the Gospel side of the altar; he makes the sign of the cross. first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

V . The Lord be with you.

R . And with thy spirit.

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

R . Glory be to Thee, O Lord.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the

nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. **R** . Amen.

V . Dóminus vobíscum.

R . Et cum spírítu tuo.

V . *Ite, missa est.*

R . *Deo grátias.*

PLACEAT tibi sancta Trínitas, obséquium servitútis meae; et praesta, ut sacrificium, quod óculis tue majestátis indignus obtuli, tibi sit acceptábile, mihiq; et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

BENEDÍCÁT vos omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus.

R . Amen.

V . Dóminus vobíscum.

R . Et cum spírítu tuo.

V . *Inítium sancti Evangélii secundum Joánnem.*

R . *Glória tibi Dómine.*

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est ni-

beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all genuflect.

And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R . Thanks be to God.

Prayers After Low Mass

Kneel

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

Hail Mary three times. Then,

HAIL, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O, clement, O loving, O sweet virgin Mary.

V . Pray for us, O holy Mother of God.

R . That we may be worthy of the promises of Christ.

Let us pray

GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her Spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

St. Michael, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Most sacred Heart of Jesus, have mercy on us! (Three times alternately with the priest.)

Indulgence of 10 years—S. C. Penit, May 30, 1934.

Indulgence of seven years and seven quarantines. - Pius X, June 17, 1904.

Stand and remain in the pew until the priest has entered the sacristy.

hil quod factum est. In ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmíne. Erat lux vera que illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus. Qui non ex sanguinibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

Et Verbum caro factum est, et habitávit in nobis et vidimus glériam ejus, glóriam quasi unigéniti a Patre, plenum gratiae et veritátis.

R . Deo gratias

SALVE Regina Mater misericordiae, vita, dulcédo, et spes nostra salve. Ad te clamámus exsules, filii Hevae. Ad te suspiramus geméntes, et flentes in hac lacrymárum valle, Eia ergo advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum benedictum fructum ventris tui, nobis post hoc exsílíum osténde. O clemens, O pia, O dulcis Virgo Maria.

V . Ora pro nobis sancta Dei Génitrix.

R . Ut digni efficiámur promissionibus Christi.

Orémus

DEUS refúgium nostrum et virtus, populum ad te clamantem propitiús réspice; et intercedénte gloriósa et immaculáta Vírgine Dei Genitrice María, cum beáto Josépho ejus Sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctae Matris Ecclésiae, preces effundimus, misericors et benígnus exáudi. Per eúmdem Christum Dóminum nostrum. Amen.

Sancte Michael Archangele, defénde nos in proelio; contra nequítiam et insídias diaboli ésto presidium. Imperet illi Deus; súpplíces deprecámur: tuque, Princeps militiae coeléstis, Sátanam aliósque Spíritus malignos, qui ad perditionem animárum pervagantur in mundo, divína virtúte in inférnum detrúde. Amen.

Cor Jesu sacratíssimum, miserére nobis.