

SAINT AUSTIN'S PLAINSONG MISSAL

The Rites of Holy Week (1955)
With the Masses of Eastertide

DRAFT EDITION

March 2007

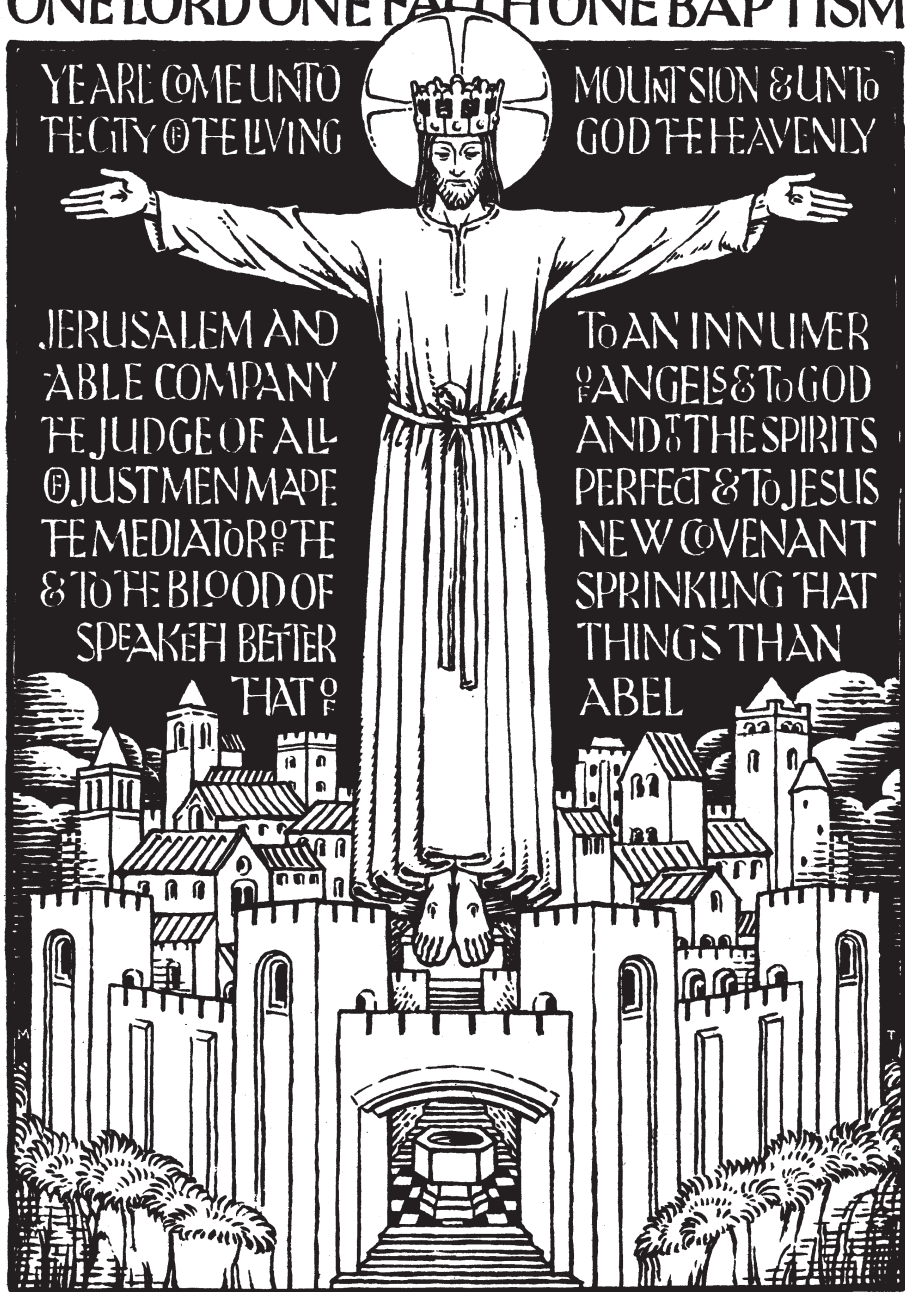
ONE LORD ONE FAITH ONE BAPTISM

YE ARE COME UNTO
THE CITY OF THE LIVING

MOUNT SION & UNTO
GOD THE HEAVENLY

JERUSALEM AND
ABLE COMPANY
THE JUDGE OF ALL
OF JUST MEN MADE
THE MEDIATOR OF THE
& TO THE BLOOD OF
SPEAKETH BETTER
THAT OF

TO AN INNUMER
OF ANGELS & TO GOD
AND TO THE SPIRITS
PERFECT & TO JESUS
NEW COVENANT
SPRINKLING THAT
THINGS THAN
ABEL



ONE GOD & FATHER OF ALL WHO IS ABOVE
ALL AND THROUGH ALL & IN YOU ALL



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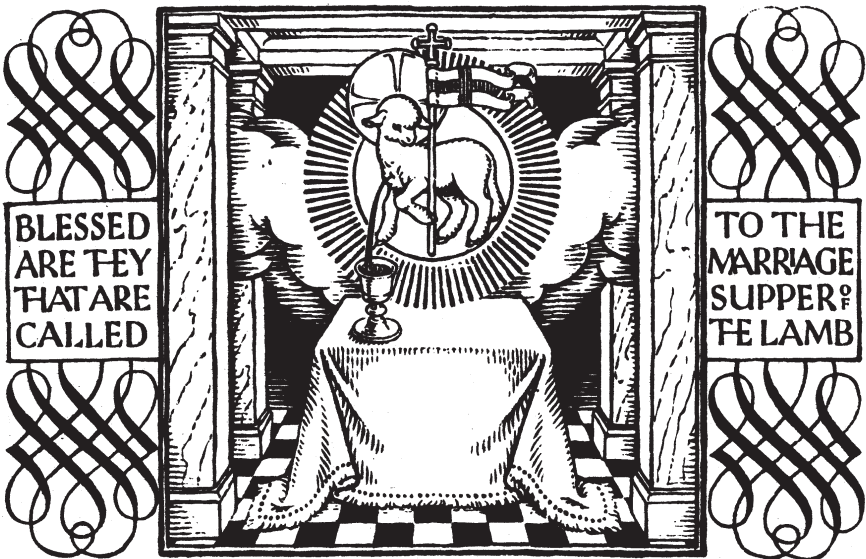
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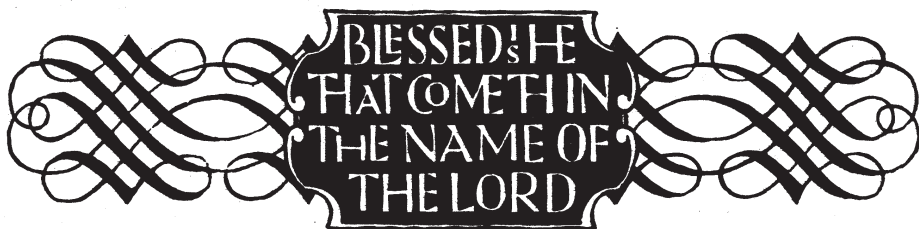


CHRISTVS SACERDOS



CHRIST OUR PASSEOVER
IS SACRIFICED FOR US
THEREFORE
LET US KEEP THE FEAST

IN ÆTERNVM



THE SECOND SUNDAY IN PASSIONTIDE

COMMONLY CALLED

PALM SUNDAY

THE SOLEMN PROCESSION OF PALMS, IN HONOUR OF CHRIST THE KING

¶ At the appointed hour, in choir after Terce, the sprinkling of water being omitted, the blessing of branches of palms or olives or other trees takes place. The colour of the vestments is red. The celebrant is vested in amice, alb, girdle, stole and cope, or remains without the chasuble (the sacred ministers wear dalmatic and tunicle).

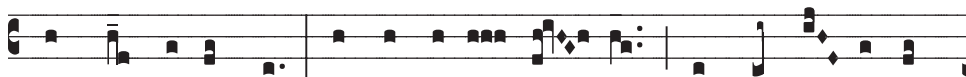
¶ The palms, unless they are already held in their hands by the faithful, are made ready on a table, covered with a white cloth, and placed in a position in the sanctuary, where they may best be seen by the people.

¶ All things being duly disposed, the celebrant, with the sacred ministers (or the servers only), having made due reverence to the Altar, stands behind the table, turned towards the people. Meanwhile, the following antiphon is sung:

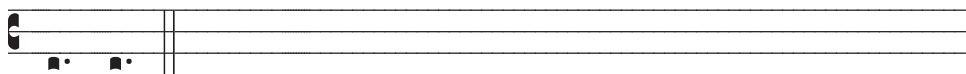
ANTIPHON. *Hosanna filio David.* S. Matthew xxi. 9. Mode VII.



Ho-san-na * to the Son of Da-vid: bles-sed is he that com-eth in



the Name of the Lord. O King of Is - ra - el: Ho-san-na in the



high-est.

¶ Then the celebrant, with joined hands, blesses the palms, saying in the tone of the ferial Collect The Lord be with you (and all respond And with thy spirit).



¶ The Lord be with you. R. And with thy spi-rit. ¶ Let us pray.

BLESS, ☩ O Lord, we beseech thee, these branches of *palm*: and grant; that as thy people on this day perform this outward observance to thine honour, so they, inwardly fulfilling the same with reverence and purity of heart, may win the victory over the enemy, and continually abound in all good works. Through, &c.

¶ In the above Collect, the celebrant shall say, as is suitable to the kind of branches, these branches of palm, or these branches of olive, or these branches of trees, or these branches of palm and olive, or these branches of palm (olive) and other trees.

¶ Then the celebrant first sprinkles the palms, set upon the table, thrice, then, at the rails, the palms of the faithful, where they themselves, as has been said, already hold them in their hands, unless it is desired to perform the sprinkling of them, passing through the body of the church. Then the celebrant puts incense into the thurible, in the usual manner, and first thrice censes the blessed palms, set upon the table, then, at the rails, or passing through the body of the church, those of the faithful. The sacred ministers (or the servers) accompany the celebrant, both at the sprinkling and the censing of the palms, holding the edge of the cope.

¶ The blessing being completed, the distribution of the palms is made, according to the custom of the place. The celebrant, standing on the predella of the Altar, turning to the people, the sacred ministers (or the servers) assisting him, gives the blessed palms first to all the clergy in order, then to the servers, finally, at the rails, to the faithful. And when he begins to distribute, the following antiphons and psalms are sung, in this manner:

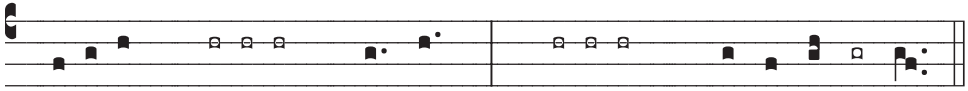
ANTIPHON 1. *Pueri Hebraeorum portantes.* Mode I.



The chil-dren of the Heb-rews, * bear-ing bran-ches of o-live, went out



to meet the Lord, cry-ing out and say-ing, Ho-san-na in the high-est.

PSALM 24 (1-2, 7-10). *Domini est terra.* Tone I.

THE earth is the Lord's and all that there•in is: * the compass of the world, and • they that dwell therein.

2. For he hath founded it upon • the seas: * and prepar•ed • it upon the floods. *Repeat Antiphon 1.*

7. Lift up your heads, O ye gates, † and be ye lift up, ye everlast•ing doors: * and the King of • glory shall come in.

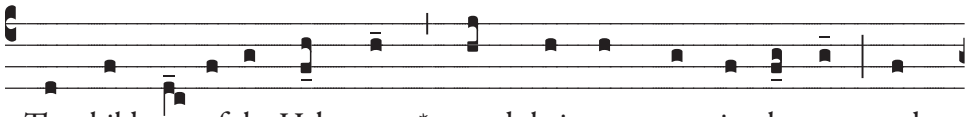
8. Who is the King of • glory? * It is the Lord strong and mighty, even the Lord migh•ty in battle. *Repeat Antiphon 1.*

9. Lift up your heads, O ye gates, † and be ye lift up, ye everlast•ing doors: * and the King of • glory shall come in.

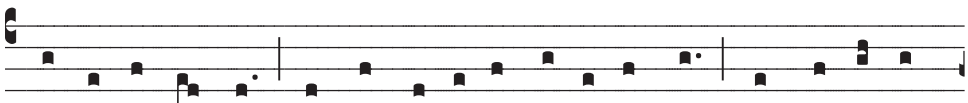
10. Who is the King of • glory? * even the Lord of hosts, | he is the • King of glory. *Repeat Antiphon 1.*

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

As it was in the beginn•ing, † is now and ever shall be: * world without end. Amen. *Repeat Antiphon 1.*

ANTIPHON 2. *Pueri Hebraeorum vestimenta.* Mode I.

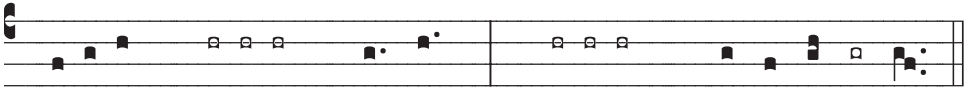
The child•ren of the Heb•rews, * spread their gar•ments in the way and



cri•ed out, say•ing, Ho•san•na to the Son of Da•vid: bless•ed is he



that com•eth in the Name of the Lord.

PSALM 47. *Plaudite manibus.* Tone I.

O CLAP your hands together, all ye • people, * sing unto God with the • voice of melody.

2. For the Lord is high, and to be • fear-ed, * he is the great King • upon all the earth. *Repeat Antiphon 2.*

3. He shall subdue the people un•to us * and the nations • under our feet.

4. He shall choose out an heritage • for us, * even the worship of Jacob, • whom he lov-ed. *Repeat Antiphon 2.*

5. God is gone up with a mer•ry noise, * and the Lord with the • sound of the trump.

6. O sing praises, sing praises unto • our God, * O sing praises, sing praises • unto our King. *Repeat Antiphon 2.*

7. For God is the King of all • the earth, * sing ye praises with • understanding.

8. God reigneth over the • heathen, * God sitteth up•on his holy seat. *Repeat Antiphon 2.*

9. The princes of the • people * are join-ed unto the people of the • God of Abraham.

10. For God, which is very high ex•alted, * doth defend the earth as it • were with a shield. *Repeat Antiphon 2.*

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

As it was in the beginn-ing, † is now and ever shall be: * world without end. Amen. *Repeat Antiphon 2.*

¶ If the above do not suffice, they shall be repeated until the distribution be ended; but if it be ended earlier, then the singing ends with Gloria Patri, and the antiphon is repeated.

¶ The distribution of palms being ended and the table removed, the celebrant washes his hands, saying nothing: then, ascending the Altar, he kisses it in the midst, and puts incense into the thurible, in the usual manner. In the solemn rite, the deacon carries the Gospel Book to the Altar and sets it down thereon, and all things are done as in Mass, when the Gospel is

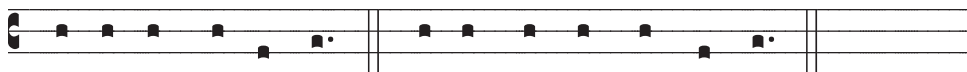
to be sung (but in the simple rite, the celebrant shall do all things as is usual at other times, when the priest alone celebrates Mass without chant).

✠ THE HOLY GOSPEL. *S. Matthew xxi. 1-9.*

AT that time: When Jesus drew nigh unto Jerusalem, and was come to Bethphage, unto the mount of Olives, then sent he two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed 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 Gospel ended, in the solemn rite, the subdeacon carries to book to be kissed by the celebrant, who is not censured by the deacon.

¶ These things being done, the celebrant puts incense into the thurible, in the usual manner. And the deacon, turning to the people, says:



¶ Let us proceed in peace. ¶ In the Name of Christ. A—men.

¶ The Procession begins. The thurifer goes first with smoking censer: then another subdeacon vested, or an acolyte (or one of the servers), carrying the cross not veiled, between two acolytes (or servers), with lighted candles: the clergy follow in order; last of all the celebrant with deacon and subdeacon, after them the faithful, carrying blessed branches in their hands.

¶ The Procession shall go, if possible, outside the church, by some longer route. If in any place there be a second church, in which the blessing of palms can be conveniently performed,

nothing need prevent the blessing of palms being done there, and then the Procession going to the principal church.

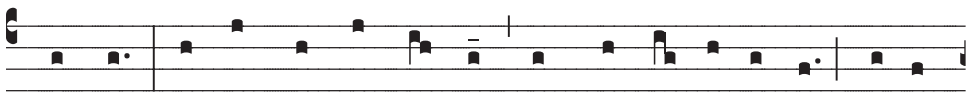
ANTIPHON I. *Occurunt turbae.* Mode VIII.



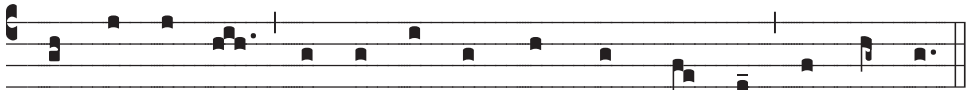
The mul-ti-tudes * with flow-ers and with palms go forth to meet the Re-



dee-mer: and ren-der wor-thy ho-mage to the tri-um-phant Con-



que-ror: the Gen-tiles with their lips pro-claim the Son of God: and in

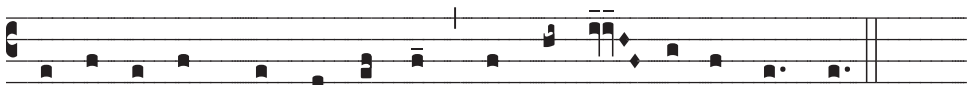


the praise of Christ their voi-ces thun-der through the skies, Ho-san-na!

ANTIPHON II. *Cum Angelis et pueris.* Mode VII.



With the an-gels and the chil-dren * may we be found faith-ful, cry-ing




un-to the van-quish-er of death, Ho-san-na in the high-est.

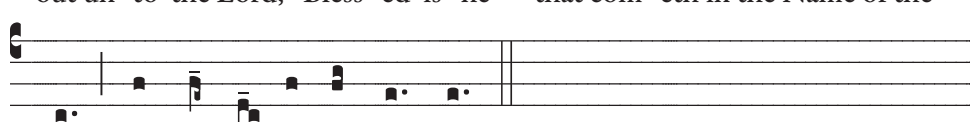
ANTIPHON III. *Turba multa.* Mode IV.



A great mul-ti-tude, * that were come to-geth-er un-to the feast, cri-ed

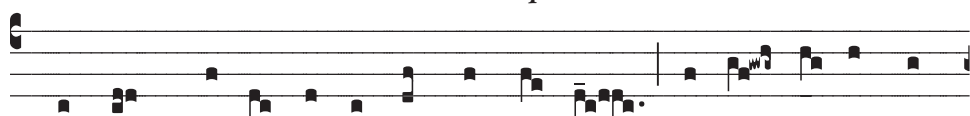


out un-to the Lord, Bless-ed is he that com-eth in the Name of the

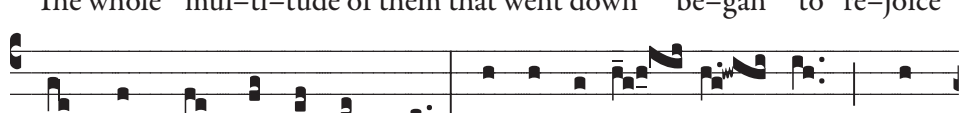


Lord: Ho-san-na in the high-est.

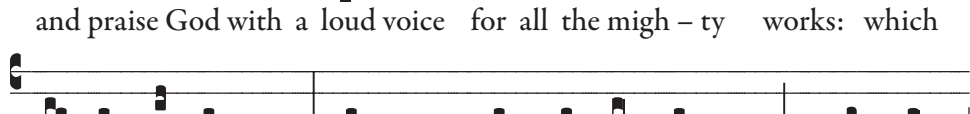
ANTIPHON IV. *Coeperunt.* Mode I.



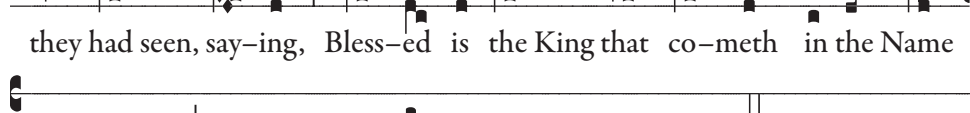
The whole * mul-ti-tude of them that went down be-gan to re-joice



and praise God with a loud voice for all the migh - ty works: which



they had seen, say-ing, Bless-ed is the King that co-meth in the Name




of the Lord; peace on earth, and glo-ry in the high-est.

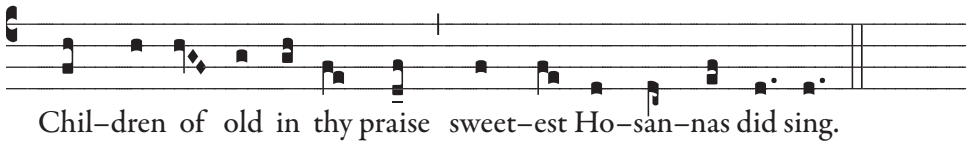
f As the Procession goes forward, the following hymn is sung, the people, if possible, continually repeating the first verse, as note below.

HYMN TO CHRIST THE KING. *Gloria laus et honor.* Mode I.

Refrain (Cantors).

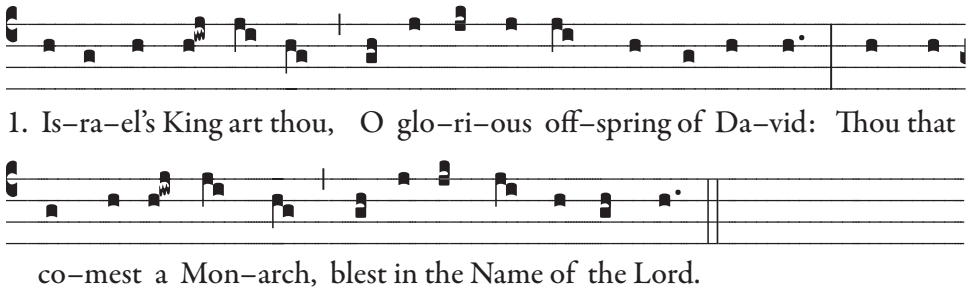


Glo-ry and laud and hon-our be to thee, Christ, King and Re-dee-mer,



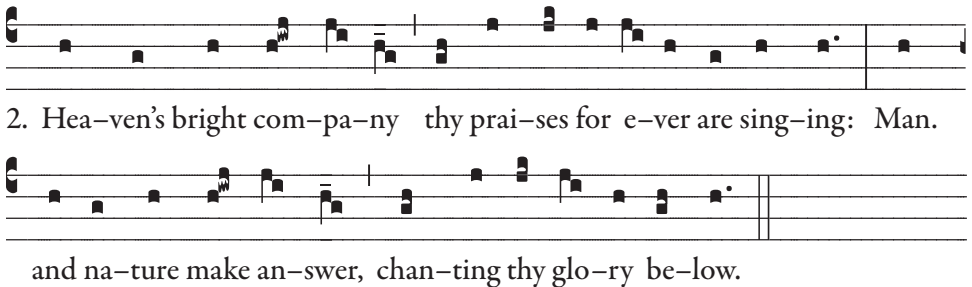
Refrain (All), "Glory and laud and honour" &c.

Verse (Cantors).



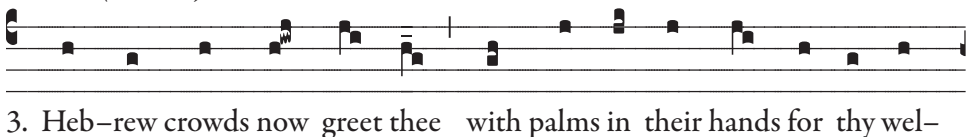
Refrain (All), "Glory and laud and honour" &c.

Verse (Cantors).



Refrain (All), "Glory and laud and honour" &c.

Verse (Cantors).

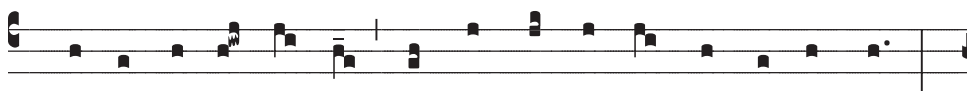




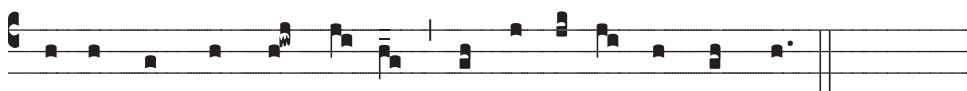
come: We with hymns and glad an-thems now to thy pre-sence draw nigh.

¶ Refrain (All), "Glory and laud and honour" &c.

Verse (Cantors).



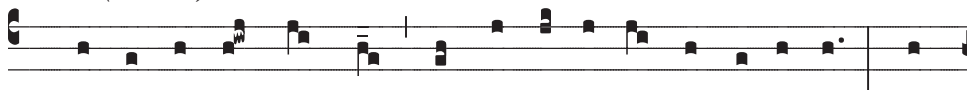
4. Thee be-fore thy Pas-sion they gree-ted with prai-ses most joy-ous:



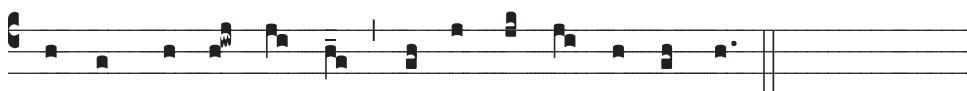
To our King who reigns on high raise we our ju - bi-lant hymn.

¶ Refrain (All), "Glory and laud and honour" &c.

Verse (Cantors).



5. Thou re-cei-vest their praise, ac-cept the de-vo-tion we of-fer: Who

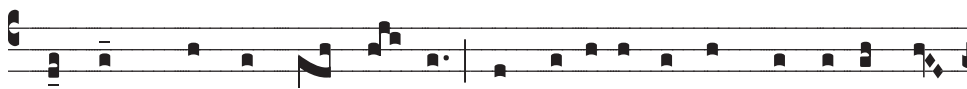


in good-ness de-ligh-test, O kind and mer-ci-ful King.

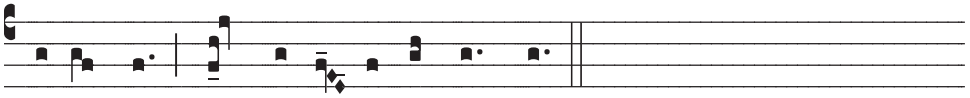
¶ Refrain (All), "Glory and laud and honour" &c.

¶ Then the following may be sung:

ANTIPHON 5. *Omnes collaudant.* Mode VIII.

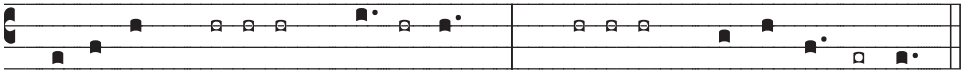


All men * praise thy Name, and say, Bles-sed is he that co-meth in the Name



of the Lord: Ho-san-na in the high-est.

PSALM 147. *Lauda, Jerusalem.* Tone VIII.



PRAISE the Lord, O Je•rusalem: * praise thy • God, O Sion.

2. For he hath made fast the bars of thy • gates: * and hath bless-ed thy chil•dren within thee.

3. He maketh peace in thy • borders: * and filleth thee • with the flour of wheat.

4. He sendeth forth his commandment upon • earth: * and his word runneth • very swiftly.

5. He giveth snow like • wool: * and scattereth the hoar•frost like ashes.

6. He casteth forth his ice like • morsels: * who is able • to abide his frost?

7. He sendeth out his word, and • melteth them: * he bloweth with his wind, • and the waters flow.

8. He showeth his word unto • Jacob: * his statutes and ordinances • unto Is-ra-el.

9. He hath not dealt so with any • nation: * neither have the heathen • knowl-edge of his laws.

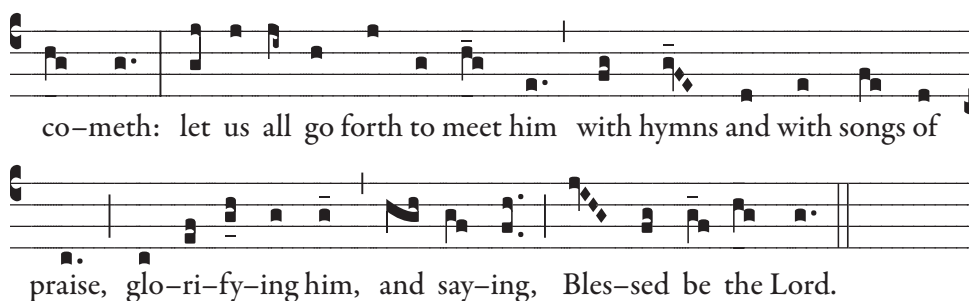
Glory be to the Father, and to the • Son, * and • to the Holy Ghost.

As it was in the beginn-ing, † is now and ever shall be: * world without end. Amen. *Repeat Antiphon 5.*

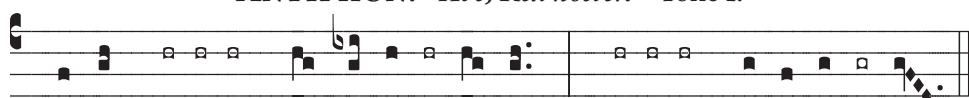
ANTIPHON 6. *Fulgentibus.* Mode VIII.



With palms bright-ly shi-ning, * we fall pro-strate be-fore the Lord who



ANTIPHON. *Ave, Rex noster.* Tone I.



[*Cantors*] Hail, our Monarch, Son of David, Re•deemer of the world, * [*Choir*] whom the prophets foretold should come to be the Saviour of the • house of Is-ra-el.

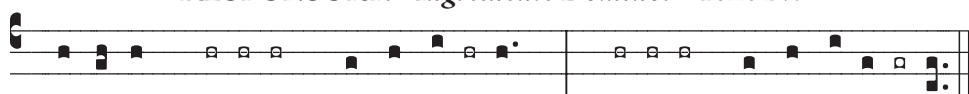
[*Cantors*] For the Father hath sent thee into the world to be • the saving Vic-tim, * [*Choir*] whom all the Saints awaited from the foun•dation of the world,

[*Cantors*] And now, Hosanna to the Son of David: Bless-ed is he that cometh in • the Name of the Lord: * [*Choir*] Hosanna • in the highest.

¶ The hymn Christus vincit or some other hymn in honour of Christ the King may be sung by the faithful.

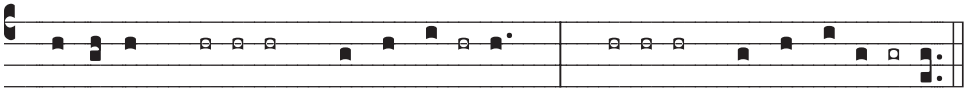
¶ As the Procession enters the church, while the Celebrant passes through the doors of the church, the last antiphon is begun.

RESPONSORY. *Ingrediente Domino.* Tone IV.



℣. [*Cantors*] When the Lord enter-ed the • holy city, * the children of the Hebrews foretold the Re•surrection of Life.

[*Choir*] And bearing branches of palms, they • cri-ed out: * Hosan•na in the highest.



¶ [Cantors] When the people heard that Jesus was coming • to Jerusalem, * they • went forth to meet him.

[Choir] And bearing branches of palms, they • cri-ed out: * Hosan•na in the highest.

¶ *The Celebrant, having arrived and revered the Altar, goes up with the sacred ministers, and standing between them, facing the people, a clerk (or a server) holding the book, sings, in the ferial tone, the Collect to end the procession, with joined hands.*



¶ The Lord be with you. R. And with thy spi-rit. ¶ Let us pray.

O LORD Jesu Christ, our King and Redeemer, to whose honour we, bearing these branches, have sung our solemn praises: mercifully grant; that whithersoever these branches may be carried, there the grace of thy benediction may descend, and, all the wickedness and craft of the devil being put to nought, thy right hand may protect those whom thou hast redeemed. Who livest and reignest, &c.

¶ *The Collect ended, the Celebrant and ministers, having revered the Altar, lay aside the red vestments, putting on violet for the Mass.*

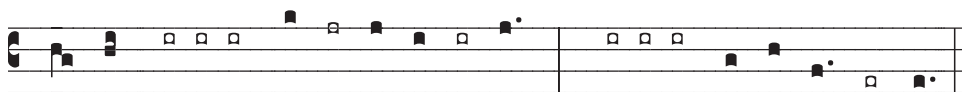
¶ *Branches are not held in the hands, while the story of the Passion of the Lord is sung or read.*

THE MASS OF PALM SUNDAY

¶ *The colour of the sacred vestments is violet. The sacred ministers wear dalmatic and tunicle; as is observed also on Monday, Tuesday and Wednesday. When the blessing and procession of palms has taken place before Mass, the Celebrant with the sacred ministers (or servers) approaches the Altar, and omitting the Psalm Judica me and the Confession, straightway goes up, kisses it in the midst, and incenses it in the usual manner.*

THE INTROIT. *Domine, ne longe.* Psalm xxii. Tone VII.

BE not thou far from me, O Lord, † thou art my succour, haste • thee to help me: * [Choir] Save me from the lion's mouth, thou hast heard me also from among the horns • of the unicorns.



Ps. ibid. [Cantors] My God, my God, look upon *me*, † why hast • thou forsaken me: * [Choir] and art so far from my health and from the • words of my complaint? *Cantor and Choir repeat, Be not thou far, &c. as far as the Ps.*

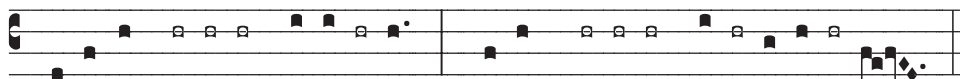
THE COLLECT.

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

¶ And this Collect only is said.

THE EPISTLE. *Philippians ii. 5.*

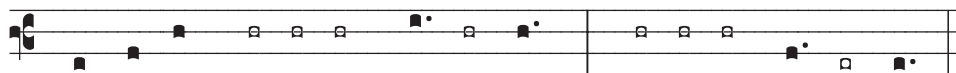
BRETHREN: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled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

THE GRADUAL. *Psalm lxxiii.* Tone V.

[*Cantors*] Thou hast holden me by my right hand: † thou shalt guide me with •
thy counsel: * [*Choir*] and after that re•ceive me with glory.

[*Cantors*] ∟ Truly God is loving unto Is-ra-el, † even unto such as are of • a
clean heart: * [*Choir*] nevertheless my feet were almost gone, my • treadings had
well-nigh slipt:

[*Cantors*] ∟ And why? I was grieved at • the wicked: * [*Choir*] I do also see
the ungodly in • such prosperity.

THE TRACT. *Psalm xxii.* Tone VIII.

[*Cantors*] My God, my God, look up•on me: * why hast thou for•saken me?

[*Choir*] ∟ And art so far from my • health: * and from the words of • my
complaint?

[*Cantors*] ∟ O my God, I cry in the daytime but thou hearest • not: * and
in the night season also I • take no rest.

[*Choir*] ∟ But thou continuest • holy, * O thou Worship of • Is-ra-el.

[*Cantors*] ∟ Our fathers hop-ed in • thee: * they trusted in thee and thou
didst de•liver them.

[*Choir*] ∟ They call-ed upon thee and were • holpen: * they put their trust
in thee and were not con•founded.

[*Cantors*] ∟ But as for me I am a worm and no • man: * a very scorn of men
and the outcast of the • people.

[*Choir*] ∟ All they that see me laugh me to • scorn: * they shoot out their
lips and shake their heads, • saying:

[*Cantors*] ∟ He trusted in God that he would de•liver him: * let him deliver
him if he will • have him.

[*Choir*] ∟ They stand staring and looking up•on me: * they part my gar-
ments among them and cast lots upon my • vesture.

[*Cantors*] *℟*. Save me from the • lion's mouth: * thou hast heard me also from among the horns of the • unicorns.

[*Choir*] *℟*. O praise the Lord, ye that • fear him: * magnify him, all ye seed of • Jacob.

[*Cantors*] *℟*. They shall be counted unto the Lord for a gene•ration: * they shall come and the heavens shall declare his • righteousness.

[*Choir*] *℟*. Unto a people that shall be • born, * whom the • Lord hath made.

¶ The reading of the Epistle being ended, bare lecterns are set on the Gospel side, on the floor of the sanctuary, and the singing or reading of the story of the Passion of the Lord is done in this manner.

¶ It is sung or read by ministers at least in the order of Deacons, who come before the Altar, accompanied by two acolytes (or servers), without lights and without incense, and there kneeling on the lowest step, bowing low, they recite in a low voice, as usual, Cleanse my heart, and ask a blessing of the Celebrant, saying Bid, sir, a blessing. The Celebrant, turned towards them, answers in an audible voice: The Lord be in your hearts, and on your lips, that ye may worthily and fitly proclaim his Gospel: in the Name of the Father, and of the Son, ✠ and of the Holy Ghost. And they say: Amen. Then together with the acolytes (or servers) they make a reverence, and go to the lecterns; they do not sign the book, nor themselves, as they begin to sing or read.

¶ When ministers at least in the order of Deacons may not be had, the Celebrant reads the Passion by himself. On the Gospel side, at the Altar, he reads or sings the story of the Passion in a clear voice, and he does not sign the book, nor himself, as he begins to read or sing.

¶ This manner of singing or reading is observed also on Tuesday and Wednesday, when the story of the Passion of the Lord is sung or read.

¶ Note, That the Passion from the English Use is S. Matthew xxvii. 1-54, while the Gregorian Use Passion begins earlier at chapter xxvi, as follows:

✠ **THE PASSION OF OUR LORD.** (*Gregorian Use*) S. Matthew xxvi. & xxvii.

AT that time: Jesus said unto his disciples, ✠ Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. *℟*. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and con-

sulted that they might take Jesus by subtilty, and kill him. But they said, *S.* Not on the feast day, lest there be an uproar among the people.

C. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, *S.* To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. *C.* When Jesus understood it, he said unto them, *✠* Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

C. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, *S.* What will ye give me, and I will deliver him unto you? *C.* And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, *S.* Where wilt thou that we prepare for thee to eat the passover? *C.* And he said, *✠* Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. *C.* And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, *✠* Verily I say unto you, that one of you shall betray me. *C.* And they were exceeding sorrowful, and began every one of them to say unto him, *S.* Lord, is it I? *C.* And he answered and said, *✠* He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. *C.* Then Judas, which betrayed him, answered and said, *S.* Master, is it I? *C.* He said unto him, *✠* Thou hast said.

C. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, *✠* Take, eat; this is my Body. *C.* And he took the cup, and gave thanks, and gave it to them, saying, *✠* Drink ye all of it; for this is my Blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until

that day when I drink it new with you in my Father's kingdom. *C.* And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, *✠* All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. *C.* Peter answered and said unto him, *S.* Though all men shall be offended because of thee, yet will I never be offended. *C.* Jesus said unto him, *✠* Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. *C.* Peter said unto him, *S.* Though I should die with thee, yet will I not deny thee. *C.* Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, *✠* Sit ye here, while I go and pray yonder. *C.* And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, *✠* My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

C. And he went a little further, and fell on his face, and prayed, saying, *✠* O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *C.* And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, *✠* What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *C.* He went away again the second time, and prayed, saying, *✠* O my Father, if this cup may not pass away from me, except I drink it, thy will be done. *C.* And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, *✠* Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

C. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, *S.* Whomsoever I shall kiss, that same is he: hold him fast. *C.* And forthwith he came to Jesus, and said, *S.* Hail, master; *C.* and kissed him. And Jesus said unto him, *✠* Friend, wherefore art thou come? *C.* Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, *✠* Put up again thy sword into his place: for all

they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

℟. In that same hour said Jesus to the multitudes, ☩ Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. ℭ. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, ℟. This fellow said, I am able to destroy the temple of God, and to build it in three days. ℭ. And the high priest arose, and said unto him, ℟. Answerest thou nothing? what is it which these witness against thee? ℭ. But Jesus held his peace. And the high priest answered and said unto him, ℟. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. ℭ. Jesus saith unto him, ☩ Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ℭ. Then the high priest rent his clothes, saying, ℟. He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? ℭ. They answered and said, ℟. He is guilty of death. ℭ. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, ℟. Prophecy unto us, thou Christ, Who is he that smote thee?

ℭ. Now Peter sat without in the palace: and a damsel came unto him, saying, ℟. Thou also wast with Jesus of Galilee. ℭ. But he denied before them all, saying, ℟. I know not what thou sayest. ℭ. And when he was gone out into the porch, another maid saw him, and said unto them that were there, ℟. This fellow was also with Jesus of Nazareth. ℭ. And again he denied with an oath, ℟. I do not know the man. ℭ. And after a while came unto him they that stood by, and said to Peter, ℟. Surely thou also art one of them; for thy speech bewrayeth thee. ℭ. Then began he to curse and to swear, saying, ℟. I know not the man. ℭ. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

¶ The English Use Passion begins here, at chapter xxvii, and the Gregorian Use Passion continues on, as follows:

[✠ **THE PASSION OF OUR LORD.** (*English Use*) S. Matthew xxvii.]

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

℣. And Jesus stood before the governor: and the governor asked him, saying, ℟. Art thou the King of the Jews? ℣. And Jesus said unto him, ✠ Thou sayest. ℣. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, ℟. Hearest thou not how many things they witness against thee? ℣. And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, ℟. Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ℣. For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, ℟. Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. ℣. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, ℟. Whether of the twain will ye that I release unto you? ℣. They said, ℟. Barabbas. ℣. Pilate saith unto them, ℟. What shall I do then with Jesus which is called Christ? ℣. They all

say unto him, *S.* Let him be crucified. *C.* And the governor said, *S.* Why, what evil hath he done? *C.* But they cried out the more, saying, *S.* Let him be crucified. *C.* When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, *S.* I am innocent of the blood of this just person: see ye to it. *C.* Then answered all the people, and said, *S.* His blood be on us, and on our children.

C. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, *S.* Hail, King of the Jews! *C.* And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his Cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, *S.* Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. *C.* Likewise also the chief priests mocking him, with the scribes and elders, said, *S.* He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. *C.* The thieves also, which were crucified with him, cast the same in his teeth.

C. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Æ* Eli, Eli, lama sabachthani? *C.* that is to say, *Æ* My God, my God, why hast thou forsaken me? *C.* Some of them that stood there, when they heard that, said, *S.* This man calleth for Elias. *C.* And straightway one of them ran, and took a sponge, and filled it

with vinegar, and put it on a reed, and gave him to drink. The rest said, *℟*. Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.

℟ Here all genuflect, and pause awhile.

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

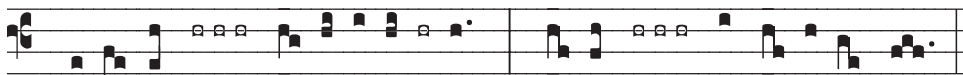
℟ He who today celebrates a second or a third read Mass, is not bound to repeat the reading of the Passion of the Lord, but in place thereof reads the following Gospel, in the usual manner:

✠ THE HOLY GOSPEL. *S. Matthew xxvii. 45-52.*

AFTER they had crucified Jesus, from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. (*Here all genuflect, and pause awhile.*) And, behold, the veil of the temple was rent in twain from the top

to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. *The Creed is said.*

THE OFFERTORY. *Psalm lxix.* Tone II.



[*Cantors*] Thy rebuke hath broken my heart, I • am full of heaviness: * [*Choir*] I look-ed for some to have pity on me, • but there was no man:

[*Cantors*] Neither found I • any to comfort me: * [*Choir*] they gave me gall to eat and when I was thirsty they gave me • vinegar to drink.

THE SECRET. Grant, we beseech thee, Almighty God: that these gifts which we offer in the sight of thy Divine Majesty, may obtain for us grace to serve thee in this life with all godliness, and bring us in the end to everlasting felicity. Through, &c.

¶ The Preface of the Holy Cross is said.

THE COMMUNION. *S. Matthew xxvi.* Tone I (*modified*).



[*Cantors*] O my Father, if this cup may not • pass away from me, * [*Choir*] except I drink it: • thy will be done.

THE POSTCOMMUNION. Grant, O Lord, that by the operation of these thy Mysteries, we may be cleansed from all our sins: and obtain that which we have asked according to thy will. Through, &c.

¶ The Celebrant, at the end of Mass, having given the blessing in the usual manner, omits the last Gospel, and all return to the sacristy.

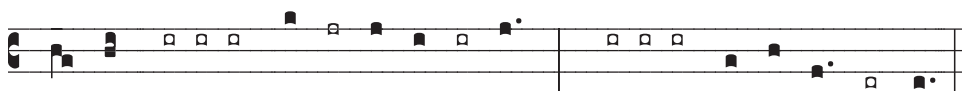
¶ At other Masses without the blessing of palms, the following Gospel is read at the end: When they drew nigh unto Jerusalem, as above in the blessing of Palms.

MONDAY IN HOLY WEEK

THE INTROIT. *Judica Domine.* Psalm xxxv. Tone VII.



PLEAD thou my cause, O Lord, with them that strive *with me*; † and fight thou against them that • fight against me: * [Choir] lay hand upon the shield and buckler and stand up to help me, O Lord the strength of • my salvation.



Ps. ibid. [Cantors] Bring forth the spear and stop the way against them that • persecute me: * [Choir] say unto my soul: I am • thy Salvation. *Cantor and Choir repeat, Plead thou my cause, etc. as far as the Ps.*

THE COLLECT (*English Use*)

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace. Through the same, &c.

THE COLLECT (*Gregorian Use*)

GRANT, we beseech thee, Almighty God: that we who amidst so many adversities do fail by reason of our weakness; may be renewed through the merits of the Passion of thy only-begotten Son: Who liveth and reigneth, &c.

FOR THE EPISTLE (*English Use*) *Isaiah lxiii. 1*

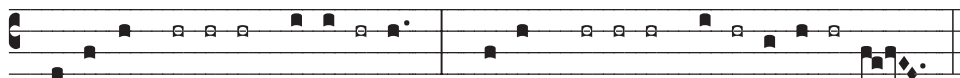
IN those days: Said Isaiah: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and

their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barrest rule over them; they were not called by thy Name.

FOR THE EPISTLE (*Gregorian Use*) *Isaiah l. 5-10.*

IN those days: Said Isaiah: The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and

THE GRADUAL. *Psalm xxxv.* Tone V.



[*Cantors*] ∇ . Bring forth the spear • and stop the way * [*Choir*] against them
that • persecute me.

The second system of the musical score for 'The Little Boat' consists of two staves. The upper staff continues the melody with notes on the treble clef, including a half note G4, a quarter note A4, and a half note B4. The lower staff continues the accompaniment with notes on the bass clef, including a half note F3, a quarter note G3, and a half note A3. The system concludes with a double bar line.

*Ps. lxxix. [Choir] V. Lord, remember not our old sins, but have mercy upon us, and that • soon: * for we are come to great • misery.*

✠ THE PASSION OF OUR LORD. (*English Use*) S. Mark xiv.

AT that time: After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, *S.* Not on the feast day, lest there be an uproar of the people.

℥. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, ℟. Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. ℥. And they murmured against her. And Jesus said, ☩ Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

℥. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

℥. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, ℟. Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, ☩ Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us.

℥. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, ☩ Verily I say unto you, One of you which eateth with me shall betray me. ℥. And they began to be sorrowful, and to say unto him one by one, ℟. Is it I? ℥. and another said, ℟. Is it I? ℥. And he answered and said unto them, ☩ It is one of the twelve, that dip-peth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

℥. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, ☩ Take, eat: this is my Body. ℥. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he

said unto them, ✠ This is my Blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

ℭ. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, ✠ All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. ℭ. But Peter said unto him, ℑ. Although all shall be offended, yet will not I. ℭ. And Jesus saith unto him, ✠ Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. ℭ. But he spake the more vehemently, ℑ. If I should die with thee, I will not deny thee in any wise. ℭ. Likewise also said they all.

ℭ. And they came to a place which was named Gethsemane: and he saith to his disciples, ✠ Sit ye here, while I shall pray. ℭ. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, ✠ My soul is exceeding sorrowful unto death: tarry ye here, and watch. ℭ. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, ✠ Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. ℭ. And he cometh, and findeth them sleeping, and saith unto Peter, ✠ Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. ℭ. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, ✠ Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

ℭ. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, ℑ. Whomsoever I shall kiss, that same is he; take him, and lead him away safely. ℭ. And as soon as he was come, he goeth straightway to him, and saith, S. Master, master; ℭ. and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, ✠ Are ye come out,

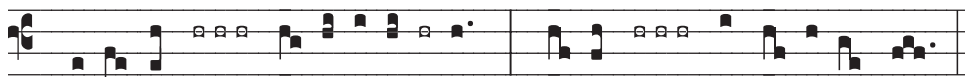
as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. *C.* And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

C. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, *S.* We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. *C.* But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, *S.* Answerest thou nothing? what is it which these witness against thee? *C.* But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, *S.* Art thou the Christ, the Son of the Blessed? *C.* And Jesus said, *✠* I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *C.* Then the high priest rent his clothes, and saith, *S.* What need we any further witnesses? Ye have heard the blasphemy: what think ye? *C.* And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, *S.* Prophecy: *C.* and the servants did strike him with the palms of their hands.

C. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

✠ **THE HOLY GOSPEL** (*Gregorian Use*) *S. John xii. 1-9.*

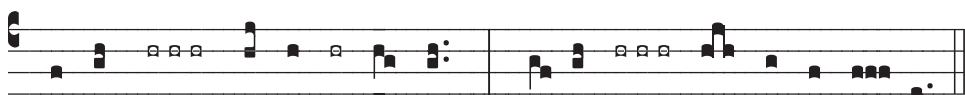
SIX days before the passover Jesus came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed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

THE OFFERTORY. *Psalm cxliii. Tone II.*

[*Cantors*] Deliver me, O Lord, from mine en-e-mies: † for I flee un-to thee to hide me. * [*Choir*] Teach me to do the thing that pleaseth thee, • for thou art my God.

THE SECRET. Almighty God, let the effectual power of this sacrifice in such wise cleanse us from our iniquities, that we may thereby attain in purity unto the origin of the same. Who liveth and reigneth, &c.

¶ The Preface of the Holy Cross is said.

THE COMMUNION. *Psalm xxxv. Tone I.*

[*Cantors*] Let them be put to confusion and shame together that rejoice • at my trouble: * [*Choir*] let them be cloth-ed with rebuke and dishonour that boast • themselves against me.

THE POSTCOMMUNION. O Lord, let thy holy mysteries kindle our hearts with heavenly fire: that we may delight in the performance of the same, and likewise in bringing forth the fruits thereof. Through, &c.

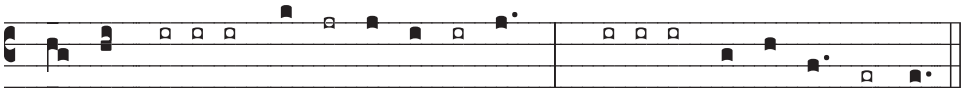
PRAYER OVER THE PEOPLE. Help us, O God of our salvation: and grant, that we, whom thou hast vouchsafed to redeem by thy inestimable benefits, may come with gladness to commemorate the same. Through, &c.

TUESDAY IN HOLY WEEK

THE INTROIT. *Nos autem gloriari.* Galatians vi. Tone VII.



BUT it behoveth us to glory in the Cross of our Lord Jesus Christ: † in whom is our salvation, our life and • resurrection: * [Choir] by whom we are • sav'd and set free.



Ps. lxxvii. [Cantors] God be merciful unto • us, and bless us: * [Choir] and shew us the light of his countenance, and be mer•ciful unto us. *Cantor and Choir repeat,* But it behoveth us, &c. *as far as the Ps.*

THE COLLECT (*English Use*)

OLORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame: grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed. Through the same, &c.

THE COLLECT (*Gregorian Use*)

ALMIGHTY and everlasting God: grant unto us so to celebrate the Mysteries of the Passion of the Lord; that we may be worthy to obtain thy pardon. Through the same, &c.

FOR THE EPISTLE (*English Use*) *Isaiah l. 5-10.*

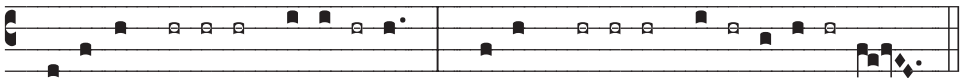
IN those days: Said Isaiah: The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together:

who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

FOR THE EPISTLE. (*Gregorian Use*) *Jeremiah xi. 18-20.*

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

THE GRADUAL. *Psalm xxxv. Tone V.*



[*Cantors*] Nevertheless when they were sick, † I put on sackcloth and humbled myself • with fasting: * [*Choir*] and my prayers shall turn into • mine own bosom.

[*Cantors*] ∇. Plead thou my cause, O Lord, with them that strive *with me*, † and fight thou against them that fight • against me: * [*Choir*] lay hand upon the shield and buckler and • stand up to help me.

¶ *Note, That the Passion from the English Use is S. Mark xv. 1-39, while the Gregorian Use Passion begins earlier at chapter xiv., as follows:*

✠ THE PASSION OF OUR LORD. (*Gregorian Use*) *S. Mark xiv. & xv.*

AT that time: Jesus and his disciples came to a place which was named Gethsemane. And he saith to his disciples: ✠ Sit ye here, while I shall pray. *C.*

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, ☩ My soul is exceeding sorrowful unto death: tarry ye here, and watch. C. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, ☩ Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. C. And he cometh, and findeth them sleeping, and saith unto Peter, ☩ Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. C. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, ☩ Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

C. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, S. Whomsoever I shall kiss, that same is he; take him, and lead him away safely. C. And as soon as he was come, he goeth straightway to him, and saith, S. Master, master; C. and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, ☩ Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. C. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

C. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, S. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made

without hands. *C.* But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, *S.* Answerest thou nothing? what is it which these witness against thee? *C.* But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, *S.* Art thou the Christ, the Son of the Blessed? *C.* And Jesus said, *✠* I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *C.* Then the high priest rent his clothes, and saith, *S.* What need we any further witnesses? Ye have heard the blasphemy: what think ye? *C.* And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, *S.* Prophesy: *C.* and the servants did strike him with the palms of their hands.

C. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, *S.* And thou also wast with Jesus of Nazareth. *C.* But he denied, saying, *S.* I know not, neither understand I what thou sayest. *C.* And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, *S.* This is one of them. *C.* And he denied it again. And a little after, they that stood by said again to Peter, *S.* Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. *C.* But he began to curse and to swear, saying, *S.* I know not this man of whom ye speak. *C.* And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, *✠* Before the cock crow twice, thou shalt deny me thrice. *C.* And when he thought thereon, he wept. And –

¶ The English Use Passion begins here, at chapter xv, and the Gregorian Use Passion continues on, as follows:

[*✠ THE PASSION OF OUR LORD.* (*English Use*) *S.* Mark xv.]

C. [At that time:] Straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, *S.* Art thou the King of the Jews? *C.* And he answering said unto them, *✠* Thou sayest it. *C.* And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, *S.* Answerest thou nothing? behold how many things they witness against thee. *C.* But Jesus yet answered nothing; so that Pilate

marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, *S.* Will ye that I release unto you the King of the Jews? *C.* For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, *S.* What will ye then that I shall do unto him whom ye call the King of the Jews? *C.* And they cried out again, *S.* Crucify him. *C.* Then Pilate said unto them, *S.* Why, what evil hath he done? *C.* And they cried out the more exceedingly, *S.* Crucify him.

C. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. *C.* And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, *S.* Hail, King of the Jews! *C.* And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, *S.* Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the Cross. *C.* Likewise also the chief priests mocking said among themselves with the scribes, *S.* He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. *C.* And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud

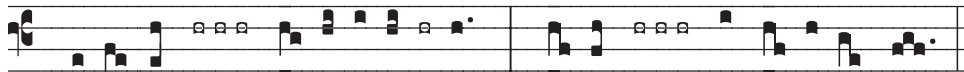
voice, saying, ✠ Eloi, Eloi, lama sabachthani? *C.* which is, being interpreted, ✠ My God, my God, why hast thou forsaken me? *C.* And some of them that stood by, when they heard it, said, *S.* Behold, he calleth Elias. *C.* And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, *S.* Let alone; let us see whether Elias will come to take him down. *C.* And Jesus cried with a loud voice, and gave up the ghost.

G Here all genuflect, and pause awhile.

C. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, *S.* Truly this man was the Son of God. *C.* There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

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

THE OFFERTORY. *Psalm cxl.* Tone II.

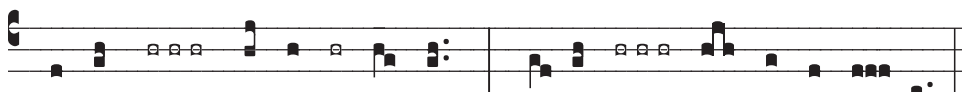


[*Cantors*] Keep me, O Lord, from the hands • of the ungodly: * [*Choir*] pre-serve me • from the wicked men.

THE SECRET. We beseech thee, O Lord: that this sacrifice which we offer unto thee in the time of fasting, ordained for the healing of our souls, may effectually avail for our salvation. Through, *etc.*

¶ *The Preface of the Holy Cross is said.*

THE COMMUNION. *Psalm lxix.* Tone I.



[*Cantors*] They that sit in the gate • speak against me: * [*Choir*] and the drunkards • make songs upon me:

[*Cantors*] But, Lord, I make • pray'r unto thee: * [*Choir*] in an acceptable time,
O God, in the multi•tude of thy mercy.

THE POSTCOMMUNION. Almighty God, let thy holy mysteries both cleanse us from all our sins and avail for our healing unto life eternal. Through, &c.

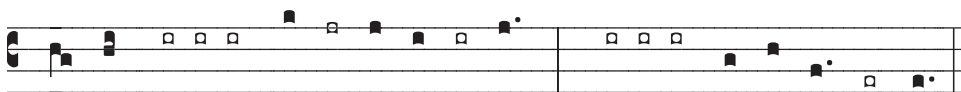
PRAYER OVER THE PEOPLE. Let thy merciful kindness, O God, cleanse us thoroughly from all the corruption of our former nature, and made us to be effectually renewed unto holiness of life. Through, &c.

WEDNESDAY IN HOLY WEEK

THE INTROIT. *In Nomine Jesu. Philippians ii. Tone VII.*

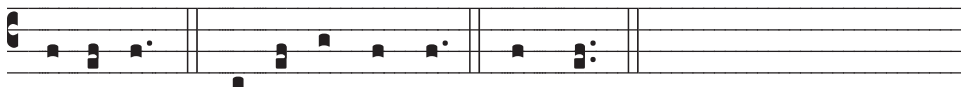


AT the Name of Jesus every knee should bow, † of things in heaven and things in earth and things • under the earth: * [Choir] for that the Lord became obedient unto death, even the death of the Cross: | wherefore Jesus Christ is Lord to the glory of • God the Father.



Ps. cii. [Cantors] Hear my • pray–er, O Lord: * [Choir] and let my cry•ing come unto thee. *Cantor and Choir repeat, At the Name of Jesus, &c. as far as the Ps.*

¶ After Kyrie eleison, the Celebrant, standing at the Epistle side, says Let us pray, the Deacon Let us bow the knee, and having made a short prayer, and all kneel and pray for a space in silence; the Deacon having said Arise, all rise, and the Celebrant says the prayer. (In read Masses, and in the absence of the Deacon, the Celebrant says and does all as above).



Let us pray. Let us bow the knee. A – rise.

THE FIRST COLLECT.

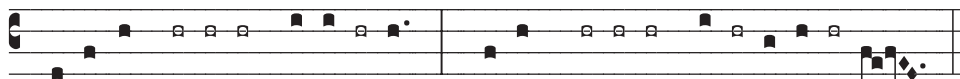
G RANT, we beseech thee, Almighty God: that we, who are continually afflicted by reason of our transgressions, may be delivered by the Passion of thine only-begotten Son: Who liveth and reigneth, &c.

THE FIRST LESSON. *Isaiah lxii. 11; lxiii. 1-7.*

T HUS saith the Lord God: Say ye to the daughter of Sion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak

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

THE GRADUAL. *Psalm lxix.* Tone V.



[Cantors] Hide not thy face from thy servant for I am • in trouble: * [Choir] O haste • thee and hear me.

[Cantors] ∇ Save me, O God, † for the waters are come in even un•to my soul:
* [Choir] I stick fast in the deep mire • where no ground is.



∇ The Lord be with you. R. And with thy spi-rit. ∇ Let us pray.

THE SECOND COLLECT.

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

THE SECOND LESSON (*English Use*) *Hebrews ix. 16.*

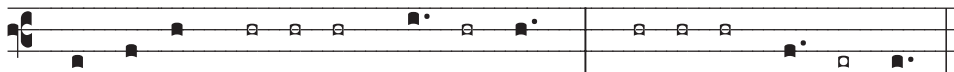
BRETHREN: Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testa-

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

THE SECOND LESSON (*Gregorian Use*) *Isaiah lxi. 1-12.*

IN those days: Said Isaiah: Lord, who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had

THE TRACT. *Psalm cii.* Tone VIII.



✠ THE PASSION OF OUR LORD. *S. Luke xxii. & xxiii.*

AT that time: Jesus he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, ☩ Pray that ye enter not into temptation. **C.** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, ☩ Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. **C.** And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when

he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, ✠ Why sleep ye? rise and pray, lest ye enter into temptation.

℥. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, ✠ Judas, betrayest thou the Son of man with a kiss? ℥. When they which were about him saw what would follow, they said unto him, ℟. Lord, shall we smite with the sword? ℥. And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, ✠ Suffer ye thus far. ℥. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, ✠ Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

℥. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. ℥. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, ℟. This man was also with him. ℥. And he denied him, saying, ℟. Woman, I know him not. ℥. And after a little while another saw him, and said, ℟. Thou art also of them. ℥. And Peter said, ℟. Man, I am not. ℥. And about the space of one hour after another confidently affirmed, saying, ℟. Of a truth this fellow also was with him: for he is a Galilaean. ℥. And Peter said, ℟. Man, I know not what thou sayest. ℥. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, ✠ Before the cock crow, thou shalt deny me thrice. ℥. And Peter went out, and wept bitterly.

℥. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, ℟. Prophesy, who is it that smote thee? ℥. And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, ℟. Art thou the Christ? tell us. ℥. And he said unto them, ✠ If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. ℥.

Then said they all, *S.* Art thou then the Son of God? *C.* And he said unto them, *✠* Ye say that I am. *C.* And they said, *S.* What need we any further witness? for we ourselves have heard of his own mouth.

¶ The English Use Passion ends here; but the Gregorian Use Passion continues, as follows:

C. And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, *S.* We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. *C.* And Pilate asked him, saying, *S.* Art thou the King of the Jews? *C.* And he answered him and said, *✠* Thou sayest it. *C.* Then said Pilate to the chief priests and to the people, *✠* I find no fault in this man. *C.* And they were the more fierce, saying, *S.* He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

C. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. *C.* And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, *S.* Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

C. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, *S.* Away with this man, and release unto us Barabbas *C.* (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, *S.* Crucify him, crucify him. *C.* And he said unto them the third time, *S.* Why, what evil hath he done? I have found no cause of death in him: I will

therefore chastise him, and let him go. *℟.* And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

℟. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, *✠* Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

℟. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, *✠* Father, forgive them; for they know not what they do. *℟.* And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, *℟.* He saved others; let him save himself, if he be Christ, the chosen of God. *℟.* And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, *✠* If thou be the king of the Jews, save thyself. *℟.* And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, *℟.* If thou be Christ, save thyself and us. *℟.* But the other answering rebuked him, saying, *℟.* Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. *℟.* And he said unto Jesus, *℟.* Lord, remember me when thou comest into thy kingdom. *℟.* And Jesus said unto him, *✠* Verily I say unto thee, Today shalt thou be with me in paradise.

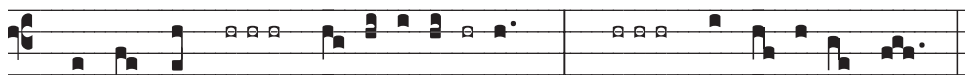
℟. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, *✠* Father, into thy hands I commend my spirit: *℟.* and having said thus, he gave up the ghost.

¶ Here all genuflect, and pause awhile.

C. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

C. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

THE OFFERTORY. *Psalm cii.* Tone II (*modified*)

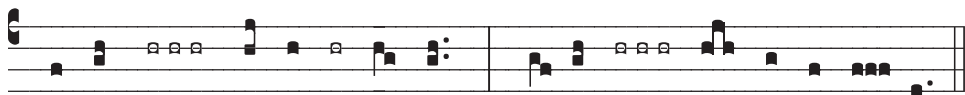


[*Cantors*] Hear my pray'r, O Lord, and let my • crying come unto thee: *
[*Choir*] hide • not thy face from me.

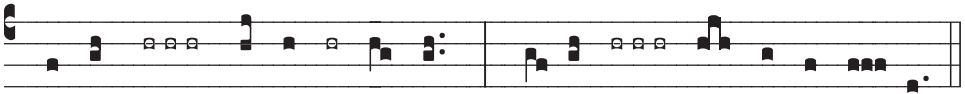
THE SECRET. Accept, we beseech thee, O Lord, these our oblations, and vouchsafe so to work in us: that as we show forth in a mystery the Passion of thy Son our Lord, so by devout affection we may receive the benefit of the same. Through the same, *etc.*

¶ The Preface of the Holy Cross is said.

THE COMMUNION. *Psalm cii.* Tone I.



[*Cantors*] I have mingl-ed my drink with weep-ing: † for thou hast taken me •
up and cast me down: * [*Choir*] and I am wither-ed like grass: but thou, O Lord,
shalt • endure for ever:



[*Cantors*] Thou shalt arise and have mercy • upon Sion, * [*Choir*] for it is time that thou have mercy upon her, • yea the time is come.

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

PRAYER OVER THE PEOPLE. O Lord, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who liveth and reigneth with thee, *℣c.*



THE THURSDAY OF THE LORD'S SUPPER

COMMONLY CALLED

MAUNDY THURSDAY

¶ The tabernacle, if there be one on the High Altar, is to be entirely empty: but for communicating the clergy and people today and tomorrow, there shall be set on the Altar a ciborium (or ciboria) with particles to be consecrated in this Mass.

¶ In sung Mass, the incensing of the Altar, as in solemn Mass, is permitted.

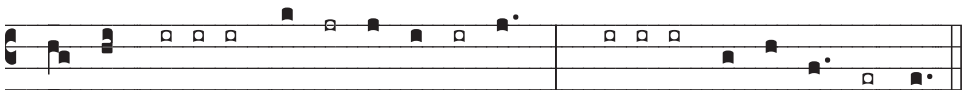
¶ Each of the clergy present wears his choir habit; priests also wear a white stole; the Celebrant and ministers wear white vestments.

¶ All being thus vested, the procession is made through the church to the Altar. Meanwhile is sung by the choir the Antiphon 'ad introitum.'

THE INTROIT. *Nos autem gloriari. Galatians vi. Tone VII.*



BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: † in whom is our salvation, our life and • resurrection: * [Choir] by whom we are • sav'd and set free.



*Ps. lxxvii. [Cantors] God be merciful unto • us, and bless us: * [Choir] and shew us the light of his countenance, and be mer•ciful unto us. Cantor and Choir repeat, But it behoveth us, &c. as far as the Ps.*

¶ The Celebrant, after he has come to the Altar with the ministers (or servers), having made the confession, goes up and kisses it in the midst, and incenses it in the usual manner, even when he celebrates alone with chant. The incensing of the Altar being done, the Celebrant, having recited the Introit and Kyrie eleison, solemnly intones Glory be to God on high, and the bells and organ are sounded, and, the hymn being finished, are silent until the Paschal Vigil.

THE COLLECT *(English Use)*

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

THE COLLECT *(Gregorian Use)*

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant unto us the effects of thy propitiation: that as in his Passion Jesus Christ, our Lord, gave unto both the due recompence of his deeds; so he may deliver us from the transgressions of our old nature, and bestow upon us the grace of his Resurrection: Who liveth and reigneth, &c.

THE EPISTLE. *(English Use) I Corinthians xi. 17.*

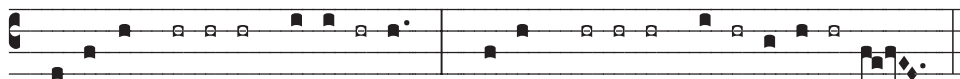
BRETHREN: In this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my Blood:

this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

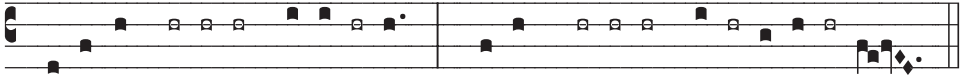
THE EPISTLE. *(Gregorian Use) I Corinthians xi. 20-32.*

BRETHREN: I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my Blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

THE GRADUAL. *Philippians ii. Tone V.*



[Cantors] Christ for us became obedi•ent unto death, * [Choir] even the • death of the Cross.



[*Cantors*] ∞ Wherefore God also hath highly • exalted him: * [*Choir*] and given him a Name which is • above every name.

✠ THE PASSION OF OUR LORD. (*English Use*) S. Luke xxiii. 1.

AT that time: The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, *S.* We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. *C.* And Pilate asked him, saying, *S.* Art thou the King of the Jews? *C.* And he answered him and said, ✠ Thou sayest it. *C.* Then said Pilate to the chief priests and to the people, ✠ I find no fault in this man. *C.* And they were the more fierce, saying, *S.* He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. *C.* When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

C. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, *S.* Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. *C.* (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, *S.* Away with this man, and release unto us Barabbas *C.* (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, *S.* Crucify him, crucify him. *C.* And he said unto them the third time, *S.* Why, what evil hath he done?

I have found no cause of death in him: I will therefore chastise him, and let him go. *C.* And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

C. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, *✠* Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

C. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, *✠* Father, forgive them; for they know not what they do. *C.* And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, *S.* He saved others; let him save himself, if he be Christ, the chosen of God. *C.* And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, *✠* If thou be the king of the Jews, save thyself. *C.* And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, *THIS IS THE KING OF THE JEWS.* And one of the malefactors which were hanged railed on him, saying, *S.* If thou be Christ, save thyself and us. *C.* But the other answering rebuked him, saying, *S.* Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. *C.* And he said unto Jesus, *S.* Lord, remember me when thou comest into thy kingdom. *C.* And Jesus said unto him, *✠* Verily I say unto thee, Today shalt thou be with me in paradise. *C.* And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, *✠* Father, into thy hands I commend my spirit: *C.* and having said thus, he gave up the ghost.

¶ Here all genuflect, and pause awhile.

C. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

C. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. *The Creed is not said.*

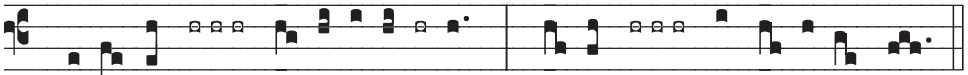
✠ THE HOLY GOSPEL. (*Gregorian Use*) *S. John xiii. 1.*

NOW before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. *The Creed is not said.*

¶ It is very fitting that after the Gospel, there should be a brief homily to illustrate the wondrous mysteries, which are recalled in this Mass, namely the institution of the Holy Eucharist and the order of priesthood, as also the commandment of the Lord concerning brotherly love.

¶ After the homily in the Mass, if for pastoral reasons it be considered desirable, the washing of the feet (as given at the end of this section).

THE OFFERTORY. *Psalm cxviii.* Tone II.



[Cantors] The right hand of the Lord bringeth mighty things to pass, † the right hand of the • Lord hath exalted me: * [Choir] I shall not die but live and declare • the works of the Lord.

THE SECRET. We beseech thee, O Lord holy, Father Almighty, everlasting God: that he may render our sacrifice acceptable unto thee, who on this day commanded and taught his disciples to do this in remembrance of him, even Jesus Christ thy Son our Lord: Who liveth and reigneth, &c.

¶ The Preface of the Holy Cross is said.

¶ In the Gregorian Canon, the following prayers are slightly altered thus:

COMMUNICANTES. Joining in communion, and celebrating the most sacred day whereon our Lord Jesus Christ was betrayed for us: and venerating moreover, the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ, &c.

HANC IGITUR. This oblation therefore of our bounden service, and of all thy family, which we offer unto thee for the day whereon our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his Body and Blood: we beseech thee, O Lord, graciously to accept, &c.

QUI PRIDIE. Who the day before he suffered for our salvation and that of all mankind, that is, on this day, took bread into his holy and venerable hands, &c.

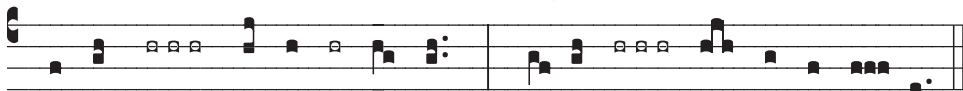
¶ Likewise, the English Use Canon is altered thus:

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his own oblation of himself once offered), a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and as on this day did institute and hand down to his disciples the mysteries of his Body and Blood, and in his holy Gospel did command us to continue a Perpetual Memory of that his precious death and sacrifice, until his coming again: For in the same night, in which for us men and for our salvation he was betrayed, even today, he took Bread, and when he had blessed and given thanks, he brake it, and gave it to his disciples, saying: Take, eat: THIS IS MY BODY WHICH IS GIVEN FOR YOU, &c. *And the rest, as in the Canon.*

¶ To the threefold Agnus Dei is answered thrice: Have mercy upon us. The kiss of peace is not given today, and the Celebrant's prayer O Lord Jesus Christ, who saidst to thine Apostles, is omitted.

¶ Having received the most sacred Blood, the Celebrant, omitting the confession and absolution (in the Gregorian Use), proceeds to the distribution of Communion, in the usual manner. The Antiphon at the Communion may be sung by the Choir, while the Celebrant distributes the sacred particles.

THE COMMUNION. *S. John xiii.* Tone I.



[*Cantors*] The Lord Jesus after he had supped with • his disciples: * [*Choir*]
wash-ed their feet and • said unto them:

[*Cantors*] Know ye what I your Lord and Master • have done to you? * [*Choir*]
I have given you an example that ye should do as • I have done to you.

¶ According to the number of communicants, the following Psalms may be added: Psalm 23, 72, 104, and 150. And the Antiphon The Lord Jesus is repeated after each Psalm.

¶ The Communion of the faithful ended, the ciborium or ciboria are placed on the corporal. The Celebrant proceeds to the ablution of the chalice and his fingers, reciting the accustomed prayers.

¶ All things being thus completed, the Mass proceeds in the accustomed manner: but the Celebrant genuflects, whenever he approaches, or departs from the midst of the Altar, or passes before the Sacrament: and when he says The Lord be with you, he does not turn to the people in the midst of the Altar, lest he turn his back toward the Sacrament, but at the Gospel side.

THE POSTCOMMUNION. O Lord our God, who hast refreshed us with this life-giving sustenance, we beseech thee: that we, who observe this institution in the time of our mortal life, may obtain the benefits thereof in thy gift of immortality. Through, &c.

¶ In place of Ite, Missa est or Depart in peace, today is sung Let us bless the Lord, and the Celebrant's prayer Let this my bounden duty is said as usual. The Blessing and Last Gospel of S. John are omitted today; the Celebrant and ministers put off the maniple, and the Celebrant also the chasuble, and he takes a cope of white colour.

THE SOLEMN TRANSLATION AND REPOSITION OF THE SACRAMENT AND THE STRIPPING OF THE ALTARS

¶ The Mass being ended, there follows at once the solemn translation and reservation of the Sacrament, which is kept in the ciborium for the Communion to be made on the following day.

¶ A suitable place is to be made ready in some chapel or on some Altar of the church, adorned with lights and hangings. A simplicity and severity, suitable to the liturgy of these days, is to be observed.

¶ In the translation and reservation of the Sacrament, the following method is to be observed. (1) Torches are lighted, and the procession is made in the usual manner. (2) Another subdeacon, if one can be had, duly vested, carries the Cross: otherwise one of the clerks (or servers). (3) The Celebrant, standing before the Altar, puts incense in two thuribles, without a blessing. Then, kneeling in the middle, he thrice incenses the Sacrament. (4) Then he takes a humeral veil of white colour, and going up to the Altar in the midst, having genuflected, he stands, and takes the ciborium, which the Deacon hands to him, and covers it with the ends of the veil. (5) Then, descending from the Altar, he proceeds beneath the canopy, two acolytes (or servers), continually incensing the Sacrament, to the place prepared. (6) The sacred min-

isters (or servers) accompany the Celebrant, proceeding on his right and left. (7) During the procession, the hymn *Pange lingua, gloriosi Corporis mysterium* is sung as far as the words *Tantum ergo* ('Therefore we before him bending'); if need be, the same hymn is repeated.

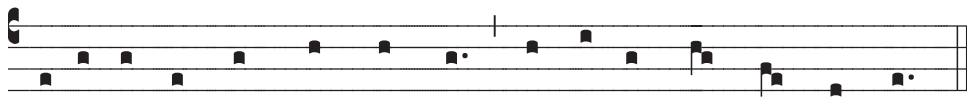
HYMN. *Pange, lingua, gloriosi Corporis mysterium.* Mode III.



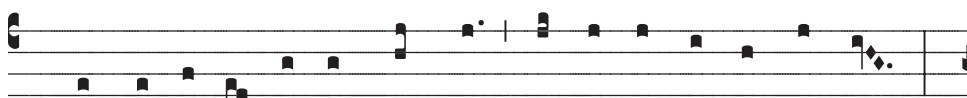
1. Of the glo-rious Bo-dy tell-ing, O my tongue, its myst-'ries sing,



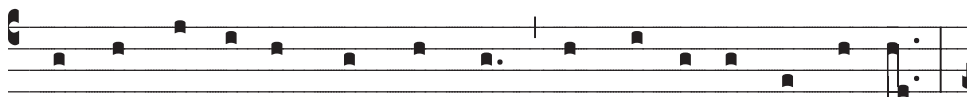
And the Blood, all price ex-cell-ing, which the world's e-ter-nal King,



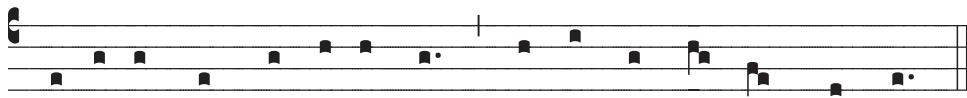
In a no-ble womb once dwell-ing, shed for this world's ran-som-ing.



1. Giv'n for us, for us de-scend-ing, Of a Vir-gin to pro-ceed,



Man with man in con-verse blend-ing, Scat-ter'd he the Gos-pel seed,



Till his so-journ drew to end-ing, Which he clos'd in wond-rous deed.

3. At the last great Supper lying,
Circ'd by his brethren's band,
Meekly with the law complying,
First he finish'd its command,
Then, immortal Food supplying,
Gave himself with his own hand.

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

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

Honour, might, and praise addressing,
While eternal ages run:
Ever too his love confessing,
Who from One, with both, is one.



A – men.

6. Glory, let us give, and blessing,
To the Father and the Son;

¶ When they are come to the place prepared, the Celebrant, aided, if need be, by the Deacon, sets down the ciborium on the Altar, genuflects, puts in incense again, and incenses it; meanwhile Tantum ergo is sung. Then the Deacon (or the Celebrant himself) puts back the ciborium in the tabernacle or urn. Then all kneeling for some time adore the Sacrament in silence. At a signal, the Celebrant and sacred ministers (or the servers) riser, again kneel and adore, and return to the sacristy, where the Celebrant and sacred ministers put off the vestments of white colour; then the Celebrant and Deacon put on a violet stole.

¶ If there be more ciboria to be transferred, the Celebrant (or, if they be available, another Priest or Deacon wearing surplice, stole and humeral veil of the same colour), shall transfer them to the appointed place, before he begins the stripping of the Altars, in simple form, namely, with two acolytes (or servers), with lighted torches, and another carrying the small canopy.

¶ Then the Celebrant, with the ministers (or servers) go before the High Altar; and, having revered it, begin, standing, the stripping of the Altars, in this manner. The Celebrant says in a clear voice the following antiphon: They part my garments among them, and upon my vesture they cast lots, adding the beginning of the Psalm 22: My God, my God, why hast thou forsaken me? The clergy, if they be present, continue the recitation of this Psalm, until the stripping of the Altars has been completed; otherwise the Celebrant continues the Psalm.

¶ The Celebrant with the sacred ministers (or with the servers) strips all the Altars of the church, excepting that at which the Sacrament is solemnly adored. The Altars having been stripped, they return to the High Altar, and the Celebrant having repeated the antiphon They part, they return to the sacristy.

¶ Then Compline is said in choir, with the candles extinguished, and without chant. Public adoration is made at the place of reservation of the most holy Eucharist at least, if possible, until midnight.

THE MAUNDY, OR WASHING OF THE FEET

¶ In the midst of the sanctuary, or in the body of the church, seats shall be prepared on either side for twelve men, whose feet are to be washed: other things needful shall be prepared on a small table. Meanwhile the Deacon and Subdeacon (or the two senior servers) lead the twelve men chosen, two and two, to the place prepared, while the choir or the clergy present begin to sing or recite the antiphons and psalms following. The twelve chosen men, having made a reverence to the Altar and the celebrant, who sits in the sanctuary, are arranged on the seats; then the sacred ministers (or the servers) shall approach the Celebrant. All put off the maniple, the Celebrants also the chasuble. As the washing of the feet draws to an end, the eighth antiphon, with its verses, is begun, the others if need be, being omitted.

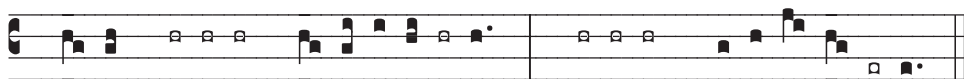
ANTIPHON I. *Mandatum novum.* S. John xiii. Tone III.



[Choir] A new commandment • give I unto you: * that ye love one another as I have lov-ed • you, saith the Lord. §

[Cantors] Ps. cxix. ¶ Bless-ed are those that are unde-fil-ed in the way: * and walk in the • law of the Lord. *The Cantors and Choir repeats to §.*

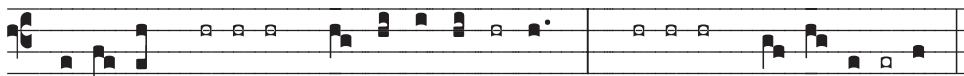
ANTIPHON II. *Postquam surrexit.* S. John xiii. Tone IV.



[Cantors] After the Lord had risen from sup-per † he put water in a basin and began to • wash his disciples' feet: * [Choir] This exam-ple left he unto them. §

[Cantors] Ps. xlviii. ¶ Great is the Lord and high-ly to be prais-ed: * [Choir] in the city of our God even • upon his holy hill. *The Cantors and Choir repeat to §.*

ANTIPHON III. *Dominus Jesus.* S. John xiii. Tone II.



[Cantors] The Lord Jesus, after he had supp'd with his disci-ples, † and had wash-ed their • feet, said unto them: * [Choir] Know ye what I, your Lord and

[*Cantors*] *Ps. lxxxv.* ¶ Lord thou art become gra•cious unto thy land: * thou
hast turned away the captivi•ty of Jacob. *The Cantors and Choir repeat to §.*

The first system of musical notation for 'The Rose Tree' consists of two staves. The upper staff is a treble clef with a key signature of one flat (B-flat). It contains a melody starting on a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The lower staff is a bass clef with a key signature of one flat. It contains a bass line starting on a half note E3, followed by a quarter note D3, a quarter note C3, and a half note B2. The system is divided into two measures by a vertical bar line.

[*Cantors*] *℣*. He came therefore unto Simon • Peter: * [*Choir*] and Pe•ter
said unto him. *The Cantors and Choir repeat to ℟.*

[*Cantors*] *Ÿ*. What I do, thou knowest • not: * [*Choir*] but thou shalt • know hereafter. *The Cantors and Choir repeat to §.*

The second system of the musical score for 'The Little Boat' consists of two measures. The first measure contains a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The second measure contains a half note F#4, a quarter note E4, a quarter note D4, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The key signature has one sharp (F#), and the time signature is 4/4.

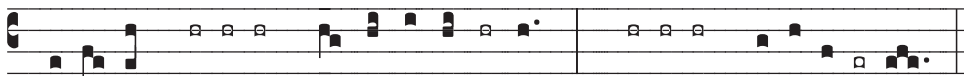
[*Cantors*] If I your Lord and your Master • have wash-ed your feet: * [*Choir*]
how much more ought ye to wash the feet • of one another. §

[*Cantors*] *Ps. xlix.* ¶ O hear ye • this, all ye people: * [*Choir*] ponder it with
your ears, all • ye that dwell in the world. *The Cantors and Choir repeat to §.*

The first system of musical notation for 'The Rose Tree' is shown on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of a series of eighth and quarter notes, with some notes beamed together. The lyrics 'The Rose Tree' are written below the staff, aligned with the notes.

[*Cantors*] By this shall all men know that ye are • my disciples, * [*Choir*] if ye have love • one to another. §

[*Cantors*] **℟.** Jesus said unto • his disciples, * [*Choir*] by this shall all men know that ye are my disciples, if ye have love • one to another. *The Cantors and Choir repeat to §.*

ANTIPHON VII. *Maneant in vobis. I Corinthians xiii. Tone VIII.*

[Cantors] Let these three abide in you, • faith, hope and charity: * [Choir]
but the greatest of • these is charity. §

[Cantors] ¶ Now abideth faith, hope and • charity, these three: * [Choir]
but the greatest of • these is charity. *The Cantors and Choir repeat to §.*

¶ The following Antiphon shall never be omitted:

ANTIPHON VIII. *Ubi caritas. I S. John ii. Mode VI.*

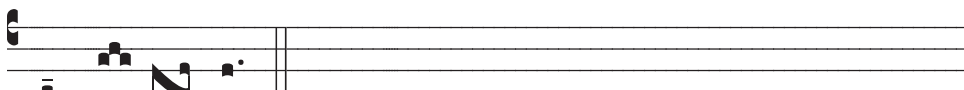
Where cha-ri-ty and love are, there is God. ¶ The love of Christ hath join-



ed us in one. ¶ Let us re-joice, and be glad in him. ¶ Let us fear,



and let us love the liv-ing God. ¶ Let us love one an-o-ther in sin-ce-



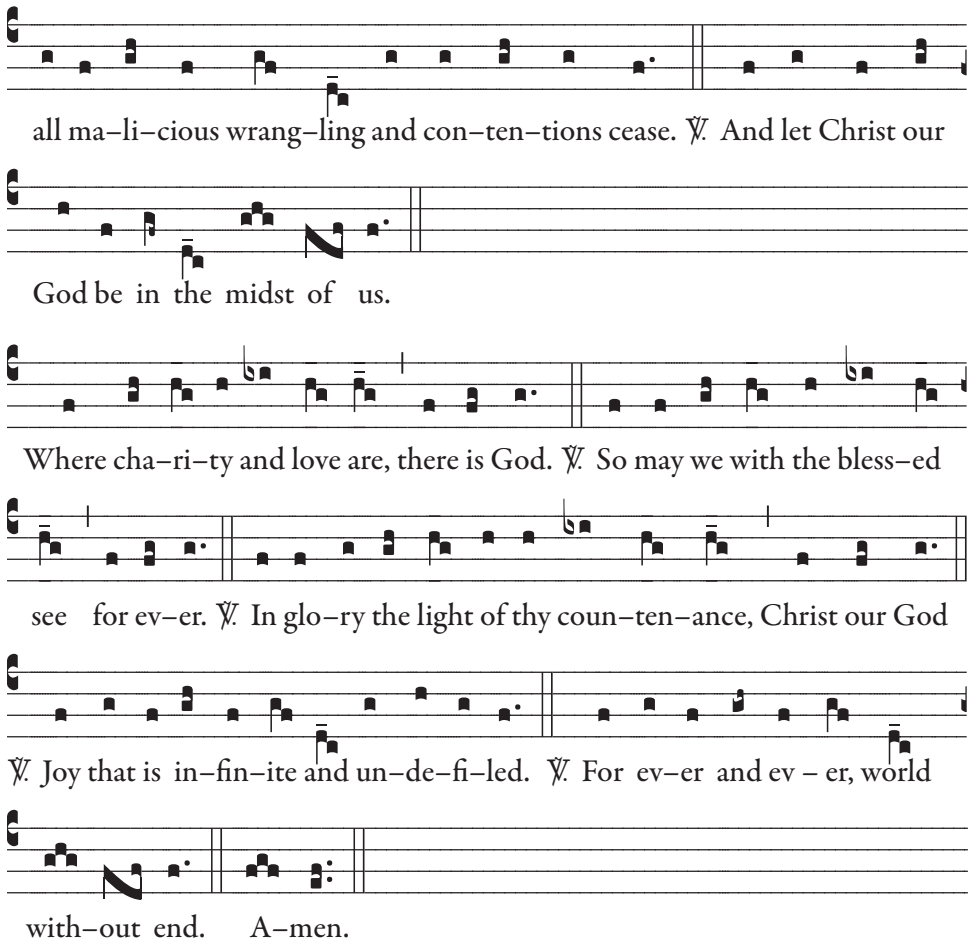
ri - ty of heart.



Where cha-ri-ty and love are, there is God. ¶ When, there-fore, we are



join-ed to-ge-ther, ¶ Let us not be di - vi - ded in spi-rit. ¶ Let

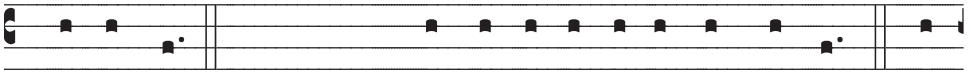


all ma-li-cious wrang-ling and con-ten-tions cease. V. And let Christ our
God be in the midst of us.

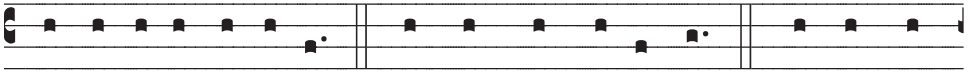
Where cha-ri-ty and love are, there is God. V. So may we with the bless-ed
see for ev-er. V. In glo-ry the light of thy coun-ten-ance, Christ our God
V. Joy that is in-fin-ite and un-de-fi-led. V. For ev-er and ev - er, world
with-out end. A-men.

¶ Meanwhile the Celebrant proceeds to the washing of the feet in this manner: he girds himself with a towel, and those who are to be washed being arranged in order, the acolytes ministering a bason and water, the Subdeacon holding the right foot of each, he kneels before each, washed and wipes the foot, the Deacon providing the linen cloth for wiping. (The offices, which in the solemn rite are fulfilled by the Deacon and Subdeacon, are performed by the servers in the simple rite).

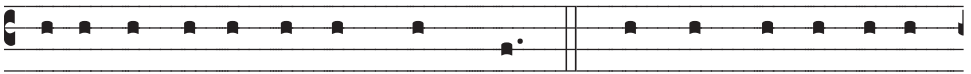
¶ After the washing, the Celebrant washes his hands, and wipes them, saying nothing. Then all resume the maniple, and the Celebrant also the chasuble, and they return and stand before the midst of the Altar, where the Celebrant says:



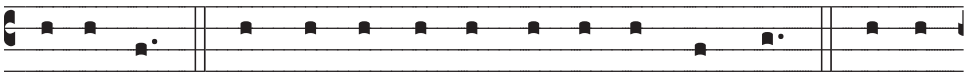
℣. Our Fa-ther (*silently until:*) ℣. And lead us not in-to temp-ta-tion. ℞. But



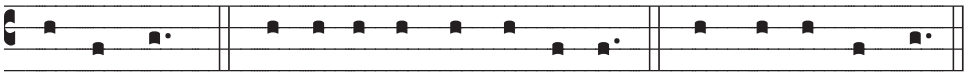
de-liv-er us from e-vil. ℣. Thou hast charg-ed, O Lord, ℞. That we should



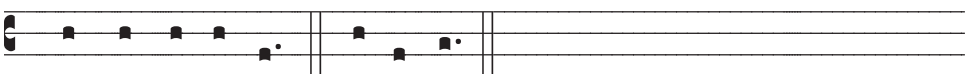
di-li-gent-ly keep thy com-mand-ments. ℣. Thou didst wash the feet of



dis-ci-ples. ℞. De-spise not thou the works of thine own hands. ℣. O Lord



hear my pray'r. ℞. And let my cry come un-to thee. ℣. The Lord be with you.



℞. And with thy spi-rit. ℣. Let us pray.

ASSIST us, we beseech thee, O Lord, in this our bounden service: and where as thou wast pleased to wash the feet of thy disciples, despise not thou the works of thine own hands, which thou hast bidden us to follow: that as here outward defilements by us and from us are washed away; so also the secret sins of us all may be cleansed by thee. And this we ask of thee, who livest and reignest God: throughout all ages, world without end. ℞. Amen.

¶ The Collect having been ended the twelve men, having made a reverence to the Altar and the Celebrant, are led back to their places.

¶ After the washing of the feet, or, where this does not take place, after the sermon, the celebration of Mass proceeds in the usual manner.



THE FRIDAY OF THE PASSION AND DEATH OF THE LORD

COMMONLY CALLED

GOOD FRIDAY

¶ The Altar shall be completely bare: without cross, candlesticks, or linen cloths. The solemn afternoon liturgy of this feria, where there is a lack of clergy and priests, is performed by the Celebrant with the assistance of servers, as noted below: but where there are clerics, it is most fitting that they should assist in choir at the liturgical function. Each one then vests in his choir habit; the Celebrant and the Deacon wear amice, alb, girdle, and black stole; the Subdeacon amice, alb and girdle.

I. THE LESSONS

¶ All being thus vested, the procession moves through the church to the Altar in silence. The clergy, ministers (or servers), and the Celebrant, when they are come to the Altar, make reverence thereto; then the Celebrant and sacred ministers (but not the servers) lie prostrate on their faces, but the others go to the stalls in choir, and there remain, kneeling and bowing low; and all pray awhile in silence. The signal being given, all raise themselves, but remain kneeling: the Celebrant alone, standing before the steps of the Altar, says with joined hands and in the ferial tone the following Collect:

THE COLLECT.

O GOD, who hast destroyed the death of our old sin, whereto all flesh fell heir, by the Passion of thy Christ, our Lord: grant that, being conformed unto the same; we, who by nature have borne the image of the earthly, may by thy sanctifying grace bear also the image of the heavenly. Through the same Christ our Lord. *Rx.* Amen.

¶ The Collect ended, the Celebrant and ministers (or the servers) go to the seats. Meanwhile a bare lectern is set in the midst of the sanctuary, and a reader begins the first lesson, all kneeling and listening. It is begun without title, and ended without Thanks be to God.

THE FIRST LESSON. *Hosea vi. 1-6.*

THUS saith the Lord: In their affliction they will seek me early: Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud: and as the early dew it goeth away. Therefore I have hewed them by the Prophets, I have slain them by the words of my mouth: and they judgements are as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

¶ The Responsory follows, to be sung by the choir, or recited by the clergy present:

RESPONSORY. *Habakkuk iii.* Tone II.



[*Cantors*] O Lord, I have heard thy speech and was a•fraid: * I have considered thy word, and • was confounded.

[Choir] O Lord, revive thy work in the midst of the • years: * in the midst the • years make it known.

[*Cantors*] In the time of confusion of my • soul: * in wrath, re•member mercy.

[Choir] God came from • Teman: * And the Holy One from the thick
woods • of the mountains.

[*Cantors*] His glory cover-ed the • heavens: * [*Choir*] And the earth was • full
of his praise.

¶ The Responsory ended, all rise; the Celebrant, standing at the seat, says Let us pray, the Deacon (or Celebrant), Let us bow the knee; and all, kneeling, pray for a space in silence:

the Deacon (or Celebrant) having said Arise, all rise, and the Celebrant, with hands joined and in the ferial tone, says the Collect.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

THE COLLECT.

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the effects of thy redemption; that, like as in his Passion Jesus Christ, our Lord, gave unto each the due recompense of his deeds; so he may deliver us from the transgressions of our old nature, and bestow on us the grace of his Resurrection: Who liveth and reigneth with thee, &c.

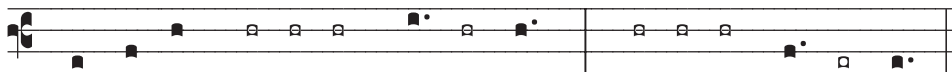
¶ The Collect ended, the second lesson follows, to be said by the Subdeacon (or, in his absence, another reader, or the Celebrant) at the lectern, likewise without title, and without Thanks be to God at the end.

THE SECOND LESSON. *Exodus xii. 1-11.*

THUS saith the Lord: The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat

not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

RESPONSORY. *Psalm cxl. Tone VIII.*



[*Cantors*] Deliver me, O Lord, from the • evil man: * And preserve me from the • wicked man.

[*Choir*] Who imagine mischief in their • hearts: * And stir up strife all the • day long.

[*Cantors*] They have sharpen–ed their tongues like a • serpent: * Adder's poison is under • their lips.

[*Choir*] Keep me, O Lord, from the hands of the un•godly: * And preserve me from the • wicked men.

[*Cantors*] Who are purpos–ed to overthrow my • goings: * The proud have laid a • snare for me.

[*Choir*] And spread a net abroad with • cords: * Yea, and set traps in • my way.

[*Cantors*] I said unto the Lord, Thou art my • God: * Hear the voice of my • pray'rs, O Lord.

[*Choir*] O Lord God, thou strength of my • health: * Thou hast cover–ed my head in the day of • battle.

[*Cantors*] Let not the ungodly have his desire, O • Lord: * Let not his mischievous imagination prosper, lest they • be too proud.

[*Choir*] Let the mischief of their own lips fall upon the • head of them: * That compass • me about.

[*Cantors*] The righteous also shall give thanks unto thy • Name: * [*Choir*] And the just shall continue in • thy sight.

¶ The Second Lesson with its Responsory being ended, there are set on the Gospel side, on the level space of the sanctuary, bare lecterns with books, and they proceed to the singing

or reading of the story of the Passion according to John in this manner: it is sung or read by ministers, being at least in the Order of Deacon, who, accompanied by two acolytes (or servers), without lights, and without incense, having made a reverence to the Altar, stand before the Celebrant; while they bow low, the Celebrant says over them in a clear voice: The Lord be in your hearts, and on your lips. They stand erect and answer: Amen. Then, having again made a reverence to the Altar, they go to the Gospel side, and there, on a bare lectern, they begin to sing or to read the story of the Passion of the Lord, all listening.

¶ In the absence of the proper ministers, the Celebrant himself reads or sings the story of the Passion of the Lord, in a clear and distinct voice. Before he begins, he says, in the midst of the sanctuary, bowing low, in a clear voice: The Lord be in my heart, and on my lips. Amen. Then, having made a reverence to the Altar, he goes to the Gospel side, and there, on a bare lectern, he begins to read or to sing the story of the Passion of the Lord.

✠ THE PASSION OF OUR LORD. *S. John xviii. & xix.*

AT that time: Jesus went forth with his disciples over the brook Cedron, there was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, ✠ Whom seek ye? *℟.* They answered him, *℟.* Jesus of Nazareth. *℟.* Jesus saith unto them, ✠ I am he. *℟.* And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, ✠ Whom seek ye? *℟.* And they said, *℟.* Jesus of Nazareth. *℟.* Jesus answered, ✠ I have told you that I am he: if therefore ye seek me, let these go their way: *℟.* that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

℟. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, ✠ Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? *℟.* Then the band and the captain and officers of the Jews took Jesus, and bound him,

℟. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And

Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

C. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, *S.* Art not thou also one of this man's disciples? *C.* He saith, *S.* I am not. *C.* And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

C. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, *✠* I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. *C.* And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, *S.* Answerest thou the high priest so? *C.* Jesus answered him, *✠* If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

C. Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, *S.* Art not thou also one of his disciples? *C.* He denied it, and said, *S.* I am not. *C.* One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, *S.* Did not I see thee in the garden with him? *C.* Peter then denied again: and immediately the cock crew.

C. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, *S.* What accusation bring ye against this man? *C.* They answered and said unto him, *S.* If he were not a malefactor, we would not have delivered him up unto thee. *C.* Then said Pilate unto them, *S.* Take ye him, and judge him according to your law. *C.* The Jews therefore said unto him, *S.* It is not lawful for us to put any man to death: *C.* That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

C. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, *S.* Art thou the King of the Jews? *C.* Jesus answered him, *C.* Sayest thou this thing of thyself, or did others tell it thee of me? *C.* Pilate answered, *S.* Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast

thou done? *C.* Jesus answered, *✠* My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. *C.* Pilate therefore said unto him, *S.* Art thou a king then? *C.* Jesus answered, *✠* Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. *C.* Pilate saith unto him, *S.* What is truth? *C.* And when he had said this, he went out again unto the Jews, and saith unto them, *S.* I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? *C.* Then cried they all again, saying, *S.* Not this man, but Barabbas. *C.* Now Barabbas was a robber.

C. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, *S.* Hail, King of the Jews! *C.* And they smote him with their hands. Pilate therefore went forth again, and saith unto them, *S.* Behold, I bring him forth to you, that ye may know that I find no fault in him. *C.* Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, *S.* Behold the man! *C.* When the chief priests therefore and officers saw him, they cried out, saying, *S.* Crucify him, crucify him. *C.* Pilate saith unto them, *S.* Take ye him, and crucify him: for I find no fault in him. *C.* The Jews answered him, *S.* We have a law, and by our law he ought to die, because he made himself the Son of God.

C. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, *S.* Whence art thou? *C.* But Jesus gave him no answer. Then saith Pilate unto him, *S.* Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? *C.* Jesus answered, *✠* Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. *C.* And from thenceforth Pilate sought to release him: but the Jews cried out, saying, *S.* If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. *C.* When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, *S.* Behold your King! *C.* But they cried out, *S.* Away with him, away with

him, crucify him. *℟.* Pilate saith unto them, *℟.* Shall I crucify your King? *℟.* The chief priests answered, *℟.* We have no king but Caesar.

℟. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, *℟.* Write not, The King of the Jews; but that he said, I am King of the Jews. *℟.* Pilate answered, *℟.* What I have written I have written.

℟. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, *℟.* Let us not rend it, but cast lots for it, whose it shall be: *℟.* That the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

℟. Now there stood by the cross of Jesus his Mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his Mother, and the disciple standing by, whom he loved, he saith unto his Mother, *℟.* Woman, behold thy son! *℟.* Then saith he to the disciple, *℟.* Behold thy mother! *℟.* And from that hour that disciple took her unto his own home.

℟. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, *℟.* I thirst. *℟.* Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, *℟.* It is finished: *℟.* And he bowed his head, and gave up the ghost.

℟. Here all genuflect, and pause awhile.

℟. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that

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

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

II. THE SOLEMN COLLECTS, OR PRAYERS OF THE FAITHFUL

¶ *The singing or reading of the story of the Passion of the Lord being ended, the Celebrant puts on a cope of black colour; and the Deacon and Subdeacon dalmatic and tunicle of the same.*

¶ *Meanwhile, two acolytes (or servers) spread one linen cloth upon the Altar, placing the book in the middle. Then the Celebrant, accompanied by the ministers (or the servers), approaches the Altar; and, going up, he kisses it in the midst, and standing in the same place, having the book before him, he begins the solemn Collects, the sacred ministers standing on either side.*

¶ *They are said in this manner: The preface of the Celebrant, whereby the particular intention is indicated, comes first, and is sung in the special tone, with joined hands: then the Celebrant says Let us pray, the Deacon (or the Celebrant) Let us bow the knee, and all kneel, and pray in silence for a space; the Deacon (or Celebrant) having said Arise, all rise, and the Celebrant, with hands extended and in the ferial tone, says the Prayer.*

I. For the Holy Church.

LET us pray, dearly beloved brethren, for the holy Church of God: that our God and Lord would vouchsafe to give her peace and unity, and preserve her throughout all the world: making subject unto her principalities and powers, and grant that, leading a quiet and peaceful life, we may glorify God the Father Almighty.

[Priest]

[Deacon]



Let us pray.

Let us bow the knee.

A – rise.

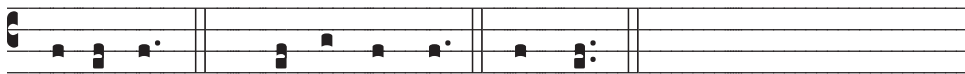
ALMIGHTY and everlasting God, who in Christ hast revealed thy glory to all nations: preserve the works of thy mercy; that thy Church, spread abroad over the whole world, may with steadfast faith persevere in the confession of thy Name. Through the same, &c.

II. For the Chief Bishop.

LET us pray also for our most blessed Father *N.*: that our God and Lord, who hath chosen him unto the order of Bishops, may preserve him in health and safety to his holy Church, for the governance of the holy people of God.

[Priest]

[Deacon]



Let us pray.

Let us bow the knee.

A – rise.

ALMIGHTY and everlasting God, by whose judgment all things are established: mercifully regard our prayers, and in thy goodness preserve him whom thou hast chosen to be our Bishop; that the Christian people who are governed by thine authority may under so great a Pontiff increase in the merits of their faith. Through, &c.

III. For all Orders and Estates of the Faithful.

LET us pray also for all Bishops, Priests and Deacons; for all Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins and Widows: and for all the holy people of God.

[Deacon]



Let us pray. Let us bow the knee. A – rise.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications, which we offer before thee for all orders of the same; that by the bounty of thy grace they may faithfully serve thee in their several estates. Through, &c.

IV. For Rulers and Governors.

LET us pray also for all governors of countries; and for all who bear rule and authority under them: that our God and Lord may guide their hearts and minds according to his will, for our perpetual peace.

[Deacon]



Let us pray. Let us bow the knee. A – rise.

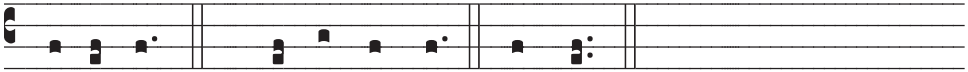
ALMIGHTY and everlasting God, in whose hand are the dominion and government of all peoples: look graciously on those who bear rule and authority over us; that all nations, by the protection of thy right hand, may continue in true religion, and abide in continual safety. Through, &c.

V. For Catechumens.

LET us pray also for our catechumens: that our God and Lord would open the ears of their hearts, and the gate of mercy; that, receiving in the waters of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

ALMIGHTY and everlasting God, who dost continually enrich thy Church with a new offspring: increase the faith and understanding of our catechumens: that they, being born again in the water of baptism, may be numbered among the sons of thine adoption. Through, &c.

VI. For the needs of the faithful.

LET us pray, dearly beloved, unto God the Father Almighty, that he would purge the world from all errors: would take away diseases: drive away famine: open the prisons: loosen the chains: grant unto pilgrims a safe return: to the sick healing: and to them that travel by sea [or by air] a haven of safety.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

ALMIGHTY and everlasting God, the comfort of them that mourn, the strength of them that travail: let the prayers of them that cry out of any tribulation ascend unto thee; that in their necessities all may rejoice in the succour of thy loving kindness. Through, &c.

VII. For the Unity of the Church.

LET us pray also for heretics and schismatics: that our God and Lord would deliver them from all their errors; and vouchsafe to call them back to their holy Mother, the Catholic and Apostolic Church.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

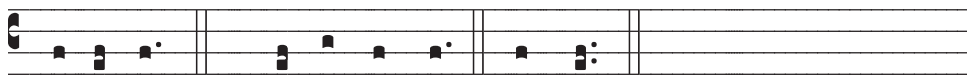
ALMIGHTY and everlasting God, who savest all men, and wouldest not that any should perish: look upon the souls that are deceived by the craft of the devil; that the hearts of them that are gone astray, being delivered from all perversity of heresy, may turn to wisdom and come again to the unity of thy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

VIII. For the conversion of the Jews.

LET us pray likewise for the faithless Jews: that our God and Lord would take away the veil from their hearts; that they also may acknowledge Jesus Christ our Lord.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

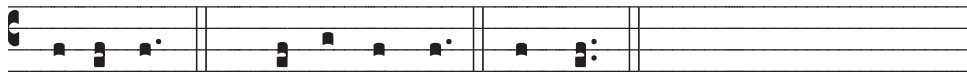
ALMIGHTY and everlasting God, who deniest not thy mercy even to the faithless Jews: graciously hear our prayers, which we offer for the blindness of this people: that they, acknowledging the light of thy truth, which is Christ, may be delivered from their darkness. Through the same, *etc.*

IX. For the conversion of the heathen.

LET us pray also for the heathen: that God Almighty would take away the iniquity from their hearts; that, forsaking their idols, they may be turned unto the living and true God, and to his only Son, Jesus Christ, our God and Lord.

[Priest]

[Deacon]



Let us pray. Let us bow the knee. A – rise.

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

III. THE SOLEMN VENERATION OF THE HOLY CROSS

¶ The solemn Collects ended, the Celebrant and ministers return to the seats, where the Celebrant puts off the cope, the ministers the dalmatic or tunicle; and they begin the solemn veneration of the Cross. A sufficiently large Cross must be provided, with the figure of the Crucified, covered with a violet veil which can be easily removed.

¶ First the holy Cross is carried from the sacristy to the midst of the sanctuary, all standing. And it is carried in this manner: The Celebrant and Subdeacon remain standing at the seats: the Deacon with the acolytes (or servers) goes to the sacristy, from which he brings the Cross in procession to the church: the acolytes (or servers) go first, the Deacon follows with the Cross, in the midst between two other acolytes (or servers) carrying lighted candles. When they have entered the sanctuary, the Celebrant and Subdeacon come to meet them, and in the midst, before the Altar, the Celebrant receives the Cross from the hands of the Deacon.

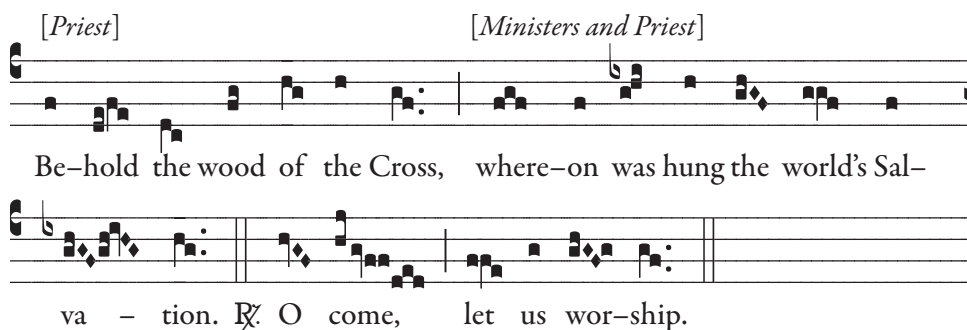
¶ In the absence of Deacon and Subdeacon, the Celebrant with the servers goes to the sacristy, and brings the Cross thence, as above.

¶ Then the unveiling of the holy Cross proceeds in this manner: The Celebrant, going to the Epistle side, and there standing on the floor, with face turned toward the people, unveils the Cross a little, from the top. Then he alone begins the antiphon Behold the wood of the Cross, and thereafter is assisted in chant by the sacred ministers, as far as O come, let us worship, which is sung by the choir, all present singing with them. The singing ended, all kneel, the Celebrant excepted, and worship for a moment in silence. Then the Celebrant ascends the Altar from the Epistle side, and unveils the right arm of the Crucifix; then raising the Cross a little, the sacred ministers, if need be, helping him, he sings again, higher than before, Behold the wood of the Cross, the others continuing, and, after the singing, kneeling as before. Finally the Celebrant proceeds to the middle of the Altar, and completely unveils the Cross, and raising it, begins a third time in a higher key Behold the wood of the Cross, the others, as above, continuing, and after the chant worshipping. Two acolytes (or servers) with lighted candles accompany the Cross, on the right and left of the Celebrant.

¶ In the absence of Deacon and Subdeacon, the Celebrant, in unveiling the holy Cross, is assisted by the servers: but he sings alone the antiphon Behold the wood of the Cross, as far as O come, let us worship.

ANTIPHON. *Ecce lignum Crucis.* Mode VI.

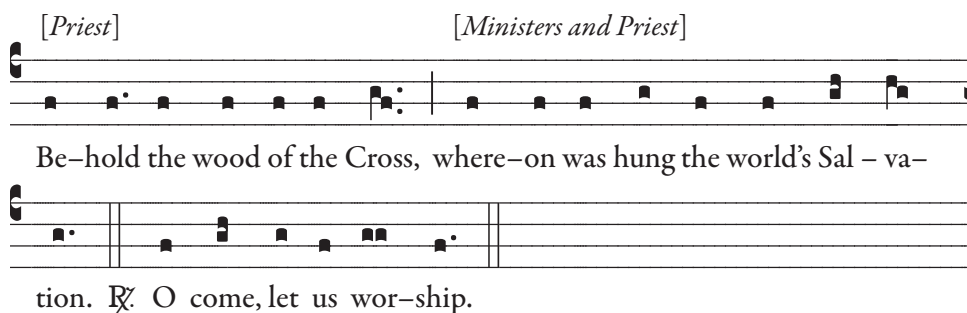
[Priest] [Ministers and Priest]



Be-hold the wood of the Cross, where-on was hung the world's Sal-
va - tion. R. O come, let us wor-ship.

Or, the Antiphon may be sung more simply, thus:

[Priest] [Ministers and Priest]



Be-hold the wood of the Cross, where-on was hung the world's Sal - va -
tion. R. O come, let us wor-ship.

After the unveiling of the Cross there follows the solemn veneration thereof, in this manner: the Cross, after it has been unveiled, is given by the Celebrant to two acolytes (or servers), who standing on the foot-pace, before the midst of the Altar, and with faces turned toward the people, sustain it on either side by the arms, so that the foot of the Cross stand upon the foot-pace. The two other acolytes (or servers) who were carrying lighted candles, having set down the candles to the right and left of the Cross on the foot-pace, remain kneeling at the sides of the foot-pace, on the highest step, facing the Cross.

Then the adoration of the holy Cross begins in the following order: first the Celebrant approaches alone: then the ministers, after that the clergy, finally the servers. All of these, if it can conveniently be done, first put off their shoes and, one after another, approach the Cross, having thrice made a simple genuflexion, and kiss the feet of the Crucified.

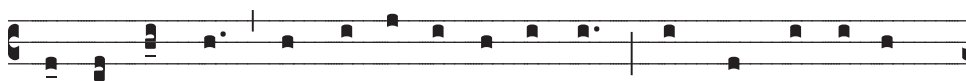
The holy Cross, the veneration on the part of the Celebrant, ministers, clergy and servers, being performed, is carried to the rails by the two acolytes (or servers), accompanied by the two other acolytes (or servers), with lighted candles, and there sustained, as above, so

that the faithful, passing as in procession before the Cross, first the men, then the women, can devoutly kiss the feet of the Crucifix, having first made one simple genuflexion.

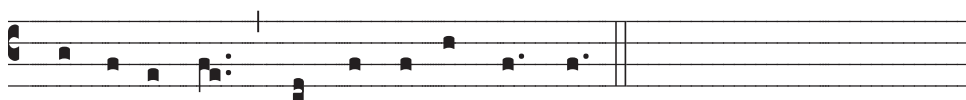
¶ While the adoration of the holy Cross is being performed, the singers, divided into two choirs, sing the Reproaches, and other things that follow; the Celebrant, sacred ministers and servers and all others who have performed the veneration of the holy Cross, sit and listen.

THE REPROACHES. Simple, Tone IV.

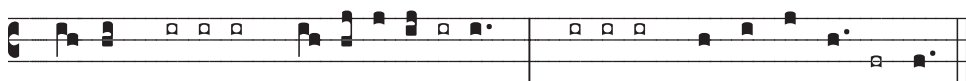
[Choirs I & II]



O my peo-ple, what have I done un-to thee? Or where-in have I



wea-ri-ed thee? Tes - ti - fy a-against me.



[Choirs I & II] Because I brought thee forth from • the land of Egypt: * thou hast prepar-ed a • Cross for thy Saviour.

[Choir I]

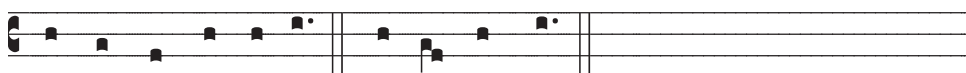
[Choir II]



A - gi - os o The-os. Ho-ly God.

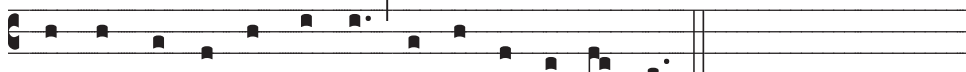
[Choir I]

[Choir II]



A - gi - os Isch-y-ros. Ho-ly Migh-ty.

[Choir I]

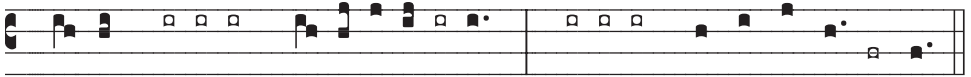


A - gi - os A-tha-na-tos, e - le - i - son i - mas.

[Choir II]



Ho-ly Im-mor-tal, have mer-cy up-on us.



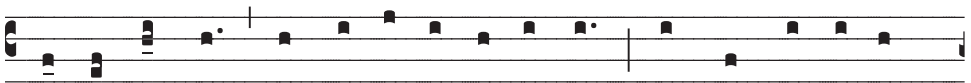
[Choirs I & II] Because I led thee through the desert forty years and fed thee with man-na, † and brought thee into • a land exceeding good: * thou hast pre-pared a • Cross for thy Saviour. *Repeat Agios o Theos, &c.*

[Choir I & II] What more could I have done for thee that I have not done? † I indeed did plant thee, my • vineyard, exceeding fair: * and thou art become ve-ry bitter unto me.

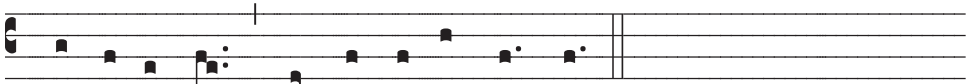
[Choir I & II] For vinegar thou gavest to quench my thirst: * and hast pierced with a spear the • side of thy Saviour. *Repeat Agios o Theos, &c.*

[Choir I] I did scourge Egypt with her • first-born for thy sake: * and thou hast scourg-ed me and • deliver-ed me up.

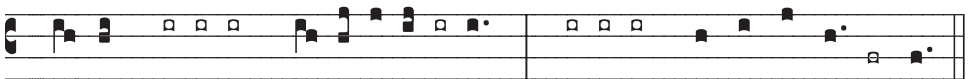
[Choirs I & II]



O my peo-ple, what have I done un-to thee? Or where-in have I

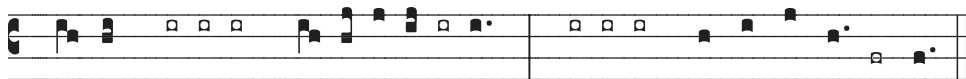


wea-ri-ed thee? Tes - ti - fy a-against me.



[Choir I] I led thee out of Egypt, drowning Phara•oh in the Red Sea: * and thou hast delivered me up • unto the chief priests. *Choir repeats O my people, &c.*

[Choir II] I open-ed • the sea before thee: * and thou hast open-ed • my side with a spear. *Choir repeats O my people, &c.*



[Choir I] I went before thee in • a pillar of cloud: * and thou hast led me • unto the judgment hall. *Choir repeats* O my people, &c.

[Choir II] I fed thee with man•na in the desert: * and thou hast stricken me • with blows and scourges. *Choir repeats* O my people, &c.

[Choir I] I gave thee to drink of the water of • salvation from the rock: * and thou hast given me gall • and vinegar to drink. *Choir repeats* O my people, &c.

[Choir II] For thee I smote the • kings of the Canaanites: * and thou hast smitten • my head with a reed. *Choir repeats* O my people, &c.

[Choir I] I gave thee • a royal sceptre: * and thou hast given unto • my head a crown of thorns. *Choir repeats* O my people, &c.

[Choir II] I exalt•ed thee with great pow'r: * and thou hast hang-ed me upon • the gibbet of the Cross. *Choir repeats* O my people, &c.

ANTIPHON. *Crucem tuam adoramus.* Mode IV.

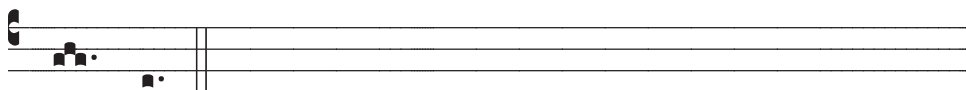
[Choir I & II]



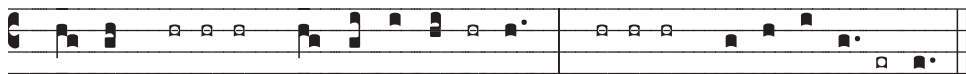
We ven-er-ate thy Cross, O Lord: and praise and glo-ri-fy thy ho-ly



Re-sur-rec-tion: for by vir-tue of thy Cross joy hath come to the



whole world.



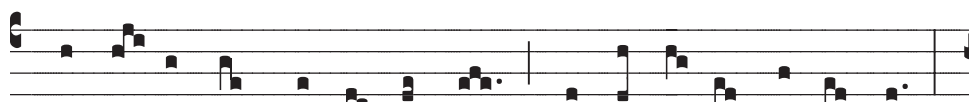
Psalm lxxvii. [Choir I] God be merciful un•to us and bless us: * [Choir II] And show us the light of his countenance, and be • merciful unto us. *Cantors and Choir repeat the Antiphon, We venerate thy Cross, &c.*

REFRAIN. *Crux fidelis*. Mode I.

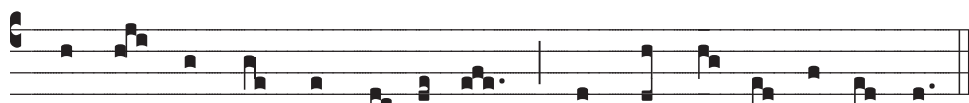
[Choir I & II]



Faith-ful Cross a-bove all o - ther, One and on-ly no-ble Tree!



None in fo-liage, none in blos-som, None in fruit thy peer may be;



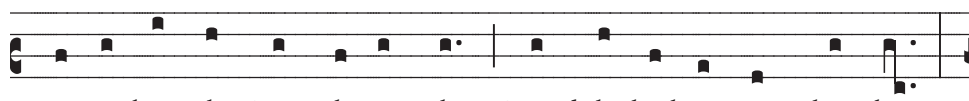
Sweet-est wood, and sweet-est i - ron! Sweet-est weight is hung on thee!

HYMN. *Pange lingua, gloriosi*. Mode III.

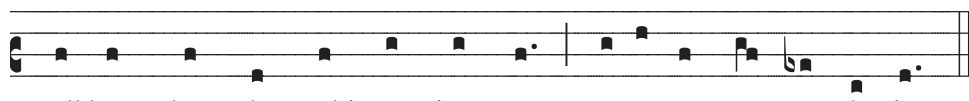
[Choir I]



Sing, my tongue, the glor-ious bat-tle, Sing the end-ing of the fray,



Now a-bove the Cross, the tro-phy, Sound the high tri-um-phant lay:



Tell how Christ, the world's Re-deem-er, as a Vic-tim won the day.

¶ Choir II repeats the Refrain, as above.

[Choir I]



2. God in pi - ty saw man fal-len, Sham'd and sunk in mi-se-ry,



When he fell on death by tast-ing Fruit from the for-bid-den tree:



Then an-oth-er Tree was cho-sen Which the world from death should free.

[Choir II: Faithful Cross, &c.]

3. Thus the scheme of our salvation
Was of old in order laid;
That the manifold deceiver's
Art by art might be outweigh'd:
And the lure the foe put forward
Into means of healing made.

[Choir II: Faithful Cross, &c.]

4. Therefore when th'appointed fullness
Of the holy time was come,
He was sent, who maketh all things,
Forth from God's eternal home:
Thus he came to earth, incarnate,
Offspring of a Maiden's womb.

[Choir II: Sweetest wood, &c.]

5. Lo! He lies an infant weeping,
Where the narrow manger stands:
While the Mother-maid his members
Wraps in mean and lowly bands:
And the swaddling clothes is winding
Round his helpless feet and hands.

[Choir II: Faithful Cross, &c.]

6. Thirty years among us dwelling,
His appointed time fulfill'd,
Born for this, he meets his Passion,
For that this he freely will'd;
On the Cross the Lamb is lifted
Where his life-blood shall be spill'd.

[Choir II: Sweetest wood, &c.]

7. He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and Water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

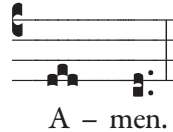
[Choir II: Faithful Cross, &c.]

8. Bend thy boughs, O Tree of glory;
Thy relaxing sinews bend;
For a while the ancient rigour
That thy birth bestow'd, suspend:
And the King of heav'nly beauty
On thy bosom gently tend.

[Choir II: Sweetest wood, &c.]

9. Thou alone wast counted worthy
This world's ransom to uphold:
For a shipwrecked race preparing
Harbour, like the Ark of old:
With the sacred Blood anointed
From the smitten Lamb that roll'd.

Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, whose praises
All created things repeat.



[Choir II: Faithful Cross, &c.]

10. To the Trinity be glory
Everlasting, as is meet:

[Choir II: Sweetest wood, &c.]

IV. THE HOLY COMMUNION

¶ *The veneration of the Cross having ended, the Cross itself is carried back to the Altar by the acolytes (or servers), who had sustained it, accompanied by the other two acolytes (or servers), with lighted candles, and there placed in the midst, and, if the arrangement of the Altar permit, so high that it may be conveniently seen by the faithful, without incommoding the Celebrant in the following ceremonies, which are to be performed at the Altar. And the lighted candles are set down on the Altar.*

¶ *Then the Celebrant and Deacon, having put off the stole of black colour, put on violet vestments, namely, the Celebrant the stole and chasuble, the Deacon the stole and dalmatic, the Subdeacon the tunicle.*

¶ *Next the Deacon, having placed the burse on the Altar, spreads the corporal, in the usual manner; an acolyte (or server) sets on the Altar a vessel of water with purificator, for washing and drying the fingers after the Communion, and arranges the book on the Gospel side. (In the absence of the Deacon, before the procession begins, the Priest brings and spreads the corporal on the Altar, in the usual manner.)*

¶ *All things being thus ordered, the Sacrament is brought back from the place of reservation to the High Altar for the Communion. And it is carried in this manner: The Celebrant and Subdeacon, the clergy and people, remain in their places, in silence. The Deacon with two acolytes, and another clerk to carry the small canopy, go to the Altar of reposition, on which two candlesticks are ready with lighted candles, afterwards to be taken by the acolytes. At the altar of reposition they kneel: then the Deacon withdraws the sacred pyx from the tabernacle or urn,*

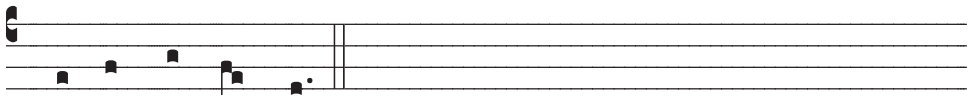
and having put on a humeral veil of white colour, he covers the pyx with the ends of the veil and brings it to the High Altar. (In the absence of the Deacon, all these things are done by the Celebrant himself with his servers.)

¶ They proceed in the order in which they came: a small canopy is carried over the Sacrament: the acolytes, walking on either side carry lighted candles, and all kneel. Meanwhile, the choir sings the following antiphons:

ANTIPHON. *Adoramus te.* Mode I.



We a-dore thee, * O Christ, and bless thee: for by thy ho-ly Cross thou



didst re-deem the world.

ANTIPHON. *Per lignum.* Mode VIII.



Through a tree * were we brought to bon-dage, through the ho-ly Cross



were we brought to free-dom; the fruit of the tree be-tra-yed us, but



the Son of God has re - deem-ed us.

ANTIPHON. *Salvator mundi.* Mode VII.



O Sa-viour of the world, * who by thy Cross and pre-cious Blood hast



re-deem-ed us; save us and help us, we hum-bly be-seech thee, O Lord.

¶ When they are come to the High Altar, they go up, the Deacon sets down the sacred pyx upon the corporal, the acolytes their candlesticks upon the Altar. The Deacon, having genuflected, withdraws to the Epistle side; the acolytes descend, one on each side, and kneel on the lowest step of the Altar.

¶ Then the Celebrant and Subdeacon go to the Altar, adore on both knees, ascend it, and having made, together with the Deacon, a genuflexion, the Celebrant recites in a clear voice, but does not sing, the preface of the Lord's Prayer:

LET us pray. Commanded by saving precepts, and taught by divine institution, we are bold to say:

¶ The whole Our Father, since it is the Prayer for Communion, is recited by all present, clergy and faithful, together with the Celebrant, solemnly, gravely and distinctly:

OUR FATHER, WHO ART IN HEAVEN; *
HALLOWED BE THY NAME. *

THY KINGDOM COME. *

THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. *

GIVE US THIS DAY OUR DAILY BREAD: *

AND FORGIVE US OUR TRESPASSES, *

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. *

AND LEAD US NOT INTO TEMPTATION; *

BUT DELIVER US FROM EVIL. * AMEN.

¶ The Celebrant alone, in a clear and distinct voice, with hands joined, continues:

DELIVER us, O Lord, we beseech thee, from all evils, past, present and to come: and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all thy Saints, graciously grant us peace in our days; that by the help of thi-

ine availing mercy, we may ever both be free from sin, and safe from all distress. 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.

¶ And straightway the Celebrant recites, in a low voice, the prayer Perceptio Corporis tui ("Let not the partaking of thy Body"), bowing as usual, with joined hands placed upon the Altar. Then he uncovers the ciborium, and, having genuflected, he takes a sacred particle in his right hand, and bowing low and striking his breast, he says thrice, in the usual manner: Lord, I am not worthy, &c. Then, signing himself with the Sacrament, he adds in a low voice: The Body and Blood of our Lord Jesus Christ, &c. And he reverently receives the Sacrament, and rests a while in meditation on the Sacrament.

¶ And straightway the Deacon says the Confiteor, in the usual manner. Then the Celebrant, having made a genuflection, turning to the people, with hands joined before his breast, says in a clear voice:

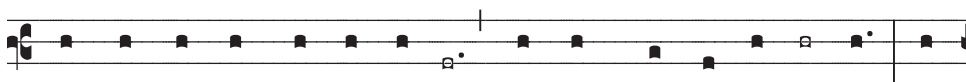
GOD Almighty have mercy upon you, forgive you all your sins, and bring you to everlasting life. *R.* Amen.

THE Almighty and merciful Lord grant unto you pardon, absolution, and *†* remission of all your sins. *R.* Amen.

¶ Then he turns to the Altar, genuflects, takes the ciborium, and turning to the people in the usual manner, in the midst of the Altar, he says in a clear voice: Behold the Lamb of God: behold him that taketh away the sins of the world. Then he adds: Lord, I am not worthy that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed, which he repeats a second and a third time. And he proceeds to the distribution of Communion, as has been said above on Maundy Thursday. Priests communicating wear a violet stole.

¶ While the Holy Communion is being distributed, Psalm 22 may be sung (as below); or one or other responsory from Matins of this Friday.

PSALM 22. *Deus, Deus meus.*



My God, my God, look up—on *me*; † why hast • thou for—sa—ken me: * and



art so far from my health, and from the words of my • com-plaint?

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

3. And thou contin•uest holy, * O thou Worship of Is•ra-el.

4. Our fathers hop•ed in thee; * they trusted in thee and thou didst deli•ver them.

5. They called upon thee, • and were holpen; * they put their trust in thee, and were not confound•ed.

6. But as for me, I am a worm, • and no man; * a very scorn of men, and the outcast of the peo•ple.

7. All they that see me laugh • me to scorn; * they shoot out their lips, and shake their heads, say•ing,

8. He trusted in the Lord, that he • would deliver him; * let him deliver him, if he will have • him.

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

10. I have been left unto thee ever since • I was born; * thou art my God even from my mo•ther's womb.

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

12. Many oxen are • come about me; * fat bulls of Bashan close me in on eve•ry side.

13. They gaped upon me • with their mouths, * as it were a ramping and a roar•ing li•on.

14. I am poured out like wat•er, † and all my bones are • out of joint; * my heart also in the midst of my body is even like melt•ing wax.

15. My strength is dried up like a pot-•sherd, † and my tongue cleaveth • to my gums, * and thou bringest me into the dust • of death.

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

17. They pierced my hands and my feet: † I may tell • all my bones: * they stand staring and looking upon • me.

18. They part my gar•ments among them, * and cast lots upon my ves•ture.

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

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

21. Save me from the • lion's mouth; * thou hast heard me also from among the horns of the un•i-corns.

22. I will declare thy Name un•to my brethren; * in the midst of the congregation will I praise • thee.

23. O praise the Lord, • ye that fear him: * magnify him, all ye of the seed of Jacob; | and fear him, all ye seed of Is•ra-el.

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

25 My praise is of thee in the great • congregation; * my vows will I perform in the sight of them that fear • him.

26. The poor shall eat, and be satisfi-ed; they that seek after the • Lord shall praise him: * your heart shall live for ev•er.

27. All the ends of the world shall remember themselves, and be turned un•to the Lord; * and all the kindreds of the nations shall worship before • him.

28. For the kingdom • is the Lord's, * and he is the Governor among the na•tions.

29. All such as be fat • upon earth * have eaten, and wor•ship-ped.

30. All they that go down into the dust shall • kneel before him; * and no man hath quicken-ed his own • soul.

31. My • seed shall serve him: * they shall be counted unto the Lord for a genera•tion.

32. They shall come, and shall de•clare his righteousness * unto a people that shall be born, whom the Lord • hath made.

¶ The Communion being done, the Celebrant washes his fingers in a vessel, and wipes them with a purificator, saying nothing: and he places the ciborium in the tabernacle. These

things being done, the Celebrant standing at the middle of the Altar, having the book before him, and the sacred ministers on his right and left, says for the thanksgiving in the ferial tone and with hands joined, the three following Collects, all standing and answering: Amen.

Let us pray.

WE beseech thee, O Lord, that as thy people have now with devout heart and mind recalled the passion and death of thy Son: so likewise thy plenteous benediction may descend upon them, thy pardon and consolation be granted unto them, their holy faith increased, their eternal redemption made sure. Through the same Christ our Lord. *R.* Amen.

Let us pray.

ALMIGHTY and merciful God, who hast redeemed us by the blessed passion and death of thine Anointed: preserve in us this work of thy mercy; that through our partaking of thy mystery, we may evermore continue steadfast in thy service. Through the same Christ our Lord. *R.* Amen.

Let us pray.

CALL to remembrance, O Lord, thy tender mercies, and sanctify thy servants by thine eternal protection: for whose sake Christ thy Son through his blood did institute this paschal mystery. Through the same Christ our Lord. *R.* Amen.

¶ The Celebrant and sacred ministers descend from the Altar, and, having made a genuflexion, together with the acolytes (or servers) return to the sacristy. Compline is said in choir (in monotone), the candles being extinguished. At a convenient time, the Most Holy Eucharist is carried back privately to the place of reservation, and there kept, a lamp being kindled, as usual. And the Altar is stripped.



HOLY SATURDAY

THE PASCHAL VIGIL

I. THE BLESSING OF THE NEW FIRE

¶ At a suitable hour the Altars are covered with linen cloths, but the candles remain extinguished till the beginning of Mass. Meanwhile fire is struck from flint outside the church, and from it coals are kindled.

¶ The Celebrant is vested in amice, alb, girdle, stole and violet cope: the sacred ministers in amice, alb and girdle, the Deacon in stole and dalmatic, the Subdeacon in tunicle of the same colour.

¶ The ministers (or servers) standing by with the cross, blessed water, and incense, either before the door, or in the entry of the church, or within it, namely where the people can better follow the sacred rite, the Celebrant blesses the new fire, saying:



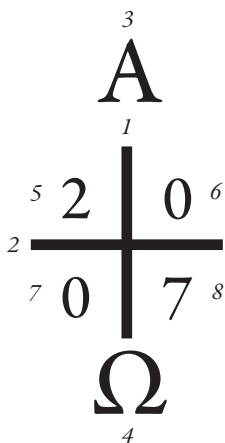
¶ The Lord be with you. R. And with thy spi-rit. ¶ Let us pray.

O GOD, who through thy Son, the true cornerstone, hast bestowed upon the faithful the fire of thy brightness: ✠ sanctify this new fire, now struck from the flint-stone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires; that we may with pure hearts attain unto the feast of thy eternal brightness. Through the same Christ our Lord. R. Amen.

¶ Then he sprinkles the fire thrice, saying nothing. An acolyte take some of the blessed coals, and sets them in the thurible; and the Celebrant puts incense from the boat into the thurible, blessing it in the usual manner, and thrice censes the fire.

¶ *The new fire having been blessed, an acolyte (or one of the servers) bears the paschal candle into the midst, before the priest, who with a knife, between the outermost points prepared for the inserting of the grains of incense, cuts a cross. Then he makes above it the greek letter Alpha, and beneath it the letter Omega, and between the arms of the cross four numbers expressing the current year, saying meanwhile:*

- (1) Christ yesterday and today (*he cuts the verticle line*)
- (2) The Beginning and the End (*he cuts the transverse line*)
- (3) Alpha (*he cuts above the verticle line letter A*)
- (4) And Omega (*he cuts beneath the verticle line letter Ω*)
- (5) His are the times (*he cuts the first number of the current year in the left upper angle of the cross*)
- (6) And ages (*he cuts the second number of the current year in the right upper angle of the cross*)
- (7) To him be glory and dominion (*he cuts the third number of the current year in the left lower upper angle of the cross*)
- (8) Through all the ages of eternity (*he cuts the fourth number of the current year in the right lower upper angle of the cross*)



¶ *The cutting of the cross and other signs being done, the Deacon (or, in his absence, one of the servers) presents the Celebrant the grains of incense, which, if they are not blessed, the Celebrant sprinkles thrice and censes thrice, saying nothing. Then he fixes the five grains of incense in the places prepared for the purpose, meanwhile saying:*

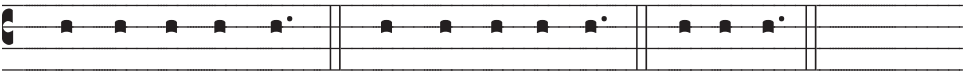
- (1) Through his holy and glorious
- (2) Wounds
- (3) May Christ the Lord
- (4) Guard
- (5) And preserve us. Amen.

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¶ Then the Deacon (or a server) hands to the Celebrant a small candle, kindled from the new fire, with which he lights the candle, saying: MAY the light of Christ gloriously rising scatter the darkness of heart and mind. Then the Celebrant blesses the lighted candle, saying:



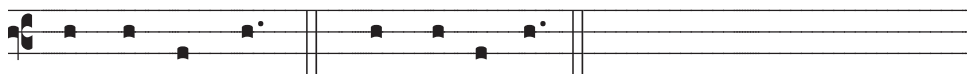
¶ The Lord be with you. ✠ And with thy spi-rit. ¶ Let us pray.

WE beseech thee, Almighty God, that the abundance of thy ✠ blessing may come down upon this lighted candle: and as thou, thyself unseen, art the regenerator of all things, so kindle a light to lighten our darkness; that not only may our sacrifice, which is offered on this night, be illumined by the inward presence of thy light; but that in all places wheresoever the same shall be carried from this mystery here sanctified, the wickedness of the crafts of the devil may be driven forth, and the power of thy majesty ever be present. Through Christ our Lord. ✠ Amen.

II. THE SOLEMN PROCESSION AND THE PASCHAL PRAECONIUM

¶ Then the Celebrant again puts incense into the thurible; then the Deacon, vested in a stole and dalmatic of white colour, takes the lighted paschal candle, and the procession is

arranged: the thurifer goes first, the Subdeacon follows with the cross, the Deacon with the lighted candle, immediately after him the Celebrant, then the clergy in order and the people. (If there be no Deacon, the Celebrant himself vests in like manner. A server carries the cross). When the Deacon has entered the church, he raises the blessed candle, and standing erect, sings alone: The Light of Christ; to which all the others, genuflecting towards the blessed candle, answer: Thanks be to God.



℣. The Light of Christ. ℟. Thanks be to God.

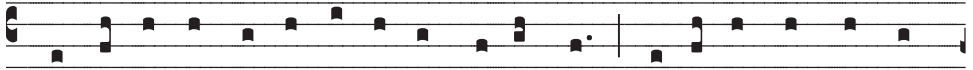
¶ Then the Celebrant lights his own candle from the blessed candle (or a server does so for him). The Deacon (or the Celebrant himself) proceeding to the middle of the church sings there in a higher tone: The Light of Christ; to which all the others, as above genuflecting, answer: Thanks be to God. And the candles of the clergy are lighted from the blessed candle.

¶ The third time, proceeding before the altar, in the midst of the choir, he sings in a still higher voice: The Light of Christ; to which all the others, as above genuflecting, answer: Thanks be to God. And the candles of the people, and the lights of the church are kindled from the blessed candle.

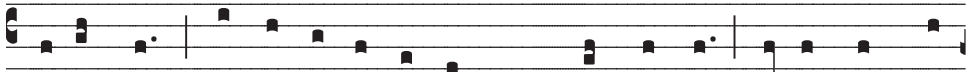
¶ Then the Celebrant goes to his place in choir, on the Epistle side; the Subdeacon (or servers) with the cross stands on the Gospel side; the clergy occupy their places in the stalls. The Deacon sets down the paschal candle in the midst of the choir, on a small stand, and, taking the book, asks a blessing from the Celebrant, as is done at the Gospel, the Celebrant saying: The Lord be in thy heart and on thy lips, &c. (The Celebrant himself does so, and goes to the credence: then taking the book from the credence, he says at the foot of the altar: Bid, Lord, a blessing. The Lord be in my heart and on my lips, &c.)

¶ He then goes to the lectern, which is covered with a white hanging, and sets the book upon it, and censes it; then going around the paschal candle, he censes it also.

¶ Then, all rising, and standing, as at the Gospel, and holding their candles lighted, the Deacon (or the Priest himself) sings the Paschal Praeconium, having the paschal candle before him, the altar on his right, the nave of the church on his left.

THE PASCHAL PRAECONIUM. *Exultet caelum laudibus.*

Now let the An-gel-ic host of hea-ven re-joyce: let the di-vine mys-ter-



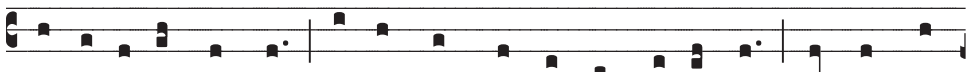
ies re-joyce: And for the vic-to-ry of the migh-ty King let the trum-pet



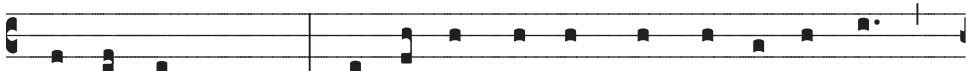
of sal-va-tion sound forth. Let the earth al - so be glad, il-lu-mi-ned



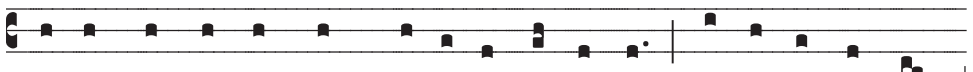
by the rays of this great bright-ness, and en-light-en-ed by the splen-dour



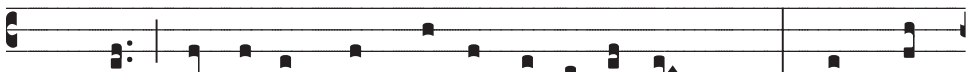
of the e-ter-nal King, let her know that she hath put a-way the dark-ness



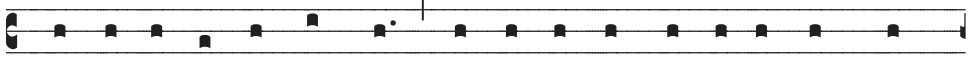
of the whole world. Let our Mo-ther the Church al - so re-joyce,



a-dor-ned with the bright-ness of so great a light: and let this tem-ple



re-sound with the tri-umph-ant voi-ces of the peo-ples. Where-fore



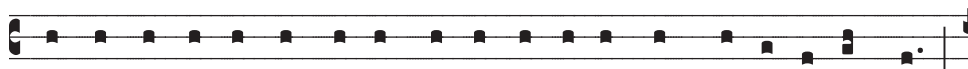
dear-ly be-lov-ed breth-ren, who are here pre-sent in the won-drous



clear-ness of this ho-ly light, join with me, I be-seech you, in call-ing



up-on the mer-cy of Al-migh-ty God: That he who hath been pleas-ed,



for no mer-it of mine, to ad-mit me in-to the num-ber of his Le-vites:



may pour on me the bright-ness of his light, and make me meet to pro-



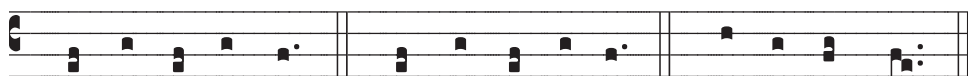
claim the prais-es of this Can-dle. Through Je-sus Christ his Son our Lord:



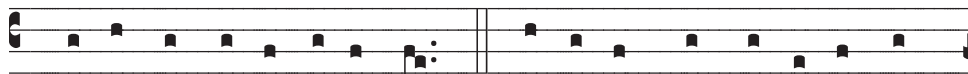
Who liv-eth and reign-eth with him in the u-ni-ty of the Ho-ly Ghost,



God: Through-out all a-ges, world with-out end. *℞* A - men.



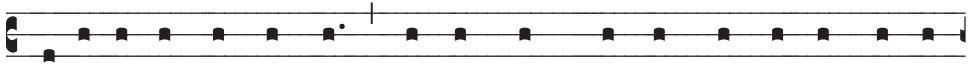
℣. The Lord be with you. *℞*. And with thy spi-rit. *℣*. Lift up your hearts.



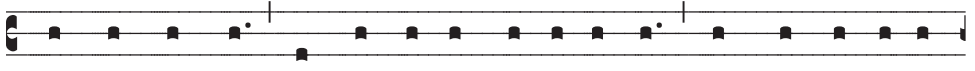
℞. We lift them up un-to the Lord. *℣*. Let us give thanks un-to our Lord



God. *R.* It is meet and right so to do.



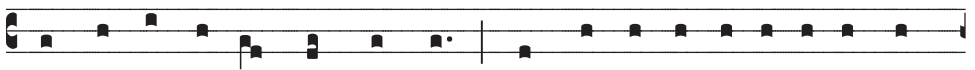
It is ve-ry meet and right that we should, with the whole af-fec-tion of



our heart and mind, and with the ser-vice of our lips, give praise un-to the



in-vi-si-ble God, the Fa-ther Al-migh-ty: And un-to his on-ly be-



got-ten Son, Je-sus Christ our Lord: Who paid for us to the e-ter-nal



Fa-ther the debt of A-dam's trans-gres-sion: and with his dear Blood



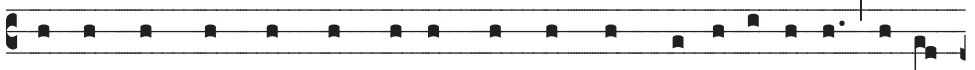
wi-ped a-way the re-proach of our for-mer of-fen-ces. For this is the



Pasch-al Feast where-in the ve-ry Lamb is slain, by whose Blood the



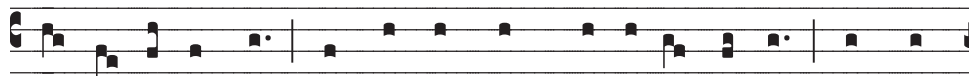
door-posts of the faith-ful are made ho-ly. This is the night, where-in



of old thou didst lead forth our fa-thers, the child-ren of Is-ra-el out of



E-gypt, and didst make them to pass as on dry land through the Red Sea.



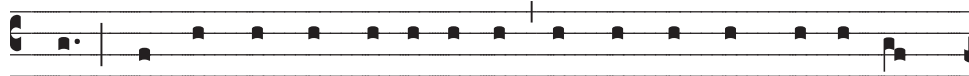
Yea, this is the night, that with the bright-ness of the pil-lar hath pur-



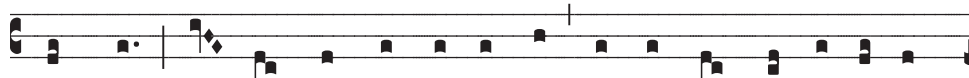
ged a-way the dark-ness of i - ni-qui-ty. This is the night, which



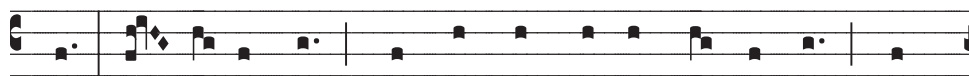
through-out the whole world to-day doth se-pa-rate them that be-lieve in



Christ from the wick-ed-ness of the age, and from the dark-ness of trans-



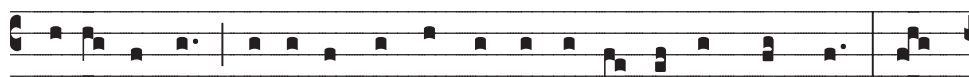
gres-sions, re - new-eth them un-to grace, re-stor-eth them to ho-li-



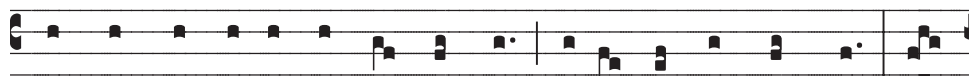
ness. This is the night where-in, break-ing the chains of death, Christ



as-cend-eth from hell in tri-umph. For nought in-deed it has pro-fit-ed



us to be born, if it had not pro-fit-ed us to be re-deem-ed. O



how won-der-ful the con-des-cen-sion of thy lov-ing-kind-ness! O



how in-es-tim-a-ble the good-ness of thy love: who to re-deem a slave



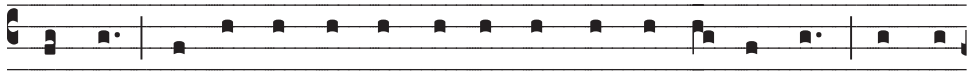
didst de-li-ver up thy Son! O tru-ly ne-ces-sa-ry sin of A-dam, which



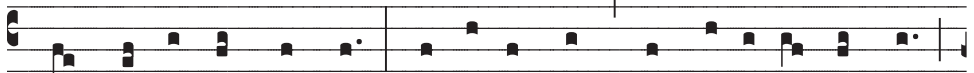
by the death of Christ was done a-way! O hap-py fault, which was count-



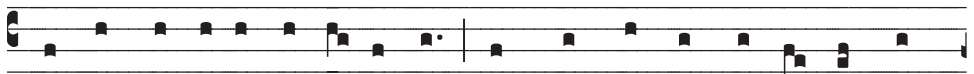
ed wor-thy to have such and so great a Re-deem-er! O night tru-ly



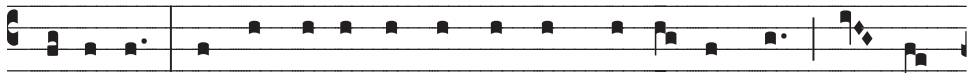
bles-sed, which a-lone was wor-thy to know the time and the hour where-in



Christ rose a-gain from hell! This is the night where-of it is writ-ten:



And the night is as clear as the day: and, Then shall my night be turn-ed



in-to day. The sanc-ti-fy-ing pow-er there-fore of this night put-teth



to flight the deeds of wick-ed-ness, wash-eth a-way sins: re-stor-eth



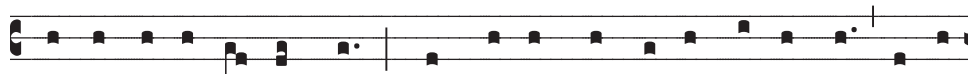
in-no-cence to the fall-en, and joy to them that mourn: cast-eth out en-



mi-ties, pre-par-eth con-cord, and bow-eth down prin-ci-pal-i-ties.



There-fore in this night of grace ac-cept, O ho-ly Fa-ther, the eve-ning



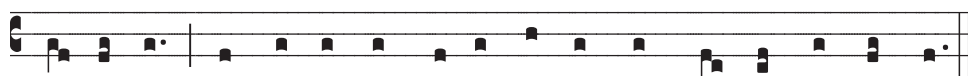
sac-ri-fice of this in-cense: which, by the hands of thy min-is-ters, ho-ly



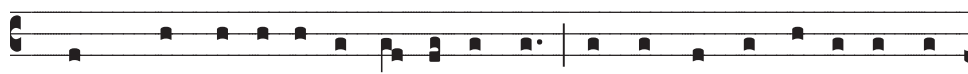
Church doth lay be-fore thee, in the so-lemn of-fer-ing of this Can-dle,



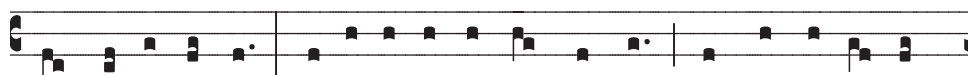
made from the work of bees. But we al-rea-dy know the ex-cel-len-cy of



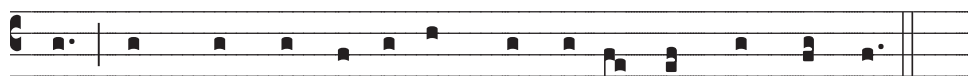
this pil-lar, which for the hon-our of God the spark-ling fire doth kin-dle.



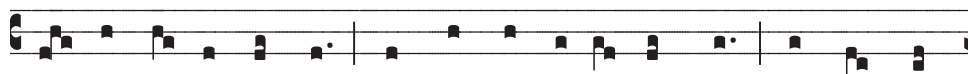
Which, though it be di-vi-ded in-to parts, suf-fer-eth not loss by the bor-



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



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



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



the Heb-rews! O night where-in hea-ven-ly things are join-ed un-to



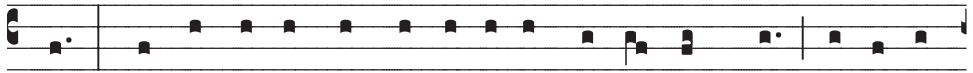
earth-ly, things hu-man un-to things di-vine. We there-fore pray thee, O



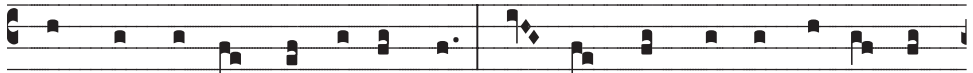
Lord: that this Can-dle, con-se-cra-ted to the hon-our of thy Name,



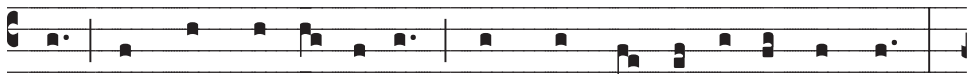
may con-tin-ue with-out ceas-ing to van-quish the dark-ness of this



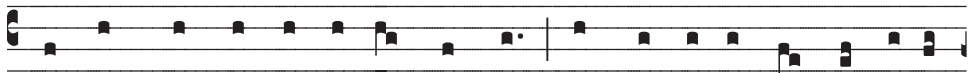
night. That, be-ing ac-cept-ed for a sa-vour of sweet-ness, it may be



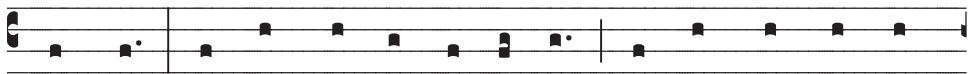
min-gled with the lights of hea-ven. May the morn-ing star find it burn-



ing: that morn-ing star, I say, which know-eth not his go-ing down.



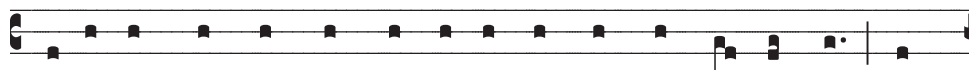
That star, which, ris-ing a-gain from hell, sted-fast-ly giv-eth light to all



man-kind. We there-fore pray thee, O Lord: that thou would-est vouch-



safe to rule, gov-ern, and pre-serve with thy con-tin-u-al pro-tect-ion



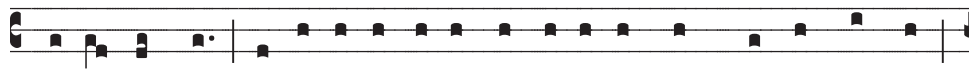
us thy ser-vants, the whole cler-gy and thy most faith-ful peo-ple: to-



geth-er with *N.* our most bless-ed Fa-ther and *N.* our Bish-op, grant-ing



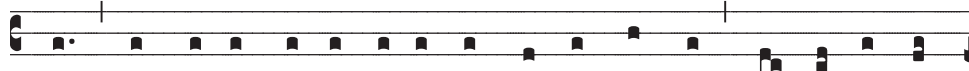
us peace-ful times in this our Pasch-al joy. Look al-so on those who rule



us in pow-er, and by the in-ef-fa-ble gift of thy good-ness and mer-cy



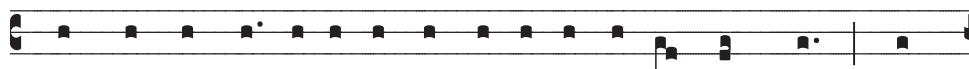
di-rect their thoughts to jus-tice and peace, that from the bu-sy toil of



earth they may at-tain un-to the hea-ven-ly count-ry with all thy peo-



ple. Through the same Je-sus Christ thy Son our Lord: Who liv-eth and



reign-eth with thee in the u - ni - ty of the Ho-ly Ghost, God: through-



out all a - ges, world with-out end. *R.* A - men.

J The clergy, servers and people extinguish their candles.

III. THE LESSONS (OR, PROPHECIES)

¶ After the Paschal Praeconium, the Deacon, laying aside his white vestments, puts on violet, and goes to the Celebrant. (When there is no Deacon, the Celebrant lays aside the white dalmatic and stole, puts on violet stole and cope, and returns to the lectern.)

¶ Then the Lessons are read, without title, and at the end the response Thanks be to God is not made. They are read by a lector, in the midst of the choir, before the blessed candle, so standing as to have the Altar on his right and the nave of the church on his left. The Celebrant and ministers, clergy and people sit and listen. (If there be no lectors, the Celebrant himself in violet stole and cope reads the Lessons and Collects at the lectern, so standing as noted above. The servers and people sit and listen.)

¶ At the end of the Lesson, or after the Canticle, the Collects are said, in this manner: all rise, the Celebrant says Let us pray, the Deacon (or the Priest himself), Let us bow the knee, and all, kneeling, the Priest included, pray for some time in silence; the Deacon (or the Priest), having said Arise, all rise, and the Priest says the Collect.

THE FIRST LESSON. *Genesis i. & ii.*

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his

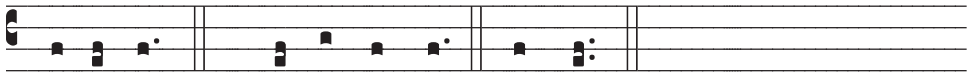
kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

[*Priest*][*Deacon*]

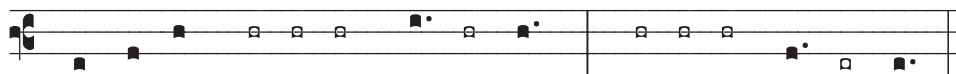
Let us pray. Let us bow the knee. A - rise.

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

THE SECOND LESSON. *Exodus xiv. & xv.*

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

CANTICLE. *Exodus xv.* Tone VIII.

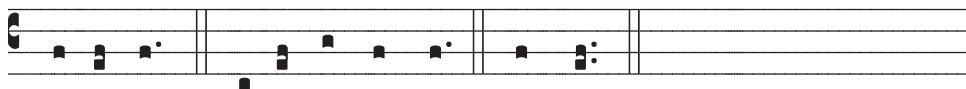


[*Cantors*] We will sing unto the Lord for he hath triumph'd glo-*rious-ly* † the horse and his rider hath he thrown into the • sea: * the Lord is my strength and song, and he is become my sal•vation.

[Choir] ♫ He is my God, and I will prepare him an habi•tation: * my father's God, and I will ex•alt him.

[*Cantors*] Ψ . The Lord is a man of • war: * [*Choir*] the Lord is • his Name.

[Deacon]



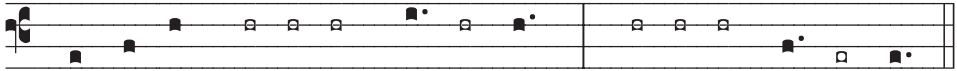
Let us pray. Let us bow the knee. A – rise.

O GOD, whose miracles of old we perceive to shine forth even in our times: who didst deliver one people from the pursuit of the Egyptians by the power of thy right hand, and dost now through the water of regeneration bestow thy saving health upon all nations: vouchsafe; that the fulness of the whole world may be numbered among the sons of Abraham and made partakers of the dignity of Israel. Through, &c.

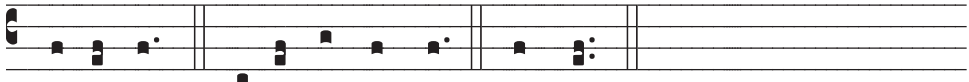
THE THIRD LESSON. *Isaiah iv.*

IN that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Sion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow

THE CANTICLE. *Isaiah v.* Tone VIII.

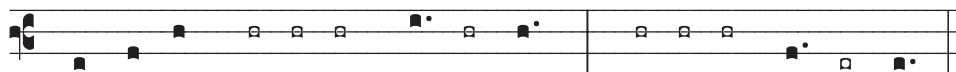


[*Deacon*]



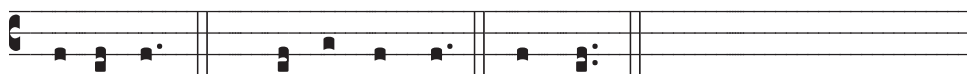
IN those days: Moses wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

THE CANTICLE. *Deuteronomy xxxii.* Tone VIII.



[*Cantors*] *W.* A God of truth and without in•i-qui-ty: * [*Choir*] just and right • is the Lord.

[*Subdeacon*]



A – rise.

O GOD, the exaltation of the humble and the strength of them that do stand, who by thy holy servant Moses didst vouchsafe so to instruct thy people in the chanting of thy sacred song, that the repeating of the law by them might likewise be for our instruction: stir up thy power among all the fulness

of the nations whom thou hast justified, and grant us gladness, assuaging fear; that the sins of all may be blotted out by thy forgiveness, and that which was denounced of old in vengeance may turn to our salvation. Through, &c.

IV. THE FIRST PART OF THE LITANIES

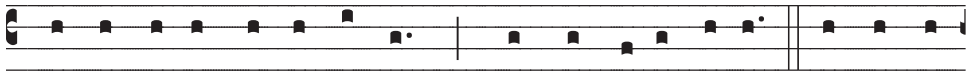
¶ The Lessons being ended, the Litanyes of the Saints are sung by two cantors as far as the invocation Be thou merciful, all kneeling and responding; but they are not doubled. (In the absence of cantors, the litanies are sung or said by the Priest himself, kneeling on the lowest step of the Altar, at the Epistle side.)



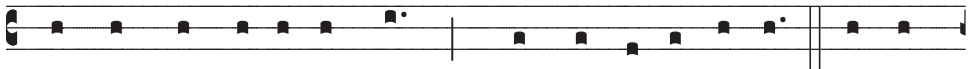
¶ Ky-ri-e e-le-i-son, R. Chri-ste e-le-i-son, ¶ Ky-ri-e e-le-i-son.



¶ O Christ, hear us. R. O Christ, gra-cious-ly hear us.



¶ O God the Fa-ther of hea-ven, R. Have mer-cy up-on us. ¶ O God the



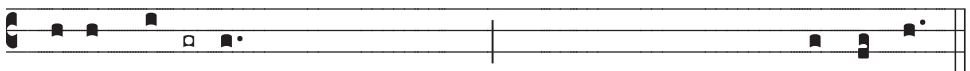
Son, Re-deem-er of the world, R. Have mer-cy up-on us. ¶ O God



the Ho-ly Ghost, R. Have mer-cy up-on us. ¶ O Ho-ly Tri-ni-ty, One



God, R. Have mer-cy up-on us.



¶ Holy • Ma - ry,

R. Pray for us.



- V. Holy Mother of • God, R. Pray for us.
 V. Holy Virgin of • Vir-gins, R.
 V. Holy • Mi-cha-el, R.
 V. Holy • Ga-bri-el, R.
 V. Holy • Ra-pha-el, R.
 V. All ye holy Angels and • Arch-ang-els, R.
 V. All ye holy Orders of bless-ed • Spi-rits, R.
 V. Holy John • Bap-tist, R.
 V. Holy • Jo-seph, R.
 V. All ye holy Patriarchs and • Prophets, R.
 V. Holy • Pe-ter, R.
 V. Holy • Paul, R.
 V. Holy • An-drew, R.
 V. Holy • John, R.
 V. All ye holy Apostles and Ev•an-gel-ists, R.
 V. All ye holy Disciples of the • Lord, R.
 V. Holy • Ste-phen, R.
 V. Holy • Lau-rence, R.
 V. Holy • Vin-cent, R.
 V. All ye holy • Mar-tyrs, R.
 V. Holy Syl•ves-ter, R.
 V. Holy • Gre-go-ry, R.
 V. Holy Au•gúst-tine, R.
 V. All ye holy Bishops and Con•fes-sors, R.
 V. All ye holy • Doc-tors, R.
 V. Holy • An-to-ny, R.
 V. Holy • Ben-e-dict, R.
 V. All ye holy Priests and • Le-vites, R.
 V. All ye holy Monks and • Her-mits, R.
 V. Holy Mary • Mag-da-len, R.



℣. Holy • A-ga-tha,

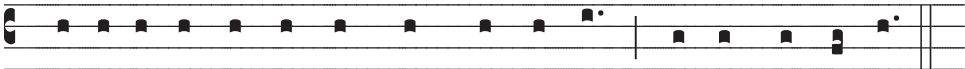
℟. Pray for us.

℣. Holy • Ag-nes, ℟.

℣. Holy Ce•ci-li-a, ℟.

℣. Holy Ana•sta-si-a, ℟.

℣. All ye holy Virgins and • Wi-dows, ℟.



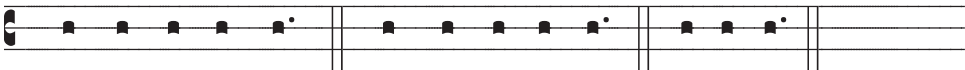
℣. All ye ho-ly Men and Wo-men, Saints of God, ℟. In-ter-cede for us.

V. THE BLESSING OF THE BAPTISMAL WATER

¶ If the church has a baptismal font, the rite proceeds as below. If not, the rite continues with the renewal of the promises of Baptism.

¶ While the Litanies of the Saints are being sung, a vessel of baptismal water to be blessed, and all else which is needed for the blessing, is prepared in the midst of the choir before the blessed candle, in the sight of the faithful.

¶ In blessing the baptismal water, the Celebrant, standing before the people, shall have the vessel of water to be blessed before him, the blessed candle on his right, the Subdeacon (or servers) on his left, standing with the cross. The Celebrant, with hands joined, says in the ferial tone:



℣. The Lord be with you. ℟. And with thy spi-rit. ℣. Let us pray.

ALmighty and everlasting God, be present at the Mysteries, be present at the Sacraments of thy great goodness: and send forth the Spirit of adoption for the regenerating of the new peoples, whom the font of Baptism doth bring forth unto thee; that this office and ministry of thy unworthy servants may be

effectually fulfilled by thy power. Through Jesus Christ, thy Son, our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, God: –

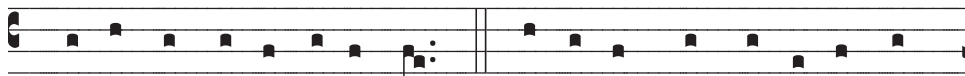
¶ Then raising his voice to the tone of a Preface, he proceeds with joined hands:



Through-out all a-ges, world with-out end. *℞* A – men.



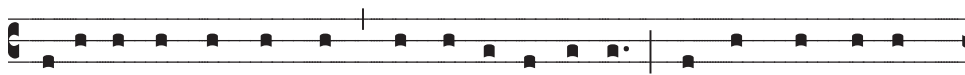
℣ The Lord be with you. *℞* And with thy spi-rit. *℣* Lift up your hearts.



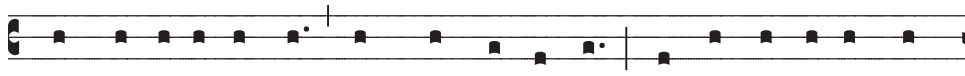
℞ We lift them up un-to the Lord. *℣* Let us give thanks un-to our Lord



God. *℞* It is meet and right so to do.



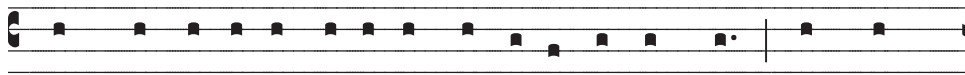
It is ve-ry meet and right just and sa-lu-ta-ry, that we should at all



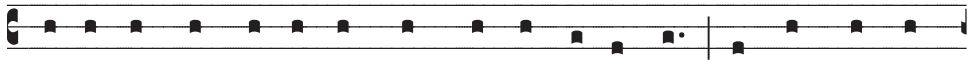
times and in all pla-ces, give thanks un-to thee: O Lord ho-ly, Fa-ther



Al-migh-ty, ev-er-last-ing God: Who by thy in-vi-si-ble pow'r dost



wond'-rous-ly give ef-fect to the work of thy Sac-ra-ments: And though



we be un-wor-thy to per-form Mys-te-ries so great: Yet thou dost not



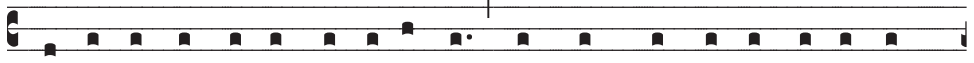
leave us des-ti-tute of the gifts of thy grace, but mer-ci-ful-ly in-clin-



est thine ears ev-en un-to these our sup-pli-ca-tions. O God, whose



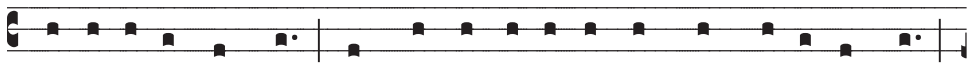
Spi-rit in the first be-gin-nings of the world mo-ved o-ver the wa-ters:



that ev-en then the na-ture of wa-ter might con-ceive the vir-tue of sanc-



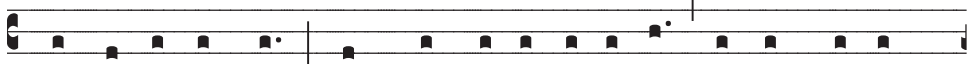
ti-fi-ca-tion. O God, who didst wash a-way in the wa-ters the in-i-qui-



ties of a sin-ful world, and didst, e-ven in the out-pour-ing of the flood,



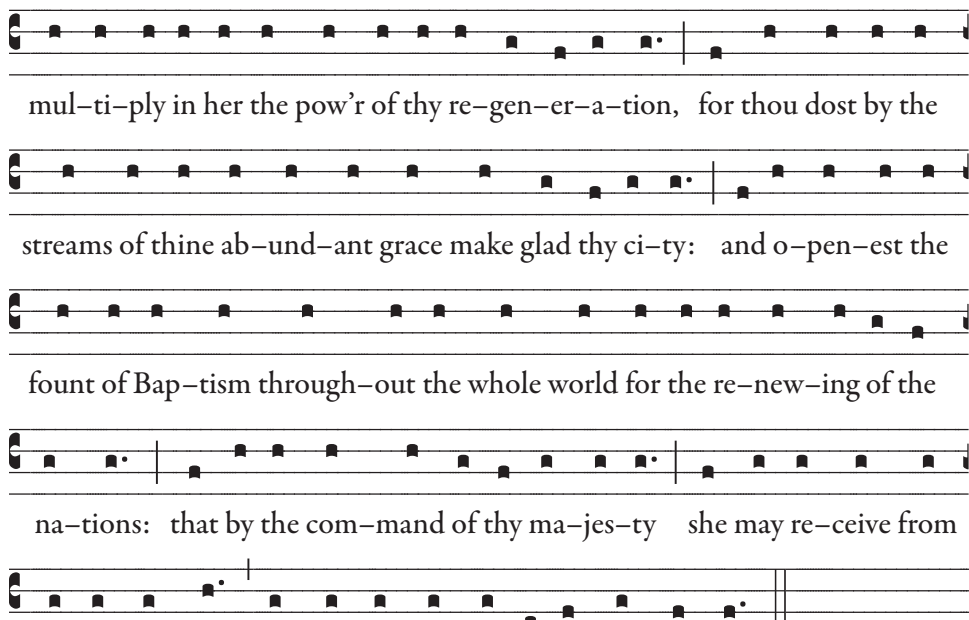
show forth in a fig-ure our re-gen-er-a-tion: that by the Mys-te-ry of



this same e-le-ment there should be an end to sin and like-wise a

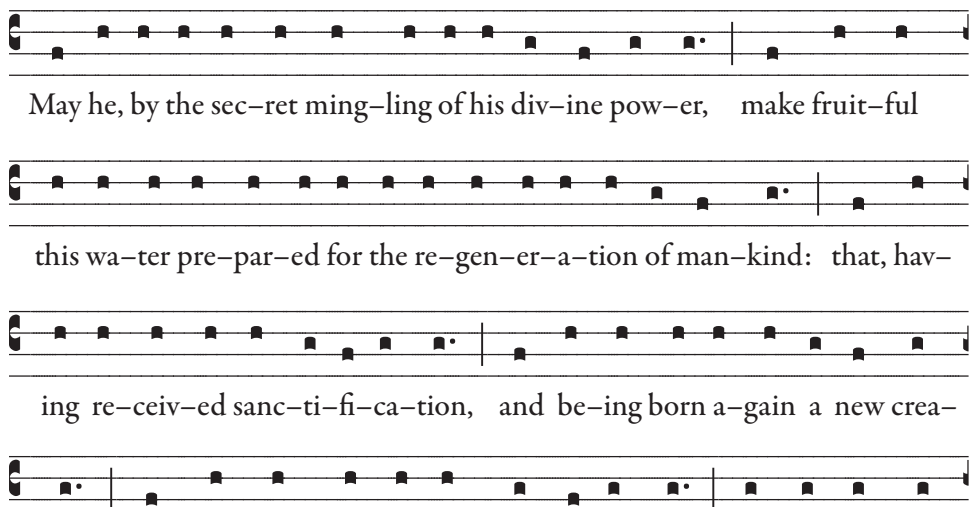


be-gin-ning of vir-tue. Look, O Lord, up-on the face of thy Church, and



mul-ti-ply in her the pow'r of thy re-gen-er-a-tion, for thou dost by the
streams of thine ab-und-ant grace make glad thy ci-ty: and o-pen-est the
fount of Bap-tism through-out the whole world for the re-new-ing of the
na-tions: that by the com-mand of thy ma-jes-ty she may re-ceive from
the Ho-ly Ghost the grace of thine on-ly be-got-ten Son.

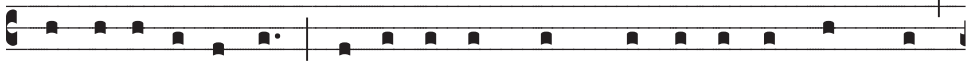
¶ Here the Priest divides the water in the form of a cross with his extended hand, which he wipes at once with a linen cloth, saying:



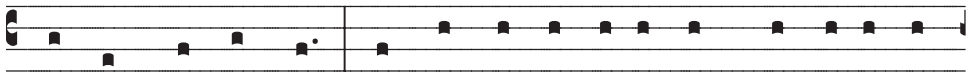
May he, by the sec-ret ming-ling of his div-ine pow-er, make fruit-ful
this wa-ter pre-par-ed for the re-gen-er-a-tion of man-kind: that, hav-
ing re-ceiv-ed sanc-ti-fi-ca-tion, and be-ing born a-gain a new crea-
ture, there may come forth an off-spring of hea-ven from the spot-less



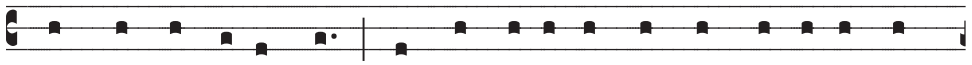
womb of this di-vine foun-tain: that all, whe-ther sex di-vide them in



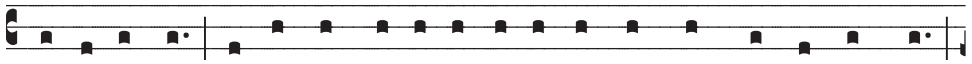
bo-dy, or age in time, may a-like be brought forth in-to one child-hood



by grace, their mo-ther. Far hence, O Lord, at thy com-mand let ev-'ry



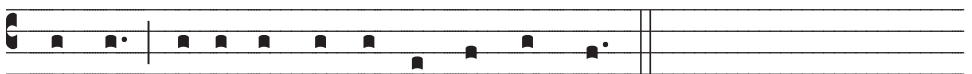
un-clean spi-rit de-part: Far hence be all the wick-ed-ness of the craft



of the de-vil: let no pow-er of the en-e-my here have place or port-ion:



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

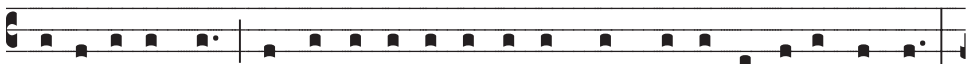


sec-ret: let it not taint us with cor-rup-tion.

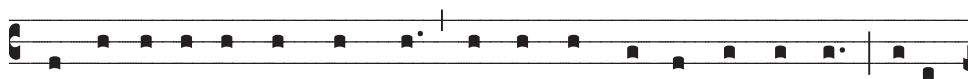
¶ Here he touches the water with his hand.



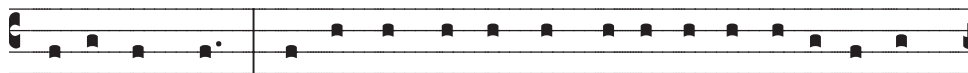
May this ho-ly and un-de-fi-led creat-ure be free from ev-'ry as-sault



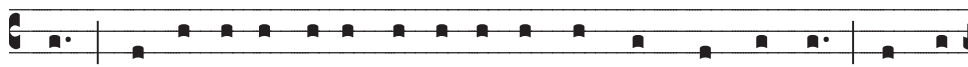
of the e-ne-my, and pu-ri-fi-ed by the de-part-ure of all in-i-qui-ty.



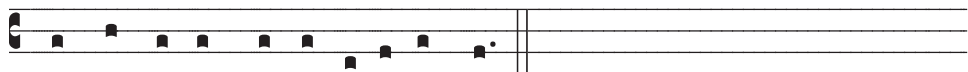
May it be a liv-ing fount-ain, wa-ter that doth re-gen-er-ate, a pu-



ri-fy-ing stream: that all who shall be wash-ed in this la-ver of sal-va-



tion may, by the op-er-a-tion of the Ho-ly Ghost with-in them, ob-tain



the grace of per-fect pu-ri-fi-ca-tion.

¶ He makes three crosses over the Font, saying:



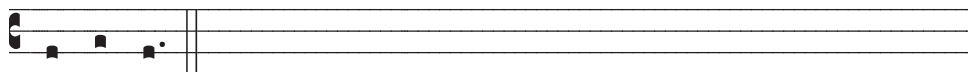
Where-fore I bless thee, O crea-ture of wa-ter, by the li-ving ☩ God,



by the true ☩ God, by the ho-ly ☩ God: by God who in the be-gin-ning

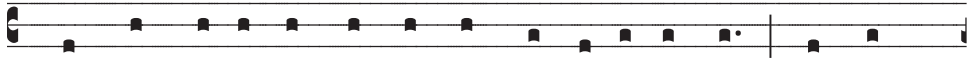


through his Word di-vi-ded thee from the dry land: whose Spi-rit mov-ed



up-on thee.

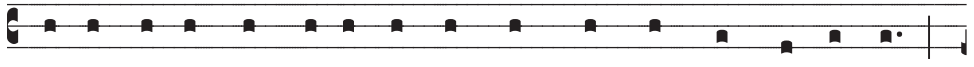
¶ Here the Priest divides the water with his hand, and scatters it towards the four quarters of the world, saying:



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



mand-ed thee to wat-er the whole earth with thy four ri-vers. Who in



the de-sert be-stow-ed up-on thee sweet-ness when thou wast bit-ter,



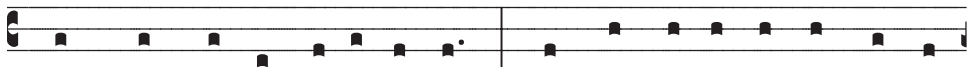
that men might drink, and brought thee forth from the rock for the thirst-



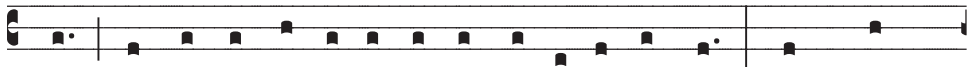
ing peo-ple. I bleſs thee al-so by Je-sus Christ his on-ly Son, our



Lord: who in Ca-na of Ga-li-lee by a wond-rous mi-ra-cle did change



thee through his pow-er in-to wine. Who walk-ed up-on thee with his



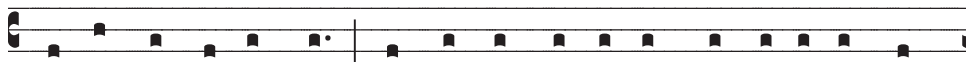
feet: and was bap-ti-zed in thee by John in the Jor-dan. Who brought



thee forth to-geth-er with Blood from his side: and com-mand-ed his



dis-ci-ples that be-liev-ing they should be bap-tiz-ed in thee, say-ing:



Go ye, teach all na-tions, bap-tiz-ing them in the Name of the Fa-ther



and of the Son, and of the Ho-ly Ghost.

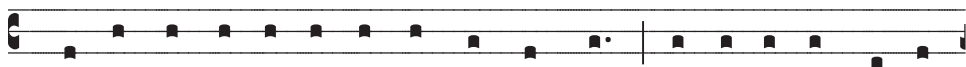
¶ He changes his voice, and proceeds in the tone of the Lesson:

ALMIGHTY God, mercifully assist our prayers, who keep these thy commandments: graciously breathe upon us.

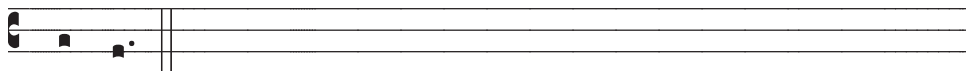
¶ He breathes thrice upon the water in the form of a cross, saying:

BLESS with thy word and power this element of water: that as by nature it hath power to cleanse and wash the body, so also it may be effectual for the purifying of the soul.

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



May the pow-er of the Ho-ly Ghost de-scend up-on the ful-ness of

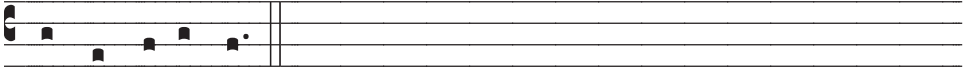


this font.

¶ Then withdrawing the Candle from the water, he again dips it more deeply, and repeats in a somewhat higher voice, May the power, &c. Then he again withdraws the Candle from the water, and the third time dips it to the bottom, repeating in a still higher voice: May the power, &c. as above. Then breathing three times on the water in this form Ψ he proceeds:

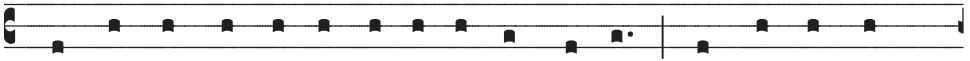


And make the whole sub-stance of this wa-ter to be fruit-ful un-to

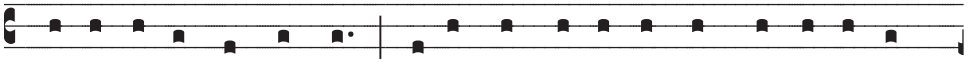


re-gen-er-a-tion.

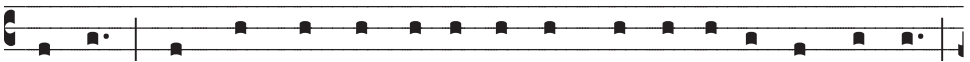
¶ Here the Candle is taken out of the water, he proceeds:



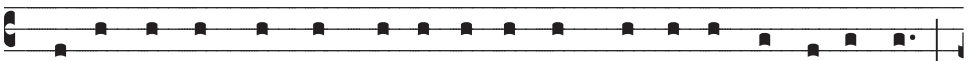
Here may the stains of ev'-ry sin be blot-ted out: here may na-ture,



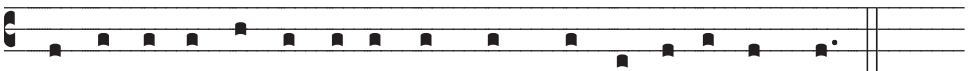
cre-a-ted in thine im-age, be re-stor-ed to the hon-our of its first



e-state, and clean-sed from all the de-file-ment of its old con-dit-ion.



that ev'-ry man who com-eth to this Sa-cra-ment of re-gen-er-a-tion



may be born a-gain un-to the new child-hood of true in-no-cence.

¶ He says that which follows in the reading voice:

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

¶ Then some clerk (or server) takes some of the water in a vessel, for sprinkling the people at the end of the renewal of the promises of Baptism as below, and for sprinkling in houses

and other places. Which done, the Celebrant who is blessing the Font, pours some of the Oil of Catechumens into the water in the form of a cross, saying in an audible voice:

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

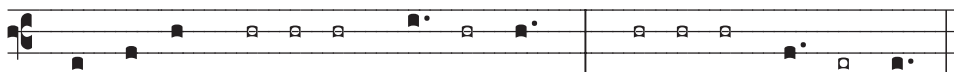
¶ In the same manner, he pours in some of the Chrism, saying:

MAY this commingling of the Chrism of sanctification and of the Oil of unction and of the Water of Baptism be likewise wrought in the Name of the *✠* Father, and of the *✠* Son, and of the Holy *✠* Ghost. *R.* Amen.

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

¶ The blessing having been performed, the baptismal water is carried processionally to the Font, in this manner: the thurifer goes before, there follow another Subdeacon (or server) with the cross, the clergy, the Deacon (or one or more of the servers), carrying the vessel of baptismal water, unless it be convenient for it to be carried by the acolytes, and the Celebrant; but the paschal candle remains in its place; and meanwhile is sung the following:

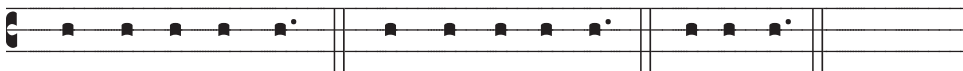
CANTICLE. *Psalm xlii.* Tone VIII.



[Cantors] Like as the hart desireth the • water-brooks: * so longeth my soul after • thee, O God.

[Choir] *℣.* My soul is athirst for God, † yea even for the living • God: * when shall I come to appear before the presence • of God?

[Cantors] *℣.* My tears have been my meat day and night while they say daily unto • me: * [Cantors] Where is • now thy God?



℣. The Lord be with you. *R.* And with thy spi-rit. *℣.* Let us pray.

ALmighty and everlasting God, mercifully look upon the devout prayers of this people now called to a new birth, who, like the hart, seek the fountain of thy waters: and mercifully grant; that the thirst of their faith may, by the mystery of Baptism, sanctify them in body and soul. Through, &c.

¶ And he censes the Font. Then all return in silence to the choir, and the renewal of the promises of baptism is begun.

¶ But if in any place a baptistery exists separate from the church, and it be preferred that the blessing of baptismal water be done in the baptistery itself, after the invocation Holy Trinity, one God, have mercy upon us, they go down to the Font in this manner: a clerk goes first with the blessed candle, another Subdeacon follows with the cross, in the midst between two acolytes with lighted candles, then the clergy in order, finally the Celebrant with the sacred ministers. But the cantors and people remain in their places, and continue the singing of the Litanies, repeating, if need be, the invocations from Holy Mary, pray for us. The blessing of baptismal water is done as above, with these changes only; as they go to the Font, the canticle Like as the hart is sung, and the Celebrant, before he goes in to bless the Font, says the prayer Almighty and everlasting God, as above, then he proceeds to the benediction of the Font.

VI. THE RENEWAL OF THE PROMISES OF BAPTISM

¶ All stand, holding their candles lighted. The blessing of the baptismal water and the carrying thereof to the Font being completed, or, where this does not take place, at the conclusion of the first part of the Litanies, there follows the renewal of the promises of baptism.

¶ The Celebrant, having put off the violet vestments, takes a white stole and cope. Then, after putting in incense and censing the candle, standing before it in the midst of the choir, or from the ambo or pulpit, he begins, as follows:

ON this most holy night, dearly beloved brethren, holy Mother Church keeps vigil. Calling to mind the death and burial of our Lord Jesus Christ, she renders him love for love; and celebrating his glorious Resurrection she rejoices with great gladness. Now since, as the Apostle teaches, we have by baptism been buried with Christ into death, just as Christ rose from the dead, we too must talk in newness of life; knowing that our former nature has been crucified

with Christ, so that we are the slaves of guilt no longer. Let us, therefore, reckon ourselves dead to sin, but alive unto God through Christ Jesus our Lord. Wherefore, dearly beloved brethren, now that our Lenten exercises are done, let us renew the promises of our holy Baptism, by which we once renounced Satan and his works, together with the world which is at enmity with God, and promised to serve God faithfully in the holy Catholic Church. Now, therefore:

Celebrant. Do you renounce Satan?

All. We do renounce him.

Celebrant. And all his works?

All. We do renounce them.

Celebrant. And all his pomps?

All. We do renounce them.

Celebrant. Do you believe in God, the Father Almighty, Creator of heaven and earth?

All. We do believe.

Celebrant. Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered for us?

All. We do believe.

Celebrant. Do you also believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All. We do believe.

Celebrant. Now let us pray to God all together, as our Lord Jesus Christ himself taught us to pray:

All. Our Father, &c.

Celebrant. And may Almighty God, the Father of our Lord Jesus Christ, who made us to be born again of water and the Holy Ghost, and granted us forgiveness of sins, keep us by his grace in the same Jesus Christ our Lord unto everlasting life.

All. Amen.

¶ And he sprinkles the people with the blessed water, taken out, as has been said above, at the blessing of baptismal water; or, where the blessing of baptismal water does not take place, with “ordinary” blessed water. The candles of the clergy and people are extinguished.

VII. THE SECOND PART OF THE LITANIES

¶ The renewal of baptismal promises being accomplished, the cantors (or the Priest himself) begin the second part of the Litany, from the invocation Be thou merciful to the end, all kneeling and responding.

¶ If, on this sacred Paschal Vigil, Holy Orders be conferred, the usual prostration and blessing of the ordinands shall be performed, while this second part of the Litany is being chanted.

¶ The Celebrant and the ministers (or servers) go to the sacristy, and put on vestments of white colour for the Mass to be solemnly celebrated. (If there be no cantors, the Celebrant himself must sing the Litany, and when they are ended, he goes with the servers to the sacristy.)

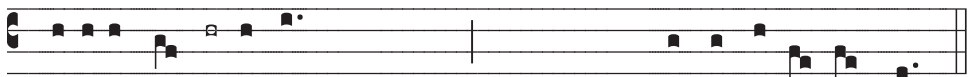
¶ Meanwhile the paschal candle is placed in its candlestick, on the Gospel side, and the altar is made ready for solemn Mass, with kindled lights and flowers.



℣. Be thou mer-ci-ful, ℞. Spare us, O Lord.



℣. Be thou mer-ci-ful, ℞. Gra-cious-ly hear us, O Lord.



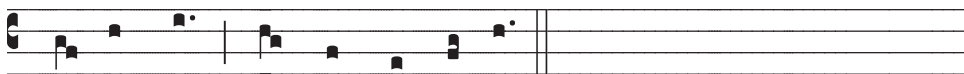
℣. From • all e-vil, ℞. De-li-ver us, O Lord.

℣. From • all dead-ly sin, ℞.

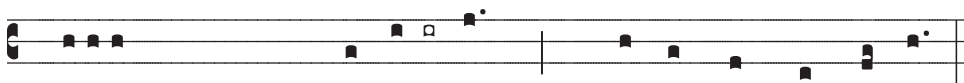
℣. From • thine an-ger, ℞.

℣. From sudden and un•re-pent-ant death, ℞.

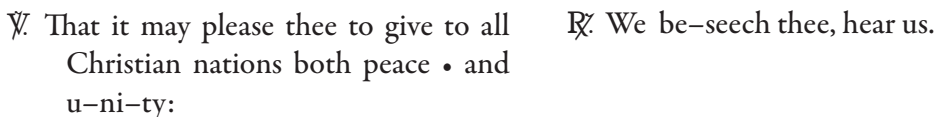
- V. From the crafts and assaults of • the de-vil, R.
 V. From anger, and hatred, and all uncha•ri-ta-ble-ness, R.
 V. From the spi-rit of for•ni-ca-tion, R.
 V. From lightning • and tempest, R.
 V. From the peril of earth•quake, fire and flood, R.
 V. From pestilence, famine, • and battle, R.
 V. From everlasting • dam-na-tion, R.
 V. By the Mystery of thy holy In•car-na-tion, R.
 V. By thine Advent and • Nativity, R.
 V. By thy Baptism and ho•ly Fasting, R.
 V. By thy Cross • and Passion, R.
 V. By thy precious Death • and Bu-ri-al, R.
 V. By thy glorious Resurrection and • Ascension, R.
 V. By the coming of the Holy Ghost, • the Comforter, R.
 V. In the hour of death and in the day • of judgment, R.



V. We sin-ners, R. Be-seech thee hear us.



- V. That it may please thee • to spare us, R. We be-seech thee, hear us.
 V. That it may please thee to pity • and par-don us, R.
 V. That it may please thee to give us true • re-pent-ance, R.
 V. That it may please thee to rule and govern • thy holy Church, R.
 V. That it may please thee to preserve the household of thine Apostles, and all
 orders in the Church in thy true • re-li-gion, R.
 V. That it may please thee to overthrow the enemies of • thy ho-ly Church, R.
 V. That it may please thee to bestow upon all Christian kings and princes true
 peace • and con-cord, R.



¶ That it may please thee to strengthen and preserve us in true wor•ship–ping
of thee, R.

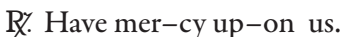
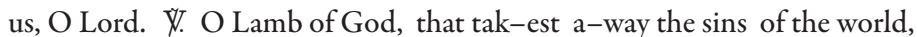
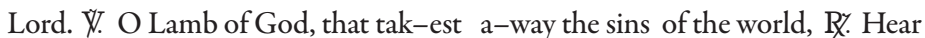
¶ That it may please thee to bestow on all our benefactors thine everlasting
be-ne-fits, R.

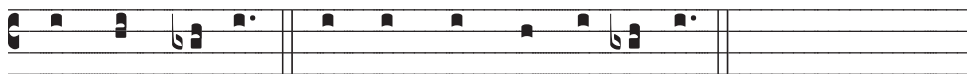
¶ That it may please thee to deliver from eternal damnation our souls, and those of our brethren, sisters, kindred, and be•ne-fac-tors, R.

¶ That it may please thee to give and preserve to our use the kindly • fruits of
the earth, R.

¶ That it may please thee to bestow upon all thy faithful rest • e-ter-nal, R.

¶ That it may please thee graciously • to hear our pray'r, R.



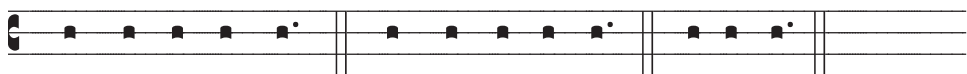


℣. O Christ, hear us. ℟. O Christ, gra-cious-ly hear us.

VIII. THE SOLEMN MASS OF THE PASCHAL VIGIL

℟. At the end of the Litanies, the cantors solemnly begin Kyrie eleison, as usual at Mass. Meanwhile the Priest with the ministers, in white vestments (or with the servers) approaches the Altar, and omitting the Psalm Give sentence, and the Confession, goes up and kisses it in the midst, and censes it in the accustomed manner.

℟. Kyrie eleison being ended by the choir, the Celebrant solemnly begins Glory be to God on high, and the bells are rung, and the images uncovered. Then the Celebrant says:



℣. The Lord be with you. ℟. And with thy spi-rit. ℣. Let us pray.

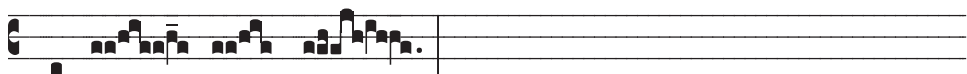
O GOD, who dost illumine this most holy night with the glory of the Resurrection of the Lord: preserve in these persons, now made incorporate in thy family, the Spirit of adoption, which thou hast given them; that they, being regenerate both in body and soul, may continually serve thee in purity of heart. Through the same, &c.

THE EPISTLE. *Colossians iii. 1.*

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

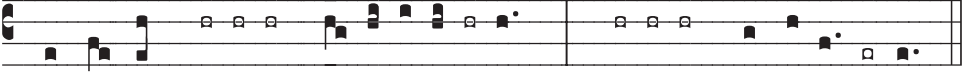
℟. After the Epistle, the Celebrant begins:

ANTIPHON. Mode VIII.



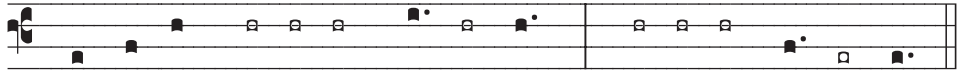
Al-le - lu - ia.

¶ And he sings the chant through thrice, raising his voice one tone higher each time: and the Choir repeats each Alleluia at the pitch used by the Priest. Afterwards, the Choir proceeds:



[Choir] *¶* O give thanks unto the Lord, • for he is gracious; * for his mercy endu•reth for ever. *Then is sung immediately the Tract:*

THE TRACT. Tone VIII.



[Cantors] Praise the Lord, all ye • heathen: * praise him, all ye • nations.

[Choir] *¶* For his merciful kindness is ever more and more to•wards us: * and the truth of the Lord endureth • for ever.

¶ At the Gospel lights are not carried, but incense only: the blessing is asked, and rest done as usual.

✠ THE HOLY GOSPEL. *S. Matthew xxviii. 1-7.*

IN the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

¶ The Creed is not said; but the Gospel being finished, the Priest sings immediately The Lord be with you; and the Offertory Antiphon is not said.

THE SECRET. Receive, we beseech thee, O Lord, the prayers of thy people, together with the offering of this sacrifice: that what is begun in these Paschal Mysteries may, through the operation of thy grace, avail us for a healing remedy unto life eternal. Through, &c.

¶ The Preface of Easter is said; in the Gregorian version of the Preface with the words But chiefly on this night.

¶ In the Gregorian Canon, the following prayers are slightly altered thus:

COMMUNICANTES. In communion with, and celebrating the most sacred night of the Resurrection of our Lord Jesus Christ according to the flesh: and venerating moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ, &c.

HANC IGITUR. This oblation, therefore, of our bounden service, and of all thy family, which we offer unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting unto them remission of all their sins, we beseech thee, O Lord, graciously to accept: and order our days, &c.

¶ Likewise, the English Canon is altered thus:

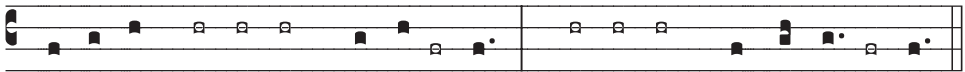
ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered), on behalf also of those whom thou hast been pleased to regenerate by water and the Holy Ghost, granting unto them remission of all their sins, a full, perfect, and sufficient sacrifice, &c.

¶ The peace of the Lord is said; the Agnus Dei is not said, nor the Postcommunion: but the customary prayers before Communion are said.

¶ After the receiving of the Sacrament, the distribution of Communion, the purification and ablution are done in the usual manner: then for Lauds of the Sunday of the Resurrection there is sung in choir the Antiphon:



PSALM CXVII. Tone VI.

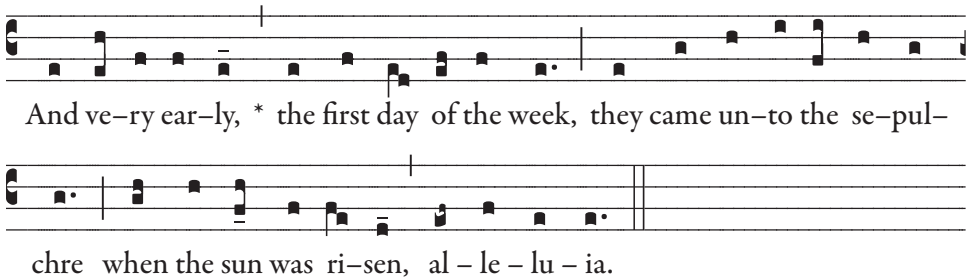


[Choir] For his merciful kindness is ever more and more • to-wards us: * and the truth of the Lord endu•reth for ever.

[Cantors] Glory be to the Father and to • the Son, * and • to the Holy Ghost.

[Choir] As it was in the begin-ning, † is now and ev•er shall be, * world with•out end. Amen. *And the Antiphon is repeated.*

¶ The Cantor begins at once to sing the Antiphon to the Benedictus:



CANTICLE. *Benedictus Dominus Deus Israel.* S. Luke i. 68. Tone VIII.



And hath rais-ed up a mighty salvation • for us, * in the house of his • servant David;

As he spake by the mouth of his holy • Prophets, * which have been • since the world began;

That we should be sav-ed from our • enemies, * and from the hand of • all that hate us.

To perform the mercy promis-ed to our • forefathers, * and to remember his • holy covenant;

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

That we being deliver-ed out of the hand of our • enemies * might serve • him without fear;

In holiness and righteousness be•fore him, * all the • days of our life.

And thou, child, shalt be call-ed the prophet of the • Highest: * for thou shalt go before the face of the Lord • to prepare his ways;

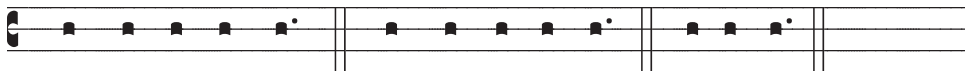
To give knowledge of salvation unto his • people * for the re•mission of their sins,

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

To give light to them that sit in dark-ness, † and in the shadow of • death, * and to guide our feet in•to the way of peace.

Glory be to the Father and to the • Son, * and • to the Holy Ghost;

As it was in the begin-ning, † is now and ever • shall be, * world • without end. Amen. *And the Antiphon is repeated.*



℣. The Lord be with you. ℟. And with thy spi-rit. ℣. Let us pray.

POUR down upon us, O Lord, the Spirit of thy love: that those whom thou hast satisfied with the Paschal Sacraments may, of thy goodness, be made of one heart and of one mind. Through thy Son, Jesus Christ, our Lord: Who with thee, in the unity of the same Holy Spirit, liveth and reigneth God, world without end. ℟. Amen.

¶ And the Deacon, turning himself to the people (or the Priest himself), sings for the Dismissal:



¶ De-part in peace, al - le - lu - ia, al - le - lu - ia.



℞. Thanks be to God, al - le - lu - ia, al - le - lu - ia.

¶ And the Celebrant, having said Let this my bounden duty, gives the Blessing in the usual manner and, the Last Gospel being omitted, all return to the sacristy.

THOU DIDST NOT LEAVE HIS SOUL & HEIL



I ASCEND UNTO MY FATHER AND YOUR FATHER
AND TO MY GOD AND YOUR GOD



NEITHER DIDST THOU SUFFER THINE
HOLY ONE TO SEE CORRUPTION



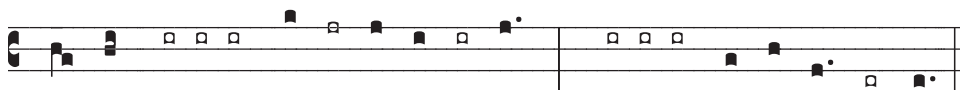
THE SUNDAY OF THE RESURRECTION

THE FEAST OF PASCHA, COMMONLY CALLED EASTER DAY

THE INTROIT. *Resurrexi. Psalm xci. Tone VII.*



I AM risen and am present with thee, allelu-ia: † thou hast laid thine hand upon me, • alleluia; * [Choir] such knowledge is too wonderful and excellent for me, | allelu•ia, alleluia.



Ps. ibid. [Cantors] O Lord, thou hast search-ed me • out and known me: * [Choir] thou knowest my down sitting and • mine uprising.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with-out end. Amen. *Cantor and Choir repeat, I am risen, &c. as far as the Ps.*

THE COLLECT (*English Use*).

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect. Through the same Jesus Christ, &c.

THE COLLECT *(Gregorian Use).*

O GOD, who on this day hast through thine only-begotten Son overcome death, and opened unto us the gate of everlasting life: we beseech thee; that as by thy preventing grace thou dost breathe into our minds these our desires, so by thy continual help thou wouldest bring the same to good effect. Through the same Jesus Christ, &c.

¶ According to the English Use, if in any Church the Mass be twice celebrated on Easter Day, the following Collect may be used at the earlier Mass.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious Resurrection hast delivered us from the power of our enemy: grant us so to die daily from sin, that we may evermore live with him in the joy of his Resurrection. Through the same, &c.

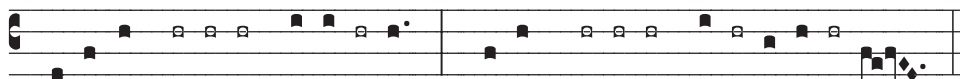
THE EPISTLE *(English Use) Colossians iii. 1-7.*

BRETHREN: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

THE EPISTLE *(Gregorian Use) I Corinthians v. 7-8.*

BRETHREN: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

¶ According to the English Use, if in any Church the Mass be twice celebrated on Easter Day, the above Gregorian Use Epistle may be read at the earlier Mass.

THE GRADUAL. *Psalm cxviii.* Tone V.

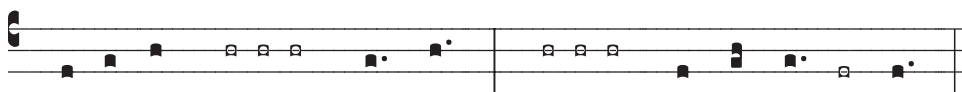
[Cantors] This is the day which • the Lord hath made: * [Choir] we will re•joice and be glad in it.

[Cantors] ∟. O give thanks unto the Lord, for he • is gracious: * [Choir] and his mercy en•dureth for ever.

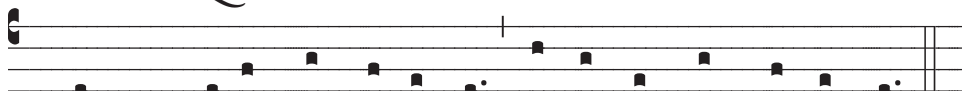
THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



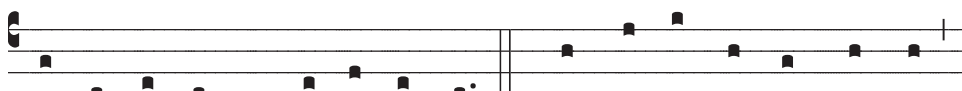
I Cor. v. [Cantors] ∟. Christ our Pass•over: * [Choir] is sacri•fic-ed for us. *The Alleluia is not repeated, but the Sequence Hymn follows immediately:*

THE SEQUENCE HYMN. *Victimae Paschali laudes.* Mode I.

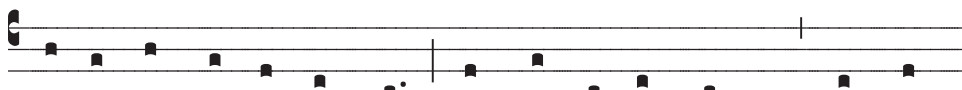
1. Chris-tians, to the Pasch-al Vic-tim Of-fer your thank-ful prai-ses!



2. A Lamb the sheep re - deem-eth: Christ, who on - ly is sin-less, Re-



con-cil-eth sin-ners to the Fa-ther; 3. Death and life have con-tend-ed



In that com-bat stu-pen-dous: The Prince of Life, who died, reigns im-



mor-tal. 4. Speak, Ma-ry, de-clar-ing What thou saw-est way-far-ing.



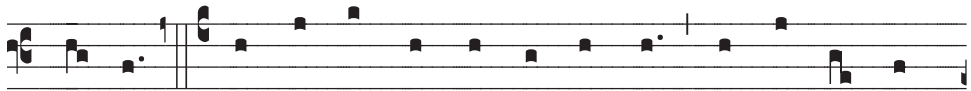
5. 'The Tomb of Christ, who is liv-ing, The glo-ry of Je-su's Re - sur-



rec-tion: 6. Bright An-gels at-test-ing, The shroud and nap-kin rest-



ing. 7. Yea, Christ my Hope is a - ris - en: To Ga-li-lee he goes be-



fore you.' 8. Hap-py they who hear the wit-ness, Ma-ry's word be-



lie-ving, A-bove the tales of Jew-ry de-cei-ving. 9. Christ in-deed from



death is ris - en, Our new life ob-tain-ing. Have mer-cy, Vic-tor King,



ev - er reign-ing! A-men. Al-le-lu-ia.

g The Sequence is sung until the Saturday before Low Sunday, inclusive.

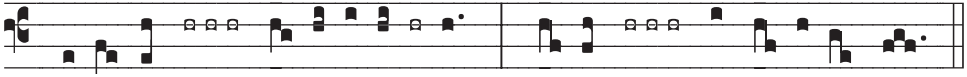
✠ **THE HOLY GOSPEL** (*English Use*) *S. John xx. 1-20.*

AT that time: The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. *The Creed is said.*

✠ **THE HOLY GOSPEL** (*Gregorian Use*) *S. Mark xvi. 1-7.*

AT that time: Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. *The Creed is said.*

¶ According to the English Use, if in any Church the Mass be twice celebrated on Easter Day, the above Gregorian Use Gospel may be read at the earlier Mass.

THE OFFERTORY. *Psalm lxxvi.* Tone II.

[*Cantors*] The earth trem•bl–ed and was still, * [*Choir*] when God arose to judg•ment, alleluia.

THE SECRET. Receive, we beseech thee, O Lord, the prayer and oblations of thy people: that this beginning of thy paschal mysteries may, by thine operation, be unto us a wholesome medicine unto everlasting life. Through, &c.

¶ The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even; and the prayers are thus said from Holy Saturday until Saturday in Easter Week inclusive, and from the Vigil of Pentecost until the following Saturday inclusive.

THE COMMUNION. *I Corinthians v.* Tone I.

[*Cantors*] Christ our Passover is sacrific–ed for us, • alleluia: * [*Choir*] therefore let us keep the feast | with the unleaven–ed bread of sincerity and truth, | alleluia, allelu•ia, alleluia.

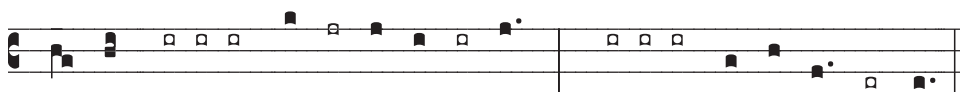
THE POSTCOMMUNION. Pour forth upon us, O Lord, the Spirit of thy charity: that as thou hast now fulfilled us with this paschal Sacrament, so we may by thy mercy be enabled to dwell together in unity and concord. Through ... in the unity of the same Holy Spirit, &c.

MONDAY IN EASTER WEEK

THE INTROIT. *Introduxit vos. Exodus xiii.* Tone VII.



THE Lord hath brought you into a land flowing with milk and honey, • alleluia: * [Choir] that the law of the Lord may alway be in your mouth, | allelu•ia, alleluia.



Psalm cv. [Cantors] O give thanks unto the Lord and • call upon his Name: * [Choir] Tell the people what • things he hath done.

[Cantors] V̇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The Lord hath brought, &c. as far as the Ps.*

THE COLLECT (English Use).

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread: open, we pray thee, the eyes of our faith, that we may behold thee in all thy works. Through the same, &c.

THE COLLECT (Gregorian Use).

O GOD, who by this paschal festival hast bestowed thy saving health upon all nations: prosper, we beseech thee, thy people with the gift of thy heavenly grace; that they may worthily serve thee in perfect freedom, and finally attain unto everlasting life. Through, &c.

FOR THE EPISTLE (English Use) Acts x. 34-43.

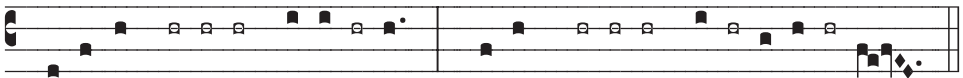
IN those days: Peter opened his mouth, and said: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto

the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

FOR THE EPISTLE. (*Gregorian Use*) *Acts x. 37-43.*

IN those days: Peter standing in the midst of the people, said: Men and brethren, ye know the word which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GRADUAL. *Psalm cxviii. Tone V.*



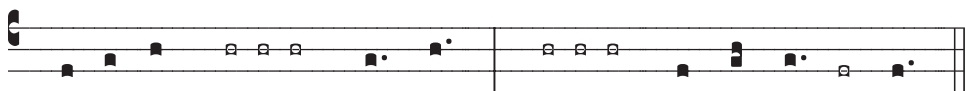
[*Cantors*] This is the day which • the Lord hath made: * [*Choir*] we will • rejoice and be glad in it.

[*Cantors*] Ψ O give thanks unto the Lord for he • is gracious: * [*Choir*] and his mercy • endureth for ever.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



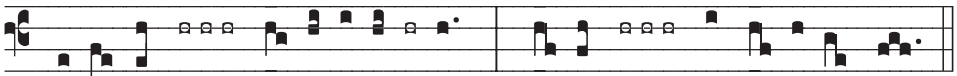
Psalm cxiii. [*Cantors*] The Angel of the Lord descended from • heaven: * [*Choir*] and came and rolled back the stone from the door, | and • sat upon it. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. Luke xxiv. 13-35.*

AT that time: Behold, two of Jesus' disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O

fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. *The Creed is said.*

THE OFFERTORY. *S. Matthew xxviii.* Tone II.



[*Cantors*] The Angel of the Lord descended from heaven and said • unto the women: * [*Choir*] He whom ye seek is risen as he • said, alleluia.

THE SECRET. Receive, O Lord, the prayers and oblations of thy people: that this beginning of thy paschal mysteries may, by thine operation, be unto us a wholesome medicine unto everlasting life. Through, &c.

¶ The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.

THE COMMUNION. *I Corinthians v.* Tone I.



[*Cantors*] The Lord is risen and • hath appear-ed * [*Choir*] to Pe-ter, alleluia.

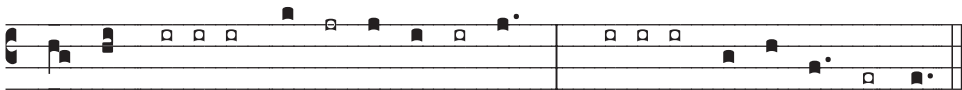
THE POSTCOMMUNION. Pour forth upon us, O Lord, the Spirit of thy charity: that as thou hast now fulfilled us with this paschal Sacrament, so we may by thy mercy be enabled to dwell together in unity and concord. Through ... in the unity of the same Holy Spirit, &c.

TUESDAY IN EASTER WEEK

THE INTROIT. *Aqua sapientiae. Ecclesiasticus xv. Tone VII.*



THE water of wisdom hath he given them to drink, allelu-*ia*: † he shall be stay-ed upon them and shall not be mov-ed, • alleluia: * [Choir] and he shall exalt them for ever, | allelu-*ia*, alleluia.



Psalm cv. [Cantors] O give thanks unto the Lord, and • call upon his Name: * [Choir] Tell the people what • things he hath done.

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with-out end. Amen. Cantor and Choir repeat, The water of wisdom, &c. as far as the Ps.

THE COLLECT (*English Use*).

GRANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joys. Through, &c.

THE COLLECT (*Gregorian Use*).

OGOD, who dost ever multiply thy Church with new offspring: grant unto thy servants; that as by faith they have received the Sacrament of their regeneration, so in their life and conversation they may ever cleave unto the same. Through, &c.

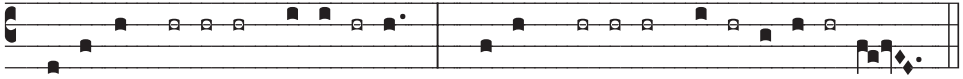
FOR THE EPISTLE. (*English Use*) *Acts xiii. 16 & 26-41.*

IN those days: Paul stood up, and beckoning with his hand to keep silence, said: Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voic-

es of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

FOR THE EPISTLE. (*Gregorian Use*) *Acts xiii. 16 & 26-33.*

IN those days: Paul stood up, and beckoning with his hand to keep silence, said: Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus Christ our Lord.

THE GRADUAL. *Psalm cxviii.* Tone V.

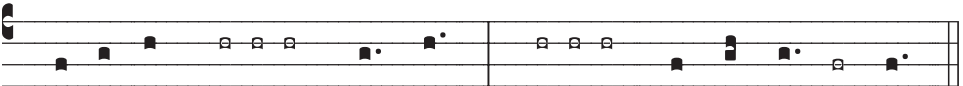
[*Cantors*] This is the day which • the Lord hath made: * [*Choir*] we will re•joice and be glad in it.

Ps. cvii. [*Cantors*] √. Let them now give thanks whom the Lord hath redeemed: † and deliver•ed from the hand of • the enemy, * [*Choir*] and gather•ed them • out of the lands.

THE ALLELUIA. Tone VI.



Al – le – lu – ia. Al – le – lu – ia.



[*Cantors*] The Lord is risen from • the tomb, * [*Choir*] who for us • hung upon the Tree. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. Luke xxiv. 36-47.*

AT that time: Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. It is I; be fear not. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus

it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his Name among all nations, * [beginning at Jerusalem. And ye are witnesses of these things.] *The Creed is said.*

* *The Gregorian Use Gospel ends at among all nations.*

THE OFFERTORY. *Psalm xviii.* Tone II.



[*Cantors*] The Lord thundered out of hea-ven: † and the High-est gave his thunder: * [*Choir*] and the springs of waters were • seen, alleluia.

THE SECRET. Receive, O Lord, the prayers and oblations of thy people: that through this observance of our bounden devotion we may attain unto heavenly glory. Through, &c.

¶ *The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.*

THE COMMUNION. *Colossians iii.* Tone I.



[*Cantors*] If ye be risen with Christ, seek those things which are above, † where Christ sitteth on the right hand of God, • alleluia: * [*Choir*] set your affection on things a•bove, alleluia.

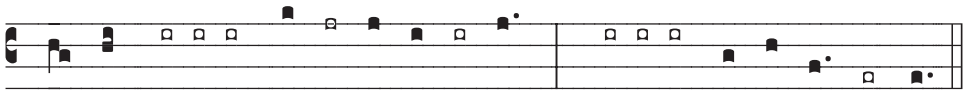
THE POSTCOMMUNION. Grant, we beseech thee, Almighty God: that this paschal Sacrament, which we have here received, may continually bring forth fruit in our souls. Through, &c.

WEDNESDAY IN EASTER WEEK

THE INTROIT. *Venite. S. Matthew xxv. Tone VII.*



COME, ye bless-ed of my Father, inherit the kingdom, • alleluia: * [*Choir*] which hath been prepar-ed for you from the foundation of the world, | alleluia, allelu•ia, alleluia.



Psalm xcvi. [Cantors] O sing unto the • Lord a new song: * [*Choir*] sing unto the Lord, • all the whole earth.

[*Cantors*] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

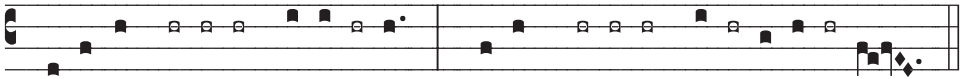
[*Choir*] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, Come, ye blessed, &c. as far as the Ps.*

THE COLLECT.

GOD, who dost gladden us with the yearly festival of the Resurrection of the Lord: mercifully grant; that through this temporal feast we may be found worthy to attain unto everlasting felicity. Through the same, &c.

FOR THE EPISTLE. *Acts iii. 12-15 & 17-19.*

IN those days: Peter opened his mouth and said: Ye men of Israel, and ye that fear God, hearken. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before showed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out.

THE GRADUAL. *Psalm cxviii.* Tone V.

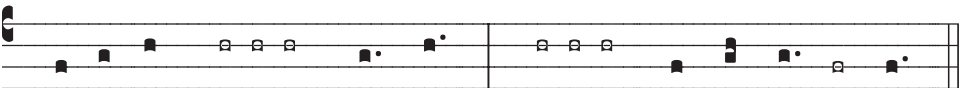
[*Cantors*] This is the day which • the Lord hath made: * [*Choir*] we will re•joice and be glad in it.

[*Cantors*] ¶ The right hand of the Lord bringeth migh•ty things to pass, * [*Choir*] the right hand of the Lord • hath exalted me.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



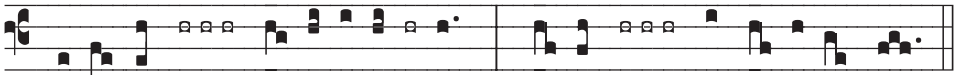
[*Cantors*] The Lord is risen • indeed, * [*Choir*] and hath appear•ed to Peter. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. John xxi. 1-14.*

AT that time: Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but

as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. *The Creed is said.*

THE OFFERTORY. *Psalm lxxviii.* Tone II.



[*Cantors*] The Lord open—ed the doors of hea—ven: † and rain—ed down man—na • upon them for to eat: * [*Choir*] he gave them food from heaven: | so man did eat Angels' • food, alleluia.

THE SECRET. We offer unto thee, O Lord, this sacrifice of our paschal gladness: whereby thou dost wondrously bestow upon thy Church both food and sustenance. Through, &c.

¶ The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.

THE COMMUNION. *Colossians iii.* Tone I.



[*Cantors*] Christ, being risen from the dead, dieth no more, • alleluia: * [*Choir*] death hath no more dominion over him, | allelu•ia, alleluia.

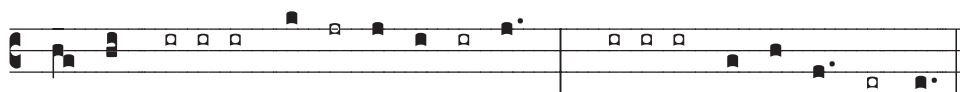
THE POSTCOMMUNION. We beseech thee, O Lord, that we, being cleansed from the corruption of our former nature: may by the devout receiving of thy Sacrament be transformed into a new creature: Who livest and reignest with God the Father, &c.

THURSDAY IN EASTER WEEK

THE INTROIT. *Victricem. Wisdom x. Tone VII.*



THY victorious hand, O Lord, have they magnifi-ed with one accord, • alleluia: * [Choir] for wisdom hath open-ed the mouth of the dumb, | and made eloquent the tongues of babes, | allelu•ia, alleluia.



Psaln xcvi. [Cantors] O sing unto the • Lord a new song: * [Choir] for he hath done • marvellous things.

[Cantors] ¶ Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with-out end. Amen. *Cantor and Choir repeat, Thy victorious hand, &c. as far as the Ps.*

THE COLLECT.

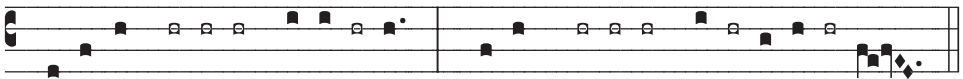
O GOD, who hast united the diversity of nations in the confession of thy Name: grant that they who are born again in the font of Baptism may agree in stedfastness of faith and godliness of life. Through the same, &c.

FOR THE EPISTLE. *Acts viii. 26-40.*

IN those days: The Angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the Prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readeest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scrip-

ture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus, and passing through he preached in all the cities (till he came to Caesaria) the Name of the Lord Jesus Christ.

THE GRADUAL. *Psalm cxviii.* Tone V.



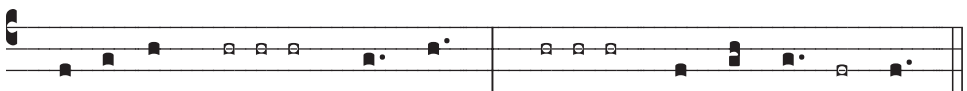
[*Cantors*] This is the day which • the Lord hath made: * [*Choir*] we will re•joice and be glad in it.

[*Cantors*] 𐀀. The same stone which the builders refus•ed, † is become the head stone in • the corner: * [*Choir*] this is the Lord's doing and it is • marvellous in our eyes.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



[*Cantors*] Christ, who created all things, is • risen: * [*Choir*] and he hath had compas•sion on mankind. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. John xx. 11-18.*

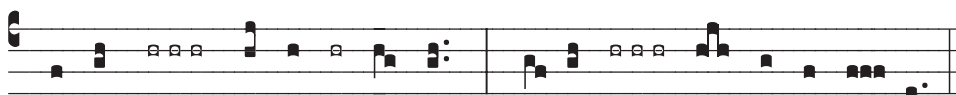
AT that time: Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. *The Creed is said.*

THE OFFERTORY. *Exodus xiii. Tone II.*

[*Cantors*] In the day of your solemnity, saith the Lord, * [*Choir*] I will bring you into a land flowing with milk and honey, alleluia.

THE SECRET. We beseech thee, O Lord, mercifully to accept the oblations of thy people: that they, being made regenerate by the confession of thy Name and by Baptism, may attain unto everlasting life. Through, &c.

¶ *The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.*

THE COMMUNION. *I S. Peter ii. Tone I.*

[*Cantors*] Ye are a peculiar people, † show ye forth the praises of him, • alleluia:
* [*Choir*] who hath called you out of darkness into his marvellous • light, alleluia.

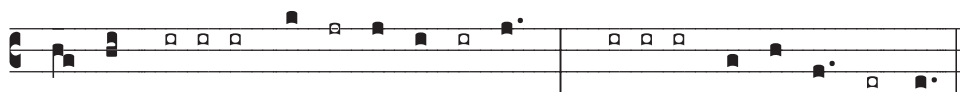
THE POSTCOMMUNION. Graciously hear our prayers, O Lord: that this holy Communion of our redemption may obtain for us thy succour in this present life, and bring us to the gladness of life everlasting. Through, &c.

FRIDAY IN EASTER WEEK

THE INTROIT. *Eduxit eos. Psalm lxxviii. Tone VII.*



THE Lord hath brought them out safely, • alleluia: * [Choir] and overwhelm—ed their enemies with the sea, | alleluia, allelu•ia, alleluia.



Ps. ibid. [Cantors] Hear my law, • O my people: * [Choir] incline your ears unto the • words of my mouth.

[Cantors] V. Glory be to the Father and to the Son and • to the Holy Ghost: *

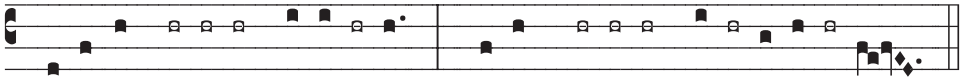
[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The Lord hath brought, &c. as far as the Ps.*

THE COLLECT.

ALMIGHTY and everlasting God, who hast bestowed on us this paschal Sacrament for a pledge of the reconciliation of mankind: vouchsafe that those things which we celebrate in outward profession we may effectually imitate within our souls. Through, &c.

THE EPISTLE. *1 S. Peter iii. 18-22.*

DEARLY beloved: Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the Resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God.

THE GRADUAL. *Psalm cxviii.* Tone V.

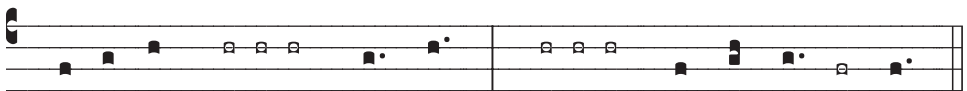
[*Cantors*] This is the day which • the Lord hath made: * [*Choir*] we will re•joice and be glad in it.

[*Cantors*] ∇. Bless–ed is he that cometh in the Name • of the Lord: * [*Choir*] God is the Lord who hath • show–ed us light.

THE ALLELUIA. Tone VI.



Al – le – lu – ia. Al – le – lu – ia.



Psalm xcvi. [*Cantors*] Tell it out among the • heathen: * [*Choir*] that the Lord hath • reign–ed from the Tree. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. Matthew xxviii. 16.*

AT that time: The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *The Creed is said.*

THE OFFERTORY. *Exodus xii.* Tone II.

[*Cantors*] This day shall be unto you for a memorial, allelu–ia: † and ye shall keep it a feast to the Lord throughout your • generations: * [*Choir*] ye shall keep it a feast by an ordinance for ever, | alleluia, allelu•ia, alleluia.

¶ The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.

The first system of musical notation for 'The Rose Tree' is presented on a grand staff with two staves. The melody is written on the upper staff, and the accompaniment is on the lower staff. The key signature has one flat (B-flat), and the time signature is 4/4. The melody begins with a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The accompaniment starts with a half note G3, followed by a half note B-flat3, and then a series of eighth notes: G4, A4, B-flat4, C5, B-flat4, A4, G4, F4, E4, D4, C4, B3, A3, G3.

THE POSTCOMMUNION. We beseech thee, O Lord, mercifully to look upon thy people: and as thou hast vouchsafed to renew them with thine eternal mysteries, so of thy goodness deliver them from guilt in all things temporal. Through, &c.

SABBATO IN ALBIS

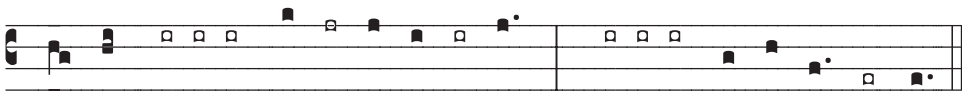
COMMONLY CALLED

LOW SATURDAY

THE INTROIT. *Eduxit Dominus. Psalm lxxviii. Tone VII.*



THE Lord hath brought forth his people with joy, • alleluia: * [Choir] and his chosen with gladness, | alleluia, allelu•ia, alleluia.



Ps. ibid. [Cantors] Hear my law, • O my people: * [Choir] incline your ears unto the • words of my mouth.

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The Lord hath brought, &c. as far as the Ps.*

THE COLLECT.

G RANT, we beseech thee, Almighty God: that we who have devoutly kept this paschal festival may thereby be found worthy to attain unto everlasting felicity. Through, &c.

THE EPISTLE. *I S. Peter ii. 1-10.*

D EARLY beloved: Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in

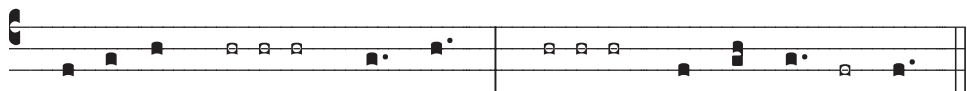
Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

¶ From this day until Ember Saturday in Whitsun Week inclusive, in all Masses, the Gradual is not said, but four Alleluias with two Verses are said in the order given below (except in the Mass of the Rogations, on the Vigil of Pentecost, and after each Lesson on Ember Saturday, one Alleluia is said with one Verse only).

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



[Cantors] This is the day which the Lord • hath made: * [Choir] we will rejoice • and be glad in it. *The Cantors and Choir repeat the second Alleluia, as above.*

Psalm cxiii. [Cantors] Praise the Lord, ye • servants, * [Choir] O praise • the Name of the Lord. *The last Alleluia is omitted, and in its place is sung the Sequence Hymn, Victimae Paschali laudes, as on Easter Day.*

✠ THE HOLY GOSPEL. *S. John xx. 1-9.*

AT that time: On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter

therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. *The Creed is said.*

THE OFFERTORY. *Psalm cxviii.* Tone II.



[*Cantors*] Bless-ed is he that cometh in the Name of the Lord: † we have wish-ed you good luck, ye that are of • the house of the Lord: * [*Choir*] God is the Lord who hath showed us light, | allelu•ia, alleluia.

THE SECRET. Grant us, we beseech thee, O Lord, always to rejoice in these paschal mysteries: that the continual working of our redemption may effectually lead us to everlasting gladness. Through, &c.

¶ The Preface of Easter is said; the Gregorian and English Canons are altered, as at the Mass of Easter Even.

THE COMMUNION. *Galatians iii.* Tone I.



[*Cantors*] As many as you as have been bap•tiz'd into Christ: * [*Choir*] have put on • Christ, alleluia.

THE POSTCOMMUNION. O Lord, who hast quickened us with the gift of our redemption, we beseech thee: that this means of everlasting salvation may avail for our advancement in thy true religion. Through, &c.

THE DOMINICA IN ALBIS

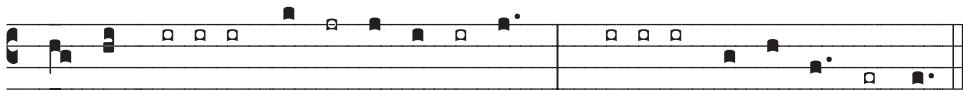
COMMONLY CALLED

LOW SUNDAY

THE INTROIT. *Quasimodo.* I S. Peter ii. Tone VII.



AS newborn babes, • alleluia: * [Choir] desire the sincere milk of the word, | alleluia, allelu•ia, alleluia.



Psalm cv. [Cantors] Sing we merrily • unto God our strength: * [Choir] make a cheerful noise unto the • God of Jacob.

[Cantors] ∟. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, As newborn babes, &c. as far as the Ps.*

¶ Gloria in excelsis *is said on this and the following Sundays after Easter, even when during the week the Mass of the preceding Sunday is resumed.*

THE COLLECT (*English Use*).

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ: Who liveth, &c.

THE COLLECT (*Gregorian Use*).

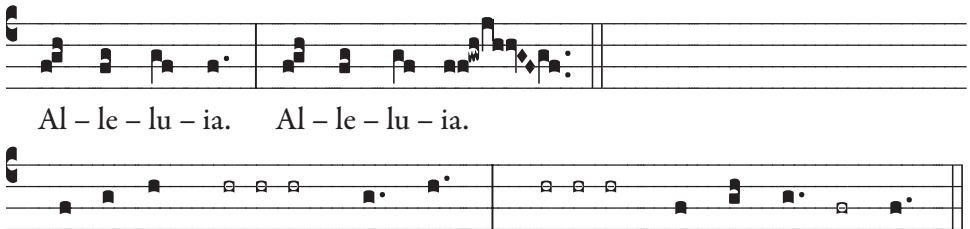
GRANT, we beseech thee, Almighty God: that as we have now fulfilled this paschal festival, so in our life and conversation we may by thy grace continually show forth the same. Through, &c.

THE EPISTLE. *I S. John v. 4-10.*

DEARLY beloved: Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: * [he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.]

** The English Use Epistle continues here.*

THE ALLELUIA. *Tone VI.*



*S. Matt. xxviii. [Cantors] In the day of my Resurrection, saith • the Lord, * [Choir] I will go before you • into Galilee. The Cantors and Choir repeat the second Alleluia, as above.*

*S. John xx. [Cantors] After eight days, when the doors were shut, † Jesus stood in the midst of his dis•ciples, * [Choir] and said, • Peace be unto you. The Cantors and Choir repeat the second Alleluia, as above.*

✠ THE HOLY GOSPEL. *S. John xx. 19-31.*

AT that time: The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews,

came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. * [But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.] *The Creed is said.*

**The Gregorian Use Gospel continues here.*

THE OFFERTORY. *S. Matthew xxviii.* Tone II.



[*Cantors*] The Angel of the Lord descended from heaven and said • unto the women: * [*Choir*] He whom ye seek is risen as he • said, alleluia.

THE SECRET. Accept, O Lord, we beseech thee, the offerings of thy Church exultant: and grant unto her, on whom thou hast bestowed cause for so great joy, the fruit of perpetual gladness. Through, &c.

¶ The Preface of Easter is said, with the words But chiefly at this time.

[illegible]

* [*Choir*] and be not faithless but believing, | allelu•ia, alleluia.

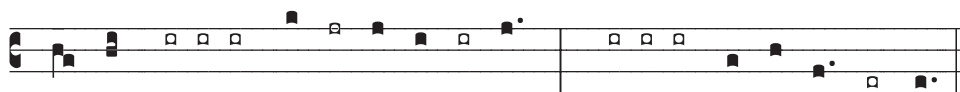
THE POSTCOMMUNION. We beseech thee, O Lord our God: that these holy mysteries which thou hast given us for the assurance of our redemption; may both in this life and in that which is to come be profitable for the healing of our souls. Through, &c.

THE SECOND SUNDAY AFTER EASTER

THE INTROIT. *Misericordia Domini. Psalm xxxiii. Tone VII.*



THE loving-kindness of the Lord filleth the whole world, • alleluia: * [Choir]
by the word of the Lord the heavens were stablished, | alleluia, alleluia.



Ps. ibid. [Cantors] Rejoice in the Lord, • O ye righteous: * [Choir] for it becometh well the just • to be thankful.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The loving-kindness, &c. as far as the Ps.*

THE COLLECT (*English Use*).

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same, &c.

THE COLLECT (*Gregorian Use*).

GOD, hast given thy Son to take our low estate upon him, and hast thereby raise up this fallen world: grant unto thy faithful people perpetual gladness; that they, whom thou hast delivered from the peril of eternal death, may by thee be brought to the fruition of everlasting joy. Through the same, &c.

¶ Then shall be said the second Collect of S. Mary, and the third Collect against the persecutors of the Church, or for the Patriarch.

THE EPISTLE. (*English Use*). *I S. Peter ii. 19-25.*

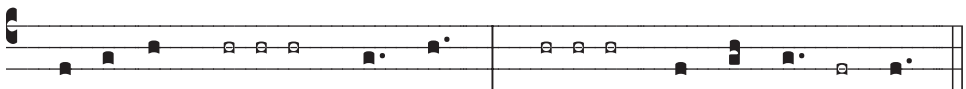
DEARLY beloved: This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE EPISTLE. (*Gregorian Use*). *I S. Peter ii. 21-25.*

DEARLY beloved: Christ suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE ALLELUIA. Tone VI.

Al - le - lu - ia. Al - le - lu - ia.

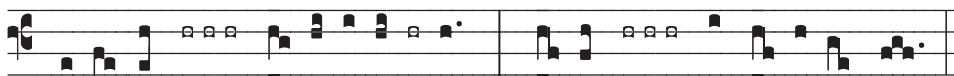


S. Luke xxiv. [*Cantors*] The disciples knew the Lord • Jesus * [*Choir*] in • the breaking of bread. *The Cantors and Choir repeat the second Alleluia, as above.*

S. John x. [*Cantors*] I am the Good • Shepherd: * [*Choir*] and know my sheep, • and am known of mine. *The Cantors and Choir repeat the second Alleluia, as above.*

✠ THE HOLY GOSPEL. *S. John x. 11-16.*

AT that time: Jesus said to his disciples: I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. *The Creed is said.*

THE OFFERTORY. *Psalm lxiii. Tone II.*

[Cantors] O God, thou art my God, ear•ly will I seek thee: * [Choir] and I will lift up my hands in thy • Name, alleluia.

THE SECRET. May this sacred oblation, O Lord, ever bestow upon us thy saving benediction: that those things which we show forth in an outward mystery may effectually be accomplished in our inward souls. Through, &c. *Then shall be said the second Secret of S. Mary, and the third Secret against the persecutors of the Church, or for the Patriarch.*

¶ *The Preface of Easter is said, with the words* But chiefly at this time.

THE COMMUNION. *S. John xx. Tone I.*

[Cantors] I am the Good Shepherd, • alleluia: * [Choir] and know my sheep and am known of mine, | allelu•ia, alleluia.

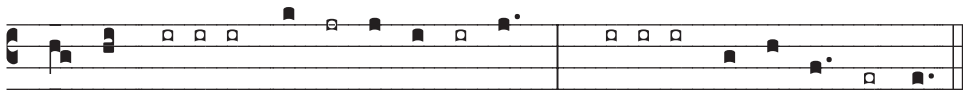
THE POSTCOMMUNION. Grant to us, we beseech thee, Almighty God: that we, receiving the quickening of thy grace, may ever glory in the gift which thou bestowed. Through, &c. *Then shall be said the second Postcommunion of S. Mary, and the third Postcommunion against the persecutors of the Church, or for the Patriarch.*

THE THIRD SUNDAY AFTER EASTER

THE INTROIT. *Jubilate Deo. Psalm lxvi. Tone VII.*



O BE joyful in God, all ye lands, allelu-ia: † sing praises unto the honour of his Name, • alleluia: * [Choir] make his praise to be exceeding glorious, | alleluia, allelu•ia, alleluia.



Ps. ibid. [Cantors] Say unto God, O how wonderful art • thou in thy works, O Lord: * [Choir] through the greatness of thy power | shall thine enemies be found • li-ars unto thee.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, O be joyful, &c. as far as the Ps.*

THE COLLECT.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all those who are admitted into the fellowship of Christ's Religion that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same. Through the same, &c.

¶ Then shall be said the second Collect of S. Mary, and the third Collect against the persecutors of the Church, or for the Patriarch.

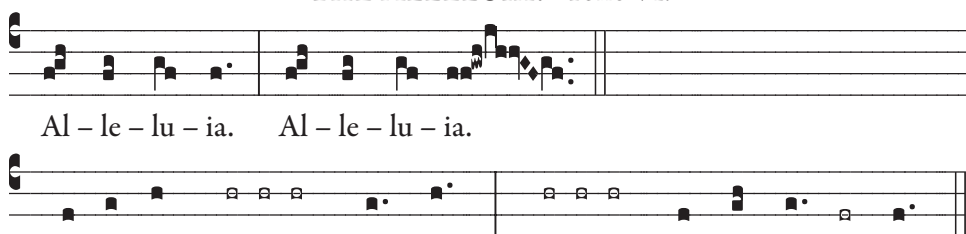
THE EPISTLE. *I S. Peter ii. 11-19.*

DEARLY beloved: I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest

among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. * [Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy: in Christ Jesu our Lord.]

** The Gregorian Use Epistle continues here.*

THE ALLELUIA. Tone VI.



*Psalm xci. [Cantors] The Lord hath sent re•demption * [Choir] un•to his people. The Cantors and Choir repeat the second Alleluia, as above.*

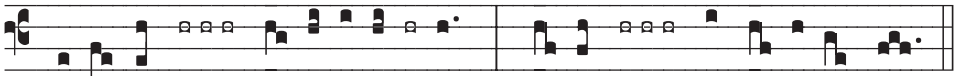
*S. Luke xxiv. [Cantors] Ought not Christ to have suffer-ed • these things: * [Choir] and to enter in•to his glory? The Cantors and Choir repeat the second Alleluia, as above.*

✠ THE HOLY GOSPEL. *S. John xvi. 16-22.*

AT that time: Jesus said unto his disciples: A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little

while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *The Creed is said.*

THE OFFERTORY. *Psalm cxlvi.* Tone II.



[*Cantors*] Praise the Lord, O my soul: † while I • live will I praise the Lord: *
[*Choir*] yea, as long as I have any being, | I will sing praises unto my • God, alleluia.

THE SECRET. Grant to us, O Lord, that through these mysteries we may so assuage our earthly desires, that we may learn to love things heavenly. Through, &c. *Then shall be said the second Secret of S. Mary, and the third Secret against the persecutors of the Church, or for the Patriarch.*

¶ *The Preface of Easter is said, with the words* But chiefly at this time.

THE COMMUNION. *S. John xx.* Tone I.



[*Cantors*] A little while, and ye shall not see me, • alleluia: * [Choir] and again a little while and you shall see me, | because I go to the Father, | allelu•ia, alleluia.

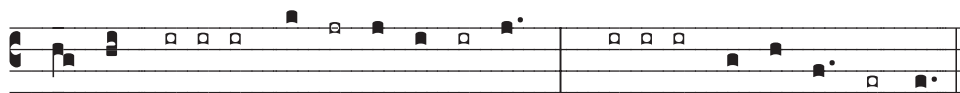
THE POSTCOMMUNION. O Lord our God, who hast made us partakers of this holy Sacrament: grant that we may thereby inwardly be satisfied with heavenly food, and outwardly be defended against all adversities. Through, &c. *Then shall be said the second Postcommunion of S. Mary, and the third Postcommunion against the persecutors of the Church, or for the Patriarch.*

THE FOURTH SUNDAY AFTER EASTER

THE INTROIT. *Cantate Domino. Psalm xcvi. Tone VII.*



O SING unto the Lord a new song, allelu-ia: † for the Lord hath done marvellous things, • alleluia: * [Choir] in the sight of the nations hath he show-ed his righteousness, | alleluia, allelu-ia, alleluia.



Ps. ibid. [Cantors] With his own right hand and • with his holy arm: * [Choir] hath he gotten him•self the victory.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, O sing unto the Lord, &c. as far as the Ps.*

THE COLLECT (*English Use*).

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: grant unto thy people, that they may love the thing which thou commandest, and desire that which dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found. Through, &c.

THE COLLECT (*Gregorian Use*).

O GOD, who makest the faithful to be of one mind and will: grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Through, &c.

¶ Then shall be said the second Collect of S. Mary, and the third Collect against the persecutors of the Church, or for the Patriarch.

THE EPISTLE. *S. James i. 17-21.*

DEARLY beloved: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

THE ALLELUIA. *Tone VI.*



Psalm cxviii. [Cantors] The right hand of the Lord bringeth mighty things • to pass: * [Choir] the right hand of the Lord • hath exalted me. *The Cantors and Choir repeat the second Alleluia, as above.*

Romans vi. [Cantors] Christ being rais-ed from the dead dieth • no more: * [Choir] death hath no more do•minion over him. *The Cantors and Choir repeat the second Alleluia, as above.*

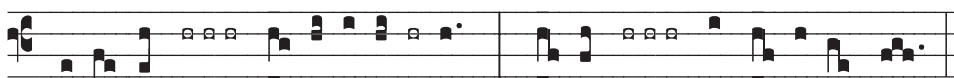
✠ THE HOLY GOSPEL. *S. John xvi. 5-14.*

AT that time: Jesus said unto his disciples: I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of

sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. * [All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.] *The Creed is said.*

** The English Use Gospel continues here.*

THE OFFERTORY. Psalm lxvi. Tone II.



[Cantors] O be joyful • in God, all ye lands: * [Choir] sing praises unto the • honour of his Name.

[Cantors] O come hither and hearken, • all ye that fear God: * [Choir] and I will tell you what the Lord hath done for my • soul, alleluia.

THE SECRET. O God, who by communion in this venerable sacrifice hast made us partakers of the one supreme Godhead: grant, we beseech thee; that as we have the knowledge of thy truth, so by worthy conversation we may attain unto the fulness of the same. Through, &c. *Then shall be said the second Secret of S. Mary, and the third Secret against the persecutors of the Church, or for the Patriarch.*

¶ The Preface of Easter is said, with the words But chiefly at this time.

THE COMMUNION. S. John xvi. Tone I.



[Cantors] When the Comforter, the Spi•rit of truth, is come: * [Choir] he will reprove the world of sin, and of righteousness, and of judgment, | allelu•ia, alleluia.

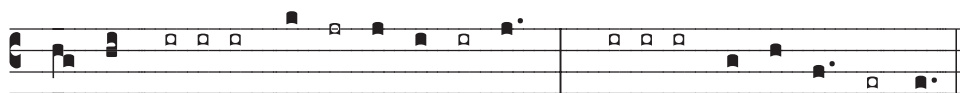
THE POSTCOMMUNION. Assist us mercifully, O Lord our God; that we, who have faithfully received this holy Sacrament, may thereby be cleansed from our iniquities, and delivered from all dangers that beset us. Through, &c. *Then shall be said the second Postcommunion of S. Mary, and the third Postcommunion against the persecutors of the Church, or for the Patriarch.*

THE FIFTH SUNDAY AFTER EASTER

THE INTROIT. *Vocem jucundatis. Isaiah xlviii. Tone VII.*



WITH a voice of singing declare ye this and let it be heard, • alleluia: *
[Choir] utter it even to the end of the earth: | the Lord hath deliver-ed
his people, | allelu•ia, alleluia.



Psalm lxvi. [Cantors] O be joyful in God, all ye lands, † sing praises unto the •
honour of his Name: * [Choir] make his praise • to be glo-ri-ous.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out
end. Amen. *Cantor and Choir repeat, With a voice, &c. as far as the Ps.*

THE COLLECT (*English Use*).

O LORD, from whom all good things do come, grant to us thy humble ser-
vants: that by thy holy inspiration we may think those things that be good;
and by thy merciful guiding may perform the same. Through, &c.

THE COLLECT (*Gregorian Use*).

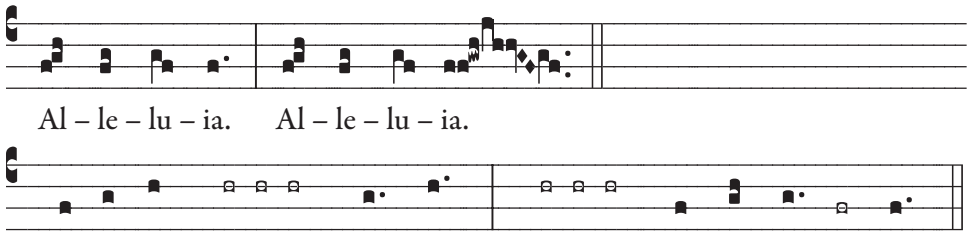
O GOD, from whom all good things do come, grant to us thy humble ser-
vants; that by thy inspiration we may think those things that be right; and
by thy guiding may perform the same. Through, &c.

*¶ Then shall be said the second Collect of S. Mary, and the third Collect against the
persecutors of the Church, or for the Patriarch.*

THE EPISTLE. *S. James i. 22-27.*

DEARLY beloved: Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE ALLELUIA. Tone VI.



[*Cantors*] Christ is risen, and hath show-ed light un-to us: * [*Choir*] whom he hath re-deem-ed with his Blood. *The Cantors and Choir repeat the second Alleluia, as above.*

S. John xvi. [*Cantors*] I came forth from the Father, and am come into • the world: * [*Choir*] again I leave the world, and go • to the Father. *The Cantors and Choir repeat the second Alleluia, as above.*

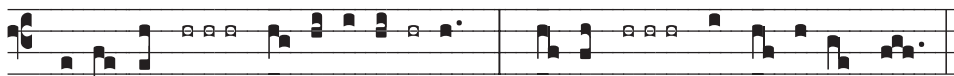
✠ THE HOLY GOSPEL. *S. John xvi. 23-30.*

AT that time: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the

world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. * [Jesus answered them: Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world]. *The Creed is said.*

** The English Use Gospel continues here.*

THE OFFERTORY. *Psalm lxvi. Tone II.*



[Cantors] O praise the Lord our God, ye peo-*ple*, † and make the voice of • his praise to be heard: * [Choir] who holdeth our soul in life and suffereth • not our feet to slip.

[Cantors] Prais-ed be the Lord who hath • not cast out my pray'r, * [Choir] nor turn-ed his mercy from • me, alleluia.

THE SECRET. Receive, O Lord, the prayers and oblations of thy faithful people: that through this observance of our bounden duty we may attain unto heavenly glory. Through, &c. *Then shall be said the second Secret of S. Mary, and the third Secret against the persecutors of the Church, or for the Patriarch.*

¶ *The Preface of Easter is said, with the words But chiefly at this time.*

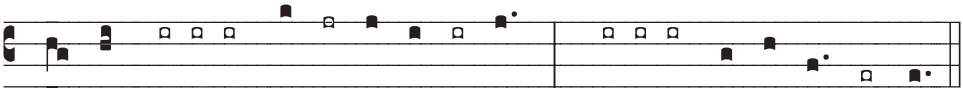
THE COMMUNION. *Psalm xcvi. Tone I.*



[Cantors] O sing unto the Lord, allelu-*ia*: † sing unto the • Lord, and praise his Name: * [Choir] be telling of his salvation from day to day, | allelu•ia, alleluia.

THE POSTCOMMUNION. Grant unto us, O Lord, that we, who have been fulfilled with the grace and power of this heavenly table: may both desire those things which be right, and effectually obtain all things that we desire. Through, &c. *Then shall be said the second Postcommunion of S. Mary, and the third Postcommunion against the persecutors of the Church, or for the Patriarch.*

Ps. ibid. [Cantors] I will love • thee, O Lord my strength: * [Choir] the Lord is my stony rock, my fortress • and my saviour.



[Cantors] *Ÿ*. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, He hath heard, &c. as far as the Ps.*

¶ In this Mass Gloria in excelsis is not said, nor the Creed.

THE COLLECT.

GRANT, we beseech thee, Almighty God: that we, who in all our troubles do put our whole trust and confidence in thy mercy; may ever be defended by thy protection against all adversities. Through, &c.

¶ Then shall be said the second Collect of S. Mary, and the third Collect against the persecutors of the Church, or for the Patriarch.

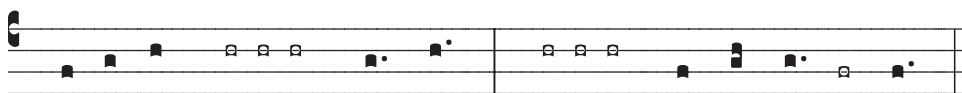
THE EPISTLE. *S. James v. 16-20.*

DEARLY beloved: Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



Ps. cxviii. [Cantors] O give thanks unto the Lord, for he is • gracious: * [Choir] and his mercy endu•reth for ever. *The Cantors and Choir repeat the second Alleluia, as above.*

✠ THE HOLY GOSPEL. *S. Luke xi. 5-13.*

AT that time: Jesus said unto his disciples: And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

THE OFFERTORY. *Psalm cix. Tone II.*



[Cantors] I will give great thanks unto • the Lord with my mouth: * [Choir] and praise him a•mong the multitude,

[Cantors] For he shall stand at the • right hand of the poor: * [Choir] to save his soul from unrighteous jud•ges, alleluia.

THE SECRET. We beseech thee, O Lord, that these our oblations may deliver us from the bonds of our iniquity, and obtain for us the gifts of thy mercy.

Through, &c. *Then shall be said the second Secret of S. Mary, and the third Secret against the persecutors of the Church, or for the Patriarch.*

¶ The Preface of Easter is said.

THE COMMUNION. *S. Luke xi.* Tone I.



[*Cantors*] Ask and ye shall receive, • seek and ye shall find: * [*Choir*] knock and it shall be o•pen–ed unto you:

[*Cantors*] For every one that asketh receiv–eth: † and he that • seeketh findeth:
* [*Choir*] and to him that knocketh it shall be o•pen'd, alleluia.

THE POSTCOMMUNION. We beseech thee, O Lord, to prosper with thy gracious favour these our supplications: that we, receiving thy gifts in this time of our tribulation, may increase in thy love by the consolation of the same. Through, &c. *Then shall be said the second Postcommunion of S. Mary, and the third Postcommunion against the persecutors of the Church, or for the Patriarch.*

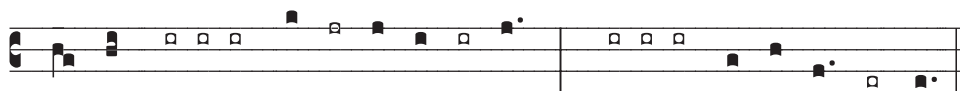
THE VIGIL OF THE ASCENSION

¶ Today, if a Double Feast (but not of the First Class) occur, three conventual Masses are said, the first after Terce of the Office of the Day, the second after Sext of the Vigil, the third after None of the Rogations at the Procession. But if there be no Procession, a Commemoration is made of the Rogations in a read Mass of the Vigil. But on a Double of the First Class nothing is said of the Vigil or the Rogations. If, however, the Office be of the Vigil, the conventual Mass is said of it; but if there be a Procession, the Rogation Mass is not omitted.

THE INTROIT. *Vocem jucunditatis.* Isaiah xlviii. Tone VII.



WITH a voice of singing declare ye this and let it be heard, • alleluia: *
[Choir] utter it even unto the end of the earth: | the Lord hath deliver—ed
his people, | allelu•ia, alleluia.



Psalm lxvi. [Cantors] O be joyful in • God, all ye lands: * [Choir] sing praises
unto his Name, | make his praise • to be glo—ri—ous.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out
end. Amen. Cantor and Choir repeat, With a voice, &c. as far as the Ps.

¶ In this Mass Gloria in excelsis is said.

THE COLLECT *(English Use).*

O LORD, from whom all good things do come, grant to us thy humble
servants: that by thy holy inspiration we may think those things that be
good; and by thy merciful guiding may perform the same. Through, &c.

THE COLLECT *(Gregorian Use).*

O GOD, from whom all good things do come, grant to us thy humble servants: that by thy inspiration we may think those things that be right; and by thy guiding may perform the same. Through, &c.

¶ Then shall be said the second Collect of the Rogations (as below), and the third Collect of S. Mary.

GRANT, we beseech thee, Almighty God: that we, who in all our troubles do put our whole trust and confidence in thy mercy; may ever be defended by thy protection against all adversities. Through, &c.

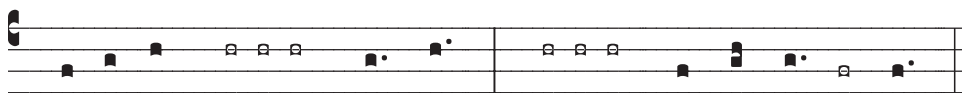
THE EPISTLE. *Ephesians iv. 7-13.*

BRETHREN: Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

THE ALLELUIA. Tone VI.

Al - le - lu - ia. Al - le - lu - ia.

[*Cantors*] Christ is risen and hath show•ed light un•to us: * [*Choir*] whom he hath redeem•ed with his Blood. *The Cantors and Choir repeat the second Alleluia, as above.*

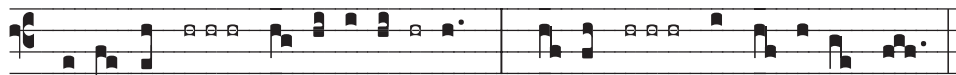


S. John xvi. [Cantors] I came forth from the Father and am come into • the world: * [Choir] again I leave the world and go • to the Father. *The Cantors and Choir repeat the second Alleluia, as above.*

✠ THE HOLY GOSPEL. *S. John xvii. 1-11.*

AT that time: Jesus lifted up his eyes to heaven, and said: Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

THE OFFERTORY. *Psalm lxvi. Tone II.*



[Cantors] O praise the Lord our God, ye peo-*ple*, † and make the voice of • his praise to be heard: * [Choir] who holdeth our soul in life, and suffereth • not our feet to slip:

[Cantors] Prais-ed be the Lord, who hath • not cast out my pray'r, * [Choir] nor turn-ed his mercy from • me, alleluia.

2ND SECRET (*Of the Rogations*). We beseech thee, O Lord, that these our oblations may deliver us from the bonds of our iniquity, and obtain for us the gifts of thy mercy.

THE COMMUNION. *Psalm xcvi.* Tone I.



THE POSTCOMMUNION. Grant to us, O Lord, that we who have been fulfilled with the grace and power of this heavenly table: may both desire those things which be right, and obtain all things that we desire. Through, &c. *Then shall be said the second Postcommunion of the Rogations (as below), and the third Postcommunion of S. Mary.*

2ND POSTCOMMUNION (*Of the Rogations*). We beseech thee, O Lord, to prosper with thy gracious favour these our supplications: that we, receiving thy gifts in this time of our tribulation, may increase in thy love by the consolation of the same.

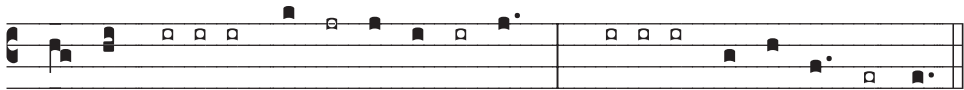


THE ASCENSION OF THE LORD

THE INTROIT. *Viri Galilaei. Acts i. Tone VII.*



YE MEN of Galilee, why marvel ye gazing up into heaven? • alleluia: * [Choir]
in like manner as ye have seen him going up into heaven, | so shall he come
again, | alleluia, allelu•ia, alleluia.



Psalm xlvii. [Cantors] O clap your hands together, • all ye people: * [Choir] O
sing unto God with the • voice of melody.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out
end. Amen. *Cantor and Choir repeat, Ye men of Galilee, &c. as far as the Ps.*

THE COLLECT (*English Use*).

GRANT, we beseech thee, Almighty God: that like as we do believe thy
only-begotten Son our Lord Jesus Christ to have ascended into the heav-
ens; so we may also in heart and mind thither ascend, and with him continually
dwell. Who liveth and reigneth, &c.

THE COLLECT (*Gregorian Use*).

GRANT, we beseech thee, Almighty God: that like as we do believe thy only-
begotten Son our Redeemer this day to have ascended into the heavens; so
we also in heart and mind may there continually dwell. Through the same, &c.

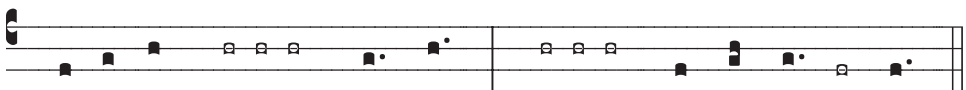
FOR THE EPISTLE. *Acts i. 1-11.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



Psalm xlvii. [Cantors] God is gone up with a mer•ry noise: * [Choir] and the Lord with • the sound of the trump. Cantor and Choir repeat 2nd Alleluia.

Psalm lxviii. [Cantors] The Lord is among them as in the holy place of • Sinai, * [Choir] he is gone up on high; | he hath led capti•vity captive. Cantor and Choir repeat 2nd Alleluia.

✠ THE HOLY GOSPEL. *S. Mark xvi. 14-20.*

AT that time: Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *The Creed is said.*

¶ The Gospel having been said, the Paschal Candle is extinguished, nor is it lighted again.

THE OFFERTORY. *Psalm xlvii. Tone II.*

[Cantors] God is gone • up with a merry noise: * [Choir] and the Lord with the sound of the • trumpet, alleluia.

THE SECRET. Accept, O Lord, the gifts which, in remembrance of the glorious Ascension of thy Son, we offer unto thee: and mercifully grant; that we may be delivered from present dangers, and attain unto everlasting life. Through the same, &c.

¶ The Preface of the Ascension is said, and in the Gregorian Canon the proper Communicantes, until Whitsun Eve exclusive.

THE COMMUNION. *Psalm lxviii. Tone I.*

[Cantors] Sing ye to the Lord, who ascended to the hea•ven of heavens: * [Choir] to the sun-ris•ing, alleluia.

THE POSTCOMMUNION. Grant to us, we beseech thee, almighty and merciful God: that we, who have outwardly received these holy mysteries, may inwardly be partakers of the benefits of the same. Through, &c.

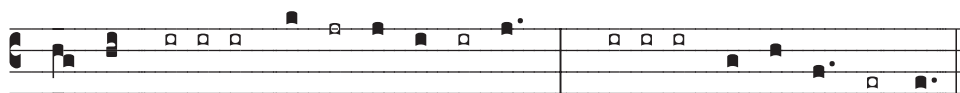
¶ Within the Octave of the Ascension Mass is said of the Ascension, unless a double or semidouble Feast occur, in which case Mass is said of the Feast, with a Commemoration of the Octave. But on a Simple, only a Commemoration of it is made.

THE SUNDAY AFTER THE ASCENSION

THE INTROIT. *Exaudi, Domine. Psalm xxvii. Tone VII.*



HEARKEN unto my voice, O Lord, when I cry unto thee, allelu-ia: † unto thee my heart hath said, Thy • face have I sought, * [Choir] thy face, Lord will I seek: | O hide not thou thy face from me, | allelu-ia, alleluia.



Ps. ibid. [Cantors] The Lord is my light and • my salvation: * [Choir] whom • then shall I fear?

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, Hearken unto my voice, &c. as far as the Ps.*

THE COLLECT (*English Use*).

OGOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the same Holy Ghost, &c.

THE COLLECT (*Gregorian Use*).

ALMIGHTY and everlasting God: vouchsafe that we, being devoutly given in all things to do thy holy will; may ever serve thy divine majesty in sincerity of heart. Through, &c.

¶ Then shall be made a Commemoration of the Ascension.

THE EPISTLE. (*English Use*). *I S. Peter iv. 7-11.*

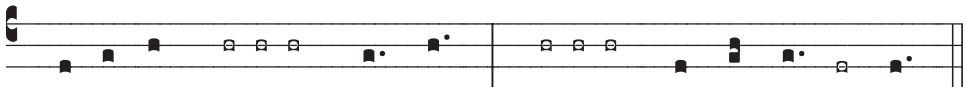
DEARLY beloved: The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ our Lord, to whom be praise and dominion for ever and ever. Amen.

THE EPISTLE. (*Gregorian Use*). *I S. Peter iv. 7-11.*

DEARLY beloved: Be sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ our Lord.

THE ALLELUIA. Tone VI.

Al - le - lu - ia. Al - le - lu - ia.

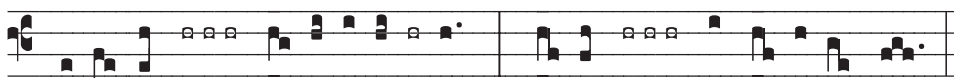


Psalm xlvii. [*Cantors*] The Lord reigneth over all the • heathen: * [*Choir*] God sitteth up•on his holy seat. *Cantor and Choir repeat 2nd Alleluia.*

S. John xiv. [*Cantors*] I will not leave you com•fortless; * [*Choir*] I go away and come again unto you and • your heart shall rejoice. *Cantor and Choir repeat 2nd Alleluia.*

✠ **THE HOLY GOSPEL.** *S. John xv. 26-27; xvi. 1-4.*

AT that time: Jesus said to his disciples: When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. *The Creed is said.*

THE OFFERTORY. *Psalm xlvii. Tone II.*

[*Cantors*] God is gone • up with a merry noise: * [*Choir*] and the Lord with the sound of the • trump, alleluia.

THE SECRET. May these spotless sacrifices purify us, O Lord: and give unto our souls the strength of thy heavenly grace. Through, &c. *Then shall be made a Commemoration of the Ascension.*

g The Preface of the Ascension is sung, and in the Gregorian Canon the proper Communicantes, until Whitsun Eve exclusive.

THE COMMUNION. *S. John xvii. Tone I.*

[*Cantors*] Father, while I was with • them in the world, * [*Choir*] I kept those that thou gavest • me, alleluia:

[*Cantors*] And now I come to thee: † I pray not that thou shouldest take them • out of the world, * [*Choir*] but that thou shouldest keep them from the evil, | allelu•ia, alleluia.

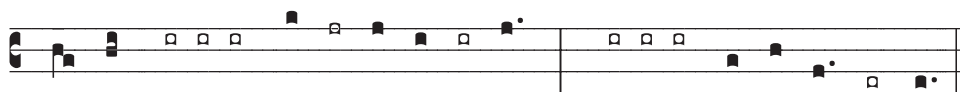
THE POSTCOMMUNION. Grant, we beseech thee, O Lord: that we, whom thou hast fulfilled with thy sacred gifts; may continually render thanks unto thee for the same. Through, &c.

THE VIGIL OF PENTECOST

THE INTROIT. *Cum sanctificatus. Ezekiel xxxvi. Tone VII.*



WHEN I shall be sanctifi-ed in you, I will gather you out of all coun-tries: † then will I sprinkle clean wa•ter upon you, * [Choir] and ye shall be clean from all your filthiness: | and a new Spirit will I put within you, | allelu•ia, alleluia.



Ps. xxxiv. [Cantors] I will alway give • thanks unto the Lord: * [Choir] his praise shall ever • be in my mouth.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, When I shall, &c. as far as the Ps.*

g *The Gloria in excelsis is said.*

THE COLLECT.

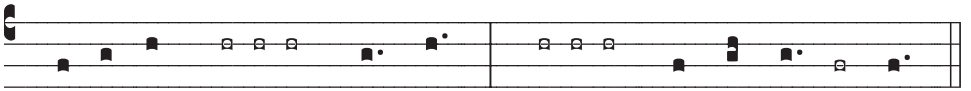
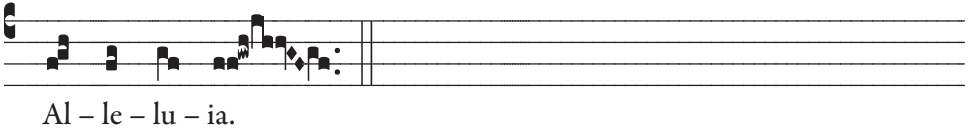
G RANT, we beseech thee, Almighty God: that the splendour of thy glory may shine forth upon us; and that the light of thy light may, by the illumination of the Holy Spirit, strengthen the hearts of them who through thy grace are born again. Through ... in the unity of the same Holy Spirit, &c.

FOR THE EPISTLE. *Acts xix. 1-8.*

I N those days: It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism

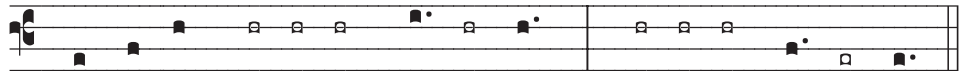
of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

THE ALLELUIA. Tone VI.



Psalm cvii. [Cantors] O give thanks unto the Lord, for he is • gracious: * [Choir] and his mercy endu•reth for ever. *The Alleluia is not repeated, but there immediately follows:*

THE TRACT. *Psalm cxvii.* Tone VIII.



[Cantors] O praise the Lord, all ye • heathen: * praise him all ye • nations.

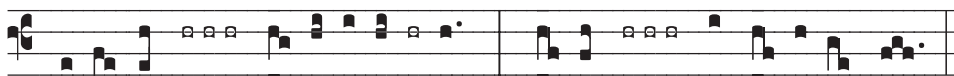
[Choir] ∇ For his merciful kindness is ever more and more to•wards us: * and the truth of the Lord endureth for • ever.

✠ THE HOLY GOSPEL. *S. John xv. 15-21.*

AT that time: Jesus said unto his disciples: If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see

me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *The Creed is not said.*

THE OFFERTORY. *Psalm civ.* Tone II.



[*Cantors*] O send forth thy Spirit, and they shall be made: † and thou shalt renew • the face of the earth: * [*Choir*] the glorious majesty of the Lord shall endure for ev•er, alleluia.

THE SECRET. Sanctify, we beseech thee, O Lord, these our oblations: and cleanse our hearts by the enlightening of thy Holy Spirit. Through ... in the unity of the same Holy Spirit, &c.

¶ *The Preface of Pentecost is said, and in the Gregorian Canon the proper Communicantes and Hanc igitur (which are said until the following Saturday, inclusive).*

THE COMMUNION. *S. John vii.* Tone I.



[*Cantors*] In the last day of the • feast Jesus said: * [*Choir*] He that believeth on me, out of his belly shall flow rivers of • living water:

[*Cantors*] But this spake he • of the Spirit, * [*Choir*] which they that believe on him should receive, | allelu•ia, alleluia.

THE POSTCOMMUNION. Pour thy Holy Spirit upon us, O Lord, and cleanse our hearts: that by the inward sprinkling of his dew they may bring forth fruit unto thee. Through ... in the untiy of the same Holy Spirit, &c.



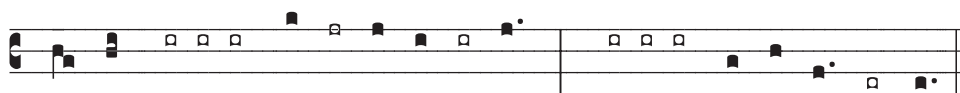
THE FEAST OF PENTECOST

COMMONLY CALLED WHITSUNDAY

THE INTROIT. *Spiritus Domini. Wisdom i. Tone VII.*



THE Spirit of the Lord hath filled the whole world, • alleluia: * [Choir] and that which containeth all things hath knowledge of the voice, | alleluia, allelu•ia, alleluia.



Psalm lxxviii. [Cantors] Let God arise, and let his ene•mies be scatter'd: * [Choir] let them also that hate him • flee before him.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The Spirit of the Lord, &c. as far as the Ps.*

THE COLLECT (*English Use*).

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort. Through ... in the unity of the same Spirit, &c.

¶ In the English Use, if in any Church the Mass be twice celebrated on Whitsunday, this Collect may be used at the first Mass:

ALMIGHTY and most merciful God: grant, we beseech thee; that by the indwelling of thy Holy Spirit, we may enlightened and strengthened for thy service. Who liveth and reigneth ... in the unity of the same Spirit, &c.

THE COLLECT (*Gregorian Use*).

GOD, who on this day didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort. Through ... in the unity of the same Spirit, &c.

FOR THE EPISTLE. *Acts ii. 1-11.*

IN those days: When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

¶ In the English Use, if in any Church the Mass be twice celebrated on Whitsunday, this Epistle may be used at the first Mass.

ANOTHER EPISTLE. (*English Use*). *I Corinthians xii. 4-14.*

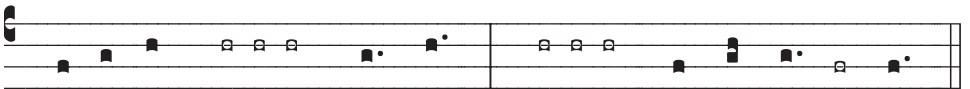
BRETHREN: Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the mani-

festation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



Psalm civ. [Cantors] O send forth thy Spirit, and they shall • be made: * [Choir] and thou shalt renew • the face of the earth. *The second Alleluia is repeated, as above.*

¶ *Here genuflect.* [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them the • fire of thy love. *The Alleluia is not repeated, but the Sequence is sung at once:*

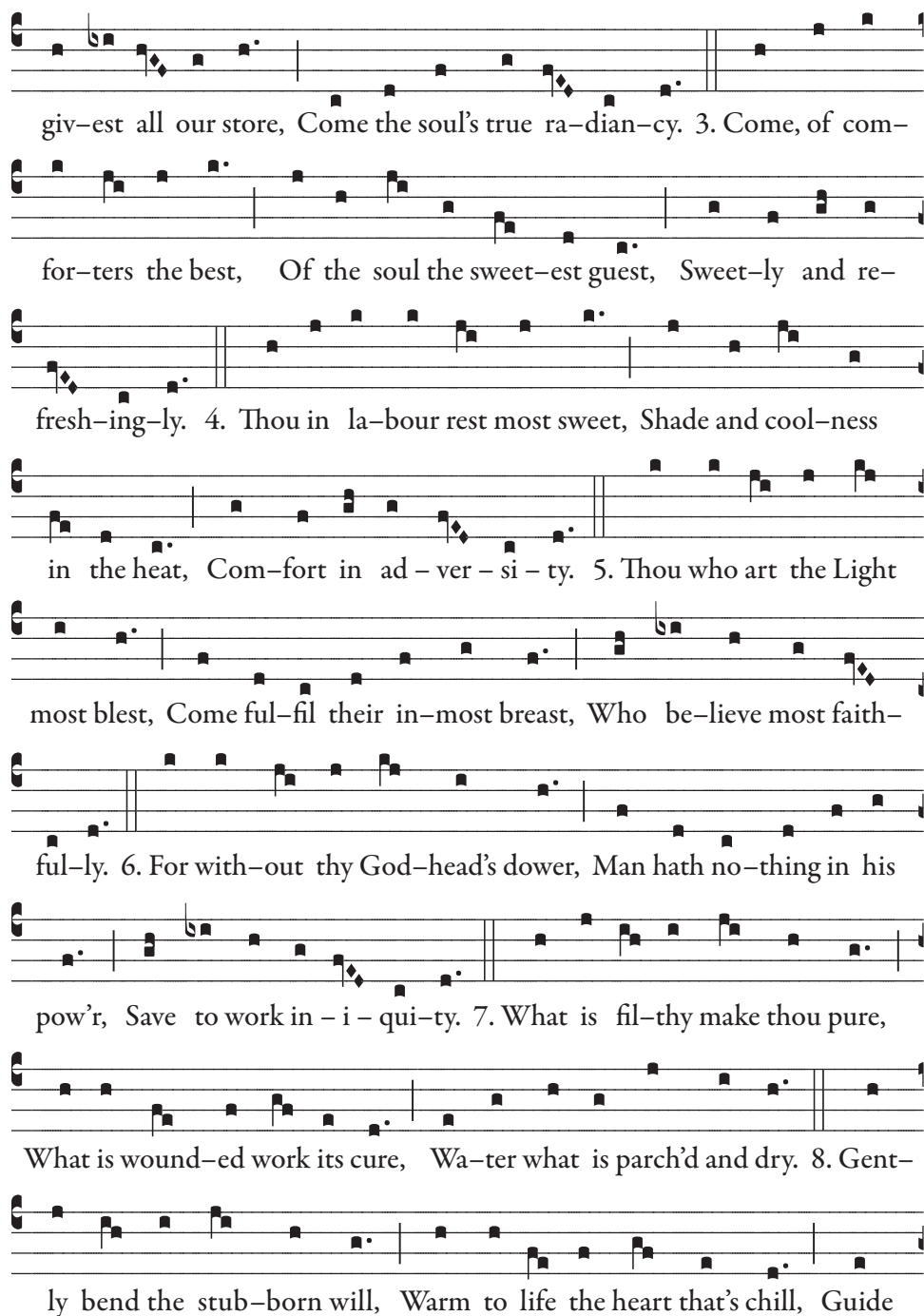
THE SEQUENCE HYMN. *Veni, Sancte Spiritus.* Mode I.



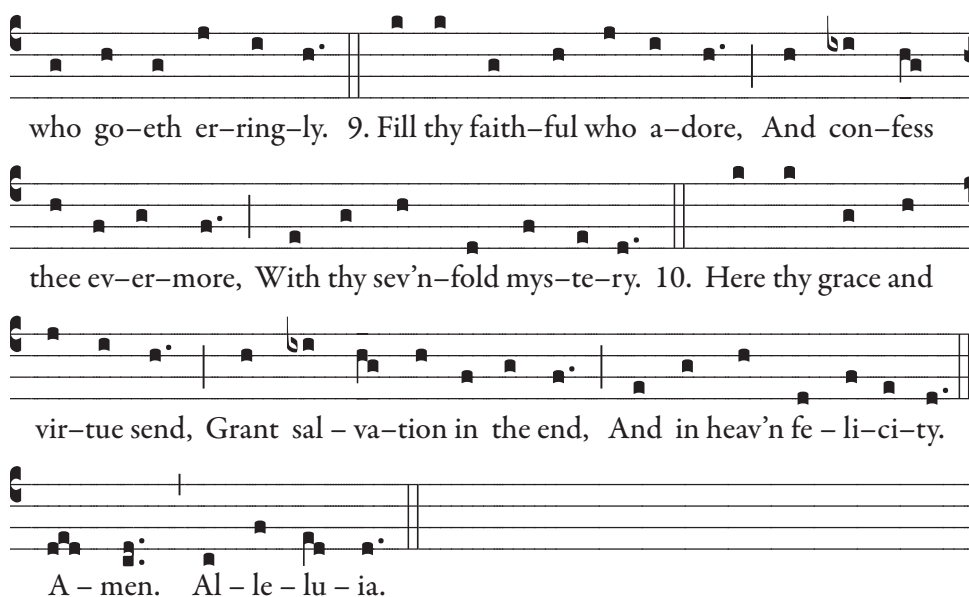
1. Come, thou Ho-ly Spi-rit, come: And from thy ce-les-tial home Shed



thy light and bril-lian-cy: 2. Fa-ther of the poor, draw near; Come who



giv-est all our store, Come the soul's true ra-dian-cy. 3. Come, of com-
for-ters the best, Of the soul the sweet-est guest, Sweet-ly and re-
fresh-ing-ly. 4. Thou in la-bour rest most sweet, Shade and cool-ness
in the heat, Com-fort in ad-ver-si-ty. 5. Thou who art the Light
most blest, Come ful-fil their in-most breast, Who be-lieve most faith-
ful-ly. 6. For with-out thy God-head's dower, Man hath no-thing in his
pow'r, Save to work in-i-qui-ty. 7. What is fil-thy make thou pure,
What is wound-ed work its cure, Wa-ter what is parch'd and dry. 8. Gent-
ly bend the stub-born will, Warm to life the heart that's chill, Guide



who go-eth er-ring-ly. 9. Fill thy faith-ful who a-dore, And con-fess
 thee ev-er-more, With thy sev'n-fold mys-te-ry. 10. Here thy grace and
 vir-tue send, Grant sal - va-tion in the end, And in heav'n fe - li-ci-ty.
 A - men. Al - le - lu - ia.

✠ THE HOLY GOSPEL. (*English Use*). *S. John xiv. 15-31.*

AT that time: Jesus said unto his disciples: If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave

with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. *The Creed is said.*

¶ In the English Use, if in any Church the Mass be twice celebrated on Whitsunday, this Epistle may be used at the first Mass.

✠ **ANOTHER GOSPEL.** (*English Use*). *S. Luke xi. 9.*

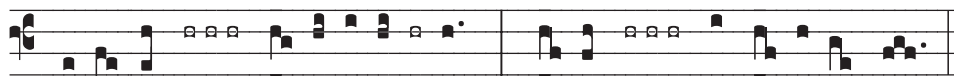
AT that time: Jesus said to his disciples: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

✠ **THE HOLY GOSPEL.** (*Gregorian Use*). *S. John xiv. 15-31.*

AT that time: Jesus said unto his disciples: If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that,

when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. *The Creed is said.*

THE OFFERTORY. *Psalm lxiii.* Tone II.

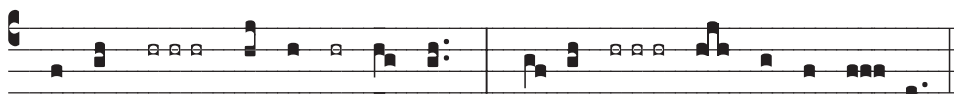


[*Cantors*] Stablish the thing, O God, • that thou hast wrought in us: *
[*Choir*] for thy temple's sake at Jerusalem | shall kings bring presents unto •
thee, alleluia.

THE SECRET. Sanctify, we beseech thee, O Lord, the gifts which we offer: and cleanse our hearts by the enlightening of the Holy Spirit. Through ... in the unity of the same Holy Spirit, &c.

¶ The Preface of Whitsunday is said, and in the Gregorian Canon the proper Communicantes and Hanc igitur are said.

THE COMMUNION. *Acts ii.* Tone I.



[*Cantors*] Suddenly there came a sound from heaven as of a • rushing mighty wind, * [Choir] where they were sit•ting, alleluia:

[*Cantors*] And they were all fill-ed • with the Holy Ghost, * [Choir] speaking the wonderful works of God, | allelu•ia, alleluia.

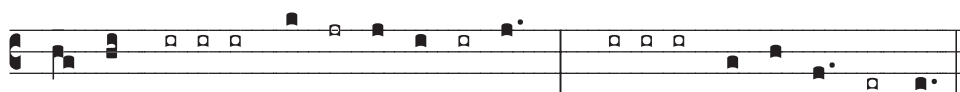
THE POSTCOMMUNION. Pour thy Holy Spirit upon us, O Lord, and cleanse our hearts: that by the inward sprinkling of his dew they may bring forth fruit unto thee. Through ... in the unity of the same Holy Spirit, &c.

MONDAY IN WHITSUN WEEK

THE INTROIT. *Cibavit eos. Psalm lxxxi. Tone VII.*



HE fed them also with the finest wheat flour, • alleluia: * [Choir] and with honey from the rock hath he satisfi-ed them, | allelu•ia, alleluia.



Ps. ibid. [Cantors] Sing we merrily unto • God our helper: * [Choir] make a cheerful noise unto the • God of Jacob.

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, &c. as far as the Ps.*

THE COLLECT (*English Use*).

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts: that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth. Who with thee and the same Holy Spirit liveth and reigneth, &c.

THE COLLECT (*Gregorian Use*).

GOD, who didst bestow the Holy Spirit on thine Apostles: grant unto thy people who devoutly call upon thee the fulfilment of all their petitions; that they who have received thy gift of faith, may likewise obtain of thy bountiful goodness the blessing of peace. Through ... in the unity of the same Holy Spirit, &c.

FOR THE EPISTLE. (*English Use*). *Acts x. 34 & 42-48.*

IN those days: Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and

worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

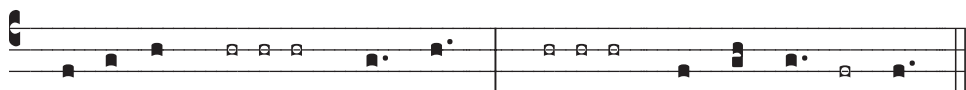
FOR THE EPISTLE. (*Gregorian Use*). *Acts x. 34, 42-48.*

IN those days: Peter opened his mouth and said: Men and brethren, the Lord commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



Acts ii. [Cantors] The Apostles spake with o•ther tongues * [Choir] the won•derful works of God. *The second Alleluia is repeated, as above.*

¶ Here genuflect. [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them the • fire of thy love. *Then, without repetition of Alleluia, shall be sung immediately the Sequence Hymn Veni Sancte Spiritus, as on Whitsunday.*

✠ THE HOLY GOSPEL. *S. John iii. 16-21.*

AT that time: Jesus said to Nicodemus: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. *The Creed is said.*

THE OFFERTORY. *Psalm xviii. Tone II.*

[Cantors] The Lord thunder-ed out of heaven and the High•est gave forth his voice: * [Choir] and the springs of water were • seen, alleluia.

¶ *The Preface of Whitsunday is said, and in the Gregorian Canon the proper Commu-
nicantes and Hanc igitur is said, as on Whitsunday.*

The first system of musical notation for 'The Rose Tree' is written on a single five-line staff. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of several measures, with notes represented by black squares and rests by white squares. The notation is a simplified version of the traditional song, focusing on the pitch contour.

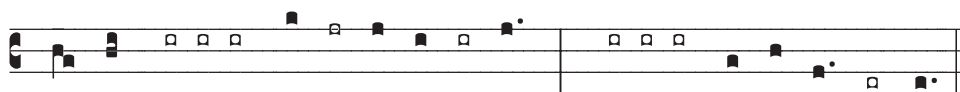
THE POSTCOMMUNION. We beseech thee, O Lord, mercifully to assist thy people: that they whom thou hast fulfilled with these heavenly mysteries may by thee be defended from the fierceness of their enemies. Through, &c.

TUESDAY IN WHITSUN WEEK

THE INTROIT. *Accipite jucunditatem. II Esdras ii. Tone VII.*



RECEIVE the joyfulness of your glory, allelu-*ia*: † giving thanks unto God, • alleluia: * [Choir] who hath call-ed you to the heavenly kingdom, | alleluia, allelu•ia, alleluia.



Ps. lxxviii. [Cantors] Hear my law, • O my people: * [Choir] incline your ears unto the • words of my mouth.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with-out end. Amen. *Cantor and Choir repeat, &c. as far as the Ps.*

THE COLLECT (*English Use*).

GRANT, we beseech thee, merciful God: that thy Church, being gathered together in unity by thy Holy Spirit; may manifest thy power among all peoples, to the glory of thy Name. Through Jesus Christ our Lord: Who liveth and reigneth with thee and the same Spirit, &c.

THE COLLECT (*Gregorian Use*).

WE beseech thee, O Lord, let the power of the Holy Ghost effectually work within us: that by his merciful goodness he may cleanse our hearts and ever defend us against all adversities. Through ... in the unity of the same Holy Ghost, &c.

FOR THE EPISTLE. *Acts viii. 14-17.*

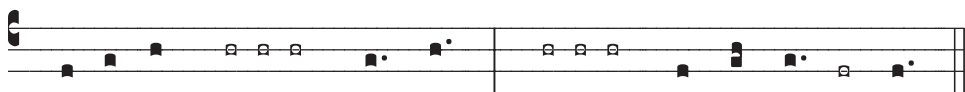
IN those days: When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the

Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.

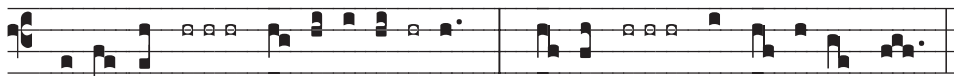


*S. John xiv. [Cantors] The Holy Ghost shall • teach you * [Choir] whatsoever I • have said unto you. The second Alleluia is repeated, as above.*

*¶ Here genuflect. [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them the • fire of thy love. Then, without repetition of Alleluia, shall be sung immediately the Sequence Hymn Veni Sancte Spiritus, as on Whitsunday.*

✠ THE HOLY GOSPEL. *S. John x. 1-10.*

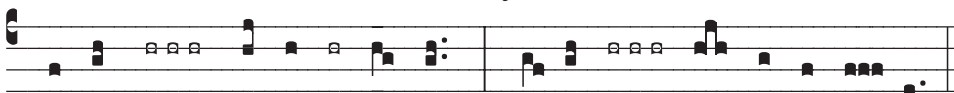
AT that time: Jesus said unto the Pharisees: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. *The Creed is said.*

THE OFFERTORY. *Psalm lxxviii.* Tone II.

[*Cantors*] The Lord open—ed the doors of hea—ven: † he rain—ed down manna also • upon them for to eat: * [*Choir*] and gave them food from heaven, | so man did eat Angels' • food, alleluia.

THE SECRET. Cleanse us, O Lord, we beseech thee, by the oblation of these our gifts: and make us worthy thereby to be partakers of this holy Sacrament. Through, &c.

g The Preface of Whitsunday is said, and in the Gregorian Canon the proper Communicantes and Hanc igitur is said, as on Whitsunday.

THE COMMUNION. *S. John xv, xvi, xvii.* Tone I.

[*Cantors*] The Spirit which proceedeth from the Father, • alleluia: * [*Choir*] he shall glorify me, | allelu•ia, alleluia.

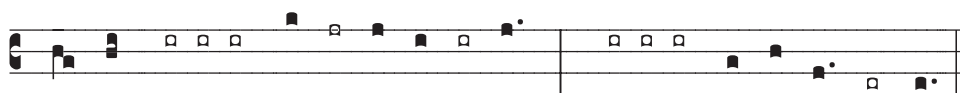
THE POSTCOMMUNION. We beseech thee, O Lord, that thy Holy Spirit, who is himself the remission of all our iniquities, may in this heavenly Sacrament regenerate our souls. Through ... in the unity of the same Holy Spirit, &c.

EMBER WEDNESDAY IN WHITSUN WEEK

THE INTROIT. *Deus, dum egredereris. Psalm lxviii. Tone VII.*



O GOD, when thou wentest forth before the peo-*ple*, † journeying and dwelling with them, • alleluia: * [*Choir*] the earth shook and the heavens dropp-ed, | allelu-ia, alleluia.



Ps. ibid. [*Cantors*] Let God arise and let his ene-mies be scatter-ed: * [*Choir*] let them also that hate him • flee before him.

[*Cantors*] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[*Choir*] As it was in the beginning, is now, and • ever shall be, * world with-out end. Amen. *Cantor and Choir repeat, O God, when thou, &c. as far as the Ps.*

¶ *After Kyrie eleison is said forthwith* Let us pray (*but not* Let us bow the knee).

THE FIRST COLLECT.

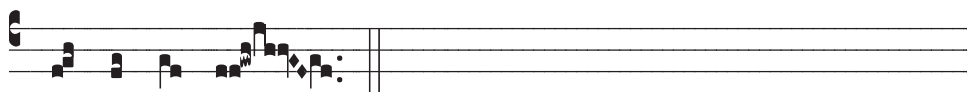
WE beseech thee, O Lord, that the Comforter which proceedeth from thee may enlighten our minds: and lead us, as thy Son hath promised, into all truth. Who liveth and reigneth with thee, &c.

THE FIRST LESSON. *Acts ii. 14-17.*

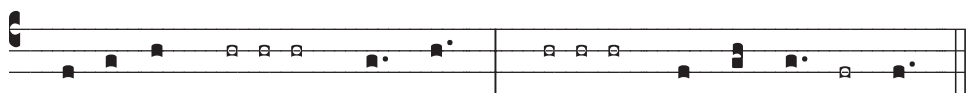
IN those days: Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and

your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the Name of the Lord shall be saved.

THE ALLELUIA. *Psalm xxxiii.* Tone VI.



Al - le - lu - ia.



℣. [*Cantors*] By the word of the Lord were the hea•vens made, * [*Choir*] and all the hosts of them by • the Breath of his mouth. *The Alleluia is not repeated.*

℣ *Here is said Gloria in excelsis Deo and then:*



℣. The Lord be with you. ℞. And with thy spi-rit. ℣. Let us pray.

THE SECOND COLLECT.

GRANT, we beseech thee, almighty and merciful God: that the Holy Ghost descending on us may by his gracious indwelling render us a temple of his glory. Through ... in the unity of the same, &c.

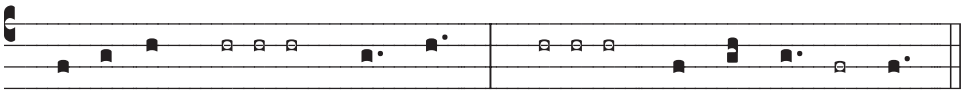
℣ *Then shall be said the second Collect for the Church, as after Low Sunday.*

THE SECOND LESSON. *Acts v. 12-16.*

IN those days: By the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's

porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

THE ALLELUIA. Tone VI.



¶ All genuflect. [*Cantors*] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [*Choir*] and kindle in them the • fire of thy love.

¶ Then, without repetition of Alleluia, shall be sung immediately the Sequence Hymn Veni, Sancte Spiritus, as on Whitsunday.

✠ THE HOLY GOSPEL. *S. John vi. 44-52.*

AT that time: Jesus said unto the multitudes of the Jews: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. *The Creed is said.*

THE OFFERTORY. *Psalm cxix.* Tone II.

[*Cantors*] My delight shall be in thy command-*ments* † which I have • lov-ed exceedingly: * [*Choir*] my hands also will I lift up unto thy commandments, | which I have lov-ed, alleluia.

THE SECRET. Accept, we beseech thee, O Lord, these our oblations: and vouchsafe to work in us, that we, who outwardly perform thy mysteries, may inwardly celebrate the same with all godly and devout affection. Through, &c. *Then shall be said the second Secret for the Church.*

¶ *The Preface of Whitsunday is sung, and in the Gregorian Canon the proper Communicantes and Hanc igitur are said, as on Whitsunday.*

THE COMMUNION. *S. John xiv.* Tone I.

[*Cantors*] The Spirit which proceedeth from the Father, • alleluia: * [*Choir*] he shall glorify me, | alleluia, alleluia.

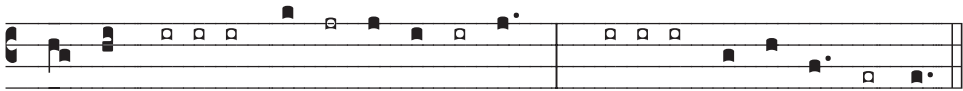
THE POSTCOMMUNION. O Lord, who has suffered us to receive these heavenly sacraments, we humbly beseech thy mercy: that as we celebrate thy holy mysteries in this present life, so we may be brought unto the fulfilment of the same in everlasting felicity, &c. *Then shall be said the second Postcommunion for the Church.*

THURSDAY IN WHITSUN WEEK

THE INTROIT. *Spiritus Domini. Wisdom i. Tone VII.*



THE Spirit of the Lord hath fill-ed the whole world, • alleluia: * [Choir]
and that which containeth all things hath knowledge of the voice, | alleluia,
allelu•ia, alleluia.



Ps. lxxviii. [Cantors] Let God arise and let his ene•mies be scatter-ed: * [Choir]
let them also that hate him • flee before him.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out
end. Amen. *Cantor and Choir repeat, The Spirit, &c. as far as the Ps.*

THE COLLECT (*English Use*).

O GOD, who as at this time didst teach the hearts of thy faithful people, by
sending to them the light of thy Holy Spirit: grant us by the same Spirit to
have a right judgement in all things, and evermore to rejoice in his holy comfort.
Through ... in the unity of the same Spirit, &c.

THE COLLECT (*Gregorian Use*).

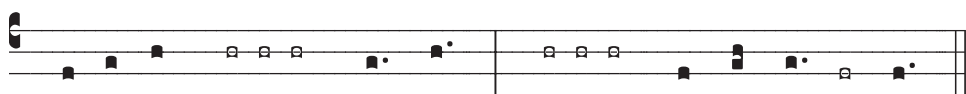
G OD, who on this day didst teach the hearts of thy faithful people, by send-
ing to them the light of thy Holy Spirit: grant us by the same Spirit to
have a right judgement in all things, and evermore to rejoice in his holy comfort.
Through ... in the unity of the same Spirit, &c.

FOR THE EPISTLE. *Acts viii. 5-8.*

I N those days: Then Philip went down to the city of Samaria, and preached
Christ unto them. And the people with one accord gave heed unto those
things which Philip spake, hearing and seeing the miracles which he did. For un-

clean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

THE ALLELUIA. Tone VI.



Psalm civ. [Cantors] O send forth thy Spirit and they shall • be made: * [Choir] and thou shalt renew • the face of the earth. *The second Alleluia is repeated, as above.*

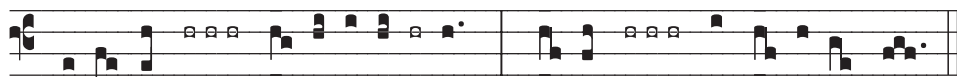
¶ *Here genuflect.* [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them the • fire of thy love.

¶ *Then, without repetition of Alleluia, shall be sung immediately the Sequence Hymn Veni Sancte Spiritus, as on Whitsunday.*

✠ THE HOLY GOSPEL. *S. Luke ix. 1-6.*

AT that time: Jesus called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet. *The Creed is said.*

THE OFFERTORY. *Psalm lxxviii.* Tone II.



[Cantors] Stablish the thing, O God, • that thou hast wrought in us: * [Choir] for thy temple's sake at Jerusalem | shall kings bring presents unto • thee, alleluia.

¶ *The Preface of Whitsunday is said, and in the Gregorian Canon the proper Commu-
nicantes and Hanc igitur is said, as on Whitsunday.*

The first system of musical notation for 'The Rose Tree' consists of two staves. The upper staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, folk-like style with various note values including quarter, eighth, and sixteenth notes, as well as rests. The lower staff provides a harmonic accompaniment, primarily using a bass line with notes and rests that correspond to the melody above.

[*Cantors*] And they were all fill•ed with the Holy Ghost, * [*Choir*] speaking the wonderful works of God, | allelu•ia, alleluia.

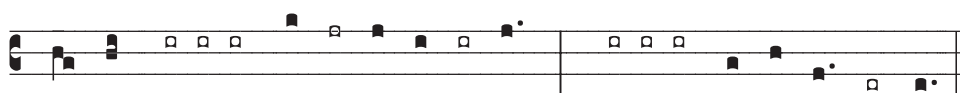
THE POSTCOMMUNION. Pour thy Holy Spirit upon us, O Lord, and cleanse our inmost hearts: that they, being sprinkled by the dew of his grace, may bring forth fruit unto thee. Through ... in the unity of the same Holy Spirit, &c.

EMBER FRIDAY IN WHITSUN WEEK

THE INTROIT. *Repleatur os meum. Psalm lxxi. Tone VII.*



LET my mouth be fill-ed with thy praise, allelu-ia: † that I may sing, • alleluia:
* [Choir] my lips will be fain when I sing unto thee, | allelu•ia, alleluia.



Ps. ibid. [Cantors] In thee, O Lord, have I put my trust, † let me never be put •
to confusion: * [Choir] but rid me and deliver me • in thy righteousness.

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out
end. Amen. *Cantor and Choir repeat, Let my mouth, &c. as far as the Ps.*

THE COLLECT.

G RANT, we beseech thee, O merciful God: that thy Church, being knit
together in the fellowship of the Holy Ghost, may not fear the assaults of
any adversary. Through ... in the unity of the same Holy Ghost, &c.

¶ *Then shall be said the second Collect for the Church, as after Low Sunday.*

FOR THE EPISTLE. *Joel ii. 23-24 & 26-27.*

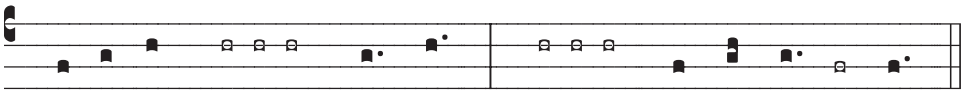
T HUS saith the Lord God: Be glad then, ye children of Sion, and rejoice
in the Lord your God: for he hath given you the former rain moderately,
and he will cause to come down for you the rain, the former rain, and the latter
rain in the first month. And the floors shall be full of wheat, and the fats shall
overflow with wine and oil. And ye shall eat in plenty, and be satisfied, and praise
the Name of the Lord your God, that hath dealt wondrously with you: and my
people shall never be ashamed. And ye shall know that I am in the midst of Is-

rael, and that I am the Lord your God, and none else: and my people shall never be ashamed: saith the Lord Almighty.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



Wisdom xii. [Cantors] O how good and sweet, • O Lord, * [Choir] is thy Spi•rit within us! *The second Alleluia is repeated, as above.*

¶ *Here genuflect.* [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them the • fire of thy love.

¶ *Then, without repetition of Alleluia, shall be sung immediately the Sequence Hymn Veni Sancte Spiritus, as on Whitsunday.*

✠ THE HOLY GOSPEL. *S. Luke v. 17-26.*

AT that time: It came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and

departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day. *The Creed is said.*

THE OFFERTORY. *Psalm cxlvi.* Tone II.



[*Cantors*] Praise the Lord, O my soul: † while I • live will I praise the Lord:
* [*Choir*] yea, as long as I have any being, | I will sing praises unto my • God, alleluia.

THE SECRET. Grant, O Lord, that the same heavenly fire, which through the Holy Spirit enkindled the hearts of the disciples of Christ thy Son: may likewise consume this our sacrifice which we offer in thy sight. Through ... in the unity of the same Holy Spirit, &c. *Then shall be said the second Secret for the Church.*

¶ *The Preface of Whitsunday is sung, and in the Gregorian Canon the proper Communicantes and Hanc igitur is said, as on Whitsunday.*

THE COMMUNION. *S. John xiv.* Tone I.



[*Cantors*] I will not leave you com-*fort-less*: † I will come to you, • alleluia: *
[*Choir*] and your heart shall re-*joice*, alleluia.

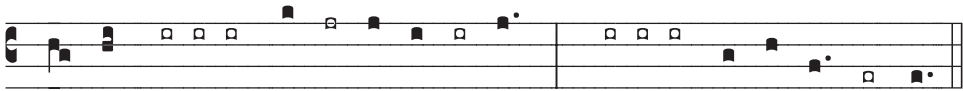
THE POSTCOMMUNION. O Lord, who hast made us partakers of the gifts of these sacred mysteries: we humbly beseech thee; that those things, which thou hast commanded us to do in remembrance of thee, may be profitable to the succour of all our infirmities: Who livest and reignest, &c. *Then shall be said the second Postcommunion for the Church.*

EMBER SATURDAY IN WHITSUN WEEK

THE INTROIT. *Caritas Dei.* *Romans v.* Tone VII.



THE love of God is shed abroad in our hearts, • alleluia: * [Choir] by the Holy Ghost which dwelleth in us, | allelu•ia, alleluia.



Ps. ciii. [Cantors] Praise the • Lord, O my soul: * [Choir] and all that is within me, • praise his holy Name.

[Cantors] ∇. Glory be to the Father and to the Son and • to the Holy Ghost: *

[Choir] As it was in the beginning, is now, and • ever shall be, * world with•out end. Amen. *Cantor and Choir repeat, The love of God, &c. as far as the Ps.*

After Kyrie eleison is said forthwith Let us pray (*but not* Let us bow the knee).

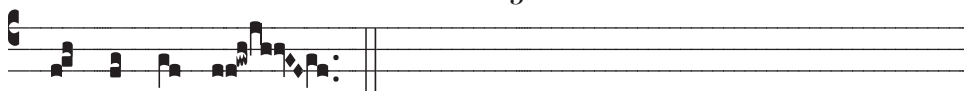
THE FIRST COLLECT.

WE beseech thee, O Lord, that thy Holy Spirit, by whose wisdom we were created, and by whose providence we are governed, may of thy mercy be poured into our hearts. Through ... in the unity of the same, &c.

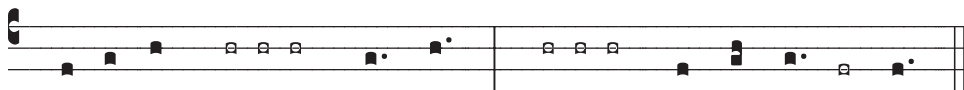
THE FIRST LESSON. *Joel ii. 28-32.*

THUS saith the Lord God: I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the Name of the Lord shall be delivered.

THE ALLELUIA. S. John vi. Tone VI.



Al - le - lu - ia.



Psalm vi. [Cantors] It is the Spirit that quick•eneth: * [Choir] the flesh pro•fiteth nothing.

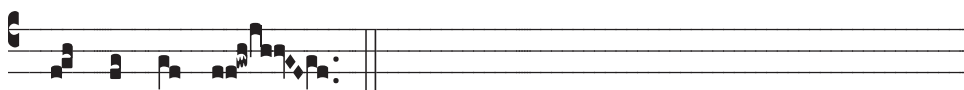
THE SECOND COLLECT.

WE beseech thee, O Lord, that thy Holy Spirit may inflame our hearts with that same fire, which our Lord Jesus Christ sent upon earth, and willed that it should be kindled exceedingly: Who liveth and reigneth with thee, in the unity of the same Holy Spirit, &c.

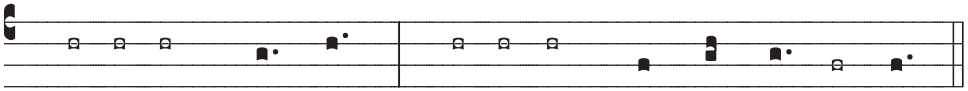
THE SECOND LESSON. *Leviticus xxiii. 9-11, 15-17 & 21.*

IN those days: The Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

THE ALLELUIA. Tone VI.



Al - le - lu - ia.



Job xxvi. [Cantors] By his • Spirit * [Choir] he hath gar•nish'd the heavens.

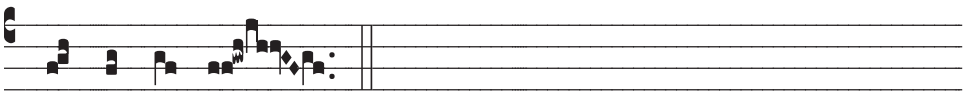
THE THIRD COLLECT.

O GOD, who for the healing of our souls hast commanded us to chasten our bodies with godly fasting: mercifully grant unto us; that both in body and soul we may ever be devoutly given to thy service. Through, &c.

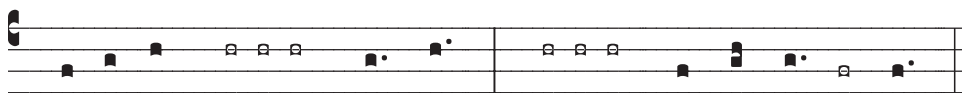
THE THIRD LESSON. *Deuteronomy xxvi. 1-10.*

IN those days: Moses said to the children of Israel: Hear, O Israel, that which I command thee this day. When thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his Name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee.

THE ALLELUIA. Tone VI.



Al - le - lu - ia.



Acts ii. [Cantors] When the day of Pentecost was ful•ly come, * [Choir] they were all with one ac•cord in one place.

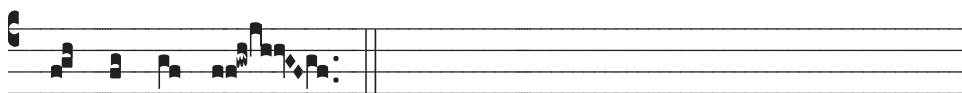
THE FOURTH COLLECT.

GRANT, we beseech thee, O Lord: that we, being taught by fasting in the way of salvation, and likewise abstaining from all vices that may hurt the soul, may more readily obtain the pardon of thy loving-kindness. Through, &c.

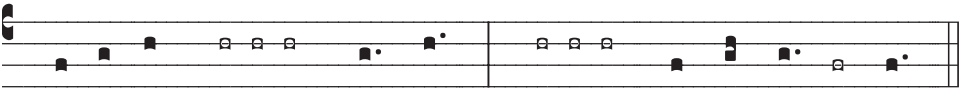
THE FOURTH LESSON. *Leviticus xxvi. 3-12.*

IN those days: The Lord said unto Moses: If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

THE ALLELUIA. Tone VI.



Al – le – lu – ia.



¶ All genuflect. [Cantors] Come, Holy Ghost, and fill the hearts of thy faithful • people: * [Choir] and kindle in them • the fire of thy love.

THE FIFTH COLLECT.

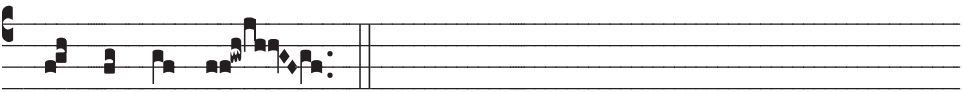
GRANT, we beseech thee, Almighty God: that we may in such wise abstain from carnal feasting; that we may likewise fast from all sins that beset us. Through, &c.

THE FIFTH LESSON. *Daniel iii. 47-51.*

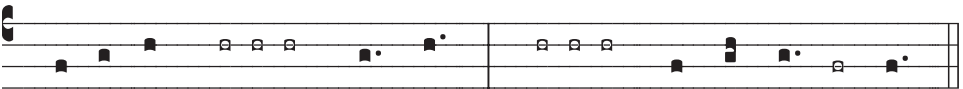
IN those days: The Angel of the Lord came down into the oven together with Azarias and his fellows: and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind. And the flame streamed forth above the furnace forty and nine cubits: and it passed through, and burned those Chaldeans it found about the furnace. And the fire touched the three not at all; neither hurt nor troubled them. Then they, as out of one mouth, praised, glorified, and blessed God in the furnace, saying:

¶ Here Thanks be to God is not said, but immediately shall be said:

THE ALLELUIA. Tone VI.



Al – le – lu – ia.



[Cantors] Bless–ed art thou, O Lord God of our • Fathers, * [Choir] and worthy to be prais•ed for ever more.

¶ Here is said Gloria in excelsis Deo and then:



℣. The Lord be with you. ℞. And with thy spi-rit. ℣. Let us pray.

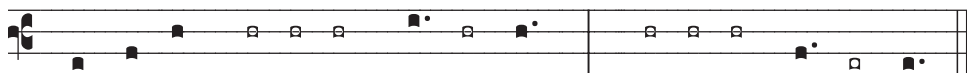
THE SIXTH COLLECT.

O GOD, who for the deliverance of the Three Children didst assuage the flames of fire: mercifully grant; that the fiery assaults of sin may have no power upon us thy servants. Through, &c.

THE EPISTLE. *Romans v. 1-5.*

BRETHREN: Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

THE TRACT. *Psalms cxvii.* Tone VIII.



[Cantors] O praise the Lord, all ye • heathen: * praise him, all ye • nations.

[Choir] ℣. For his merciful kindness is ever more and more towards • us: * and the truth of the Lord endureth for • ever.

¶ Then shall be sung immediately the Sequence Hymn Veni, Sancte Spiritus, as on Whitsunday.

✠ THE HOLY GOSPEL. *S. Luke iv. 38-44.*

AT that time: And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was

setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee. *The Creed is said.*

THE OFFERTORY. *Psalm lxxxviii. Tone II.*



[*Cantors*] O Lord God of my salvation, I have cri-ed day • and night before thee: * [*Choir*] O Lord, let my prayer enter into thy pre-sence, alleluia.

THE SECRET. Grant us, O Lord, we beseech thee, by the power of this Sacrament to offer unto thee a pure and clean heart: to the end that this our fasting may be acceptable in thy sight. Through, &c. *Then shall be said the second Secret for the Church.*

J The Preface of Whitsunday is said, and in the Gregorian Canon the proper Commu-nicantes and Hanc igitur are said, as on Whitsunday.

THE COMMUNION. *S. John iii. Tone I.*



[*Cantors*] The Spirit breatheth where he list-eth: † and thou hearest his voice, alleluia, • alleluia: * [*Choir*] but knowest not whence he cometh and whither he goeth, | alleluia, allelu•ia, alleluia.

THE POSTCOMMUNION. Grant, O Lord, we pray thee, that thy holy Mysteries may kindle our hearts with heavenly fire: that we may evermore have our delight in the performance of the same and in bringing forth the fruits thereof. Through, &c. *Then shall be said the second Postcommunion for the Church.*