

THE OFFICE
OF THE
HOLY WEEK
ACCORDING TO THE MISSALL
and Roman Breviary.

TRANSLATED OUT OF FRENCH
*With a new and ample explication taken
out of the Holy Fathers, of the Myste-
ries, Ceremonies, Gospels, Lessons,
Psalms, and of all that belongs to this
Office.*

ENRICHED WITH MANY FIGURES.



PARIS,
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M. DC. LXX.



TO
MY MOST HONOVRED
DEAR MOTHER
THE LADY M. B.



ADAM,

*This Translation of the most solemn and
magnificent portion of the Churches Office
and Lyrurgie, was begun by my late most
honoured Father a little before his death,
and by his order continued by my self: his
intention therein being the speciall satisfac-*

tion and spirituall comfort of your ladyship
and my Dear Sisters.

And indeed what greater comfort can a
devout soul (attentively and wisely exer-
cising her thoughts and affections on the glo-
rious Mysteries of the death and Resurrec-
tion of our blessed Saviour. celebrated in
this office) enjoy , then the contemplating
those saving Mysteries represented with all
possible luster and advantage , like the
mysticall Jewells of VRIM and THVMIM
put on the Breast plate of the high Priest,
and encompassed with a twelve-fold va-
riety of sparkling stones ; all whose beames
of severall tinctures being united , gave a
luster inexplicably delightfull : Or like that
precious perfume composed by God himself
of most sweet spices with pure frankin-
cense , tempered together , pure and holy ,
in which an odour exhaled from the se-
verall ingredients duly crushed toge-
ther was so admirably reviving , that un-
der penalty of death the like composi-

tion was forbidden , except in the service of God.

Thus hath Holy Church , the divine Wisdom directing her , composed for the instruction and consolation of her children these devotions , relating to the foresaid saving mysteries , with such admirable variety , that nothing is wanting which may recommend them to our wonder , belief and affection. For here we find them confirmed by Prophecies , embelished by Figures , Allusions Histoires , and Allegories , and in a word enrich'd with all the treasures of Rhëtoricall invention and elegance of expression.

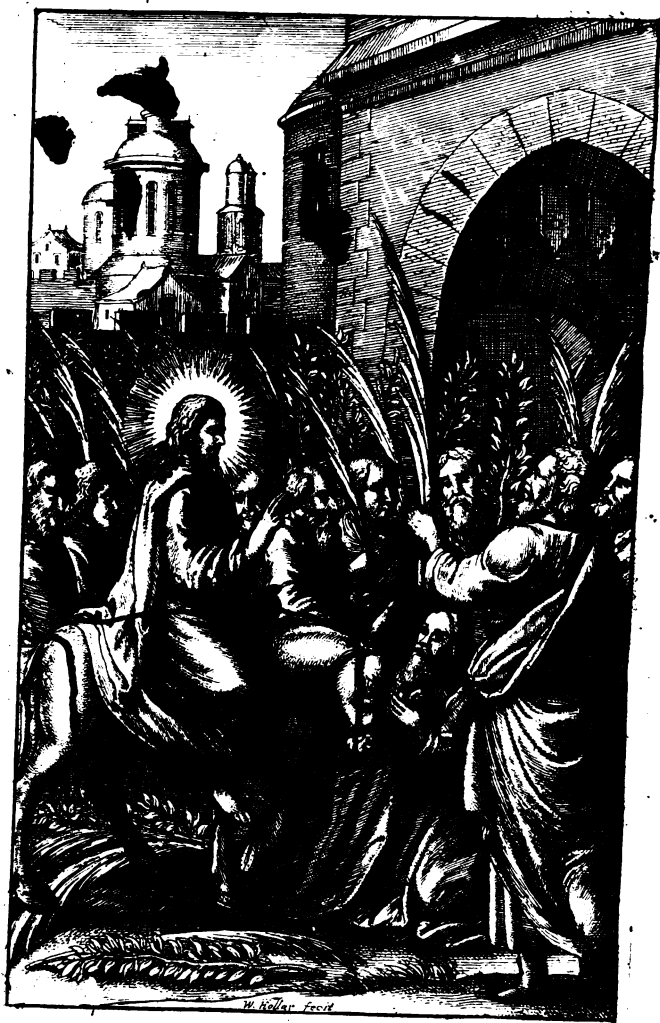
These things considered I do not doubt but the small paines I have taken in preparing this divine Office for your ladyships use , will be acceptable to you , and now the more , since being published , many others may become partakers of the spirituall good , at first intended especially for your ladyship : which good successe if it find ;

then the whole ambition will be satisfied of the unworthy translatour who by all obligations of nature and Christianity is.

MADAM,

Your ladyships in all duty
and respect

W. K. B.





THE OFFICE V P O N PALME-SVNDAY.

OF HOLY-VVATER.

IT has been an ancient Practice in the Church, euen among the Primitiue Christians, for the Priest before Masse, at Easter, and Whitsondtide, to sprinkle the people with water out of the Font, blest with the prayers and exorcismes the Eve of those holydayes, and there reserued till Holy oyle was powred therein. And to the end the faithfull should not esteem this sprinkling a second Baptisme, the Church has instituted particular blessings, and exorcismes of Water and Salt for each Sunday through the yeare: To instruct vs that by this sprinkling shee gives vs no second Baptisme, but that shee applies her prayers to obteyne of God, through the merits of IESVS-CHRIST, (if vve ourselues are not the obstacle) the Grace of true repentance for our sins, and a guard from the assaults of the Diuell, that so wee may preserue ourselues in that state of innocence wee receiued by Baptisme.

A ij

By the water the Church tels vs shee prays to God, and that wee are therein to concurr with her, to beseech him to purify our souls by his grace, as the water cleanseth our bodies. And by the Salt shee represents her prayer to God, wherein wee ought also to ioyne for obteyning his grace, to preserve our souls from spirituall corruption, as salt preserves the body from corporall. And as salt gives an agreeable tast to our meat, so his grace renders our actions acceptable to his Maiesty, preserving vs from falling into those sins wherevith the deuill might otherwise infect vs, whereby wee may more worthily be assistant at the Holy Sacrifice of the Body and Bloud of CHRIST, and reape the benefit thereof.

Euery Sunday water & salt is prepared in the Sacristy, which the Priest bleisseth, being vested in his Albe or Surplice, and with a Stole.

The Exorcisme and Benediction of the Salt.

O Vr helpe is in the name of our Lord.

A *Diutorium nostrum in nomine Domini.*

R. Who made heauen and earth.

R. *Qui fecit caelum & terram.*

ψ. Our Lord be with you.

ψ. *Dominus vobiscum.*

R. And vvith thy Spirit.

R. *Et cum spiritu tuo.*

whereas by the fall of Adam the diuel has vsurpt an Empire over creaturs so as to make vse of them to the disadvantage of men, he is deprived of them again by the merits of our Redeemer, vvho sanctifies them for our benefit.

I Exorcise thee ô creature salt, by the li-

E *Xorcizo te creatura salis*

per Deum vivum, ving God, the true God,
per Deum verum, per by the holy God, by
Deum sanctum, per that God who comman-
Deum, qui te per Eli ded thee to be cast into
scum Prophetam in the water by the Pro-
aquam mitti iussit, phet Elizæus, to cure its
ut sanaretur sterili- barrenesse, that by this
tas aquæ: ut efficia- Exorcisme thou mayst
ris sal exorcizatum bee made beneficiall to
in salutem creden- the faithfull, healthfull
tium: & sis omnibus both to the bodyes and
sumentibus te, sani- soules of all that shall
tas animæ & corpo- vse thee, and that where
ris: & effugiat atque euer thou art sprinkled
discedat à loco, in qua thou mayest chase away
aspersum fueris, om- all illusions, malice, crafts
nis phantasia, & ne- and surprises of the
quitia, vel versutia divell, and that all vn-
diabolicæ fraudis, om- cleane spiritts bee cast
nisque spiritus immū- out by him, who will
dus adiuratus, per come to iudge the li-
eum qui venturus est ving and the dead, and
iudicare vivos & the world by fire.
mortuos, & sæculum
per ignem.

R. Amen,

R. Amen.

THE PRAYER.

Oremus.

Let vs Pray.

The Priest by signing with the Crosse, instructs vs that the sanctifying of creaturs, and the graces which wee receive thereby, are only derived vnto vs from the merits of the death

A iij

of Christ. He makes the signe of the Crosse twice vpon the Salt, to signify vnto vs that the Church prays vnto God to preserue vs from corruption both of Soule & body.

Almighty and Euerlasting God, wee humbly implore thy infinite clemency, that thou wilt vouchsafe out of thy Piety to blesse † and sanctify † this thy creature Salt, to the end that all such as make vse of it, may be sensible of health in soule & body, and that, what shall be either touch't or sprinkled with it, may be preserued from all vn-cleaneesse and assaults of the diuell. Through our Lord, &c.

Immensam clementiam tuam, omnipotens, aeternus Deus, humiliter imploramus: ut hanc creaturam salis, quā in usum generis humani tribuisti, benedicere, & sanctificare tua pietate digneris: ut sit omnibus summentibus salus mentis & corporis: & quidquid ex eo tactum vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritualis nequitiae. Per Dominum nostrum, &c.

The Exorcisme and Benediction of the Water.

The Priest, makes the signe of the Crosse thrice in this Exorcism, and once in the following prayer: to teach vs that the graces wee receiue by the merits of Christs death, are bestowed vpon vs by the three diuine Persons who are one only God.

I Exorcise thee O Creature Water, in the name of God † the

E Xorcizo te creatura aquae, in nomine Dei † Pa-

OF HOLY WATER.

trismisipotētis, & in nomine Iesu † Christi Filii ejus Domini nostri, & in virtute Spiritus sancti †: ut fias aqua exorcizata ad effugandam omnem potestatem inimici, & ipsum inimicū eradica- care, & explantare valeas cum Angelis suis Apostaticis: Per virtutem ejusdē Domini nostri Iesu Christi, qui vōturus est judicare vivos & mortuos, & sæculum per ignem. R. Amen.

father almighty, in the name of Iesus-Christ † our Lord his son, and in the vertue of the Holy-Ghost, † That by this exorcisme, thou mayst dissipate all the assaults of the enemy, & put the ennemy himselfe to flight, with all his Apostats Angels, by the power of the same our Lord Iesus-Christ, who will come to iudge the living ad the dead, and the world by fire.

R. Amen.

THE PRAYER.

Oremus.

Let vs Pray.

DEus, qui ad salutem humani generis, maximaque Sacramenta in aquarū substantia condidisti, adesto propitius invocationibus nostris; & elemento huic multimodis purificationibus præpara-

O God who for the health of Mankind, hast made use of the element of water in the greateit mysteries; heare fauorably our humble prayers, and powre forth thy blessings vpon this element, prepared for feuerall

A iiij

purifications, to the end that thy creature, made vſe of in thy miſteries, may receiue the effect of thy diuine Grace; to driue away diuels, and cure infirmities, to the end all thy faithfull, which ſhall be ſprinkled within or without doors, may be thereby preſerued from all impurity and euill; and that no peſtilentiall ſpirit, or corruption remayne in them; let all ſnares of our ſecret enemy depart thence, and what euer is obnoxious to the health, and repoſe of any that inhabit there, may be expelled by the ſprinkling of this water, that the health implored by the inuocation of thy holy name, may be preſerued from all ſorts of Affaults, Through our lord, &c.

rato, virtutē tuę benedictionis infunde: ut creatura tua myſteris tuis ſeruiens, ad abigendos dæmones, morboſque pellendos, diuinę gratiæ ſumat effectum; ut quidquid in domibus, vel in locis Fidelium hæc vnda reſperſerit, careat omni immunditia, liberetur à noxa: non illic reſideat ſpiritus peſtilens, non aura corrumpens: diſcedāt omnes inſidię latentis inimici: Et ſi quid eſt, quod aut incolūmitati habitantium inuidet aut quieti, aſperſione huius aquę effugiat: ut ſalubritas per inuocationem ſancti tui nominis expetita, ab omnibus ſi impugnationibus deſenſa. Per Dominum noſtrum, &c.

Then the Priſt ſaying theſe following words, puts ſalt three

times in to the water, making the signe of the Crosse; to signify that to be purifyed from sin, (which is figured by the water and to perseuer in purity, figured by the salt, wee ought to implore the assistance of the Holy Trinity by the merits of the Crosse.

Commixtio salis, & aqua pariter fiat in nomina Patris, † & Filii, † & Spiritus † sancti. Amen.

ψ. Dominus vobiscum.

R. Et cū Spiritu tuo, Oremus,

Deus invictæ virtutis author, & insuperabilis Imperii Rex, ac sæper magnificus triumphator: qui adversæ dominationis vires reprimis: qui inimici rugientis sævitiam superas: qui hostiles nequitias potenter expugnas: te, Domine, tremētes & supplices deprecamur, ac petimus, ut hanc creaturam salis & aquæ di-

Lett this commixtion of Salt and Water be made, in the name of the Father † and of the Son † and of the Holy † Ghost. Amen.

ψ. Our Lord be with you.

R. And with thy Spirit. Let vs Pray.

O God the Author of invincible Power, King of irresistible Empire, and for ever magnificently triumphant, who dissipat'st the strenght of the adverse party, who suppress'st the fury of the raging enemy, and power fully vanquishest his malice; Wee O Lord trembling humbly beseech and pray thee, to regard favourably this creature

Salt and Water to enlighten it with thy grace, and to sanctify it with the dew of thy bounty, that where-euer it shall be sprinkled, through the inuocation of thy holy name, it may chafe away all suggestions of the vn-cleane spirit that there be no feare of the venomous serpent, and that the presence of the holy Spirit, will vouchsafe euery where to accompany vs, imploring thy mercy. Through our Lord Iesus-Christ, who liueth and reigneth with thee, in the unity of the Holy Ghost one God world without end. *R.* Amen.

nanter aspicias, benignus illustres, pietatis tue rore sanctifices: ut ubicumque fuerit aspersa, per inuocationem sancti nominis tui, omnis infestatio immundi spiritus abigatur: terrorque venenosi serpentis procul pellatur: & presentia Sancti Spiritus nobis misericordiam tuam pascentibus, ubique adesse dignetur. Per Dominum nostrum Iesum Christum Filium tuum qui tecum uiuit & regnat in unitate Spiritus sancti Deus, per omnia secula seculorum.

R. Amen.

The Benediction being ended, the Priest who is to celebrate Masse, putting on his Coape again, kneeling at the foote of the Altar, accompanied with his Ministers, and sprinkling it thrice with Holy water, he sprinkles himselfe, and arising besprinkles them, intoning these first words of the Antiphon, taken out of the 50. Psalm. *Thou shalt sprinkle me* and then the quire sings the rest: *O Lord with Hyssop and I shall be cleansed, thou shalt wash me, and I shall be made whiter then snow.*

He sprinkles the Clergy & people saying with a low voice the 50. Psalm, begging of the holy Trinity by this penitentiall Psalm, both that he may worthily celebrate this adorable sacrifice, and that others of the faithfull may participate thereof, as they were purifyed first in Baptism, by water & the Holy Ghost, and now, that he wil please to grant them a second time repentance in tears, & acknowledgment of their sins, that preserving them from all temptations of the diuell, they may be acceptable to the diuine Maiesty, & freed from the corruption of sin, as water cleanseth the body, and as Salt giues a sauiory tast to meat and preserues it from corruption.

Miserere mei
Deus : secundum
magnam misericordiam
tuam.

Et secundum multitudinem
miserationum tuarum : dele
iniquitatem meam.

Amplius lava me
ab iniquitate mea : &
a peccato meo munda
me.

Quoniam iniquitatem
meam ego cognosco : &
peccatum meum contra me est
semper.

Tibi soli peccaui ,
& malum coram te
feci : ut iustificeris in
sermonibus tuis , &
vincas cum iudicaris :
mayest ouercome when thou art iudged.

Have mercy on me,
O God , according
to thy great mercy.

And according to the
multitude of thy
miserations , blot out
my iniquities.

Wash me more amply
from my iniquity , and
cleanse me from my
sin.

Because I doe know
my iniquity, and my sin
is before me allwayes.

To thee onely haue I
sinned , and haue done
euill before thee , that
thou mayest be iustified
in thy words, and
mayest ouercome when thou art iudged.

For behold I was conceived in iniquities, and my mother conceived me in sins.

Ecce enim in iniquitatibus conceptus sum : & in peccatis concepit me mater mea.

For behold thou hast loved truth, the vncertaine, and hidden things of thy wisdom thou hast made manifest to me.

Ecce enim veritatem dilexisti: incerta, & occulta sapientiae tuae manifestasti mihi.

Thou shalt sprinkle me with Iſope, and I shall bee cleansed: thou shalt wash me; and I shall be made whiter then snow.

Asperges me hyssopo, & mundabor: lavabis me, & super nivem dealbabor.

To my hearing thou shalt give ioy and gladnesse: and the bones humbled shall reioyce.

Auditi mei dabit gaudium & letitiam: & exultabunt ossa humiliata.

Turne away thy face from my sins; and wipe away all my iniquities.

Averte faciem tuam a peccatis meis: & omnes iniquitates meas dele.

Create a clean heart in mee, O God, and renew a right spirit in my bowels.

Cord mundum crea in me Deus: & spiritum rectum innova in visceribus meis.

Cast me not away from

Ne proicias me a

*facie tua: & spiritum thy face, and thy holy
sanctum tuum ne au- spirititt take not from
feras à me. mee.*

*Redde mihi lætitiã Render vnto me the
salutaris tui: & spi- ioy of thy saluation, and
ritu principali confir- confirm me with thy
ma me. principall spirit.*

*Docebo iniquos vias I will teach the uniuſt
tuas: & impii ad te thy waies, and the im-
conuertentur. pious shall be conuerted
vnto thee.*

*Libera me de san- Deliuier me from
guinibus, Deus, Deus Bloods, o God the God
salutis meæ: & exal- of my saluation, and my
tabit lingua mea iu- tongue shall exalt thy
ſtitiam tuam. Iuſtice.*

*Domine, labia mea Lord thou wilt open
aperies: & os meum my lips, and my mouth
annunciabit laudem shall shew forth thy
tuam. praise.*

*Quoniam ſi voluiſ- Because if thou woul-
ſes ſacrificium, dediſt haue had ſacrifice, I
ſem utique: holocau- had verily giuen it, with
ſtis non delectaberis. holocausts thou wilt not
bee delighted.*

*Sacrificium Deo ſpi- A Sacrifice to God is
ritus contritatus: an afflicted ſpirit: a
cor contritum, & hu- contrite an humble heart,
miliatum Deus non o God, thou wilt not
deſpicias. deſpiſe.*



THE BENEDICTION OF THE PALMES.

After sprinkling Holy-water in the usuall manner, the Priest accompanied with his ministers in their ornaments goes to blesse the Palmes.

This ceremony is very ancient, for it is not onely in the Romane Institute, & in the booke of the diuin Offices which Alcuinus composed in the Ninth age and in saint Adelmus his treatise of virginity in the eighr age, but also S. Maximus Bishop of Turin in the fifth age, preaching vpon this subject which you may read in S. Ambrose teils vs it was an ancient coustome in the Church to teach vs that it was in memory of Christs triumphant entry into Hierusalem which was a figure of his glorious Ascension to heauen, hauing vanquished the diuell and therefore the Church begins this ceremony with the Canticle which the Hebrew children sung on this day in honour of our Saviour, where wee are to obserue that the Priest reads it with a low voice, without making the signe of the Crosse, to mind vs that this action preceded the Passion of our Lord Iesus-Christ.



H O S A N N A to
the son of Da-
uid (or saue
vs wee beseech
thee o son of David)
Blessed is he who coms
in the name of our Lord
(O king of Israel) Ho-
sanna in the highest.



H O sanna fi-
lio David:
Benedictus
qui venit
in nomine Domini. O
Rex Israël Hosanna
in excelsis.

R. Dominus

THE BENEDICTION OF THE PALMES 13

Ps. Dominus vobiscum. *Ps. Our Lord be with you.*

R. Et cū spiritu tuo. *R. And with thy Spirit.*

Oremus.

Let vs Pray.

The faithfull considering how God had opened the mouths of the Hebrew children to sing a Canticle of prayse to the honour of his son Sauour of the world, and how he had inspired the People of Ierusalem to goe before him with Oliue and Palme branches, as a signe of those Graces he intended vs by his victory and triumph over the world and the duell, beseech his maiesty to render vs worthy of those graces and that salvation, which he hath purchased for vs by his victorious death, to the end wee may reape the accomplishment thereof in eternall blisse by the virtue of his Resurrection.

D*eus, quem diligere & amare, iustitia est; ineffabilis gratiae tuae in nobis dona multiplicata: & qui fecisti nos in morte Filii tui sperare quae credimus; fac nos eodem resurrectione pervenire quod tendimus. Qui tecum vivit, & regnat in unitate Spiritus sancti Deus. Per omnia secula seculorum. Amen.*

O God, whom it is Iustice to loue multiply in vs the gifts of thy ineffable Grace and as through the death of thy son thou hast made vs hope for what wee beleuee grant that wee may arriue to eternall Glory according to our desires through the resurrection of thy only son who liueth and reigneth one God with thee in vnity of the Holy Ghost for euer and euer, Amen.

B

The Lesson taken out *Lectio libri Exodi.*
of the 15. & 16. Chap. of. cap. 15. & 16.
Exodus.

The Church minds vs that as the Israëlits found refreshment in the desert vnder the shade of Palme-trees, and in the fountains of fresh waters, they murmured presently after against Moyses their leader, and not with standing God was pleased to surmount their ingratitude with his benefits by showing downe Manna.

In like manner the Iews who would have found their salvation in the honour which they rendred this day to Iesus-Christ, if they had accompanied it with a liuely faith, did yet presently after conspire against him. who neuerthelesse was pleased in his bounty to giue them his owne Body as bread from heauen for food to their souls which he soone after offered as a sacrifice to God his father, to expiate the sins of men and heape vpon them his Grace.

IN those dayes the Childeren of Israel came into Elim where there were twelue fountains of water, and seuentie Palmetrees: & they camped beside the waters. And they set forward from Elim, and all the multitude of the childeren of Israel came into the desert Sin, which is between Elim and Sinai: the fifteenth day of the second Month, after they came forth out of the

IN *diebus illis. Venerunt filii Israel in Elim, ubi erāt duodecim fōtes aquarum, & septuaginta palmæ: & castrametati sūt iuxta aquas. Profectique sunt de Elim: & venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim & Sinai, quinto decimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmurauit omnis*

congregatio filiorum land of Ægypt. And all
Israel contra Moysen the Assembly of the
& Aaron in solitudi- childeren of Israel mur-
ne ; Dixeruntque ad mured against Moyses
eos filii Israel: Vti- & Aaron in the wilder-
nam mortui essemus nesse ; & the children of
per manum Domini in Israel said to them :
terra Ægypti, quan- would to God wee had
do sedebamus super died by the hand of our
ollas carniū & come- Lord in the land of Æ-
debamus panem in sa- gypt , when wee sate
turitate. Cur induxi- ouer the flesh pots , and
stis nos in desertum did eate bread our fill :
istud , ut occideretis why haue you brought vs
omnem multitudinem into this desert , that you
fame ? Dixit autem may kill all the multitude
Dominus ad Moy- with famine ? And our
sen. Ecce , ego pluam Lord sayd to Moyses :
vobis panem de Cælo. behold I will raine you
Egrediatur populus, bread from heaven : let
& colligat quæ suffi- the people goe forth and
ciūt per singulos dies gather that sufficeth for
ut tentē eum , utrū euery day , that I may
ambulet in lege mea, proue them whether
an non. Die autē sex- they will walke in my
to parent quod infe- law , or no. But the Sixth
rant : & sit duplum day let them provide
quā colligere sole- for to bring in and let it
bant per singulos dies. be double to that they
Dixeruntque Moy- were wōt to gather eue-

B ij

ry day. And Moyſes and Aaron ſayd to all the childeren of Iſrael. At Euen you ſhall know that our Lord hath brought you forth out of the land of Ægypt; and in the morning you ſhall ſee the Glory of our lord.

The following Reſponſory is ſung inſtead of the Gradual taken out of the ii chap. of S. Iohn.

THE Chiefe Priests therefore and Phariſees gathered a council, & ſaid. What doe wee, for this man doth many ſignes? If wee let him alone ſo, all will belecue in him; and the Romans will come; and take away our place and Nation.

ψ. But one of them named Caiphas, being the high Priſt of that yeare, ſaid to them: It is expedient for vs that one man dye for the people, & the whole nation periſh not. There

Collegerunt Pōtiffes, & Phariſei concilium, & dixerunt: Quid facimus, quia hic homo multa ſigna facit? Si dimmittimus eum ſic, omnes credent in eum: Et venient Romani, & tollent noſtrum locum, & Gentem.

ψ. Unus autem ex illis, Caiphas nomine, cum eſſet Pōtifex anni illius, prophetavit, dicens: Expedit vobis ut unus moriatur homo pro populo, & non tota gens pereat. Ab

illo ergo die cogita- fore from that day
verūt interficere eum, they devised to kill him.
dicentes : Et venient saying. And the Ro-
Romani , &c. mans, &c.

Another Responsory taken out of the 2. S. Matt.

IN monte Oliueti
oravit ad Patrem:
Pater , si fieri potest ;
transeat à me Calix
iste. Spiritus quidem
promptus est , caro au-
tem infirma : fiat vo-
luntas tua.

ψ. Vigilate , & ora-
te , ut non intretis in
tentationem. Spiritus
quidem , &c.

IEsus prayed vnto his
 father on Mont Oli-
 uet : My father , if it be
 possible let this chalice
 passe from me. The spi-
 rit indeed is prompt , but
 the flesh weak : thy will
 be done.

ψ. Watch ye and pray
 that ye enter not into
 temptation. The spirit.
 in deed is &c.

In the meane time the deacon carryes the booke of Gospells
 to the altar to testify that it contains the word of God and
 presents incense to the priest to blesse , saying:

Benedicite , Pater
Reuerende.

Reverend Father blesse
 this Incense.

The Priest takes the incense and putting into the Thurible
 blesseth it, avowing by this benediction that the sacrifice of
 the Masse is offered to God alone, humbly beseeching his gra-
 ce, that his prayers may ascend as this Incense towards him.

Ab illo benedicaris,
in cuius honore cre-
maberis.

Be thou blest by him,
 to whose honour thou
 shalt be burnt.

B iij

THE BENEDICTION.

Then the deacon vpon his knees at the foote of the altar prepares him selfe to receiue commission from the priest to publish the Gospell by this prayer.

Cleanse, O almighty God, my heart and lips, who didst purify with a fiery coale the lips of the Prophet Isay and vouchsafe so to purify me for thy mercyes sake that I may worthily declare thy holy Gospell. Through our lord Iesus-Christ, &c. Amen.

MUNDA cor meum, a labia mea, omnipotens Deus, quia labia Isayæ Prophetæ calculo mundasti ignito: ita me tua grata misericordie dignare mittere, ut sanctum Euangelium tuum digne valeam nuntiare. Per Dominum nostrum Iesum Christum, &c.

Then taking the booke from the altar he asks the Priests blessing Reuerend father blesse me.

Reuerend father blesse me. *Iube domne benedicere.*

The Priest blesseth him.

Our Lord be in thy heart and lips, that thou mayst worthily publish his Gospell, In the name of the father, and of the son, and of the Holy Ghost. Amen.

Dominus sit in corde tuo, & in labiis tuis; ut digne, & competenter annuncies Euangelium suum. In nomine Patris, & Filii, & Spiritus sancti. Amen.

The Deacon Kisseth the Priests hand, to testify that as in the old law, a Seraphin did purify the lips of the Prophet Isay with a coale of fire, so in the new law it is Iesus-Christ represented by the Priest who purifies his mouth. He goes to the place appointed for reading the Gospell with the Subdeacon, Thurifer, and two Acolyts, who carry two tapers lighted before him, to signify the ioy which the faithfull ought to haue for this great blessing of the light of faith. He turns towards the people that they may heare the Gospell. the Subdeacon holding the booke open before him, to testify that what he reads to the people is onely what the priest ordered him.

Before he reads the Gospell he beseeches Gods blessing vpon the assembly, to heare his word worthily saying.

Dominus vobiscum. Our Lord be with you.

The assembly reciprocally beseeching God to assist him with his grace, & the Deacon saying *Sequentia sancti Evangelii*, &c. The sequence of the Gospell &c. makes the signe of the crosse vpon his fore head, his mouth and breast, to signify he publishes the word of God with a good heart, and will not be ashamed to confesse it before men, and taking the Thurible, he incenseth the booke thrice in honour of the Blessed Trinity, in whom wee are taught to belecue by the Gospell.

whilst the Deacon reads the Gospell with an audible voice, the priest stands on the Epistle side which represents the Iewish people, to tell vs that Christ preached the Gospell amongst them, & that from Iudea it should be carryed to other Nations, He stands vpright vncovered as doe the rest of the people to teach vs that the word of God is to be feared with reuerence and to testify our faith in the Resurrection.

Sequentia sancti Evangelii secundum Matheum. cap. 21. The sequence of the Holy Gospell according to saint Mattheu. Chap. 21.

In this Gospell the Church mindes vs of Christs triumphant entry into Ierusalem, foretold by the Prophet Zacharies. chap.

iii B

9. where wee are to observe thar Eue, and the Synagogue are figured by the shee Assc. And by the Assc colt neuer yet vsed the Gentils are represented, for before the coming of Christ, none had euer called the Gentils to the true faith. The village where these creaturs were tyed, is a figure of the seruitude of this world, and the command which Christ gaue his disciples to untye them is a presentation of that power which God hath giuen his Ministers to absolue men from their sins.



T that time when Iesus drew nigh to Ierusalem and was come to Bethphage at the foote of mount Oliuet then he sent two of his Disciples, saying to them: Goe yee into the towne that is against you, and immediately you shall find an Assc tyed and a colt with her: loose them, & bring them to me: and if any-man shall say ought vnto you, say ye that our Lord hath need of them; and forthwith he will let them goe. And this was done that it might be fulfilled which was spoken by the Prophet saying. Say yee to



*N illo tē-
pore: Cum
appropin-
quasset Ie-
sus Ierosolymis, &
uenisset Bethphage
ad montem Oliueti,
tunc misit duos Disci-
pulos suos, dicens eis:
Ite in castellum, quod
contra vos est: & sta-
tim inuenietis Asinū
alligatam, & pullum
cum ea. Soluite & ad-
ducite mihi. Et si quis
vobis aliquid dixerit,
dicite, quia Dominus
his opus habet: & cō-
fessum dimittet eos.
Hoc autē totum fa-
ctum est, ut adimple-
retur quod dictum est
per Prophetam, di-
centem. Dicite filia*

Sion, ecce Rex tuus venit tibi mansuetus, sedens super asinam, & pullum, filium subiugalis. Eūtes autem Discipuli, fecerunt sicut praeceperat illis Iesus. Et adduxerunt asinā & pullum: & imposuerunt super eos vestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba strauerunt vestimenta sua in via. Alii autem cadebant ramos de arboribus, & sternebant in via. Turbae autem quae precedebant, & quae sequebantur, clamabant, dicentes. Hosanna Filio David, Benedictus qui venit in nomine Domini.

the daughter of Sion: behold thy king cometh to thee, meeke, and sitting vpon an Asse and a colt the sole of her that is vsed to the yoke. And the Disciples going did as Iesus commanded them. And they brought the Asse and the colt: and laid their garments vpon them, and made him to sitt thereon; And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way: and the multitudes that went before and that followed, cried saying: Hosanna to the son of David; Blessed is he that commeth in the name of our Lord. Hosanna in the highest.

After the deacon hath read the Gospell he presents the booke to the priest to Kisse, to signify thereby the Vnion & Charity which the faithfull ought to haue in the obseruance of God, that so they may obtaine pardon for their sins & there upon he says.

May our sins be forgiven by vertue of the Holy Gospell. *Per Euangelica dicta deleantur nostra delicta.*

The deacon incenseth the priest thrice, thereby expressing our honour to Christ who hath freed vs from our sins by our fayth in the Gospell, acknowledging him to be God and the Second Person of the Trinity.

Then the Palms are blest, by which ceremony the Church commemorating Christs triumph applyes her prayers for vs to obtain of God through the merits of this diuine sauour (vnlesse wee render our selues vncapable) the grace to reape the fruit of that victory, which he has obtained ouer the world and the diuell.

Our Lord be with you. *Dominus vobiscum.*

R. And with thy spirit. R. *Et cū spiritu tuo.*

Let vs Pray.

Oremus.

O God increase the faith of those that hope in thee and clemētly heare the prayers of thy supplicants: Let thy manyfold mercyes comme vpon vs: bleſſe these boughes of Palms or Olives and as in the figure of the Church thou didst multiply Noë going forth of the Arke and Moyſes going out of Egypt with the children of Israel. so grant that wee carrying these

Auge fidem in te sperantium, Deus, & supplicum preces clemēter exaudi: veniat super nos multiplex misericordia tua: benedicantur & hi palmites Palmarum, seu Olivarum: & sicut in figura Ecclesie multiplicasti Noë egredientem de arca, & Moysen euntem de Aegypto cum filiis Israel: ita nos portātes Palmas,

& Ramos Oliuarum, branches of Palme and
bonis actibus occur- Olive may with the
ramus obuiam Chri- fruits of our good works
sto : & per ipsum in appeare before Iesus-
gaudium introeamus Christ and by his merits
eternum. Qui tecum enioy the delights of
viuit & regnat in Eternall happinesse who
unitate Spiritus san- one God liueth & rei-
cti Deus. Per omnia gneth with thee in the
secula seculorum. Vnity of the Holy Ghost
Amen. for ever and euer. Amen.

THE PREFACE.

The Priest prepares the faithfull , minding them to lift vp their hearts to God to disengage their affections from worldly creaturs , to acknowledge the excesse of the diuine benefits.

ψ. Dominus vobiscum. *ψ. Our Lord be with you.*

R. Et cum spiritu tuo. *R. And with thy Spirit.*
Sursum corda. Lift vp your hearts.

The faithfull answer the priest that their hearts are so disposed.

R. Habemus ad Dominum. *R. Wee rayse them vp to our Lord.*

Then the Priest admonisheth the faithfull to reflect that tis God who puts their hearts in to that state and therefore that they give him publik thanks.

Gratias agamus Domino Deo nostro. Let vs giue thanks to our Lord God.

The faithfull answer that it is iust and reasonable and ac-

cordingly do concur in publick with the Priest giuing thanks, and so in particular eachman by his particular priuate resentments accompanyes the Priest saying.

R. It is Iust and beco- *Dignum & iustum*
ming our Duty. *est.*

The Church representing vnto vs the Obedience which all created nature oweth onto God, the Zeale wherewith the Saints and particularly the Martyrs haue offered themselves to his Maiesty, as a holocaust for the fayth of Iesus-Christ his son, the homage which the angels render him in heaven, and the Canticle of prayse which the children sung in honour of our Saviour when he made his triumphant entry into Ierusalem, exhorts vs in imitation of them to giue God thanks for so many benefits receiued of his bounty through the merits of his son acknowledging that in duty wee are bound to endeaour the Zeale of Martyrs, the Purity of Angels, and Innocence of Children.

IT is truly meete and
Iust, right and neces-
sary that wee alwaise
and in all places giue
thanks to thee Holy,
Lord, Omnipotent fa-
ther, and eternall God
who art glorified in
the councill of thy
Saints. For thy creaturs
serue thee, acknowled-
ging thee their sole Au-
thor and God and all
thy handy works ioynt-
ly prayse, and thy holy

V*Erè dignum
& iustum est,
aequum & salutare,
nos tibi semper & v-
bique gratias agere,
Domine, sancte Pa-
ter, omnipotens, eter-
ne Deus, Qui gloria-
ris in concilio Sancto-
rum tuorum. Tibi e-
nim seruiunt creatu-
ra tua: quia te solum
authorem & Deum
cognoscant: & omnis
factura tua te collau-*

dat, & benedicunt te sancti tui: Qui illud magnum unigeniti tui nomen coram Regibus & Potestatibus hujus seculi, libera voce confitentur. Cui assistunt Angeli & Archangeli, Throni & Dominationes: cumque omni militia celestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes. Sanctus, Sanctus, Sanctus Dominus Deus sabaoth. Pleni sunt cæli & terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

ψ. Dominus vobiscum.

R. Et cum spiritu tuo

ones bleſſe thee, freely confessing the sacred name of thy son, before the kings and Princes of this world. The Angels, Archangels Thrones and dominatiōs observe thee with a profound reverence and with the whole celeſtiall Host sing a hymne of thy Glory for ever saying, Holy, Holy, Holy is the Lord God of Hosts, the heavens and earth are filled with thy Glory, Hosanna in the Highest. Blessed is he that comes in the name of our Lord. Hosanna in the highest.

ψ. Our Lord be with you.

R. And with thy Spirit.

Oremus.

Let vs Pray.

The faithfull gining God thanks that besides the interior and exterior graces wherewith he prevents and assists us, and besides what he confers by his sacraments vpon vs, he

yet further fortifies vs by the vertue of sacred things they ioyne in prayers with the Church, which are applyed vnto them by this benediction, to the end they may obteyne particular benefits from God for the good both of Soule and Body.

Wee beseech thee O Lord, Holy father, Almighty and euerlasting God, to blesse and sanctify this oliue thy creature which thou hast cōmanded to spring from wood and which the doue brought in his mouth returning to the Arck that whoeuer shall take of it, may receiue protection both for soule and Body thou, O Lord, making it a remedy for our health, and a Sacrament of thy grace. Through our Lord, &c.

P*Etimus, Domine, sancte Pater, omnipotens, aeternus Deus, ut hanc creaturam Oliuæ, quam ex ligni materia produxisti, quamque columba rediens ad Arcam proprio pertulit ore: benedicere, & sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ & corporis, fiatque, Domine nostræ salutis remedium, tuæ gratiæ Sacramentum. Per Dominum nostrum, &c.*

Let vs Pray.

Oremus.

The faithfull considering that those blest Palms represent our vnion with Christ, being deliuered from the tyranny of the deuill; and the intercession of the church which is applyed vnto vs by this blessing, ioyne in prayer with the church & beg Gods protection.

Deus qui disper-
sa congregas,
& congregata conser-
uas: qui populis ob-
uia Iesu Ramos por-
tantibus benedixisti:
benedic etiam hos Ra-
mos Palmæ & Oli-
uæ, quos tui famuli
ad honorem nominis
tui fideliter suscipiunt
ut in quemcumque lo-
cum introducti fue-
rint, tuâ benedictio-
nem habitatores loci
illius consequantur:
& omni aduersitate
effugata, dextera tua
protegat quos redemit
Iesus Christus Filius
tuus Dominus noster.
Qui tecum uiuit, &
regnat in unitate Spi-
ritus sancti Deus, per
omnia sæcula sæculo-
rum. Amen.

O God, who gatherst
together such
things as are disperst,
and preservest what is
so gathered together,
who didst blesse the Peo-
ple going forth with
boughs to meet Iesus:
Blesse also these Palmes
and Oliue branches,
which thy people take in
honour of thy pame, that
where euer they shall be
brought, the inhabitants
may be sensible of thy
blessing, & freed from
all aduersity, and thy
right hand protect those
whom Iesus-Christ thy
son our Lord redeemed.
who liueth and reigneth
with thee in the vnity of
the Holy Ghost for ever
and euer.

Amen.

Oremus.

Let vs Pray.

As by the sin of Adam the deuil hath vsurpt an empire
ouer creaturs which he maks vse of to the preiudice of men,
so is he deprived thereof through the merits of Iesus-Christ,

who sanctifies them for our benefit. And therefore the faithfull, considering that by these branches which the church blesseth and distributeth this day shee represents the victory which Christ gained ouer the deuill, and our diuine Redeemers triumph in his glorious Resurrection: beseech God to make them able to vanquish the diuell and ouercome all obstacles of theyr saluation through the merits and Grace of our Redeemer with whom wee are incorporated, so that at last wee may partake of his glory.

O God, who through the wonderfull order of thy Prouidence art pleased to make vse of insensible creatures to instruct vs in the way of our saluation. grant wee beseech thee, that the deuout hearts of thy faithfull may healthfully vnderstand, what is mystically designed in the action of this day in which the multitude of Iews being illustrated with a heavenly light went to meet our Redeemer with boughs of Palmes and Oliues, which they cast under his feet. The Palme branches put vs in mind of the victory

D *Eus, qui miro dispositionis ordine, ex rebus etiam insensibilibus, dispensationem nostrae salutis ostendere voluisti: da, quæsumus, ut deuota tuorum corda Fidelium salubriter intelligant, quid mysticè designat in facto, quo hodie cælesti lumine afflata, Redemptori obuiam procedens, Palmarum atque Oliuarum Ramos vestigiis eius turba substrauit. Palmarum igitur Rami de mortis Principe triumphos expectant: Sarculi uerò Oliuarum, spiritualem unionem*

Etionē aduenisse quodammodo clamans. Intellexit enim iam tunc illa hominum beata multitudo præfigurari : quia Redemptor noster humanis condolens miseriis, pro tarius mundi vita cum mortis Principe esset pugnaturus, ac moriendo triūphaturus. Et ideo talia obsequens administravit, quæ in illo & triumphos victoriæ, & misericordiæ pinguedinem declararent. Quod nos quoque plena fide, & factum & significatum retinentes, te Domine, Sancte Pater, omnipotens, æternæ Deus, per eundem Dominum nostrum Iesum Christum suppliciter exoramus : ut in ipso, atque per ipsum, cujus

hegainedouer thePrince of death ; and the Olive boughs doe in a sort proclaime that the spirituall vnction is come to vs. For all that blessed company vnderstood that ceremony to signify that our Redeemer taking compassion of mans misery was to encounter the Prince of death for the life of the world and that he was to triumph by dying. Therefore he fulfilling the will of God, performed all those things, that wee might thereby arriue to the knowledge of his triumphs and unctuous plenitude of his mercy. Wee also firmly beleeeue Lord Holy Father, Omnipotent and Eternall God ; that all hath been fulfilled ; that was signified. And therefore most humbly beseech thee through the same

C

our Lord Iesus-Christ *nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriose resurrectionis participes esse mereamur. Qui tecum uiuit, & regnat, &c.*
 that in and by him, wee whom thou hast vouchsafed to become his members, hauing obtained the victory ouer death may also partake in his glorious resurrection. who liueth and reigneth with thee, &c.

Let vs Pray.

Oremus.

The faithfull beseech God that these hallowed boughs, representing the happy reconciliation obteyned for vs by Iesus-Christ with his diuine Maiesty may induce them to dispose themselves as worthily to receiue the wholesome effects.

O God, who by an Olive Brāch did'st command a doue to publish peace to the earth, vouchsafe wee beseech thee to sanctify with thy celestiaall benediction the saluation of all. Through Christ our Lord, &c.

D*eus, qui per Olivæ Ramū, pacem terris Columbam nuntiare iussisti: præst: quæsumus: ut hos Oliuæ, cæterarumque arborum Ramos cælesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum, &c.*

Let vs Pray.

Oremus.

The faithfull, considering that by these Palme boughs the

church represents the conquest wee ought to endeavour to obtaine over the diuell and by the Oliue branches the works of charity wee are obliged to practice, demand of God his grace to accomplish what the church teaches by this ceremony.

Benedic, *quæsumus Domine, hos Palmarum, seu Olivæ Ramos: & præsta, ut quod populus tuus in tui venerationem hodiernæ die corporaliter agit, hoc spiritualiter summa deuotione perficiat, de hoste victoriam reportando, & opus misericordiæ summopere diligendo. Per Dominum nostrum, &c.*

Blesse wee beseech thee O Lord these boughs of Palmes or Oliues and grant that thy people may testify the Zeale of theyr Piety by a pious performance of what this day they outwardly professe and triumphing ouer theyr ennemies may apply themselues zealously to the works of mercy. Through our Lord, &c.

Then the Priest sprinkles the boughs with holy water, to teach vs that wee ought to purify our selves in receiuing a blessing from God, and to practise what the Church designs by these boughs.

Thou shalt sprinkle me with Iſop and I shall be cleansed: thou shalt wash me, and I shall be made whiter then snow.

The Priest then incenseth the boughs to instruct vs that all the blessing comes from God, and that wee ought to beg that our prayers may ascend as Incense towards him.

THE PRAYER.

whereby wee ask Gods grace to prepare our wayes to our Saviour by a liuely faith and good works.

C ij

ψ. Our Lord be with you. *ψ. Dominus vobiscum.*

R. And with thy spirit. *R. Et cū spiritu tuo.*

Let vs Pray.

Oremus.

O God who for our saluatiō didst send into to this world thy only begotten son, that he humbling himselfe for vs, might regaine vs vnto thee before whom at his entry into Ierusalem, that the scripturs might be fulfilled; a multitude of People spread their garments with a pious zeale, and cast palmes in the way. Grant wee beseech thee, that wee may so prepare the way of faith to him that the stone of offence and Rock of scandall being remoued, our good works may flourish as the branches of a beautifull tree and therein imitate him. Who with thee liueth and

Deus, qui Filium tuum Iesum Christum Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, & nos reuocaret ad te: cui etiam, dum Ierusalem veniret, ut adimpleret Scripturas, credentium populorum turbæ, fidelissima deuotione vestimenta sua cum Ramis Palmarum in via sternebant: præsta quæsumus, ut illi fidei viam præparemus, de qua, remoto lapide offensionis, & petra scandali, frondeant apud te opera nostra iustitiæ ramis: ut eius vestigia sequi mereamur. Qui

tecum vivit & reg- reigneth, &.

nat in unitate, &c.

The Priest gives Palmes to the Clergy and people whilst the Qvire sing the following Antiphons and canticle sung by the children at Christs triumphant entry into Ierusalem.

ANTI PHON.

P *Veri Hebraeorum portantes Ramos Oliuarum, obuiauerunt Domino, clamantes, & dicentes, Hosanna in excelsis.*

THe Hebrew children spread their garments in the way and cryed out saying: Hosanna to the son of Dauid. Blessed is he who coms in the name of our Lord.

A N O T H E R.

P *Veri Hebraeorum vestimenta prosternebant in via; & clamabant dicentes: Hosanna Filio Dauid: Benedictus qui venit in nomine Domini.*

THe Hebrew children spread their garments in the way and cryed out saying. Hosanna to the son of Dauid. Blessed is he who coms in the name of our Lord.

The Antiphons are repeated till all the Palmes are distributed then the Priest in the name of the faithfull beseeches God for his grace that in this commemoration of his son IESVS-CHRISTS triumphant entry into Ierusalem, they may arrive to the Innocence and Piety of those who pay him all due honour.

V. Dominus vobiscum.

V. Our Lord be with you.

R. Et cum spiritu tuo

R. And with thy Spirit.

C iiij

Let vs Pray.

Oremus.

Almighty Euerlasting God, who wast pleased that our Lord Iesus-Christ should sit vpon an asses colt, and directedst the multitude to spread theyr garments and boughs in the way singing Hosanna in his honour: Grant vs the grace to imitate theyr innocence and to partake of their merit. Through the same our Lord, &c.

Omnipotēs sempiternē Deus, qui Dominum nostrum Iesum Christum super pullum asinae sedere fecisti, & turbas populorum vestimenta, vel Ramos arborum in via sternere, & Hosanna decantare in laudem ipsius docuisti: da quæsumus, ut illorum innocentiam imitari possimus, & eorum meritum consequi mereamur. Per eundem Christum, &c.

Then they goe in Procession to represent IESVS-CHRISTS triumphant entry into Ierusalem, & the Priest says.

Let vs goe on in peace. *Procedamus in pace.*

The Quire answers.

R. In the name of Christ. Amen.

R. In nomine Christi. Amen.

The Antiphon taken out of the 21. Chap. of S. Matt.

When Iesus drew nigh vnto Ierusa-

Cum appropinquaret Domi-

nas Ierosolymam, misit duos ex Discipulis suis, dicens: Ite in castrum, quod contra vos est: & inuenietis pullum asinae alligatum, super quem nulus hominum sedit: Soluite; & adducite mihi. Si quis vos interrogauerit, dicite: Opus Domino est. Soluentes adduxerunt ad Iesum: & imposuerunt illi vestimenta sua, & sedit super eum: alii expandebant vestimenta sua in via: alii Ramos de arboribus sternebant: & qui sequebantur clamabant: Hosanna Benedictus qui venit in nomine Domini: & benedictum regnum Patris nostri David: Hosanna in excelsis: miserere nobis Fili David.

lem, he sent two of his disciples; saying: Go ye into the towne that is against you, and immediately you shall find an Asse tyed and a colt with her: Loose them and bring them to me and if any man shall say ought vnto you, say ye that our Lord hath need of them. And they brought the asse and the colt: and laid their garments vpon them, and made him to sit thereon. Others spread their garments in the way, others cut boughs from the trees and strawed them in the way, and those that followed cryed Hosanna; Blessed is he that commeth in the name of our Lord, and blessed be the kingdome of David our father; Hosanna in the highest: O son of David, haue mercy on vs.

C iiij

THe People hearing that Iesus was coming to Ierusalem, they tooke Palme branches and went forth to meete him, the childerē crying aloud: This is he who is come to saue his People. This is our saluation and Redemption of Israēl. How great is he whom the Thrones and dominatiōs meete? Feare not daughter of Sion! Behold thy king comes vnto thee sitting vpon an asses colt as it is written: Haile king: Maker of the world who art come to redeeme vs.

C*Vm audisset populus, quia Iesus venit Ierosolymā, acceperunt Ramos Palmarum: & exierunt ei obuiam, & clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, & redemptio Israēl. Quātus est iste, cui Throni & Dominationes occurrunt: noli timere, filia Sion! ecce Rex tuus venit tibi sedens super pullum asinae: sicut scriptum est. Salue Rex fabricator mundi, qui venisti redimere nos.*

ANOTHER.

Six dayes before the solemne Pasch; our Lord comming to Ierusalem the childeren went forth to meet him

A*Nte sex dies solemnīs Paschae, quando venit Dominus in ciuitatem Ierusalem, occur-*

venit ei pueri: & in manibus portabant Ramos Palmarū, & clamabant voce magna dicentes: Hosanna in excelsis: Benedictus qui venisti in multitudine misericordiae tuae: Hosanna in excelsis.

carrying boughs of Palmes & crying with a loud voice: Hosanna in the Highest: Blessed art thou that comest in the multitude of thy mercyes. Hosanna in the highest.

A N O T H E R.

OCCURRUNT tuerba cum floribus & Palmis Redemptori obviam: & victori triumphanti digna dant obsequia: Filium Dei ore Gentēs praedicant: & in laudem Christi voces tonant per nubila. Hosanna in excelsis.

THe multitude went with flowers and Palmes to meet the Redeemer, and render him triumphant and victorious due honour. The Gentils publish the greatness of the Son of God, their voices thundring through the clouds the prayse of Christ. Hosanna in the highest.

A N O T H E R.

CUM Angelis & pueris fideles inueniamur, triumphatori mortis clau-

GRant that we may be found faithfull with the Angels and childeren sing-

ing to the triumpher *mantes: Hosanna in*
ouer death, Hosanna in *excelsis.*
the highest.

A N O T H E R.

A Great multitude
assembled to the
festiuall cryed out to
our Lord saying: Blef-
sed is he that commeth
in the name of our Lord:
Hosanna in the highest.

T *Verba multa ;*
quæ conuene-
rat ad diem Festum,
clamabat Domino :
Benedictus qui venit
in nomine Domini:
Hosanna in excelsis.

The procession being come to the church porch, the fol-
lowing hymne is sung in memory of Iesus-Christes triumphant
entry into Ierusalem.

G Lory to thee, eter-
nall King,
On this great trium-
phant day:

Loe wee a loud Hosan-
na sing

And with our garments
strew thy way.

Thou art the king of
Israël

Sprung from the Royall
Dauids stem?

Thou cam'st, from hea-
uen with vs to dwell;

Thy captive subjects to
redeeme,

G *Loria, laus, &*
honor tibi sit,
Rex Christe Redem-
ptor.

Cui puerile decus præ-
psit Hosanna pium.

Israel es tu Rex Da-
uidis & inclyta pro-
les.

Nomine qui in Do-
mini Rex benedictus
venis.

Gloria laus, &c.
*Cetus in Excelsis
 te laudat canticus
 omnis.
 Et mortalis homo, &
 cuncta creata simul.*

Glory to thee, &c.
 The holy Quires of
 Angels bow
 And in their hymns thy
 praise-proclaime
 While wee and all our
 world below
 Kneele and adore the
 same blest name.

Gloria laus, &c.
*Plebs Hebræa tibi
 cum Palmis obuia
 venit:
 Cum prece, voto, hym-
 nis, adsumus ecce
 tibi.*

Glory to thee, &c.
 Thy Sion once with
 holy Palmes
 Thee, their Messias
 went to meete:
 Behold wee now with
 prayers & Psalms,
 Prostrate our glad hearts
 at thy feete.

Gloria laus, &c.
*Hi tibi passuro sol-
 uebant munia lau-
 dis:
 Nos tibi regnanti
 pangimus ecce me-
 los.*

Glory to thee, &c.
 They by their songs
 prepar'd the way
 Vp to thy hūble Throne
 the crosse
 While wee a happier
 ditty pay
 And in thy victory re-
 ioyce.

Gloria laus, &c.
*Hi placuere tibi, pla-
 ceat deuotio nostra.*

Glory to thee, &c.
 Great king of sweetest
 clemency,

42 FOR THE PROCESSION

Whom all sincere en- *Rex bone, Rex ele-*
 deavours please, *ments, cui bona cun-*
 As they accepted were, *ta placens.*
 may wee
 Thy fauour gaine, thy
 wrath appease.
Glory to thee, &c.

Gloria laus, & ho-
nor tibi fit, Rex
Christe Redem-
ptor:
Cui puerile decus
promptit Hofan-
na pium.

Then the Priest with the foote of the Crosse knocks at the Church doore which is shut to signify that Iesus Christ through the meric of his passion hath opened heaven for vs which before was shut vpon the account of our first Parents transgression.

And to expresse the sentiments of Ioy and admiration which the angels had at our Sauours entry into heaven represented in the 21. Psalm. the church vses the same words with the Royal Prophet.

Lift vp your Gates
 ye Princes, and be
 ye lifted vp O eternall
 gates, and the king of
 Glory shall enter in.

A *Tollite por-*
tas, Principes,
uestras, & eleuamini
portae aeternales, &
intreibit Rex gloriae.

Those who are within the church representing the angels,
 answer.

Who is this King of
 Glory?

Quis est iste Rex
gloriae?

To whom the Priest Knocking againe replies.

Tis our strong and *Dominus fortis &*

potens, Dominus potens in praelio. Attollite portas, Principes, vestras, & eleuamini portæ æternales, & introibit Rex gloriæ. mighty Lord, Tis our Lord mighty in Bataile; Lift vp your gates ye Princes and be yee lifted vp O eternall gates and the king of Glory shall enter in.

Those within the church reply againe.

Quis est iste Rex gloriæ? Who is this king of Glory?

The Priest knocking againe saye.

Dominus virtutum ipse est Rex gloriæ. Attollite portas, &c. The Lord of Powers he is the king of Glory. Lift vp your Gates &c.

wherupon those within the church representing the angel open the doors saying.

Quis est iste Rex gloriæ? Who is this king of Glory?

And the procession goes in to the church singing the following Antiphon to signify that Christs solemne entry into Ierusalem, was a figure of his triumphant entry into heauen.

I*ngrediente Domino in sanctam ciuitatem, Hebræorum pueri resurrectionem vitæ prænuntiantes: cum Ramis* **O***Ur Lord entring in to the Holy city the Hebrew children foretelling the Resurrection vnto life, with Oliue boughs cryed out.*

Hosanna in the highest. *Palmarum Hosanna clamabant in excelsis.*

When the People heard that Christ was coming into Ierusalem they went to meet him with Palmes. *Cum audisset populus, quod Iesus veniret Ierosolymam, exierunt obviam et cum ramis.*



THE MASSE FOR PALME SVNDAY.

The Priest coming to the foote of the Altar kneels and bowing maks the signe of the crosse saying: *Introibo ad altare Dei*, &c. Ps. 42. he acknowledgeth with humble respect in the name of the faithfull the grace receiued of God through the merits of Christs passion whereof the sacrifice of the Masse is a representation and by the assistance of the Holy Ghost spiritually to regenerate them and establish them in the rights of their heavenly inheritance which they had forfeited by sin. He seems to be renewed in spirit, and in that takes confidence to approach the altar, which in as much as it stands Eastward according to the ancient order of the church is a figure of Paradise where God had placed Adam in the state of his Innocency.

In the name of the father and of the Son and of the Holy Ghost. Amē. *In nomine Patris, & Filii, & Spiritus sancti. Amen.*

Introibo ad Al-
tare Dei.

I Will enter unto the
altar of God.

The Church vsing the Psalme *Iudicame Deus*, &c. in their names who haue receiued Baptisme and preserued themselves in the state of Grace thereby received, in testimony of the joy they apprehend in that they are become children of God, forbears it now in the beginning of Masse till holy Saturday, this being a time of sorrow representing the sufferings of Christ her spouse and head.

Adiatorium. no- Our helpe is in the
strum in nomine Do- name of our Lord.
mini.

R. Qui fecit celum R. Who made heauen
& terram. and earth.

Then the Priest confesses himselfe vnworthy of so great a benefit as well through Originall as his actuall sin and therefore admonisheth the faithfull on whose behalfe he prayes to joyne with him; in repentence and acknowledge their owne vnworthinesse before God.

Confiteor Deo
omnipotēti, bea-
te Mariæ semper
Virgini, beato Mi-
chaëli Archangelo,
beato Ioanni Bapti-
stæ, Sanctis Aposto-
lis Petro & Paulo,
omnibus Sanctis, &
vobis, Fratres, quia
peccavi nimis cogita-
tione, verbo & opere:

I Confesse vnto al-
mighty God to the
Blessed Virgin S. Mary
to the blessed S. Michaël
the archangell to the
blessed S. Iohn Baptist,
to the holy Apostels Pe-
ter & Paul to all the
Saints and you my Bre-
theren that I haue very
much sinned in thought
word & deed. Through

my fault through my fault through my most grievous fault. Therefore I beseech the blessed virgin Saint Mary; the blessed saint Michaël the Archangell the Blessed Saint Iohn Baptist, the holy Apostels Peter and Paul, all the Saints and you my bretheren to pray to God for me.

Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Ioannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, & vos, Fratres, orare pro me ad Dominum Deum nostrum.

R. **A** Almighty God haue mercy vpon thee and forgiue thy sins, and bring thee to life Euerlasting.

P. Amen.

R. **I** Confesse vnto almighty God to the blessed Virgin saint Mary to the blessed Saint Michaël the Archangell to Saint Iohn Baptist to the Apostels Peter and Paul to all the Saints and to thee my father that I haue very

R. **M**isereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam eternam. P. Amen.

R. **C** Onfiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Ioanni Baptiste, Sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia

quia peccāvi nimis much sinned in thought
cogitatione, verbo, word and deed through
& opere. Mea culpa, my fault through my
mea culpa, mea ma- fault through my most
xima culpa: Ideo grievous fault. There-
precor beatam Ma- fore I beseech the blef-
riam semper Virgi- sed Virgin Saint Mary,
nem, beatum Michaë- the blessed saint Michael
lem Archangelum, the Archangell, the blef-
beatum Ioannē Bap- sed Saint Iohn Baptist
tistam, Sanctos Apo- Peter and Paul all the
stolos Petrū & Pau- Saints and thee my fa-
lum, omnes Sanctos, ther to pray to God for
& te, Pater, orare me.
pro me ad Dominum Deum nostrum.

P. Misereatur ve- P. Almighty God haue
stri omnipotens Deus, mercy on you, forgiue
& dimissis peccatis you your sins and bring
vestris, perducatur vos you to life euerlasting.
ad vitam eternam.

R. Amen.

R. Amen.

P. Indulgentiam, P. Almighty and mer-
absolutionem, & re- cifull Lord grant vs par-
missionem peccatorum don, absolution & remis-
nostrorum tribuat no- sion of all our sins.
bis omnipotens & mi-
sericors Dominus.

R. Amen.

R. Amen.

This confession being made the priest & the faithfull en-
 courage each other in the acknowledgement of Gods mercy.

D

P, Thou being turned
shalt quicken vs O Lord.

R. And thy People
shall reioyce in thee.

P. Shew us O Lord thy
mercy.

R. And giue vs thy
saluation.

P. O Lord heare my
Prayer.

R. And lett my cry
come vnto thee.

P. Our Lord be with
you.

R. And with thy spi-
rit.

*P. Deus in conuer-
sus uiuificabis nos.*

*R. Et plebs tua lae-
tabitur in te,*

*P. Ostende nobis,
Domine, misericor-
diam tuam.*

*R. Et salutare
tuum da nobis.*

*P. Domine exaudi
orationem meam.*

*R. Et clamor meus
ad te veniat.*

*P. Dominus vo-
biscum.*

*R. Et cum spiritu
tuo.*

In this confidence the Priest ascends vnto the altar and says.

TAKE away O Lord
our iniquities, that
so with a pure heart wee
may enter into the Holy
of Holyes. Through
Christ our Lord. Amen.
Per Christum Dominum nostrum, &c.

Affer à nobis
quaesumus Do-
mine, iniquitates no-
stras: vt ad Sancta
Sanctorum puris me-
reamur mentibus in-
troire.

The Priest being at the altar kisseth it in testimony of re-
conciliation with Christ and the church triumphant for the
Altar represents Christ crucified, and the reliques vpon the
altar the saints of the church triumphant incorporated with
Christ, and says.

O *Ramuste, Domine, per merita Sanctorum tuorum, quorum Reliquiae hic sunt, & omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.*

W *Ee pray thee O Lord through the merits of thy saints whose reliques are here and of all saints that thou wilt please to pardon all my sins. Amen.*

After this preparation the Priest begins the Introit of the Masse.



THE MASSE

FOR PALME SVNDAY:

The station in the Church of S. Iohn Lateran.

As in the old law it was the custome to bring the Paschall Lamb into Ierusalem fower dayes before the feast. So Iesus-Christ of whom the paschall lamb was a figure, was pleased to come into Ierusalem fowerdayes before the celebration of the festiuall: And therefore the Church representing this mystery makes to day the station at Rome in the church consecrated to God in honour of S. Iohn Baptist, because he declared unto vs that our Saviour was the lamb of God which takes away the sins of the world.

The Introit, taken out of the 21. Ps.

As this dayes solemnity is a figure of the victory which Christ gained ouer the world and the diuell by his Passion and triumph,

P ij

phant Resurrection. The church represents those mysteriyes in the Intioit of this Masse : to teach vs that the Resurrection of Christ, in as much as it relates to his flesh, was not delayed as that of other men, but that he was exempted from corruption in the grave, triumphing ouer death and the fury of his persecutors, whom the scripturs compare to Lyons in respect of theyr cruelty, to doggs for theyr fury, and to Vnicorns for their Pride. For euery proud and ambitious spirit would command all others as much as in him lyes. The wicked Iews thought they had done a grand work in that they were able to kill his body, yet had they not power to hurt his soule. They were able to take away a mortall life; but could not prejudice his eternall life, which is the onely and true life: And though as the son of God he were worthy to be heard without tears or plaints yet to teach vs our duty by his example he would offer to God his father most seruent prayers with tears and cryes, beseeching him not to leaue him dead in his graue. The dignity of his condition, the reuerence which he bore his father, whose honour he repayed by his death, the incomparable loue wherewith his father cherished him, easily preuailed for a concession of so iust a request.



Lord prolong
not thy helpe
from me, looke
towards my de-
fence. Saue me out of
the lyons mouth, and my
humility from horns of
vnicorns.



*Omne, ne
longe fa-
cias auxi-
lium tuum
à me; ad defensionem
meam aspice : libera
me de ore leonis, & à
cornibus unicornium
humilitatem meam.*

P S A L M E XXI.

The church represents vnto vs the humility and obedience wherewith Christ by a transport worthy his loue would perfectly fulfil his fathers will, intimating vnto vs that the sins of men which he tooke vpon him did requiire that he should be abandoned by his father to all imaginable pains, whereby to make rigorous satisfaction to his Iustice; yet that

in these words; *My God, My God why hast thou forsaken me?* he speaks not in his owne person, but as in the vnhappy infirmity of our flesh, which he hath taken vpon him, and on the behalfe of the members of his mysticall body, whose groanes and prayers to his father and himselfe he foresaw through a propension of humane nature desirous to be freed from suffering & death: for who can belecue our Saviour should desire to auoyd death and sufferings since he came into the world to that end or who can imagine he spake in such sort; as if that which happened had bin against his will, who had power to giue up his soule to God and take it againe: though no man had power to bereaue him of it; these words then of this 21. Ps. are a figure of such prayers as shall be addrest to God by men in their afflictions begging to be freed of them.

D *Eus, Deus meus, respice in me, quare me dereliquisti? longe à salute mea verba delictorum meorum.*

Domine, ne longe, &c.

God my God haue respect vnto me, why hast thou forsaken me? far from my saluation are the words of my sins.

O Lord prolong not thy helpe from me, &c.

Gloria Patri, &c. is not now sayd, because it is a publick confession of faith which the Church omits at this time when shee represents the extreme impiety and infidelity of the Iews and *Gloria in excelsis* is for the same reason forborne

The Priest in the name of the faithfull acknowledges the neede wee all haue of the grace of our Redeemer, and repeats thrice the following words addrest to each person of the holy Trinity to expresse the great necessity wee haue of his assistance.

K *Yrie eleison.*
R. Kyrie eleison.

L *Ord haue mercy on vs.*
R. Lord haue mercy on vs.

D iij

Lord haue mercy on vs. *Kyrie eleison.*

R. Christ haue mercy R. *Christe eleison.*
on vs.

Christ haue mercy on vs. *Christe eleison.*

R. Christ haue mercy R. *Christe eleison.*
on vs.

Lord haue mercy on vs. *Kyrie eleison.*

R. Lord haue mercy on R. *Kyrie eleison.*
vs.

Lord haue mercy on vs. *Kyrie eleison.*

The Priest turns towards the faithfull, and beseecheth God that he will please to make them worthy of his presence and mercy.

✠. Our Lord be with you. ✠. *Dominus vobiscum.*

The Faithfull ioyning in prayer with the priest beg the like grace for him.

R. And with thy Spirit. R. *Et cū spiritu tuo.*

THE COLLECT,

The faithful beg of God grace to imitate the humility Obedience & patience of Iesus-Christ in all his sufferings in this life that so they may partake with him in glory of his Resurrection.

Almighty Everlasting God, who hast caused our sauiour to take flesh and to be crucified for mankind, as an example of hu-
Omnipotens sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, saluatorem nostrum, car-

FOR PALME SUNDAY.

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*um sumere, & cruci subire fecisti: con-
de propitius: ut &
patientie ipsius ha-
bere documenta, &
Resurrectionis con-
fortia mereamur. Per
eundem Dominum no-
strum, &c.*

mility to be imitated.
Grant propitiously that
wee may deserve to have
both the instruction of
his patience and fel-
lowship of his Resurre-
ction. Through the same
our Lord &c.

*Lectio Epistolæ bea-
ti Pauli Apostoli ad
Philippenses. cap. 2.*

The Lesson out of the
Epistle of S. Paul the
Apostle to the Philip-
pians, chap. 2.

The Church represents the Crosse unto vs as the ladder by
which the son of God descended from heauen to the lowest
degree of abatement on earth and by which he ascended to
the Highest pitch of Glory, and the Church reaches vs by
the example of Iesus-Christ that wee ought to be in the same
disposition both in regard of him and of all man which he
had in the work of our Redemption. That is, that wee are
to be ready and prepared to diuест our selues of honour life
and goods for the loue of him and our neighbours. That as
Christ was eleuated aboue all powers of heauen, earth & hell
wee may hope and expecta proportionable recompence after
our humiliation.

Fratres: *Hac
enim sentite in
vobis quod & in
Christo Iesu. Qui
cum in forma Dei es-
set, non rapinam ar-
bitratus est, esse se*

BRetheren: for this
thinke in your sel-
ues, which also in Christ
Iesus: who when he was
in the forme of God,
thought it no robbery,
him selfe to be equall to

D iiii

God : but he exinanited himselfe, taking the forme of a seruant, made in to the similitude of men, and in shape found as a man. He humbled himselfe, made obedient vnto Death: euen the death of the Crosse. For the which God also hath exalted him and hath giuen him a name which is aboue all names. That in the name of IESVS euery knee bow of the celestials terrestrials and infernals : and euery tongue confesse that our Lord Iesus Christ is in the glory of God the father.

æqualem Deo : sed semetipsum exinaniuit formam serui accipiens, in similitudinem hominum factus, & habitu inuentus ut homo. Humiliauit semetipsum, factus obediens usque ad mortem ; mortem autem Crucis. Propter quod & Deus exaltauit illum : & donauit illi nomen, quod est super omne nomen : ut in nomine Iesu omne genu flectatur, cælestium, terrestrium, & infernorum ; & omnis lingua confiteatur, quia Dominus Iesus Christus in gloria est Dei Patris.

THE GRADUAL, taken out of the 71. Ps.

The Gradual is a song wherein the faithfull being instructed by hearing the Epistle read at Masse raise themselves towards God in their holy desires as by certaine spirituall degrees, and prepare themselves to an attentive hearing of the Gospell and to profit by its instructions. Thus by the Gradual in the masse the Faithfull being taught by the Epistle

FOR PALME SVNDAY.

Preceding that by afflictions and sufferings in this life they must gaine heauen according to our blessed Sauours example. They prepare them selues by raising their Spirits to comprehend the Passion of our Sauour and to meditate, that, since the grace of the new testament appertains to life everlasting and not to this temporary one, Christ as man being to declare it to the world ought not to draw a recommendation of it from terrestriall happinesse. And hence came his humiliations incomprehensible, hence his passion, his sufferings, his scourgings wherewith he was so inhumanely torne: the spittings by which his diuine face was so outrageously abused, with all the other iniuries and affronts he suffered. Twas in fine this brought him to the Crosse This couered with wounds his sacred body and at last deliuered him to death.

All those maruails teach the Faithfull, what their piety ought to hope and what recompence to begg of him whose children they are? To the end they deceiue not them selues in proposing terrestriall happinesse as a reward for their seruice to God. And certainly tis a signall prouidence of Grace and bounty that God giues worldly happinesse to the wicked: to the end that good men may not place their content in the possession of it. whereupon the 72. Psalme whence the graduall of this Masse is extracted, personats a man who repents that he had serued God out of interest, that not a right heart and expected temporall rewards and who seeing the wicked liue in abundance and plenty, was so far perplext as almost to think that God had no prouidence of humane affairs: yet casting aside this sinfull fancy by the authority of saints who truly belong to God. He is inforced to penetrate in to so profound a secret which yet he could not discouer with all his labour vntill he entred in to the sanctuary of God, and Knew their last end that is, till hauing received the holy Ghost and obtained the conduct of his grace he considered the glory prepared by God for his faithfull seruants, and learnt to desire it, and vnderstood what shall be the torment of the wicked after these contemptible and fading pleasures which they haue enioyed.

T*Enuisti manum dexterā meam:* **T**Hou hast held thy right hand, and in
& in voluntate tua thy will thou hast con-

ducted me; and with *deduxisti me: & cum gloria* thou hast receiued me. *gloria assumpxisti me.*

ψ. How good is God to Israël, to them that are of a right heart. But my feete were almost moued; my feete almost slipped, because I haue had zeale vpon the wicked, seeing the Peace of sinners.

ψ. *Quam bonus Israël Deus rectis corde! mei autem pene mori sunt pedes, pene effusi sunt gressus mei: quia zelauit in peccatoribus, pacem peccatorum videns.*

THE TRACT, taken out of the 21. Ps.

This word expresseth it selfe, the words being pronounc'd and sung in a low and languishing manner, drawing the voice as groaning and lamenting, whereby to incite vs to bewaile our sins and ask forgiuenesse of God. Likewise in the Tract of this Masse the church represents the reason why wee ought to haue an extreame regret for our sins, since they obliged our Saviour to suffer death, to free and reconcile vs by his humility to God his father from whom wee so unhappily estranged our selues by our pride. Then the church teaches us our obligation to giue God thanks by these following verses of the 21. Ps. disposing vs to heare attentiuely the Passion of our saviour, whereof this Psalm prophetically makes mention. wherein wee ought to obserue how our Saviour sometimes speaks in his owne, sometimes in the person of his members. That which speaks of sins, only relating to vs that which speaks of sufferings, only to him as our head who suffered for vs. Yet in suffering thus for vs, himselfe being blamelesse, he put himselfe in our stead, and tooke vpon him our obligations, he made our debts his owne, making satisfaction for our Transgression.

God my God, haue **D**eus, Deus
respect vnto me, **D**eus meus, respice

In me: quare me dereliquisti? why hast thou forsaken me.

ψ. Longè à salute mea, verba delictorum meorum. *ψ.* Far from my salvation are the words of my sins.

ψ. Deus meus, clamabo per diem, nec exaudies: in nocte, & non inspicientiam mihi. *ψ.* My God I shall cry by day, and thou wilt not heare, and by night and not for folly vnto me.

ψ. Tu autem in sancto habitas, laus Israël. *ψ.* But thou dwellest in the Holy Place, the prayse of Israël.

ψ. In te sperauerunt Patres nostri: sperauerunt, & liberaasti eos. *ψ.* In thee our fathers haue hoped, they hoped and thou didst deliuer them.

ψ. Ad te clamarunt, & salui facti sunt: in te sperauerunt, & non sunt confusi. *ψ.* They cryed vnto thee, and were saued, they hoped in thee and were not confounded.

ψ. Ego autem sum vermis, & non homo: opprobrium hominum, & abiectio plebis. *ψ.* But I am a worme and no man: a reproach of men, an outcast of the people.

ψ. Omnes qui videbant me, aspernabantur me: locuti *ψ.* All that saw me haue scorned me, they have spoken with the

lipps & waghed the head. *sunt labiis , & mauerunt caput.*

ψ. He hoped in the Lord Let him deliuer him, lett him saue him because he affects him. *ψ. Sperauit in Domino , eripiat eum: saluum faciat eum, quoniam vult eum.*

ψ. But them selues haue considered and beheld me, they haue deuided my garments amongst them, and vpon my vesture they haue cast lots. *ψ. Ipsi verò confiderauerunt , & conspexerunt me: diuiserunt sibi vestimenta mea, & super vestem meā miserunt sortem.*

ψ. Saue me from the lyons mouth , and my humility from the horns of vnicornes. *ψ. Libera me de ore leonis : & à cornibus unicornium humilitatem meam.*

ψ. Ye that feare our Lord prayse him , all the seed of Iacob glorify ye him. *ψ. Qui timetis Dominum , laudate eum: uniuersum semen Iacob magnificate eum.*

ψ. The generation to come shall be shewed to our Lord and the heauē shall shew forth his iustice to the people that shall be borne, whom our Lord hath made. *ψ. Annunciabitur Domina generatio ventura : & annuntiabunt celi iustitiam eius: Populo qui nascetur, quem fecit Dominus.*

ψ. And the Iustice by which he shall render them iust, shall be shewed to the people.

At Paris the Tract being ended the Deacon begs Gods grace to read the Passion of his son, so effectually to the faithfull, that they may receiue whole some effect thereby.

MVNDA cor
meum, ac la-
bia mea, omnipotens
Deus, qui labia Isa-
yæ Prophetæ calculo
mundasti ignito: ita
me tua grata misera-
tione dignare munda-
re, ut sanctum Euan-
gelium tuum digne
valeam nūtiare. Per
Dominum nostrū, &c

Cleanse my heart
and lips O Almight-
ty God, who didst
cleanse the lips of the
prophet Isay with a bur-
ning coale: and vouch-
safe through thy graci-
ous mercy to purify me,
that I may worthily pro-
nounce thy holy Gos-
pell. Through our Lord
Iesus-Christ, &c.

Then he asks blessing of the Priest.

ψ. Iube domne bene-
dicere.

• ψ. Reverend father
blesse me.

The Priest blesteth him saying.

DOminus sit in
corde tuo, & in
labiis tuis; ut digne
& competenter annū-
cies Euangelium suū.
Amen.

OVr Lord be in thy
heart and in thy
lips that thou mayest
worthily and competent-
ly publish his Gospel.
Amen.

He incenseth the booke in acknowledgment that Christ is the true son of God who voluntarily put on humane nature that by his death he might expiate our sins.

The Acolyts carry the lighted tapers before the deacon to signify the light of Grace & Glory which Christ by his death hath merited for the Faithfull.

According to the Romane directory the deacon asks not the Priest blessing before his reading of the passion of our Lord

Iesus-Christ, nor says *munda cor meum*, &c. nor doth he incense the booke but performs all those ceremonies afterwards:

Nor doth the Priest salute the People with *Dominus vobiscum*, &c. Our Lord be with you, to obserue vnto vs a detestation of perfidious Iudas who betrayed our sauour with a salute.

Nor doe the people answer *Gloria tibi Domine*, &c. Glory be to thee O Lord to expresse that they doe not Glorify Iesus-Christ in his Passion.

Neither are the lighted tapers carryed to signify that as well vpon earth through the Eclypse of the Sun and Moone the light of the world was extinguished, as in heauen by the death of our Sauour.

Lastly the booke is not incensed to mind vs that the fervor of Christs disciples prayers was then abated.

The Passion of our
Lord IESVS-CHRIST ac-
cording to S. Matthieu,
chap. 26. & 27.

*Passio Domini no-
stri Iesu Christi se-
cundum Mattheum.
cap. 26. 27.*



At that time Iesus said to his Disciples, You know that after two dayes shall be Pasche, and the Son of man shall be deliuered to be crucified. Then were gathered together the chief Priests and Ancients of the people into the Court of the High Priest, who was called Caiaphas; and



*N illo tē-
pore: Dixit Iesus
Discipulis
suis. Scitis, quia post
biduum Pascha fiet:
& Filius hominis tra-
detur, ut crucifiga-
tur. Tunc congregati
sunt Principes Sacer-
dotum & seniores po-
puli, in atrium Prin-
cipis Sacerdotum, qui
dicebatur Caiaphas:*

& Concilium fecerunt, ut Iesum dolo tenerent, & occiderent. Dicebant autem: non in die Festo, ne forte tumultus fieret in populo. Cum autem esset Iesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti preciosi, & effudit super caput ipsius recumbentis. Videntes autem Discipuli, indignati sunt, dicentes: ut quid perditio hac: Potuit enim unguentum istud venundari multo, & dari pauperibus: Sciens autem Iesus, ait illis: Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis parvascum: me autem

they consulted how they might by some guile apprehend Iesus, and kill him. But they said, Not on the Festiual day, lest perhaps there might be a tumult among the people. And when Iesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and powred it out vpon his head, as he sat at the table. And the Disciples seeing it, had indignation, saying, where-to is this waste? for this might have been sold for much, and given to the poor. And Iesus knowing it, said to them, Why do you molest this woman? for she hath wrought a good work vpon me; for the poor you have alwayes with you, but

me you haue not alwayes; *non semper habebitis. Mittens enim hæc*
 for she, in powring this *uuguētum hoc in cor-*
 oyntment vpon my body *pus meum, ad sepe-*
 hath done it to bury me. *liendum me fecit. A-*
 Amē I say to you, where- *men dico vobis: Vbi-*
 soever this Gospel *cumque prædicatum*
 shall be preached in *fuerit hoc euangelium*
 the whole world, that *in toto mundo, dice-*
 also which she hath *tur & quod hæc fecit*
 done, shall be reported *in memoriam eius.*
 for a memory of her. *Tunc abiit vnus de*
 Then went one of the *duodecim, qui dici-*
 twelue, which was cal- *tur Iudas Iscariotes,*
 led Iudas Iscariot, to *ad Principes Sacerdo-*
 the chief Priests, and *tum: Et ait illis:*
 said to them, What *Quid vultis mihi da-*
 will you giue me, and *re, & ego eum vobis*
 I will deliuer him un- *tradam? At illi con-*
 to you? But they ap- *stituerunt ei triginta*
 pointed unto him thir- *argenteos. Et exinde*
 ty pieces of siluer. And *quærebat opportuni-*
 from thenceforth he *tatem, ut eum tra-*
 sought opportunity to *deret. Prima autem*
 betray him. And the *die Azymorum acces-*
 first day of the azymes *serunt Discipuli ad*
 the Disciples came to *Iesum, dicentes: Vbi*
 Iesus, saying, Where *vis paremus tibi co-*
 wilt thou that we pre- *medere Pascha? At*
 pare for thee to eat *Iesus dixit: Ite in ci-*
 The Pasche? But Iesus *uitatem*

*vitatem, ad quem-
dam, & dicite ei?
Magister dicit. Te-
pus meum propè est,
apud te facio Pascha
cum Discipulis meis.
Et fecerunt Discipu-
li, sicut constituit il-
lis Iesus: & para-
uerunt Pascha. Vef-
pere autem facto, dis-
cumbat cum duo-
decim Discipulis suis.
Et edentibus illis, di-
xit: Amen dico vo-
bis: quia unus ve-
strum me traditurus
est. Et contristati val-
de, ceperunt singuli
dicere. Numquid ego
sum, Domine? At ip-
se respondens, ait:
Qui intingit mecum
manum in paropsides,
hic me tradet. Filius
quidem hominis va-
dit, sicut scriptum est
de illo. Vae autem ho-
mini illi, per quem Fi-
lius hominis tradetur:*

said, Go into the City
to a certain man, and
say to him, The Master
saith, My time is at
hand, with thee do I
make the Pasche with
my Disciples. And the
Disciples did as Iesus ap-
pointed them; and they
prepared the Pasche.
But when it was euen,
he sate down with his
twelue Disciples. And
while they were ea-
ting, he said, Amen
I say vnto you, that
one of you shall be-
tray me. And they
being very sad, be-
gan euery one to say,
Is it I, Lord? But he
answering, said, He
that dippeth his hand
with me in the dish, he
shall betray me. The
Son of man indeed goeth
as it is written of him;
but woe be to that man,
by whom the Son of
man shall be betrayed;

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it were good for him, if that man had not been born. And Iudas that betrayed him, said, Is it I, Rabbi, He saith to him, Thou hast said. And whiles they were at supper, Iesus took bread, and blessed and brake: and he gaue to his Disciples, and said, Take ye, and eat; this is my body. And taking the Chalice, he gaue thanks, and gaue to them, saying, Drink ye all of this; for this is my blood of the new Testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of this fruit of the vine, vntil that day when I shall drink it with you new in the kingdom of my Father. And an hymn being said, they went forth vnto Mount Oli-

Bonum erat ei, si natus non fuisset homo ille. Respondens autē Iudas, qui tradit eū, dixit: Numquid ego sum, Rabbi? Ait illi. Tu dixisti. Cenantibus autem eis, accepit Iesus panem: & benedixit, ac fregit, deditque Discipulis suis, & ait: Accipite, & comedite: Hoc est Corpus meum: Et accipiens Calicem, gratias egit, & dedit illis, dicens: Bibite ex hoc omnes. Hic est enim Sanguis meus noui Testamēti, qui pro multis effundetur in remissionē peccatorū. Dico autē vobis: non bibam à modo de hoc genimine vitis vsque in diē illam, cū illud, bibam vobiscū nouū in regno Patris mei. Et hymno dicto, exierunt in montem Oli-

*ueti. Tūc dicit illis Ie-
sus: Omnes vos scan-
dalum patiemini in
me, in ista nocte. Scri-
ptum est enim: Percu-
tiā Pastorē, & disper-
gentur oues gregis:
Postquam autem re-
surrexero, precedā vos
in Galileam. Respō-
dens autem Petrus,
ait illi: Et si omnes
scādalizati fuerint in
te, ego nūquam scan-
dalizabor. Ait illi
Iesus. Amen dico
tibi: quia in hac
nocte, antequam
gallus cantet, ter
me negabis. Ait il-
li Petrus. Etiam si o-
portuerit me mori te-
cum, non te negabo.
Similiter & omnes
Discipuli dixerunt.
Tunc venit Iesus cū
illis in v illā, quæ di-
citur Gethsemani: Et
dixit Discipulis suis.
Sedete hic, donec va-*

*uet. Then Iesus saith to
them, All you shall be
scandalized in me this
night: For it is writ-
ten, I will strike the Pas-
tor, and the sheep of
the flock shall be disper-
sed; but after I shall be
risen again, I will go
before you into Galli-
lee. And Peter answer-
ing, said to him, Al-
though all shall be scan-
dalized in thee, I will
neuer be scandalized.
Iesus said to him, Amen
I say to thee, that in
this night, before the
cock crow, thou shalt
deny me thrice. Pe-
ter saith to him, Yea,
though I should die
with thee, I will not
deny thee. Likewise also
said all the Disciples.
Then Iesus cometh with
them into a village cal-
led Gethsemani; and
he said to his Disciples,
Sit you here while I go.*

yonder, and pray. And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful, and to be sad. Then he saith to them, My soul is sorrowful even vnto death; stay here, and watch with me. And being gone forward a little, he fell upon his face, praying and saying, My Father, if it be possible, let this chalice pass from me; nevertheless not as I will, but as thou. And he cometh to his Disciples, and findeth them sleeping; and he saith to Peter, Even so? could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is prompt but the flesh weak. Again the second time he went, and

dam illuc, & orem. Et assumpto Petro, & duobus filiis Zebedæi, cæpit contristari & mæstus esse. Tunc ait illis: Tristis est anima mea usque ad mortem. Sustinete hic, & vigilate mecum: Et progressus pusillum, procidit in faciem suam, orans & dicens: Pater mi, si possibile est, transeat à me Calix iste. Verantamen non sicut ego volo, sed sicut tu. Et venit ad Discipulos suos, & invenit eos dormientes: & dicit Petro: Sic, non potuistis una hora vigilare mecum? Vigilate & orate: ut non intretis in tentationem. Spiritus quidem promptus est: Caro autem infirma. Iterum secundo abiit, & ora-

uit dicens : *Pater mi,*
si non potest hic Calix
transire, nisi bibam
illum fiat. voluntas
tua. Et venit iterum,
& inuenit eos dor-
mientes. Erant enim
oculi eorum grauati.
Et relictis illis, ite-
rum abiit : Et ora-
uit tertio, eundem
sermonem dicens. Tūc
venit ad Discipulos
suos, & dicit illis :
Dormite iam, &
requiescite. Ecce ap-
propinquauit hora :
& filius hominis
tradetur in manus
peccatorum. Surgi-
te, eamus, ecce
appropinquauit qui
me tradet. Adhuc eo
loquente, ecce Iudas
unus de duodecim ve-
nit : & cum eo tur-
ba multa cum gla-
diis & fustibus, mis-
si à principibus sa-
cerdotum, & senio-

prayed, saying, My fa-
ther, if this chalice may
not pass, but I must
drink it, thy will be
done. And he cometh
again, and findeth them
sleeping; for their eyes
were become heavy.
And leauing them, he
went again, and he
prayed the third time,
saying the self-same
word. Then he cometh
to his Disciples, and
saith to them Sleep ye
now, and take rest; be-
hold, the hour approa-
cheth, and the Son of
man shall be betrayed
into the hands of sin-
ners. Rise, let vs go;
behold, he approacheth
that shall betray me.
As he yet spake, behold
Iudas one of the twelve
came, and with him a
great multitude with
swords and clubs, sent
from the chief Priests
and the Ancients of the

people. And he that betrayed him, gaue them a signe, saying, Whomsoever I shall kifs, that is he; hold him. And forthwith coming to Iesus, he said, Hail Rabbi, and he kissed him, And Iesus said to him, Friend, whereto art thou come? Then they drew neer, and laid hands on Iesus, and held him. And behold, one of them that were with Iesus, stretching forth his hand, drew out his Sword, and striking the seruant of the High Priest, cut off his eare. Then Iesus saith to him, Return thy sword into his place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my father, and he will giue me presently more then

bus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Iesum, dixit: Aue Rabbi: Et osculatus est eum: Dixitque illi Iesus: Amice, ad quid uenisti? Tunc accesserunt, & manus iniecerunt in Iesum, & tenuerunt eum. Et ecce unus ex his qui erant cum Iesu, extendens manum, exemit gladium suum: & percutiens seruum Principis Sacerdotum, amputauit auriculam eius. Tunc ait illi Iesus: Conuerte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum: & exhibebit mihi modo

plūsq̄ duodecim legiones Angelorū? Quomodo ergo implebuntur Scripturæ, quia sic oportet fieri? In illa hora dixit Iesus turbis. Tamquam ad latronem existis cū gladiis & fustibus comprehendere me. Quotidie apud vos sedebam docens in templo: & non me tenuistis. Hoc autem totum factum est, ut adimplerentur scripturæ Prophetarū. Tūc Discipuli omnes, relicto eo, fugerunt. At illi tenentes Iesum, duxerūt ad Caypham Principem. Sacerdotum, ubi Scribæ & seniores conuenerant. Petrus autem sequebatur eum à longè, usque in atrium Principis Sacerdotum. Et ingressus intro, sedebat cū ministris, ut videret twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that hour Iesus said to the multitudes, You are come out as it were to a thief, with swords and clubs to apprehend me: I sate daily with you teaching in the Temple, and you laid no hands on me. And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the Disciples all leauing him, fled. But they taking hold of Iesus, led him to Caiphas the high Priest, where the Scribes and Ancients were assembled: And Peter followed him afar of, euen to the court of the high Priest. And going in, he sate with the seruants, that he might see the end. And

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the chief Priests and whole Councel sought false witnesses against Iesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all, there came two false witnesses, and they said, This man said, I am able to destroy the Temple of God, and after three days to reedifie it. And the high Priest rising vp, said to him; Answerest thou nothing to the things which these do testifie against thee? But Iesus held his peace. And the high Priest said to him, I adjure thee by the liuing God, that thou tell vs, if thou be Christ the Son of God. Iesus said to him, Thou hast said. Neuertheless I say to you, Hereafter you shall see the Son of man

finem. Principes autem Sacerdotum & omne Concilium, quærebāt falsum testimonium contra Iesum ut eum morti traderet: & non inuenerunt, cum multi falsi testes accessissent. Nouissimè autē venerunt duo falsi testes, & dixerunt: Hic dixit: Possum destruere Templum Dei, & post triduum reedificare illud. Et surgens Princeps Sacerdotum, ait illi. Nihil respondes ad ea quæ isti aduersum te testificantur? Iesus autem tacebat. Et Princeps Sacerdotum ait illi: Adjuro te per Deum viuum, ut dicas nobis, si tu es Christus Filius Dei. Dicit illi Iesus: Tu dixisti. Verumtamen dico vobis: à modo videbitis Filium hominis sedentem à

dextris virtutis Dei, sitting on the right hand
& venientem in nu- of the power of God,
bibus cæli. Tunc Prin- and coming in the
ceps Sacerdotum sci- clouds of heaven. Then
lit vestimenta sua, the high Priest rent his
dicens : Blasphema- garments , saying , He
uit. Quid adhuc ege- hath blasphemed, what
mus testibus ? Ecce, need we witnesses any
nunc audistis blas- further ? Behold . now
phemiam. Quid vo- ye haue heard the blas-
lis videtur ? At illi phemy; how think you?
respondentes , dixe- But they answering ,
runt : Reus est mortis. said , He is guilty of
Tunc expuerunt in fa- death. Then did they
ciem eius, & colaphis spit on his face , and
eum ceciderunt. Alii buffeted him, and others
autem palmas in fa- smote his face with
ciem eius dederunt, the palms of their hands
dicentes : Prophetiza saying , Prophesie unto
nobis Christe: quis est, us , O Christ , who is
qui te percussit ? Pe- he that struck thee? But
trus vero sedebat fo- Peter sat without in
ris , in atrio. Et ac- the court , and there
cessit ad eum una an- came to him one wench
cilla , dicens : Et in saying , Thou also wast
cum Iesu Galileo e- with Iesus the Gali-
ras. At ille negavit lean : but he denyed
coram omnibus , di- before them all, saying,
cens : Nescio quid di- I wot not what thou
cis. Exeunte autem il- sayest. And as he went

out of the gate, another wench saw him, and she saith to them that were there, And this fellow also was with Iesus the Nazarite; and again he denyed with an oath, that hee knew not the man. And after a while they came that stood by, and said to Peter, Surely thou also art of them; for euen thy speech doth bewray thee. Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. And Peter remembred the word of Iesus which he had said, Before the cock crow thou shalt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief Priests & Ancients of the people consulted to gether against

lo januam; vidit eum alia ancilla: & ait his qui erant ibi: Et hic erat cum Iesu Nazareno: Et iterum negauit cum iuramento: quia non noui hominem. Et post pusillum accesserunt qui stabant, & dixerunt Petro: Verè & tu ex illis es: nam & loquela tua manifestum te facit. Tunc cepit de-testari & iurare: quia non nouisset hominem. Et continuò gallus cantauit. Et recordatus est Petrus verbi, Iesu, quod dixerat. Priusquam gallus cantet, ter me negabis. Et ogressus foras, flevit amare. Manè autem facto, consilium inierunt omnes Principes Sacerdotum, & seniores populi aduersus

*Iesum, ut cum morti traderent. Et vin-
ctum adduxerunt eum, & tradiderunt Pontio Pilato præsi-
di. Tunc vidēs Iudas, qui tradidit eum, quod damnatus esset: pœni-
tentia ductus, retulit triginta argenteos Principibus Sacerdo-
tum & senioribus, di-
cens: Peccaui tradens Sanguinem Iustum. At illi dixerunt: Quid ad nos? Tu videris. Et proiec-
tis argenteis in Tem-
plo, recessit: & a-
biens laqueo se sus-
pendit. Principes autem Sacerdotum, acceptis argenteis, dixerunt: non licet eos mittere in corbo-
nam: quia pretium sanguinis est. Consi-
lio autem inito, eme-
runt ex illis agrum figuli in sepulturam*

Iesus, that they might put him to death. And they brought him bound, and deliuered him to Pontius Pilate the President. Then Iudas that betrayed him, seeing that he was condemned, repenting him, returned the thirty siluer pieces to the chief priests and ancients; saying, I haue sinned, betraying just blood. But they said What is that to vs? Look thou to it. And casting down the siluer pieces in the Temple, he departed, and went and hanged himself with an halter. And the chief Priests hauing taken the siluer pieces, said, It is not law ful to cast them into the Corbana; because it is the price of blood. And after they had consulted together, they bought with them the

potters field , to be a
 burying place for stran-
 gers. For this cause that
 field was called Hacer-
 dama; that is, the field
 of blood, even to this
 present day. Then was
 fulfilled that which
 was spoken by Jeremy
 the Prophet , saying,
 And they took the thir-
 ty pieces of silver, the
 price of the prized,
 whom they did prise of
 the children of Israël;
 and they gaue them
 into the potters field,
 as the Lord did appoint
 to me. And Iesus stood
 before the President,
 and the President asked
 him , saying , Art thou
 the King of the Jewes?
 Iesus saith to him, Thou
 sayst. And when he was
 accused of the Chief
 Priests and Ancients, he
 answered nothing. The
 Pilate saith to him, Do
 est thou not hear how

*Peregrinorum. Propter hoc vocatus est
 ager Haceldama ,
 hoc est, ager sangui-
 nis, usque in hodie-
 rum diem. Tunc im-
 pletum est, quod di-
 ctum est per Iere-
 miam Prophetam,
 dicentem: Et accepe-
 runt triginta argen-
 teos pretium appre-
 tiati, quem appretia-
 uerunt à filiis Israël,
 & dederunt eos in
 agrum figuli, sicut
 constituit mihi Do-
 minus, Iesus autem
 stetit ante Præsidentem.
 Et interrogauit eum
 Præses, dicens: Tu es
 Rex Iudæorum? Di-
 cit illi Iesus: Tu di-
 cis. Et cum accusa-
 retur à Principibus
 Sacerdotum & se-
 nioribus, nihil res-
 pondit. Tunc dicit
 illi Pilatus: Non au-
 dis, quanta aduer-*

sum te dicunt testimonia ? Et non respondit ei ad ullum verbum : ita ut miraretur Præses vehementer. Per diem autem solemnem consueverat Præses dimittere populo unam vinculum, quem voluissent. Habebat autem tunc vinculum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus : Quem vultis dimittam vobis, Barrabam, an Iesum, qui dicitur Christus ? Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro Tribunali ; misit ad eum uxor eius dicens : Nihil tibi ; & Iusto illi : multa enim passa sum per visum hodie propter eum. Principes

great testimonies they alleadge against thee ? And he answered him not to any word : so that the President did marvel exceedingly. And vpon the solemne day the President had accustomed to release vnto the people one prisonner whom they would. And he had then a notorious prisonner, that was called Barabbas ; they therefore being gathered together, Pilate said, Whom will you that I release to you ? Barabbas, or Iesus that is called Christ ? For he knew that for enuy they had deliuered him. And as he was sitting in place of judgement, his wife sent vnto him, saying, Haue thou nothing to do with that just man, for I have suffered many things this day in

my sleep for him. But the Chief Priests and Ancients persuaded the people, that they should ask Barabbas, and make Iesus away. And the President answering, said to them, Whether will you of the two to be released unto you? But they said, Barabbas. Pilate said to them, What shall I do then with Iesus, that is called Christ? They say all, Let him be crucified. The President said to them, Why, what evil hath he done? But they cryed the more, saying, Let him be crucified. And Pilate seeing that he nothing prevailed, but rather a tumult was toward, taking water, he washed his hands before the people, saying, I am innocent of the blood of this just man; look you

autem Sacerdotum & seniores persuaserunt populo, ut peterent Barrabam, Iesum vero perderent. Respondens autem Præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt, Barrabam. Dicit illis Pilatus. Quid igitur faciam de Iesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis Præses: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur. Videns autem Pilatus, quia nihil proficeret; sed magis tumultus fieret: accepta aqua, lauit manus coram populo, dicens. Innocens ego sum à sanguine Iusti huius: vos videritis.

Respondens uniuersus populus dixit : Siquis eius super nos, & super filios nostros. Tunc dimisit illis Barabam : Iesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites Præsidis suscipientes Iesum in Prætoriam, congregauerunt ad eum uniuersam cohortem. Et exeuntes eum chlamidem coccineam circumdederunt ei. Et plectentes coronam de spinis, posuerunt super caput eius : & arundinem in dextera eius. Et genu flexo ante eum, illudebant ei, dicentes: Ave Rex Iudæorum. Et expuentes in eum, acceperunt arundinem, & percutiebant caput eius. Et postquæ exuerunt eum chlamide: & illuserunt ei, to it And the whole people answering, said, His blood be upon us, and vpon our children. Then he released to them Barabbas, and having scourged Iesus, deliuered him unto them to be crucified. Then the Presidents souldiers taking Iesus into the palace, gathered together unto him the whole band; and stripping him, put a scarlet cloak about him, and platting a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him they mocked him, saying, Hail king of the Iews; and spitting upon him, they took the reed, and smote his head. And after they had mocked him, they took off the cloak from

him , and put on him his own garments, and led him away to crucifie him. And ingoing, they found a man of Cyrene named Simō, whom they forced to take vp his Cross. And they came into the place which is called Golgotha , which is the place of Caluari. And they gaue him wine to drink , mingled with gall. And when he had tasted, he would not drink. And after they had crucified him , they diuided his garments , casting lots; that it might be fulfilled which was spoken by the Prophet , saying, They diuided my garments among them , and vpon my vesture they did cast lots. And they sat and watched him. And they put ouer his head his cause written , This is Iesus the

induerunt eum vestimentis eius : & duxerunt eum vt crucifigerent. Exeuntes autem inuenerunt hominem Cyrenaeum, nomine Simonem. Hunc angariarunt, ut tolleret crucem eius. Et venerunt in locum, qui dicitur Golgotha: quod est Caluarie locus. Et dederunt ee vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diuiserunt vestimenta eius, sortem mittentes: vt imple-retur quod dictum est per Prophetam dicentem Diuiserunt sibi vestimenta mea, & super vestem meam miserant sortem. Et sedentes seruabant eum. Et imposuerunt super caput eius causam ipsius scriptam:

Hic

Hic est Iesus Rex Iudei. Tunc crucifixi sunt cum eo duo latrones : unus à dextris , & unus à sinistris. Prætereuntes autem blasphemabant eum , mouentes capita sua , & dicentes : Vah qui destruis Templum Dei , & in triduo reedificas illud ! Salua te metipsum. Si Filius Dei es , descende de Cruce. Similiter & Principes Sacerdotum illudentes cum Scribis & senioribus , dicebant : alios salvos fecit : Seipsum non potest saluum facere. Si Rex Israël est , descendat nunc de Cruce , & credimus ei. Confidit in Deo : liberet eum nunc , si vult. dixit enim , quia Filius Dei sum. Idipsum autem & latrones qui crucifixi erant the King of the Iews. Then were crucified with him two theeves: one on the right hand and one on the left. And they that passed by, blasphemed him, wagging their heads , and saying , Vah thou that destroyest the temple of God , and in three days doest reedifie it, saue thine own self: if thou be the Son of God, come down from the Cross. In like manner also the chief Priests, with the Scribes and Ancients mocking, said, He saued others; himself he cannot saue : if he be the king of Israël, let him now come down from the Cross , and we will belieue him. He trusted in God : let him now deliuer him If he will: for he said , That I am the Son of God. And the self-same thing

F

the thieues also that were crucified with him, reproached him withall. And from the sixth houre there was darkness made vpon the whole earth, vntil the ninth hour: and about the ninth hour Iesus cryed with a mighty voice, saying, Eli, Eli, Lamaſabaſthani? that is, My God, my God, why haſt thou forſaken me?

cameo, improperabāt ei. A sexta autem hora, tenebræ factæ sunt super uniuersam terram, vsque ad horam nonam. Et circā horam nonam clamauit Iesus voce magna, dicens: Eli, Eli, lamaſabaſthani? Hoc est, Deus meus, Deus meus, vt quid dereliquisti me?

(These words are spoken, as out of humane frailtie, where with Christ was pleased to cloath himſelfe, to teach us, that wee must bee deſtroyed of the Goods and Comforts of this world, whereby to eleuate us to the deſire and hope of Eternall.)

And certain that ſtood there and heard, ſaid, He calleth Elias. And incontinent one of them running, took a ſponge and filled it with vinegar, and put it on a reed, and gaue him to drink. And others ſaid, Let be, let vs ſee whether

Quidam autem illic ſtantes, & audientes, dicebant: Eliam vocat iſte. Et continuo currens vnus ex eis, acceptam ſpongiam impleuit aceto, & impoſuit arundini: & dabat ei bibere. Cæteri vero dicebant: Si-

ne videamus, an ve- Elias come to deli-
niat Elias liberans uer him. And Iesus
en. Iesus autem ite- again crying with a
n clamans voce ma- mighty voice, YEEL-
gna, emisit spiritum. DED VP THE GHOST
 HERE THE FAYTNEVLE KNEEL OR PROSTRATE
 THEMSELVES A VVHILE VPON THE GROVND,
Ecce velum Tem- And behold, the veil
pli scissum est in- of the temple was rent
duas partes, a sum- in two pieces, from the
mo usque deorsum. top even to the bottom;

[It Was a great peice of Hanging, or Tape-
 strie before the Sanctuarie; and this was done
 to Signifie, that the old law was taken away in
 Christ.)

Et terra mota est, & and the earth did quake,
petrae scissae sunt: & and the roeks were
monumenta aperta rent, and the graues
sunt: & multa corpo- were opened: and ma-
ra Sanctorum, qui ny bodies of the Saints
dormierant, surrexe- that had slept, rose;
unt. Et excentes de and they going forth
monumentis post re- out of the graues after
surrectionem eius, ve- his resurrection, came
nerunt in sanctam ci- into the holy city, and
uitatem: & appa- appeared to many. And
ruerunt multis. Cen- the Centurion and they
turio autem, & qui that were with him
cum eo erant custo- watching Iesus, hauing
diones Iesum, viso seen the earth-quake

and the things that were done, were sore afraid, saying, Indeed this was the Son of God. And there were there many women afar off which had followed Iesus from Gallilee, ministring unto him: among whom was Mary Magdalene, and Mary the mother of James and Ioseph, and the mother of the sons of Zebedee. And when it was euening, there came a certain rich man of Arimathæa, named Ioseph, who also himself was disciple to Iesus. He went to Pilate, and asked the body of Iesus. Then Pilate commanded that the body should be deliuered. And Ioseph taking the body, wrapt it in clean Syndon, and laid it in his own new monument, which he had hewed out in a rock.

terræ motu, & his quæ fiebant, timuerūt valde, dicentes Verè Filius Dei erat iste. Erant autem ibi mulieres multæ à longè, quæ secutæ erant Iesum à Galilea, ministrantes ei: inter quas erat Maria Magdalene, & Maria Iacobi, & Ioseph mater, & mater filiorum Zebedæi. Cum sero autem factum esset, venit quidam homo diues ab Arimathia, nomine Ioseph: qui & ipse discipulus erat Iesu. Hic accessit ad Pilatum, & petiit corpus Iesu. Tunc Pilatus iussit reddi corpus. Et accepto corpore, Ioseph inuoluit illud in sindone munda: & posuit illud in monumento suo nouo, quod exciderat in petra. Et aduoluit saxum

magnum ad ostium monumenti, & abiit. Erant autem ibi Maria Magdalene, & altera Maria, sedentes contra sepulchrum.

And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

A *Ltera autem die, quæ est post Parasceuem, conuenerunt Principes Sacerdotum & Pharisei ad Pilatum dicentes: Domine recordati sumus quia seductor ille dixit adhuc uiuens: Post tres dies resurgam. Iube ergo custodiri sepulchrum usque in diem tertium ne forte veniant discipuli eius, & furentur eum: & dicant plebi: surrexit à mortuis. Et erit nouissimus error peior priore. Ait illis Pilatus: Habetis custodiam: ite,*

A Nd the next day, which is after the Parasceue, the chief Priests and the Pharisees came together to Pilate, saying, Sir, we haue remembred that the seducer said, yet liuing, After three days I will rise again. Command therefore the sepulchre to be kept vntil the third day, least perhaps his disciples come, and steal him, and say to the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said to them, You have a

F iij

guard ; go , guard it , as *custodite sicut scitis*.
 you know. And they *Illi autem abeuntes*
 departing , made the se- *munierunt sepulchrū*;
 pulchre sure , sealing up *signantes lapidem* ,
 the stone with watch- *cum custodibus*.
 men.

Then the *Credo* is sayd , which is the summe of our beliefe
 wherein wee confesse wee beleue what wee heard in the
 Gospell.

I Beleue in one God
 father almighty , ma-
 ker of heauen and earth
 and of all things visibie
 and inuisible. And in
 one Lord Iesus-Christ
 the only begotten son
 of God and borne of
 the father before all
 ages , God of God ,
 light of light true God
 of the true God who
 was begotten not made,
 consubstantiall to the
 Father , by whom all
 things were made. Who
 descended from heauen
 for vs men and for our
 saluation , and taking
 flesh of the Virgin Mary
 by the operation of the

Credo in vnum
 Deum, Patrem
 omnipotentem, facto-
 rem celi & terræ, vi-
 sibilem omnium, &
 inuisibilem. Et in v-
 num Dominum Iesum
 Christum, Filium Dei
 unigenitum. Et ex
 patre natum ante om-
 nia sæcula. Deum de
 Deo, lumē de lumine,
 Deum verum de Deo
 vero, Genitum non fa-
 ctū; consubstantialē
 Patri, per quē omnia
 facta sunt. Qui prop-
 ter nos homines, &
 propter nostram salutē
 descendit de cælis: Et
 incarnatus est de spi-

THE CREED.

nitū sancto, ex Maria, Virgine, Et homo factus est. Crucifixus etiā pro nobis sub Pontio Pilato, passus, & sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cælum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos & mortuos: Cuius regni non erit finis. Et in spiritū sanctum, Dominum & viuificantem. Qui ex Patre Filioque procedit: Qui cum Patre, & Filio simul, adoratur & conglorificatur. Qui locutus est per Prophetas. Et unam Sanctam, Catholicam, & Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mor-

Holy Ghost BECAME MAN. He was also crucified for vs vnder Pontius Pilat suffered and was buried and rose againe the third day according to the scriptures. He ascended into heauen and sits on the right hand of the father, and will come againe in glory to iudge the liuing and the dead, whose Kingdome will haue no end. I belecue in the Holy Ghost the Lord and giuer of life, who proceeds from the father and the son, who is adored and glorified ioyntly with the father and the son, who spoke by the prophets. I belecue one Holy Catholick Church, I confesse one Baptisme for the remissions of sins. I expect the Resurrection of the dead and life in

F iiii.

the World to come. *tuorū. Et vitam ven-*
turi seculi. Amen.

The Priest turning towards the faithfull prays to God for his grace that they may performe his commandments, and offer themselues worthily to his Maieity.

ψ. Our Lord be with you. ψ. *Dominus vobiscum.*

The faithfull aske the same Grace of God for him.

℞. And with thy Spirit. ℞. *Et cum spiritu tuo.*

THE OFFERTORY. *taken out of the 68. Psalme.*

The Church represents vnto vs that the most piercing griefe our sauour endured and whereof he could not haue the least ease, was his foresight of so great number of men, as by their impiety would render themselues vnworthy the fruiēt of his passion which is eternall life, and that instead of their acknowledgment for their saluation which he had purchased for them he should receiue outrages more sharp and bitter then the gall and vinager presented him vpon the Crosse.

MY heart hath looked for reproach and misery, and I expected some body that would be sorrowful with me and there was none. I sought for a comforter, & I found him not and they gaue gall for my meate, and in my thirst they gaue me vinager to drink.

I*mproperium expectauit cor meum, & miseriam: & sustinui qui simul mecum contristaretur, & non fuit: consolantem me quaesui, & non inueni: & dederunt in escam meam fel, & in siti mea potauerunt me aceto.*

SVSCIBE SANCTE PATER , &c.

After the Offertory the Priest takes the Patten and offers the bread which is to be consecrated : saying

S*uscipe sãctẽ Pa-
ter , omnipotens ,
eterne Deus , hanc
immaculatam hostiã ,
quã ego indignus fa-
mulus tuus offero tibi
De meo viuo & ve-
ro , pro innumerabili-
bus peccatis & offen-
sionibus , & negligenti-
is meis , & pro om-
nibus circumstantibus ,
sed & pro omnibus
fidelibus Christianis
viviis atque defunctis :
ut mihi & illis proficiat ad salutem , in vitam æ-
ternam. Amen.*

R Ecce iue O Holy fa-
ther almighty and
eternall God this im-
maculate Host which I
thy vnworthy seruant
offer to thee my liuing
and true Cod for my
innumerable sins offen-
ces and negligences; for
all here present , and
for all faithfull Chris-
tians liuing and dead,
that it may auaille me
and them to life euer-
lasting. Amen.

THEN THE PRIEST PVTS THE VVINE AND VVATER
in to the Chalice saying.

D*eus! qui huma-
næ substantiæ
dignitatem mirabili-
ter condidisti , & mi-
rabilius reformasti: da
nobis per huius aquæ
& vini mysterium , e-*

O God who as a
wonderfull effect
of thy power hast crea-
ted humane nature, and
restored it by a greater
miracle. Grant vs by
the mystery of this wine

and water to partake of his diuinity who did vouchsafe vpon him our humanity ; namely Iesus-Christ our Lord thy son , who being God liueth and reigneth with thee in the vnity of the Holy Ghost for euer and euer. Amen.

*ius diuinitatis esse cō-
fortes, qui humanita-
tis nostræ fieri digna-
tus est particeps, Ie-
sus Christus Filius
tuus. Dominus noster:
Qui tecum viuit &
regnat in unitate Spi-
ritus sancti Deus, per
omnia secula seculorum. Amen.*

THE PRIEST OFFERING THE CHALICE IN THE
middist of the altar: says.

WEe offer vnto thee
O Lord this Cha-
lice of saluation, besee-
ching thy clemency that
it may ascend before
thy diuine Maiesty as a
sweete perfume for our
souls health and for the
whole worlds. Amen.

Offerimus tibi
Domine, Cali-
cē salutaris, tuam de-
precantes clemētiā:
ut in conspectu diui-
næ Maiestatis tuæ
pro nostra, & totius
mundi salute cum o-
dore suauitatis ascen-
dat. Amen.

WEepresēt our selues
before thee with
an humble and contrite
spirit O Lord accept of
vs and grant that this sa-
crifice, may be made

In spiritu humili-
tatis, & in animo
contrito suscipiamur
à te, Domine! & sic
fiat sacrificium no-
strum in conspectu tuo

hodie, ut placeat tibi, agreeable this day vnto
Domine Deus! thee O Lord God.

BLESSING THE BREAD AND WINE HE OFFERS;
 then says.

V *Eni sanctifica-
 tor omnipotens
 eterne Deus! & be-
 nedic hoc sacrificium
 tuo sancto nomini
 pręparatum.*

C Ome Omnipotent
 Săctifyer and eter-
 nal God and blesse this
 sacrifice prepared for
 the glory of thy holy
 name

washing his hands, and by that ceremony testifying his
 care to cleanse his soule, he says these following vericles out
 of the 28. Ps.

L *Auabo inter in-
 nocentes manus
 meas, in innocentia.
 Et circumdabo alta-
 re tuum, Domine!*

*Vt audiam (vel au-
 dire faciam) vocem
 laudis, & enarrę uni-
 uersa mirabilia tua.
 Domine dilexi deco-
 rem domus tuę, &
 locum habitationis
 glorię tuę.*

*Ne perdas cum impiis
 Deus, animam meā:
 & cum viris sangui-*

I Will wash my hands
 amongst Innocents.

And will compasse thy
 altar, O Lord.

That I may heare the
 voice of prayse and shew
 forth all thy merveil-
 lous works.

Lord I haue loued the
 beauty of thy house, and
 the place of the habita-
 tion of thy Glory.

Destroy not O God
 my soule with the im-
 pious, and my life with

bloudy men.

num vitam meam.

In whose hands are iniquities, their right hand is replenished with gifts.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

But I haue walked in my innocency, redeeme me and haue mercy on me.

Ego autem in innocentia mea ingressus sum: redime me, & miserere mei.

My foote hath stood in the direct way. In the churches I will blesse thee O Lord.

Pes meus stetit in directo: in Ecclesiis benedicam te, Domine.

Glory be to the father, &c.

Gloria Patri, &c.

The Priest hauing washt his hands, bowing at the midst of the altar; silently makes an oblation, of the sacrifice which he is now about to present to the holy Trinity in memory of the principall mysteries of Christ and in honour of the chiefe saints.

R Eceiue O Holy Trinity this oblation which wee make vnto thee in memory of the Passion, Resurrection, and Ascension of our Lord Iesus-Christ. And in honnour of the euer blessed Virgin Mary, S. Iohn Baptist, the holy Apostels Peter and

S *uscipe sancta Trinitas hanc oblationem quam tibi offerimus, ob memoriam Passionis, Resurrectionis & Ascensionis Iesu Christi Domini nostri: Et in honorem Beatæ Mariæ semper Virginis, & Beati Ioannis, Baptistæ, &*

Sanctorum Apostolorum Petri & Pauli & istorum, & omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem: & illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Paule and of all Saints to theyr honour and our benefit that they whom wee commemorate on earth, will vouchsafe to make intercession for vs in heauen. Through the same Christ Our Lord. Amen.

The Priest turning towards the Faithfull admonisheth them to ioyne in prayer with him that this their common sacrifice (which he is now about] may be acceptable to God.

Orate, Fratres, ut meum, ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray Bretheren that myne and your sacrifice may be acceptable to God the father almighty.

THE PEOPLE ANSWER.

Suscipiat Dominus hoc sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatē quoque nostram, totiusque Ecclesie sue sanctæ.

O Lord receiue this sacrifice from thy hands to the honour and Glory of his name, to our particular benefit and for the good of the whole Church.

THE PRIEST SAYS IN A LOW VOICE.

R. Amen.

R. Amen.

THE SECRET.

The faithfull beg' of God a solid piety and true sence of the pains and sufferings of his son Iesus-Christ ; whereby to be made capable of the benefit thereby obtained for vs of life euermlasting.

GRant wee beseech thee O Lord that this oblation made before thy diuine Maiesty may obtaine vs the grace of piety and procure vs eternall happinesse Through our Lord, &c.

C*Oncede quesumus, Domine, ut oculis tue maiestatis munus oblatum & gratiam nobis deuotionis obtineat, & effectum beat perennitatis acquirat. Per Dominum, &c.*

THE PREFACE.

That is to say the beginning of the Cannon of the Masse and the general preparation for the Sacrifice.

The Priest disposes the faithfull aduising them to eleuate their hearts to God and disengage them from all the solicitude of Creatures ; to begin the sacrifice with their hearts, acknowledging the greatnesse of Gods benefits , and in particular those of his Incarnation , and Passion of his Son our Lord Iesus-Christ.

ψ. Our Lord be with you.

R. And with thy spirit.

ψ. Lift vp your Hearts.

ψ. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

Sursum corda.

R. Habemus ad Dominum. *R. Wee haue them lifted vp to our Lord.*

The Priest bids them consider that tis god alone who puts their hearts into that condition, and that therefore they ought to giue him Publick thanks.

Gratias agamus Domino Deo nostro. Lett us Giue thanks to our Lord God.

The faithfull answer that tis iust and reasonable and accordingly that they doe giue publick thanks by the Priest, and particularly by their inward resentments; heartily concurring in what the Priest says.

Dignum & iustum It is meete and Iust.

est.

The Priest in the name of the faithfull acknowledges the obligation of giuing God thanks alwaise and euery where for his goodnesse in vouchsafing that his Son should by the wood of the Crosse saue mākind and destroy the diuell. As this enemy of mankind had made Vse of the fruite of a tree to establish his tyranny and ruine man; and because wee are not capable to make worthy acknowledgments for so inestimable a benefit the Priest ioyns with this our Sauour through whom he giues praise to God, as also with the Angels, Cherubins, and Seraphins who praise and adore God with an awfull regard through Iesus-Christ and vnites himselfe to them in Christ as the common father and head of men and Angels, singing that hymne which the blessed spirits vse in heaven in honour of God. *Sanctus, Sanctus, Sanctus,* Holy, Holy, Holy, and the Canticle which the children sung at Christs triumphant entry into Ierusalem *Benedictus qui uenit.* &c. Blessed is he that coms, &c. to testify the spiritual vniity betweene angels and men in praying the diuine Maiesty, and to expresse that wee ought to be as pure as Angels and Innocent as children to giue God almighty worthy & due prayes.

V *Erè dignum & iustum est, &c.* **I** T is truly meete and Iust, right and health.

tull that wee alwaife
 and in all places giue
 thanks to thee O holy
 Lord, father Almighty,
 euerlasting God, who
 didst ordaine the salua-
 tion of mankind in the
 wood of the Crosse that
 life might be there res-
 tored whence death
 arose, and that he might
 be conquered by a tree
 who had been conquere-
 rour thereby Through
 Christ our Lord. By
 whom the Angels prayse
 thy maiesty, the domi-
 nations adore thee, the
 Powers treble the hea-
 uens and the heavenly
 vertues and the blessed
 Seraphins in one com-
 mon ioy celebrate thy
 name, amongst whom
 wee beseech thee that
 our humble adresses.
 may be admitted saying:
Holy, Holy, Holy, Lord
God of Sabaoth. The
heauens and earth are

quum & salutare nos
tibi semper & ubique
gratias agere: Domi-
ne Sancte, Pater om-
nipotens, æterne Deus,
Qui salutem humani
generis in ligno Cru-
cis constituisti: ut un-
de mors oriebatur, in-
de vita resurgeret, &
qui in ligno vincebat,
in ligno quoque vince-
retur: Per Christum
Dominum nostrum;
per quem Maiestatem
tuam laudant Angeli;
adorant Dominatio-
nes, tremunt Pstesta-
tes, cæli, cælorumque
Virtutes, ac beata
Seraphim, sociæ exul-
tatione concelebrant.
Cum quibus & no-
stras voces, ut admit-
ti iubeas deprecamur,
supplici confessione
dicentes. Sanctus,
Sanctus, Sanctus,
Dominus Deus sa-
baoth. Pleni sunt cæ-
li &

li & terra gloria tua: full of thy Glory. Ho-
Hosanna in excelsis. sanna in the highest.
Benedictus qui ve- Blessed is he that comes
nit in nomine Domi- in the name of our
ni, Hosanna in Ex- Lord. Hosanna in the
celsis. highest.







THE CANON OF THE MASSE.

OR THE RYLE AND ORDER
WHICH THE CHVRCH
observes in celebrating the
Sacrifice.

The Priest in the name of the Faithfull makes his addresse
to God the Father and presents this Sacrifice by Iesus-Christ
his Son, as by our Mediator for the whole church, for the
Pope, for our Bishop, for our King and for all faithfull Ca-
tholicks.

Eigitur cle-
mentiſſime
Pater, per
Ieſum Chriſtū Filium
unum Dominū noſtrū,
ſupplices rogamus, ac
petimus, uti accepta
habeas, & benedicas
hæc † dona, hæc †
munera, hæc † S. Sa-



Ee therefore
moſt mercifull
Father hum-
bly beſeech
thee through thy ſon
Ieſus-Chriſt our Lord
to accept and bleſſe
theſe † giſts, theſe †
preſents, theſe † imma-
culate ſacrifices, which

G ij

in the first place wee offer vnto thee for thy holy Catholick church, to which thou wilt please to grant peace and preserue and main- taine in vnity through the whole world with the Pope N. thy ser- uant and our Pre- late N, and our King N with all Orthodox beleeuers and obser- uers of the Catholick Apostolik faith.

crificia illibata: In primis quæ tibi offeri- mus pro Ecclesia tua sancta Catholica: quam pacificare, cu- stodire, adunare, & regere digneris, toto orbe terrarum: una cum famulo tuo Pa- pa nostro N. & An- tistite nostro N. & Rege nostro N. & omnibus Orthodoxis, atque Catholicæ & Apostolicæ fidei cultoribus.

Then the Priest makes a particular commemoration of the liuing for whom he intends to offer this Sacrifice.

Remember O Lord all thy seruants men and woemen.

M*emento, Do- mine, famulo- rum famularumque tuarum.*

Here he makes mention of those for whom he prays in par- ticular.

And all such especially as are here present, whose faith and deu- otion is known vnto thee, for whom wee

Et omnium circum- stantium, quorum ti- bi fides cognita est, & nota deuotio, pro quibus tibi offerimus:

vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis & incolumitatis suae, tibi que reddunt vota sua aeterno Deo vivo & vero.

offer, and who offert o thee for themselves or friends this sacrifice of prayse for the benefit of their souls in hope of health and saluation, and pay their vows vnto thee, the Eternall liuing and True God.

IN FRA ACTIONEM.

The Priest by vertue of the vniõ of the Church militant with the triumphant in Iesus Christ beseeches God that he will please to supply the defect of his present prayers, imploring protection by the merits and suffrages of the most blessed Virgin, of the Apostels martyrs and all saints.

Communicantes & memoriam venerantes, in primis gloriosae, semper Virginis Mariae, Genitricis Dei, & Domini nostri Iesu Christi; sed & beatorum Apostolorum, & Martyrum tuorum, Petri & Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei,

Participating in the same Communion and commemorating chiefly the euer Glorious Virgin Mary, Mother of our Lord IESVS - CHRIST; the Blessed Apostels and Martyrs Peter and Paul, Amdrew, Iames, Iohn, Thomas, Iames, Philip, Bartholomew, Mar-

G iij

thew, Simon and Thadeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian; Laurence Chrysogonus, John and Paul, Cosmas & Damianus and of all thy Saints by whose merits and prayers be pleased to grant that in all things wee may be protected by thee. through the same Christ our Lord. Amen.

Matthaei, Simonis & Thadaei: Lini, Cleti, Clementis, Xisti, Cornelij, Cypriani, Laurentij, Chrysogoni, Ioannis & Pauli, Cosmae & Damiani. Et omnium Sanctorum tuorum, quorum meritis, precibusque concedas ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

1. The Priest spreads his hands over the host and chalice, in testimony that he offers vp himselfe to God together with this sacrifice. begging four things. 1. that he will please to accept of this offering. 2. that he will grant vs peace. 3. that he will deliuer vs from euerlasting death. 4. that he will place vs amongst the blessed.

WE beseech thee O Lord therefore graciously to accept this oblation of our seruitude as likewise of thy whole family; granting vs peace in our dayes, and preserving us from eternal

Hanc igitur oblationem seruitutis nostrae; sed & cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatio-

ne nos eripi, & in death place vs among
Electorum tuorum in thy Elect. Through
beas grege numerari. Christ our Lord. A-
Per Christum Domi men.
num nostrum. Amen.

The Priest beseecheth God to receiue and blesse this offering, so as that he will please to accept of it, and that it may become the Body and Bloud of his Son our Lord Iesus-Christ to expiate our sins and reconcile vs to his Maiesty.

Quam oblationem, tu Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus & Sanguis fiat dilectissimi Filij tui Domini nostri Iesu Christi.

WE beseech the O God that thou wilt be pleased to make this oblation blessed, approved, effectual, reasonable and acceptable, that it may be made vnto vs the Body and Bloud of thy most beloued Son our Lord Iesus-Christ.

THE CONSECRATION.

After this prayer the Priest comes to the principal action of the Sacrifice and commemorats all that Christ did or said when he instituted this holy sacrament, and therefore after his example he blesseth and Consecraterh the Bread in the same manner.

Qui pridem quam pateratur, accepit Panem in sanctas ac venerabiles manus suas: & ele-

WHo the day before his Passion tooke the Bread into his holy and venerable hands and lifting his eys

G iiij

towards heauen to thee
his God and omnipo-
rent father; to thee gi-
uing thanks he blessed
broke and gaue it to his
Disciples: saying Take
and eate yee all of this.
FOR THIS IS MY BODY.

*uatis oculis in cœlum;
ad te Deum Patrem
suum omnipotentē: ti-
bi gratias agēs bene-
† dixit, fregit, dedit-
que Discipulis suis,
dicens: Accipite &
manducate ex hoc om-
nes; Hoc est enim
Corpus meum.*

THE ELEVATION OF THE HOSTE.

Here the Priest after he hath vpon his knees adored the body of Iesus-Christ he lifts it vp to be seen and adored by the faithfull and to mind them that Christs body was cleua- ted vpon the Crosse.

THE CONSECRATION OF THE BLOVD *of Iesus-Christ.*

He blesseth and consecrateth the wine as Christ consecra- ted it turning the wine into his Bloud, whereby he esta- blished and ratified his new testament and signed the new alliance he contracted with vs to continue for euer.

IN like manner af-
ter he had supt
taking this excellent
Chalice into his holy
and venerable hands
giuing thee also thanks
he blessed it and gaue
it to his Disciples
saying; Take and

S*imili modo post
quam cœnatum
est, accipiens & hunc
præclarum Calicem
in sanctas ac venera-
biles manus suas;
item tibi gratias a-
gens, benedixit, de-
ditque discipulis suis,*

dicens: Accipite, & bibite ex eo omnes. FOR THIS IS THE CHALICE
HIC EST ENIM CALIX OF MY BLOVD OF THE NEW
SANGVINIS MEI, NO- AND EVERLASTING TESTA-
VI ET ÆTERNI TESTA- MENT, WICH SHALL BE SHED
MENTI (MYSTERIVM FOR YOY AND FOR MANY
FIDEI) QVI PRO VO- FOR THE REMISSION OF SINS.
BIS ET PRO MVLTIS This as often as you
EFFVNDETVR IN RE- shall doe, you shall do
MISSIONEM PECCATO- in memory of me.
RVM. Hæc quotiescumque feceritis, in mei me-
moriam facietis.

THE ELEVATION OF THE Chalice.

And then adoring the Bloud of our Sauour he eleuates it for the same reason as he did the Body.

VNDE ET MEMORES &c.

And as he offers this holy sacrifice in the person of Christ in whose stead he hath celebrated this mysterious Consecration, so is it done in the name of the Church in honour of the three mysteries of the son of God. viz. of his Passion which wee account from the howr of his Conception till his death, of his Resurrection and ascension. The signs of the Crosse which the Priest makes ouer the Host after the Consecration designe vnto vs the particular manner of his immolation.

VNde & memo-
 res, Domine!
 nos servi tui; sed &
 plebs tua sancta, eius-
 dem Christi Filij tui
 Domini nostri, tam

Wherefore O Lord
 wee thy seruants
 and the sanctified peo-
 ple also being mindfull
 both of the Blessed Pas-
 sion of the same Christ

thy son our Lord and
of his Resurrection, as
also of his glorious As-
cension into heauen
wee offer vnto thy most
excellent Maiesty of
thy giifts bestowed
vpon vs. A pure Hoste,
a Holy Host, an imma-
culate Host the Holy
bread of eternall life
and Chalice of perpe-
tual saluation.

*beata Passionis; nec
non & ab inferis Re-
surrectionis; sed & in
caelos gloriosae Ascen-
sionis, offerimus prae-
clarae Maiestati tuae,
de tuis donis ac da-
tis † Hostiam puram,
Hostiam † Sanctam,
Hostiam † immacu-
latam, Panem San-
ctum vitae aeternae, &
Calicem † salutis per-
petuae.*

SVpra QVae, &c.

The Priest beseeches God to accept of this Sacrifice in me-
mory of Abels sacrifice, of Abrahams and Melchisedecks,
which were only figurs of this.

WHich wee beseech
thee propitiouly
to regard and to recei-
ue this holy sacrifice
and immaculate Host
as thou wert pleased
to receiue the giifts of
thy iust child Abel and
the sacrifice of our Pa-
triarch Abraham as
likewise that which

S*Vpra quae propi-
tius ac sereno vultu
respicere digneris
& accepta habere, sicuti
accepta habere dignatus es munera
pueri tui iusti Abel, &
sacrificium Patriarchae nostri Abra-
ha: & quod tibi ob-
tulit summus Sacer-*

doctus Melchisedech, thy high Priest Melchisedech, offered vnto
sanctum sacrificium, sedeck offered vnto
immaculatam Hostiam.
 biam.

SVPPlices TE ROGAMVS, &c.

IESVS-CHRIST communicats his substance to the blessed in heauen without Veile or sacraments though he communicats himselfe sacramentally to men on earth; and as the wicked are indifferently mixt with the Iust vpon Earth, it happens that the wicked receiue the communion indistinctly with the Iust, but it is otherwise in heauen where the son of God communicates himselfe only to the saints. And hereupon the Priest on the behalfe of the Faithful asks Gods grace that Iesus-Christ who in the holy scriptures is called the Angel of the great Council and of the new testament, will giue himselfe vnto them vnder the shadow of this holy Sacrament as he giues himselfe to the blessed without veile on the sublime and celestiall altar in the bosome of his diuinity. That is to say: that as all those are worthy who receiue Christ in heauen as being Saints; so he would please to furnish all these with such his blessings and celestiall gifts as may enable them to receiue him worthily.

SVpplices te roga-
 mus, omnipotens
 Deus: Iube hac per-
 ferri per manus sancti
 Angeli tui, in su-
 blime altare tuum, in
 conspectu diuinae Ma-
 iestatis tue: ut quot-
 quot ex hac altaris
 participatione Sacro-
 sanctum Filij tui cor-

WEe therefore al-
 mighty God most
 humbly beseech thee to
 command these things
 to be represented to
 thy high altar in pre-
 sence of thy diuine Ma-
 iesty by the hands of
 thy holy Angel. That
 all who participating of
 this altar shall receiue

the Body and Bloud of Christ may be replenished with thy heavenly grace and blessing through the same Christ our Lord. Amen.

*† corpus & sanguinem †
sumpserimus, omni
benedictione cœlesti,
& gratia repleamur.
Per eundem Christum
Dominum nostrum.
Amen.*

THE COMMEMORATION FOR THE DEAD.

MEMENTO, &c.

As our Redeemer by his descent into hell after his death by the merits of his sacrifice freed the faithfull from Limbus and Purgatory who there expected his comming and weret in a condition of reliefe, the Priest begs of God by the merits of this sacrifice which he offers in memory of his sons deatch and descent into hell, that he will please to grant reliefe and rest to the souls of the Faithfull which they expect in Purgatory being there as in a dreame of Peace; either for that they are to come one day thence, as out of a dreame, to enioy a peaceable and happy life, no longer subiected to the necessity of sleep, or because the anguish of their paines troubles not the peace of their Conscience in Obedience and conformity to our Sauours will, being full of hope and confidence, in so much that wee may say these transitory pains are but as a dreame in comparison of those which are damned suffer in hell for euer.

R Emem ber also O Lord thy seruants men and woemen N. and N. who have gone before vs with the signe of faith and now rest in Peace.

M Emento etiã, Domine, famulorum famularumque tuarum N. & N. qui nos præcesserunt cum signo fidei, & dormiunt in somno pacis.

Here remember such particular person as you best please.

Ipsis Domine, & **W**ee humbly beseech
 omnibus in Christo O Lord to grant to
 quiescentibus locum these and to all those
 refrigerij, lucis & who rest in Christ a place
 pacis ut indulgeas of refreshment light
 deprecamur. Per eum- and Peace. Through
 dem Christum Domi- the same Christ our
 minum nostrum. Amen Lord. Amen.

THE PRIEST STIKING HIS BREST SAYS,

Nobis quoque peccatoribus, &c.

The Priest after he hath prayed to God for the faithfull both living and dead, prays for himselfe and all other Priests that it may please his diuine Maiesty by his mercy to supply their defects and grant him the grace to partake of the company of the saints through the merits of Iesus-Christ.

Nobis quoque peccatoribus famulis tuis de multitudine vs sinners thy seruants, hoping from the multitude of thy mercyes a part and society with thy Apostles and martyrs, Iohn, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felici-

tas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Saints among whom wee humbly beseech thee to admit vs, not esteeming our merit but merci fully granting thy pardon Through Christ our Lord. Amen.

lino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, & omnibus Sanctis tuis: Intra quorum nos consortium non aestimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum. Amen.

PER QUEM HÆC OMNIA, &c.

The Priest protests before God the father that the sacrament now vpon the altar with all the benefits it conteyns, proceeds from him through Iesus-Christ, by whom as by the chiefe priest he dayly produces it by a kind of Creation and Consecration, and life-giuing sanctification replenished with all sorts of blessings bestowing it vpon vs as a nourishment fit for our souls: that being enliuened by his spirit, wee may render him all due honour and Glory, confessing that God the father receiues nothing from vs but by, with, and in Iesus-Christ. By Iesus-Christ, as mediator and fountaine of all our good works. with Iesus-Christ, for being but one and the same diuinity and nature he communicates his Glory with him and the holy Ghost in the botome of his diuinity. In Iesus-Christ, in the vnity of his Body and members, who make one person with him; and it is in his Person incarnate that God is perfectly adored.

BY whom O Lord thou doest alwaife create all these goods, thou doest sanctify quicken blesse and bestow them on vs By him, and

P*er quem hæc omnia, Domine, sæper bona creas, sanctificas, viuificas, benedixisti & præstas nobis. Per ipsum, &*

con ipso, & in ipso with him & in him, O
est tibi Deo Patri om- God the father Al-
nipotent, in unitate mighty all honour and
Spiritus S. Omnis ho- Glory is due to thee in
nor & gloria. the vnrity of the holy
 Ghost.

PER OMNIA SÆCVLA, &c.

The Priest in a loud voice concluds his protestation, that he comes to prayse and adore God eternally and inuities the Faithful to a consent saying.

Per omnia secula World with out end.
seculorum.

The faithfull consenting answer.

Amen.

Amen.

Oremus.

Let vs pray.

PRÆCEPTIS, &c.

After the Priest has declared that the Glory which wee give to God the celestial nourishment of this Sacrament, and all other benefits are deriued vnto vs from God the father through Iesus-Christ: wee beseech him in the same words which Christ commanded vs to vse: wherein he encourageth vs to call him our father as he was pleased to become our Brother, to make vs worthy to acknowledge that wee can want Nothing since wee haue a father so omnipotent.

P*Ræceptis saluta-*
ribus moniti, &
diuinainstitutione for-
mati, audemus dice-
re:

Being taught by our
 sauiours commands
 and lead by diuine In-
 stitution wee are bold
 to say.

Pater noster, qui

Our father wick art

in heauen. (*where thy es in celis.*
glory appeares in more splendour and whether
thou wouldst haue vs raise vp our thoughts.

Hallowed be thy name *Sanctificetur nomen*
 (*acknowledged and tuum.*
adored.)

Thy kingdome come *Adueniat regnum*
 (*the empire of thy grace in tuum.*
this world and of thy blisse in the other.

Thy will be done in *Fiat voluntas tua,*
 earth as it is in heauen. *sicut in cælo, & in*
terra.

Giue vs this day our *Panem nostrum*
 daily bread) *the precious quotidianum da no-*
body and Bloud of thy Son, bis hodie.
which is to day consecrated, thy holy grace and
all things, necessary vnto vs, for the sustentation
of this life.

And forgiue vs our *Et dimitte nobis de-*
 trespasses, as wee forgiue *bita nostra, sicut &*
 them that trespasse *nos dimittimus debi-*
 against vs. *toribus nostris.*

And lead vs not into *Et ne nos inducas in*
 temptation. *tentationem.*

The faithfull testifying that they pray with the Priest
 answer.

R. But deliuer vs from *R. Sed libera nos à*
 euill. *male.*

The Priest to shew hat the sayd this prayer in all our names.
 says:

Amen. *Amen.*

LIBERA

LIBERA, &c.

The Priest considering there can be nothing more prejudicial to vs, nor which is more contrary to the Communion of this holy sacrifice, then that which disorders and troubles the Christian Peace and vnion he beseeches, God to deliuer vs from it by the merits of Christ, by the intercession of the Blessed Virgin, the Apostels and all saints, and to giue vs that Peace and vnion which wee ought to haue with our Sauour and the three members of his Church, which he signifies by diuiding the Host into three parts. That part which he puts on the Patine, signifyes the faithfull liuing; that which he holds in his hands these in Purgatory, that which he breaks of from that, the blessed in heauen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus & futuris, & intercedente beata & gloriosa semper Virgine Dei genitrice Maria, cum Beatis Apostolis tuis, Petro & Paulo, atque Andrea, & omnibus Sanctis, da propitiis pacem in diebus nostris; ut ope misericordiae tuae adiuti, & à peccato simus semper liberi, & ab omni perturbatione securi. Per

Deliuer vs from all euill past, present and to come and by the intercession of the Blessed and cuer Glorious Virgin Mary Mother of God, of thy holy Apostels Peter and Paul S. Andrew and all Saints. Grāt propitiously vnto us Peace in our dayes that through the assistance of thy mercy, wee may both be freed from sin and secured from all trouble. Through the same our Lord Iesus-Christ thy son, who liueth and

H

reigneth with thee in *eundem Dominum no-*
 the vnity of the Holy *strum Iesum Christum*
 Ghost world without *Filium tuum, qui te-*
 end. *cum uiuit & regnat*
in unitate Spiritus Sancti Deus. Per omnia se-
cula seculorum.

whereunto the faithfull ioyned their prayers & answer.

Amen.

Amen.

PAX DOMINI, &c.

The Priest makes thrice the signe of the Crosse ouer the chalice with that part of the Host which represents the Blessed: to testify that Christ rising againe and ascending into heauen hath left the legacy of Peace to his Church. And that this peace is a reflection of that which he possesses infinitely in the Glory and bosome of the holy Trinity and which is fully communicated to the blessed. The Priest begs this peace for the faithfull and prays God that they may neuer faile of it.

THe Peace of our **P***Ax Domini sit*
 Lord abide alwai- *sempervobiscum.*
 se with you.

The People craue the same for him.

And with thy spirit. *Et cum spiritu tuo.*

HÆC COMMIXTIO, &c.

Then the Priest puts this part of the Host into the Chalice, to signify the happy state of the Church in our Saviours Resurrection and Glory after the reuision of his Body with his Blood, and beseeches God to make vs partakers of that happinesse by vertue of this Sacrament.

H *Æcommixtio
& consecratio
Corporis & Sanguinis
Domini nostri Ie-
su Christi, fiat acci-
pientibus nobis in vi-
tam æternam. Amen.*

Lett this commix-
tion and consecra-
tion of the Body and
Bloud of our Lord Ie-
sus-Christ be vnto me
and to all that receiue
effectual to life euerlast-
ing. Amen.

AGNVS DEI, &c.

As sin is the onely obstacle of this diuine Peace and our blisse the Priest confessing in the name of the faithfull that wee neuer are without sins in this life, and that it is onely Christ who blotts them out, hauing been pleased to be sacrificed as an innocent lamb, for our attonement with God his father and to settle this Peace between heaven and earth which sin had deuided He implores mercy by this act of Adoration taught vs by Saint John the fore-runner of our sauiour. Behold the lamb of God, taketh away the sins of the world.

A *Gnus Dei, qui
tollis peccata
mundi, miserere nobis.*

L Amb of God who
takest away the sins
of the world: Haue
mercy on vs.

*Agnus Dei, qui
tollis peccata mundi,
miserere nobis.*

Lamb of God who ta-
kest away the sins of
the world: Haue mercy
on vs.

*Agnus Dei, qui
tollis peccata mundi,
dona nobis pacem.*

Lamb of God who
takest away the sins of
the world: Graue vs
peace.

Hij

In masses for the dead instead of saying.

Haue mercy on vs:

Miserere nobis.

Or Grant vs Peace.

Et: Dona nobis pacem.

wee say.

Grant them rest;

Dona eis requiem.

Grant them eternal rest.

Dona eis requiem sempiternam.

Because the dead being no longer in this world amongst vs, wee haue no occasion to beg peace with them, and they being in a state of Grace where they are in peace and assurance of their saluation, it would be in vaine to aske Gods grace to free them from sin and giue them peace assuring them of their saluation. wee beseech God to deliuer them from the pains they endure at present, and grant them eternall rest which they expect.

DOMINE IESV CHRISTE QVI DIXISTI, &c.

Peace being the chiefe disposition of this sacrament, it being the sacrament of vniou and Charity the Priest begs it for the Faithfull, who are to receiue this holy Communion and acknowledging that he being a sinner deserues not that his prayers should be heard; he humbly beseeches his Maiesty to haue regard vnto his one goodnesse, who has vouchsafed to offer this peace, and to the faith of the church which demands it of him.

O Lord Iesus-Christ who didst say vnto thy Apostels: Peace I leaue vnto you: My Peace I give vnto you: Regard not my sins but look vpon the faith of

Domine Iesu Christe qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, Ne respicias peccata mea, sed fidem Eccle-

*ſue tue, eamque ſecun-
dum voluntatem tuam
pacificare & coaduna-
re digneris. Qui uiuis
& regnas Deus. Per
omnia ſecula ſaculo-
rum. Amen.*

of thy Church and ac-
cording to thy pleaſure
give vs peace & vnion:
Who liueſt and rei-
gneſt God for euer and
euer. Amen.

At ſolemne Maſſe the Prieſt hauing kiſſed the Altar to ſi-
gnify that he receiues peace from Ieſus-Chriſt giues it to the
deacon by a kiſſe to transmit it to the Faithfull.

Pax tecum.

Peace be with you.

The deacon receiuing this peace teſtiſyes his concurrence
by his words.

Et cum ſpiritu tuo.

And with thy ſpirit.

At Maſſes for the dead the Pax is not giuen to the faith-
full nor is the foregoing Prayer ſaid, becauſe the faithfull do
not receiue the Communion at thoſe Maſſes and for other
reaſons before mentioned.

The Prieſt after he has prayed for the faithfull he prays for
himſelfe to obtaine all requiſite diſpoſitions to receiue the ho-
ly Eucharift worthily.

Domine Ieſu Chri-
ſte, Fili Dei
uiui qui ex voluntate
Patris, cooperante Spi-
rita S. per mortem
tuam mundum uiuiſi-
caſti, libera me per hoc
Sacro-ſanctum corpus
& Sanguinem tuum,

O Lord Ieſus-Chriſt
ſon of the liuing
God who according to
thy fathers will, the
Holy Ghoſt coopera-
ting by thy death, didſt
giue life to the world,
deliuer me by this thy
moſt Holy Body and

H iij

Bloud, from all my sins and from all euill, and making me alwaise obedient to thy commands, grant That I be neuer separated from thee, who with the father and the Holy Ghost liuest &c.

ab omnibus iniquitatibus meis, & vniuersis malis, & fac me tuis semper inherere mandatis, & à te nunquam separari permittas. Qui cum Deo Patre & Spiritu sancto, viuus &c.

GRrant O Lord Iesus-Christ that this participation of thy Body which I now howeuer vnworthy presume to receiue, be not to my iudgement & condemnation but through thy mercy may auaille to the safeguard of my Soule & Body ad likewise as a whole some remedy who liuest & reignest with God the father, &c.

Perceptio corporis tui, Domine Iesu Christe, quod ego indignus sumere præsumo, non mihi proueniat in iudicium & condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis & corporis, & ad medellam percipiendam. Qui viuus & regnas cum Deo Patre, &c.

Then with bended knee hauing adored the Blessed sacrament, taking the Host in his hands and considering that he is to receiue his Creator he puts his trust in his mercy saying.

I Will take this Heauenly Bread and call

Panem cœlestem accipiam, & nomen

*Domini inuocabo.*vpon the name of our
Lord.

And representing how acceptable the Centurions humility was to the Son of God, wher he was pleased to honour his house, in imitation of him, he professeth himselfe vn worthy of so great a fauour, and striking his breast he repeats the same words thrice.

Domine, non sum
dignus vt intres
sub tectum meum; sed
tantum dic verbo, &
sanabitur anima mea.

*Domine non sum di-
gnus vt intres sub te-
ctum meum: sed tan-
tum dic verbo, & sa-
nabitur anima mea.*

*Domine non sum di-
gnus vt intres sub te-
ctum meum: sed tantum
dic verbo, & sanabi-
tur anima mea.*

In receiuing the Body of our Sauour he makes the signe of the Crosse with the Host to mind vs that tis the Body of Iesus-Christ which hath been exposed to death for our sal-
uation.

Corpus Domini
nostri Iesu Christi
custodiat animam meā
in vitam eternam. A-
men.

Lord I am not
worthy that thou
shouldst enter into my
house; say but the
word and my soule
shall be healed.

Lord I am not worthy
that thou shouldst en-
ter into my house; say
but the word, and my
soule shall be healed.

Lord I am not worthy
that thou shouldst en-
ter into my house; say
but the word, and my
soule shall be healed.

THe Body of our
Lord Iesus-Christ
preserue my soule to
life cuerlasting. Amen.

H iij

In taking the Chalice he giues God thanks for the benefita he receiues by the Communion of the Bloud of Christ vsing these following words out of the 15. & 17. Ps.

WHat shall I render to our Lord for all things that he hath giuen to me? I will take the Chalice of saluation and will inuocate the name of our Lord. Praying I will inuocate our Lord, and I shall be saued from mine enemies.

In receiuing the Bloud of our Sauour he maks the signe of the crosse with the Chalice, representing thereby that it is Christs Bloud which he shed to saue vs & says.

THe Bloud of our Lord Iesus-Christ preserue my soule to life euerlasting. Amen.

Q*Vid retribuam Domino, pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, & nomen Domini inuocabo. Laudâs inuocabo Dominum, & ab inimicis meis saluus ero.*

S*anguis Domini nostri Iesu Christi, custodiat animam meam in vitam æternam. Amen.*

Then taking wine into the Chalice to wash his mouth and fingers to the end that the least particle of the sacrament may not remayne thereon and to instruct vs of the care wee ought to haue to preserue our selues in purity he says.

GRant O Lord what wee haue taken with our mouth, wee may receiue with

Q*Uod ore sumpsimus, Domine, pura mente capiamus, & de mu-*

non temporali fiat nobis remedium sempiternum.

a pure mind and that of a temporall gift it may become to vs an euerlasting remedy.

In taking the second Lotion he says.

C *Orpus tuum , Domine : quod sumpsi , & sanguis quem potavi , adhaereat visceribus meis ; & presta ut in me non remaneat scelerum macula , quem pura & sancta refecerunt sacramenta ; qui uiuis & regnas in secula seculorum. Amen.*

L Et thy Body which I haue receiued O Lord and thy Bloud which I haue drank cleaue vnto my bowels and grāt that no stayne of sin may remaine in me whom thy pure and Holy Sacrament hath sariated who liuest and reignest for euer & euer. Amen.

Then the Priest Gives God thanks for the benefits he has receiued by this Communion in this Antiphon which is called the Communion.

THE COMMUNION, taken out of the 26. chap. of S. Matt.

wherein the Church teaches vs that , Iesus-Christ for the loue of vs would take vpon himselfe our infirmities and frailties and fulfill al things requisit for our saluation according to the will of his father with excellent order, conduct, and wisdom ; to teach vs that wee ought patiently to suffer for his sake renouncing our owne wills and resigning our selues entirely vnto God.

P *Ater , si non potest hic Calix tradi-*

F Ather if this cup cannot passe but

that I must drinke it. *fire, nisi bibam illum:*
Thy will be bone. *fiat voluntas tua.*

THE POST-COMMUNION.

The faithfull beseech Gods grace that being healed of their sins and hauing our Lord Iesus-Christ in their hearts, by virtue of this holy sacrifice the representation of his Passion and death, they may haue no other will, but his, that so doing all things agreeably, they may thereby worke their saluation.

GRant O Lord by the operation of this mystery, that wee may be cleansed from our sins and obtaine an accomplissement of our iust desirs: Through our Lord &c.

P*Et huius, Domine, operationem mysterii, & vitia nostra purgentur, & iusta desideria compleantur. Per Dominum nostrum, &c.*

Mass being ended the Priest turns towards the faithfull and exhorting them not to make themselues vnworthy of Gods assistance says.

Our Lord be with you. *Dominus vobiscum.*

They Answer.

And with thy spirit. *Et cum spiritu tuo.*

Mass being ended *Ita Missa est*, that is, you may depart, is not sayd but *Benedicamus Domino*: that is lett vs blesse our Lord as in all masses where, *Gloria in excelsis* is not sayd. whereby to admonish the faithfull that these are dayes of penance on which twas the custome formerly to continue in the Church at prayers some time after Masse.

Let vs Blesse our Lord. *Benedicamus Domina.*

The faithfull answer.

*R. Deo gratias.**R. Thanks be to God.*

The Priest bowing in the midst of the altar says. |

Placeat tibi, Sancta Trinitas, obsequiū seruitutis meæ, & præsta, ut sacrificium quod oculis tuæ maiestatis indignus obtuli, tibi sit acceptabile, mihiq̃ue, & omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum.

Accept O Holy Trinity this oblation of my seruitude and grant that though this sacrifice be presented thy diuine Maiesty by my vnworthy hands yet that through thy mercy it may be acceptable to thee and propitiatory for me, and all other, for whom I haue offered it. Through Christ our Lord.

Then kissing the altar to receiue Gods blessing he giues it to the people saying.

Benedicat vos omnipotens Deus; Pater & Filius, & Spiritus sanctus. Amen. Almighty God Father, Son, and Holy Ghost bleesse you. Amen.

Masse being ended the Priest admonisheth the Faithfull to keepe the Vnion they haue with Iesus-Christ.

Dominus vobiscum. Our Lord be with you,

R. And with thy spirit. R. *Et cum spiritu tuo.*

Then the Priest reads Saint Iohns Gospell which relates the birth of the word and the highest mysteries of diuinity: to teach vs that the end of this holy mystery is to make us happy for all eterny by a visible participation of the diuinity which Christ communicates vnder veiles vnto vs in this life hauing taken vpon him our humanity in his Incarnation and couering himselfe vnder the Species of Bread & wine in this adorable Sacrament, to accommodate himselfe to the weaknesse of our Mortality.

The Beginning of the Holy Gospel according to S. Iohn. *Initium sancti Evangelii secundum Ioannem. cap. 1.*

The People answer.

Glory be to thee O Lord. R. *Gloria tibi Domine.*

IN the Beginning was the Word, and the Word was with God & God was the word. This was in the beginning with God. All things were made by him and without him was made nothing which was made. In him was life, and the life was the light of men; and the light shined in darknesse, and the

IN principio erat Verbum: & Verbum erat apud Deum: & Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt. & sine ipso factum est nihil. Quod factum est, in ipso vita erat: & vita erat lux hominum, & lux in tenebris lucet, & te-

nebræ eam non comprehenderunt. Fuit homo missus à Deo, cui nomen erat Ioannes. Hic venit in testimonium, ut testimonium perhiberet de lumine: ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat: & mundus per ipsum factus est: & mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem Filios Dei fieri; his qui credunt in nomine eius. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri: sed ex Deo nati sunt. ET

darkenesse; did not comprehend it. There was a man sent from God whose name was Iohn This man came for testimony to giue testimony of the light. It was the true light, which lightheth euery man that cometh into this world. He was in the world, and the world was made by him, and the World knew him not. He came into his own, and his owne receiued him not; But as many as receiued him, he gaue them power to be made the sonnes of God, to those that belecue in his name. who, not of blood, nor of the will of the flesh, nor of the will of man, but of God are borne. And the WORD WAS

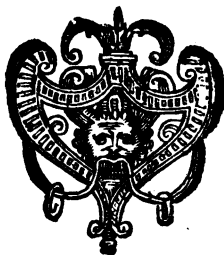
MADE FLESH, and VERBUM CARO FACTUM
 dwel in vs (and wee TVM EST : *habituavit*
 saw the glory as it were *in nobis : Et vidimus*
 of the onely begotten *gloriam eius , gloriam*
 of the father) full of *quasi unigeniti à Pa-*
 grace and verity. *tre plenum gratiæ &*
veritatis.

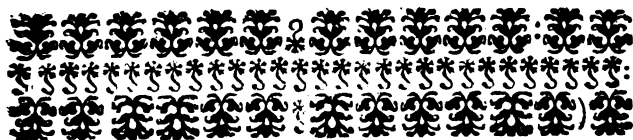
The faithfull giue God thanks beseeching him not to suffer them to be so vnhappy as in theyr persons. to prevent the end of this diuine sacrifice.

R. Thankes be to God. *R.* Deo gratias.

Saint Iohns Gospell is alwaife said at the end of Masse vnlesse a double feast fall vpon a Sunday or a feria which hath a proper Gospell, which then is read in stead of S. Iohns Gospell except on the fourth Sunday in Aduent in case it fall on Christmasse Eue. On the third Masse vpon Christmasse day, the Gospell for twelue day is read.

At priuate Masses on Palme-Sunday the Gospell for the blessing of Palmes is read and all the kent no Gospell proper of the vigils are vsed.





THE MASSE

FOR MVNDAY IN

HOLY WEEKE.

The Station in to S. Praxedes Church.

To teach vs by the example of S. Praxedes that those who employ themselves in burying of Christs members and in other works of Piety shall partake of the merits of Mary Magdalene commended in this dayes Gospel for her prouident burial of our sauieur in anointing him with precious perfumes.

THE INTROIT *taken out of the 34. Ps.*

whereby the Church represents vnto vs the prayer which Iesus-Christ offered vp to God the father, when he suffered death for the saluation of mankind: wherein he begs that his Persecutors should not triumph ouer his death, but that when they should thinke themselves victorious in that they were able to put him to death, he would discover their weakenesse vnto them and manifest his power in restoring him to that life wherein wee shall haue a share.



*Vdica, Domine
nocē-
tes me, ex-
pugna im-*



pugnantes me : ap- throw them that im-

pne me, Take armour
and shiel and rise vp
to helpe me. O Lord
who art the strength
of my saluation.

*prehende arma & scu-
tum, & exurge in
adiutorium meum, Do-
mine, virtus salutis
meae!*

PSEAUME 34.

B Ring forth the
sword and shut vp
against them that per-
secute me; Say to my
soule I am thy salua-
tion.

E *Ffude frameam,
& conclude ad-
uersus eos qui perse-
quantur me: dic ani-
mæ meæ: salus tua ego
sum.*

Iudge O Lord &c.

*Iudica, Domine,
&c.*

KYRIE ELEEISON, &c. as before page 51.

COLLECT.

The faithfull considering that Iesus-Christ by his sufferings
hath passed to life beseech God by the merits of his Sons
Passion, that they may participate in his life and saluation.

A Almighty God who
knowest vs vnable
to subsist through our
one infirmity among
so many euils, grant
that wee may respire
by the merits of thy
Sons Passion. Who li-
ueth and reigneth one
God in the vnity of the
Holy Ghost, for euer
& euer. Amen.

D *A, quasumus
omnipotēs Deus
ut qui in tot aduer-
sis ex nostra infirmi-
tate deficimus, inter-
cedente vnigeniti Fi-
lii tui Passione respi-
remus. Qui tecum vi-
uit & regnat in uni-
tate. Spiritus sancti
Deus. Per omnia sæ-
cula sæculorū. Amen.*

Contre

Against the Persecutors of the Church.

Ecclesie tuæ quæsumus, Domine, preces placatus admitte : ut destructis aduersitatibus, & erroribus vniuersis, securæ tibi seruiat libertate. Per Dominum nostrum, &c.

WEE beseech thee O Lord, admit being appeased the prayers of thy Church that all aduersities and Errours being destroyed it may serue thee in secure liberty Through our Lord &c.

For the Pope.

Deus omnium Fidelium Pastor & rector, famulum tuum N. quem Pastorem Ecclesie tuæ præesse voluisti, propitius respice : da ei, quæsumus, uerbo & exemplo, quibus præest, proficere : ut ad vitam unâ cum grege sibi credito, perueniat sempiternâ. Per Dominum nostrum Iesum Christum, &c.

O God the Pastor and Gouvernour of all faithfull, thou being merciful, fauorably respect thy seruant N. whom thou hast raised to the dignity of chief Pastor of thy church ; Grant him wee beseech thee, in word and example to profit those whom he hath charge ouer to the end that together with the flock committed to him, he may come vnto life euermore lasting. Through our Lord, &c.

I

The Lesson taken out *Lectio Isayæ Prophetæ. cap. 50.*
Chap. 50.

The Church teacheth vs by this Prophecy that IESVS-CHRIST who neither had nor could commit a sin, had not suffered death but that he voluntarily exposed himselfe thereto taking our sins vpon him to free vs and make satisfaction for vs to the diuine Iustice. No circumstance of his Passion was concealed from him. He foresaw all the hardships and ignominies: and though humane nature were against it yet he freely submitted himselfe to the will of his father which he also faithfully performed. But in suffering for vs he hath left an example and obligation vpon vs to imitate him in afflictions with a perfect submission to the will of God and an entire confidence in his bounty.

IN those dayes, said Isayas: The Lord God hath opened my eare, and I doe not gaine say: I am not gone backward. I haue giuen my body to the strikers, and my cheeks to the pluckers. I haue not turned a way my face from the rebukers and spiters. The lord God is my helper, therefore am I not confounded. Therefore haue I set my face as a most

IN diebus illis dixit Isayas: Dominus Deus aperuit mihi aurem: ego autem non contradico, & retrorsum non abi: Corpus meum dedi percutientibus, & genas meas vellentibus. Faciem meam non auerti ab increpantibus, & conspuentibus in me. Dominus Deus auxiliator meus, ideo non sum confusus. Ideo posui faciem meam ut petram du-

visitam, & scio, quoniam non confundar: Iuxta est qui iustificat me: Quis contradicet mihi? Stemus simul: Quis est aduersarius meus? accedat ad me: Ecce Dominus meus, auxiliator meus: Quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur: tinea comedet eos. Quis ex vobis timens Deum, audiens vocem serui sui? Qui ambulauit in tenebris, & non est lumen ei, speret in nomine Domini, & innitatur super Dominum Deum suum.

hard rock, and I know that I shall not be confounded. He is nere that iustifies me, who shall gainsay me? Let vs stand together, who is my aduersary? Let him come to me. Behold the Lord God my helper, who is he that shal contemne me? loe they shal all be destroyed as a garment; the moth^l shal eate them. Which of you fears our Lord, hears the voice of his seruant, who hath walked in darkenesse, and hath no light? let him hope in the name of our Lord, and Leane vpon his God.

THE GRADUAL taken out of the 34. Ps.

By these verses, as by this Lesson out of the Prophet Isay the Church hints vnto vs the miseries which must befall the authors of our Sauours Death. It is moreouer a prayer which our Sauour says to God the father, as well in his owne Person as in his Churches: for as much as concerns himselfe he asks

I ij

of his father to cleare his innocence and make knowne the iniustice of his Persecutors. As in respect to his Church, he teacheth vs that by the peoples praying that their souls may be deliuered from their ennemis: the meaning is that an apprehension of worldly miseries may not make them doe such things as are vnlawful. For though God accomplish his will euen before or without being prayed vnto, either by withdrawing the affliction or by giuing courage to his seruants patiently to beare it. Yet it is his pleasure that men should adresse vnto him by prayer and thanks giuing in all their occasions. Because thereby they reape aduantage.

A Rise O Lord and attend to my Iudgement: My God my Lord vnto my cause

ψ. Bring forth the word, and shut vp against them that persecute me.

E *Surge Domine, & intende iudicio meo; Deus meus, & Dominus meus in causam meam.*

ψ. *Effunde frameam, & conclude aduersus eos qui me persequuntur.*

THE TRACT *out of the 102. & 78. Ps.*

The faithfull confessing that their sins render them unworthy of Gods favours place all their confidence in his bounty and implore his mercy for his honour and glories sake since he hath vouchsafed to take vpon him the quality of their Sauour.

O Lord doe not vnto vs according to our sins, nor according to our iniquities reward vs.

D *Domine, non secundum peccata nostra, quae fecimus nos, neque secundum iniquitates nostras retribuas nobis.*

*ψ. Domine, ne memi-
ris iniquitatum no-
strarum antiquarum:
cito anticipent nos mi-
sericordiae tuae, quia
pauperes facti sumus
nimis.*

*ψ. Adiua nos Deus
salutaris noster; &
propter gloriam nomi-
nis tui, Domine, li-
bera nos: & propitius
esto peccatis nostris,
propter nomen tuum.*

*ψ. Remember not O
Lord our old iniqui-
ties, let thy mercyes
quickly preuent vs,
because wee are be-
come exceeding poore.*

*ψ. Helpe vs O God
our Sauour, and for
the glory of thy name
O Lord deliuer vs and
be propitious to our
sins for thy name sake*

MYNDA COR MEVM &c. as before, page 20.

*Sequentia sancti
Euangelii secundum
Ioannem. cap. 12.*

The sequence of the
holy Gospell according
to S. Iohn. chap. 12.

The Church herein represents Iudas vnto vs, who after he had seene so many miracles, after he had wrought some according to the power giuen him with the other Apostels after he heard so many important truths both of Heauen and Hell. After he had been admitted to the table with Christ. After he had receiued as a speciall marke of friendship, and confidence the Purse to distribute almes to the poore, was yer so transported with the excesse of couetousnesse as to betray and sell him. whereby wee may obserue that nothing withdraws so much from our saluation, as our being fixt to the affairs of this world As on the other side by the example of S. Mary Magdalene wee see there is nothing makes vs more agreable to God, not more worthy his protection then works of Charity. whereupon three things are obseruable. 1. That oportunities are offered for vs to doe Good which wee ought not to let slip, least

I iij

they be lost : 2. That wee ought not to delay assisting our neighbour Till he be in necessity, but endeauour to preuent it. 3. That wee are obliged so to doe good works, that wee may edify the good with our regard of displeasing the wicked.



IESVS six days before the Pasche came to Bethania

where Lazarus was that had been dead, whom Iesus raised, and they made him a supper there, and Martha ministred, but Lazarus was one of them that sate at the table with him, Mary therefore took a pound of pretious ointment, and anointed the feet of IESVS and wiped his feet with her hair and the house was filld with the odour of the ointment. One therefore of his Disciples, Iudas Iscariot, hee that was to betray him sayd why was not this ointment sold for three hundred



NT E sex dies Pasche venit Iesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitauit Iesus. Fecerunt autem ei cenam ibi : Et Martha ministrabat, Lazarus verò unus erat discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi : & unxit pedes Iesu, & extersit capillis suis pedes eius : & domus impleta est ex odore unguenti. Dixit ergo unus ex Discipulis eius, Iudas Iscariotes qui erat eum traditurus. Quare hoc unguentum non ueniit trecentis denariis, &

datum est egenis ? pence and giuen to the
Dixit autem hoc, non poor, and hee sayd
quia de egenis perti- this, not because hee
nebat ad eum : sed cared for the poor but
quia fur erat, & lo- because hee was a thief
culos habens, ea quæ and hauing the pur-
mittebantur, porta- se carried the things
bat. Dixit ergo Iesus: that were put in IE-
Sine illam, vt in diem sus therefore sayd,
sepulturæ meæ seruet let her alone that shee
illud. Pauperes enim may keep it for the
semper habetis vobis- day of my burial for
cum : me autem non the poor you haue
semper habebitis. Co- alwayes with you. but
gnouit ergo turba mul- mee you shall not
ta ex Iudæis, quia haue alwayes, a great
illic esset : Et venerunt, multitude therefore
non propter Iesum tan- of the IEWS knew that
tum, sed vt Lazarum hee was there and they
viderent quem suscita- came not for IESVS
uit à mortuis. only, but to see Laza-
 rus whom hee raisd from the dead.

THE OFFERTORY *out of the 142. Ps.*

The Church teacheth vs that if Iesus-Christ, who as hee is God, equall to his father, taking the forme of a seruant and speaking as such and coming so for our saks, shew vs that by permitting Iudas his treason, he did not his owne but his fathers will, since naturally wee desire to be deliuered from pains and sufferings, how much more ought wee, by a iust contempt of our owne will to endeaour a conformity to the will of God.

I iiij

D Eliuer me from my enemyes, to thee I haue fled: teach me to doe thy will, because thou art my God.

E *Ripe me de inimicis meis, Domine, ad te confugi, doce me facere voluntatem tuam, quia Deus meus es tu.*

SVSCIBE SANCTE PATER, &c. as before, page 87. &c.

THE SECRET.

The faith full begg Gods grace, that they may conform entirely to his will, and contemne the perishable goods of this world the coueting whereof caused Iudas his damnation and by the exercise of the works of piety; whereby saint Mary Magdalene became sanctified. To the end they may reape the benefits of Christs passion represented by this sacrifice of the Altar which applyes the merit of it to them.

G Rantomnipotent God that being purified by the vertue of these sacrifices wee may arriue with the greater purity to their fountaine. Through our Lord, &c.

H *Æc sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum, &c.*

THE SECRET.

Against the Persecutors of the Church.

P Rote& O Lord those that assist at these mysteryes, that

P *Rotege nos, Domine, tuis mysteriis seruientes: ut diui-*

nis rebus inhærentes, intending holy things
& corpore tibi famu- they may serue thee
lemur & mente. Per both in soule and Bo-
Dominum nostrum, dy. Through our Lord.
&c.

Or for the Pope.

O *Blatis quesu-*
mus, Domine,
placare maneribus: &
famulam tuam N. quæ
Pastorem Ecclesiæ tuæ
præesse voluisti, assi-
dua protectione guber-
na. Per Dominum
nostrum Iesum Chri-
stum, &c.

R Eceiue O Lord
 graciously these
 our offerings and guide
 by thy continual grace
 thy servant N. whom
 thou hast aduanced to
 be chiefe Pastor of thy
 Church. Through our.

The Preface and Canon of the Masse &c. vntill the Communion as before page 91. vnto page. 121.

THE COMMUNION, *taken out of the, 34. Ps.*

The Church telling vs the euill the Iews drew vpon themselves in their crucifying Iesus-Christ, instructs them the punishment those deserue, who receiuing the Sacrament of the altar vnworthily, make themselves guilty of prophaning the Body and Bloud of Christ, committing that frequently in their hearts which the Iews only once perpetrated vpon Mount Caluary.

E *Rubescant, &*
reuerentur si-
militer, qui gratulantur
L *Et* them blush
 and be ashamed
 together, that reioyce

136 THE MASSE FOR MVNDAY
 at my euils: Lett them *malis meis: induantur*
 be clothed with con- *pudore, & reuerentia;*
 fusion and shame that *qui maligna loquun-*
 speake maliciousthings *tur aduersus me.*
 against me.

THE POST-COMMVNIION.

The faithfull begg of God grace to receiue this Holy Sa-
 crament worthily to the end they may reape the benefit of
 Christs Passion.

GRant O Lord
 that these thy
 holy mysteries may
 inspire vs with a diuine
 feruor that in celebra-
 ting them wee may
 also be delighted with
 the fruite of them
 Through our Lord &c.

P*raebeat nobis ,
 Domine , diuinum
 tua sancta feruorem :
 quo eorum pariter &
 actu , delectemur &
 fructu. Per Dominum
 nostrum , &c.*

PQST-COMMVNIION.

Against the persecutors of the Church.

O Lord our God wee
 beseech thee to
 preserue those frō fal-
 ling through Humane
 frailtyes whom thou
 hast vouchsafed to a
 participatiō in this Ho-

Q*uæsumus
 Domine Deus
 noster : ut quos di-
 uina tribuis par-
 ticipatione gaudere ,
 humanis non sinas
 subiaccere periculis.*

Per Dominum no- ly Cōmunion. Through
strum Iesum Chri- our Lord Iesus-Christ,
stum, &c. &c.

Or for the Pope,

HÆc nos, quæsu-
 mus Domine,
 diuini Sacramenti
 perceptio protegat: &
 famulum tuum N.
 quem Pastorem Ec-
 clesiæ tuæ præesse vo-
 luisti, una cum com-
 misso sibi grege, sal-
 uet semper & muniat:
Per Dominum nostrum
Iesum Christum, &c.

Protect vs O Lord,
 wee beseech thee,
 by the participation of
 this diuine Sacrament
 and shrenghen thy
 seruant N. whom thou
 hast aduanced to be
 chief Pastor of thy
 Church that he & the
 flock committed to his
 charge may attaine
 eternal life. Through
 our Lord Iesus-Christ,
 &c.

As the post Communion is a prayer which the Priest says
 for those who haue communicated, so the Church adds ano-
 ther for those that doe not communicate. Least they want the
 suffrages, when they are most subiect to the assaults of the
 diuell. In exercises of pennance, as also to obtaine grace for
 those that haue receiued the blessed Sacrament.

A Prayer ouer the People.

Humiliate capita
vestra Deo.

Humble your selues
 & bow downe your
 heads to God.

A Diuina nos Deus
 salutaris noster,

O God who art our
 saluation afford

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 vs thy succour and grāt & *ad beneficia reco-*
 that wee may solēnize *lenda, quibus nos in-*
 the approaching feasts *staurare dignatus es,*
 in memory of those *tribue venire gauden-*
 benefits wherewith *tes. Per Dominum no-*
 thou hast been pleased *strum Iesum Christum*
 to refresh vs. Through *Filium tuum, &c.*
 our Lord Iesus-Christ
 thy son &c.

All the rest as before, page 120.



THE MASSE

FOR TVESDAY IN

HOLY WEEKE.

The Station at S. Priscas Church.

That the Crosse of Christ may triumph in that very place
 where lately the heathens had built their Prime temple, and
 that where the Gentils adoring Hercules his Idol had been se-
 duced from the worship of the true God, by putting confi-
 dence in their owne strength there the Christian Church should
 withdraw men from selfe loue to the losse of their Redeemer,
 who being God was pleased to take vpon him our fraile nature
 and partake of our infirmities, to reconcile vs by his humililty
 to God the father from whom through our Pride wee had so
 far seperated our selues.

Likewise the station is this day in Rome at S. Priscat Church by whose example (shee being but a Virgin of the age of thirteene vnderwent great tormentes for the faith of Christ (wee may be moued to suffer for his loue.

THE INTROITE taken out of the 6 ch: of the
Apostel S. Paule to the Galathians & out
of the 66. Psalme.

The Church teaches vs by the example and words of the Apostell S. Paul, that wee ought to look vpon the Crosse of Christ as our only glory; for by it wee were deliuered from the Tyranny of the deuill, and rayfed from the death of sin, as wee shall be rayfed from our corporall death: By it, Christ confers the life of Grace vpon vs in this world, As he will hereafter giue vs the life of Glory in Eternall blisse.

Tis true that to Glory in the Crosse of Christ wee must suffer many hardships: but then how great is the glory prepared by God for the Iust who suffer with patience: what will their felicity be but a crowne in heauen, in recompence for their virtues in this pilgrimage, and immortall, incomprehensible, rewards for short and temporall sufferings. The compleate consummation of their happinesse shall be at the day of Iudgement when Christ rayfing them from death to life will inanimate them all with his happy life and holy spirit as all the members of one body are inspirited and enliuened by one soule.



Os autē gloriari oportet in Cruce Domini nostri



VT it be-
houeth vs to
glory in the
Crosse of our

Iesu Christi: in quo est salus, vita, & resurrectio nostra: per quem saluati, & liberati sumus.

Lōrd Iesus-Christ, in whom is our saluation, life and Resurrection, by whom wee are saued & deliuered.

PSALME LXVI.

As the Sacrifice of the Crosse is an effect of Gods mercy, so

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his grace whereby wee come to the knowledge of this inestimable benefit, and to make ourselues worthy to reape the aduantage of it, is an effect of his goodnesse and mercy which wee ought to pray for.

GOd haue mercy
on vs, and blesse
vs, illuminate his coun-
tenance vpon vs and
haue mercy on vs.

D*Eus misereatur
nostri, & bene-
dicat nobis : illumi-
net vultum suum super
nos, & misereatur no-
stri.*

Nos autem, &c.

Nos autem, &c.

Kyrie eleison, as before, page 51.

THE COLLECT.

The faithfull beseech God that they may receiue the fruites of the Passion of his son our Lord Iesus-Christ.

ALmighty and euer-
lasting God, Grant
vs thy grace so to cele-
brate the mysteries of
the Passion of our Sau-
iour that through thy
mercyes wee may reape
the benefit. Through
our Lord Iesus-Christ.
&c.

O*Mnipotens sem-
piterne Deus, da
nobis ita Dominicæ
Passionis Sacramenta
peragere : vt indul-
gentiam percipere me-
reamur. Per Domi-
num nostrum Iesum
Christum, &c.*

Against the Persecutors of the Church.

Ecclesiæ tuæ quæsumus, &c. as before, page.
127.

Or for the Pope.

Deus omnium, as before page 127.

Lectio Ieremiæ Pro-
phetae. cap. 11.

The Lesson out of
the Prophet Jeremy
chap. 11.

The Church in this Lesson which describes the Iews conspiracy against the Prophet Jeremy, by figure represents vnto vs, the suffer of Iesus-Christ vnder that nation and the euils they drew vpon themselves by that excessse of wickednesse. Let vs obserue how the Prophet threatens them with the punishments, prepared for them, not through hatred or malice; but in zeale to Gods service considering their reprobation, as decreed by the diuine Providence, being so reuealed unto him.

I*N diebus illis: Dixit Ieremias: Domine, demonstraſti mihi, & cognoui: tu oſtendiſti mihi ſtadia eorum. Et ego quaſi agnus manſuetus, qui portatur ad victimam, & non cognoui: quia cogitauerunt ſuper me conſilia dicentes: Venite, mittamus lignum in panem eius; & eradamus eum de terra viuentium, & nomen eius non memoretur amplius.*

I*N those dayes ſaith Ieremias: O Lord thou haſt ſhewed me, and I haue knowen: thou haſt ſhewed me their ſtudies. And I as a milde lamb, that is carryed to a victime: and I knew not, that they deuised counſels againſt me, ſaying: Let vs caſt wood on his bread, and raſe him our of the land of the liuing, and let his name be mentioned no more.*

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But thou O Lord of *Tu autem Domine*
 Sabaoth which iudgeth *sabaoth, qui iudicas*
 iustly, and prouest the *iuste, & probas re-*
 reynes and the hearts, *nes & corda, videam*
 let me see thy reuenge *ultionem tuam ex eis:*
 of them: For to thee I *tibi enim reuelauī cau-*
 haue reuealed my cau- *sam meam, Domine*
 se, O Lord my God. *Deus meus.*

THE GRADVAL, taken out of the 34. Ps.

The Church teacheth vs in affliction to haue recourse to God by fasting and prayer, and by patience to ouercome our persecutors and by our benefirs their ingratitude, without seeking reuenge, but leaue that to God. whereby wee heape coales of fire vpon their heads that is: wee leaue them to a more seuerer correction, then wee are able to giue them though this ought not to be the motiue of our Patience, But if wee thinke to repay them for the ill they doe vs, then their malice ouercoms our goodnesse.

B Vt I when they *E* Go autem dum
 weretroublesome *mihi molesti es-*
 vnto me did put on *sens, induēbam me ci-*
 hairecloth, and hum- *licio, & humiliabam*
 bled my soule in fas- *in ieiunio animam*
 ting, and my prayer *meam: & oratio*
 shall be turned into *mea in sinu meo con-*
 my bosome. *uertetur.*

ψ. Iudge O Lord *ψ. Iudica, Domi-*
 them that hurt me, *ne, nocentes me, ex-*
 ouerthrow them that *pugna impugnantes*
 impugne me take ar- *me: Apprehende ar-*
ma

ma & scutum, & exur- mour and shield and
ge, in adiutorium mihi. rise vp to helpe me.

Passio Domini nostri
Iesu Christi secundum
Marcum. cap 14. &
15.



N illo
tempore :
Erat Pas-
cha , &

Azyma post biduum:
& querebant sum-
mi Sacerdotes &
Scribae quomodo
Iesum deolo tene-
rent , & occide-
rent. Dicebant au-
tem : Non in die
festo , ne forte tumultus fieret in populo.
Et eum esset Iesus
Bethaniae in domo Si-
monis Leprosi, & re-
cumberet ; Venit ma-
lier habens alaba-
stram unguenti Nar-
di spicati pretiosi, &
fracta alabaistro effu-
dit super caput eius.

The Passion of our
 Lord Iesus-Christ , ac-
 cording to S. Marck.
chap. 14. 15.



T that time
 the Pasche
 was , and
 azymes after
 two days, and the chief
 Priests and the scribes
 sought how they might
 by some guile lay hands
 on Iesus , and kill him.
 But they said , Not on
 the festiual day , lest
 there might be a tu-
 mult of the people. And
 when he was at Betha-
 nia in the house of Si-
 mon the Leper, and late
 at meat , there came
 a woman hauing an
 alabafter box of oynt-
 ment, of precious spik-
 nard , and breaking
 the alabafter box, she
 powred it out vpon

K

his head. But there were certain that had indignation within themselves, and said, Whereto is this waste of ointment made? For this ointment might haue been sold for more than three hundred pence, and giuen to the poor. And they murmured against her. But Iesus said, Let her alone, why do you molest her? she hath wrought a good work upon me: for the poor you haue always with you; and when you will, you may do them good: but me you haue not always. That which she had, she hath done: she hath preuented to anoint my body to the burial. Amen I say to you, Wheresoeuer this Gospel shall be preached in the whole world, that also which

Erant autem quidam indignè ferentes intra semetipsos, & dicentes. Vt quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari plusquam trecentis denariis, & dari pauperibus. Et fremebant in eam. Iesus autem dixit: Sinite eam. Quid illi molestis est? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum, & cum volueritis potestis illis benefacere, me autem non semper habebitis. Quod habuit hæc, fecit: præuenit ungere corpus meum in sepulturam. Amen dico vobis: ubicumque prædicatum fuerit Euangelium istud in vniuerso mundo, &

quod hæc fecit, she hath done, shall
narrabitur in me- be told for memory of
moriæ eius. Et Iu- her. And Iudas Iscariot
das Iscariotes unus one of the twelve went
de duodecim abiit ad his way to the chief
summos Sacerdotes, priests, for to betray
ut proderet eum il- him to them. Who hea-
lis, Qui audientes, ring it, were glad: and
gausi sunt: & pro- they promised him that
miserunt ei pecuniam they would giue him
se daturus. Et qua- mony. And he sought
rebat quomodo il- how he might betray
lum opportunè tra- him cōueniently. And
deret. Et primo die the first day of the azy-
Azymorum, quan- meswhē they sacrificed
do Pascha immola- the Pasche, the Disci-
bant, dicunt ei Dis- ples say to him, Whi-
cipuli: Quid vis ea- ther wilt thou that we
mus, & paremus ti- go, and prepare for
bi ut manduces Pas- thee to eat the Pasche?
cha? Et mittit duos And he sendeth two
ex Discipulis suis: of his disciples, and
& dicit eis: Ite saith to them, Go ye
in ciuitatem: & oc- into the City, and there
curret vobis homo shall meet you a man
lagenam aquæ ba- carrying a pitcher of
iuans: sequimini water; follow him: and
eum: Et quocum- whithersoever he en-
que introierit, di- treth, say to the master
cite Domino domus, of the house, the mas-

K ij

ter saith, Where is my refectory, where I may eat the Pasche with my disciples? And he will shew you a great chāber adorned: and there prepare for vs. And his disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasche. And when evening was come, he cometh with the twelue. And when they were sitting at the table, and eating, Iesus said, Amen I say to you, that one of you shall betray me; he that eateth with me. But they began to be sad, and to say to him seuerally, Is it I? Who said to them, One of the twelue, he that dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is

quia Magister dicit: Vbi est refectio mea, ubi Pascha cum Discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum: Et illic parate nobis. Et abierunt Discipuli eius, & venerunt in ciuitatem & inuenerunt sicut dixerat illis, & parauerunt Pascha. Vespere autem facto, venit cum duodecim. Et discumbentibus eis, & manducantibus, ait Iesus: Amen dico vobis, quia vnus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, & dicere ei singillatim: Numquid ego? Qui ait illis: vnus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scrip-

tem est de eo. Væ written of him, but
autem homini illi, wo to that man by
perquem Filius hō- whom the Son of man
minis tradetur. Bo- shall be betrayed, it
num erat ei, si were good for him, if
non esset natus ho- that man had not been
mo ille. Et mandu- born. And whiles they
cantibus illis, Ac- were eating, Iesus took
cepit Iesus panem: & bread, and blessing,
benedicens fregit, & brake, and gaue to
dedit eis, & ait: Su- them, and said, Take,
mite: Hoc est Cor- this is my body. And ta-
pus meum, Et accep- king the Chalice, gi-
to Calico, gratias a- uing thanks, he gaue to
gens dedit eis, & bi- them, and they all drāke
borunt ex illo omnes. of it. And he said to
Et ait illis: Hic est them, This is my blood
Sanguis meus novi of the new Testament,
Testamenti, qui pro that shall be shed for
multis effundetur. A- many. Amen I say to
men dico vobis: quo- you, that now I will
nam non bibam de not drink of the fruit
hoc gemmine vitis vs- of the vine, until that
que in diem illum, day when I shall drink
cum illud bibam no- it new in the kingdom
uum in regno Dei. of God. And an hymn
Et hymno dicto, exie- being said, they went
runt in montem Oli- forth into Mount-Oli-
uarum. Et ait illis uet. And Iesus saith to
Iesus: Omnes vos them, You shall all be

K iij

scandalized in me this night : for it is written, I will strike the Pastor, and the sheep shall be disperſed. But after that I ſhall be riſen again, I will go before you into Galilee. And Peter ſaid to him, Although all ſhall be ſcandalized, yet not I. And Jeſus ſaith to him, Amen I ſay to thee, That thou this day, in this night, before the cock crow twice, ſhalt thrice deny me. But he ſpoke more vehemently, Although I ſhould die together with thee I will not deny thee. And in like manner alſo ſaid they all. And they came into a farm-place called Gethſemani. And he ſaith to his Diſciples, Sit you here, until I pray. And he taketh Peter, and James, and John with him, and

ſcandalizabimini in me, in nocte iſta : quia ſcriptum eſt ; Percutiam paſtorem, & diſpergentur oves : ſed poſtquam reſurrexero, præcedam vos in Galilæã. Petrus autem ait illi : Et ſi omnes ſcandalizati fuerint in te ; ſed non ego. Et ait illi Jeſus : Amen dico tibi quia tu hodie in nocte hac, priuſquam gallus bis vocem dederit, ter me es negaturus. At ille amplius loquebatur : Et ſi oportuerit me ſimul commori tibi, non te nego. Similiter autem & omnes dicebant. Et veniunt in prædium, cui nomen Gethſemani, & ait Diſcipulis ſuis : ſedete hic donec orem : & aſſumit Petrum, & Iacobum, & Ioannem ſecum : &

*cepit pauere, & tæ-
dere. Et ait illis: Tri-
stis est omnia mea us-
que ad mortem. Su-
scipite hic & vigila-
te. Et cum processis-
set paululum, procidit
super terram: & orabat,
ut si fieri posset,
transiret ab eo hora:
& dixit. Abba,
Pater! omnia tibi
possibilia sunt: trans-
fer Calicem hunc à
me: sed non quod e-
go volo: Sed quod
tu. Et venit, & in-
uenit eos dormientes.
Et ait Petro, Simon,
dormis? Non potuisti
una hora vigilare
mecum? Vigilate,
& orate, ut non
intretis in tentationem.
Spiritus quidem
promptus est, caro
autem infirma. Et
iterum abiens orauit
eundem sermonem
dicens. Et re-*

he began to fear, and
to be heauy. And he
saith to them, My soul
is sorrowful euen vnto
death: stay here, and
watch. And when he
was gone forward a
little, he fell flat vpon
the ground: and he
prayed that if it might
be, the hour might pass
from him. And he said,
Abba, Father, all things
are possible to thee,
transfer this Chalice
from me: but not that
which I will, but that
which thou. And he
cometh, and findeth
them sleeping. And he
saith to Peter, Simon,
fleepest thou? Couldst
thou not watch one
hour? Watch ye, and
pray, that you enter
not into temptation. The
spirit indeed is prompt,
but the flesh infirm.
And going away again,
he prayed, saying, the

self-same word. And returning, again he found them asleep (for their eyes were heavy) and they wist not what they should answer him. And he cometh the third time, and saith to them, Sleep ye now, and take rest; it sufficeth, the hour is come, behold, the Son of man shall be betrayed into the hands of sinners. Arise, let vs go; behold, he that shall betray me is at hand. And as he was yet speaking, cometh Iudas Iscariot, one of the twelue, and with him a great multitude with swords and clubs, from the chief Priests, and the Scribes, and the Ancients. And the betrayer of him had giuen them a signe, saying, Whomsoever I shall kifs, it is he, lay hold on him,

uersus denuo inuenit eos dormientes; erant enim oculi eorum grauari, & ignorabant quid responderent ei. Et uenit tertio: & ait illis: Dormite iam, & requiescite sufficit: Venit hora, ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus: Ecce qui me tradet, prope est. Et adhuc eo loquente, uenit Iudas Iscariotes, unus de duodecim, & cum illo turba multa cum gladiis & lignis, missi à summis sacerdotibus, & Scribis, & senioribus. Dederat autem traditor eis signum, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, & ducite eum. Et

cum venisset, statim accedens ad eum. ait: Ave Rabbi! Et osculatus est eum. At illi manus iniecerunt in Iesum, & tenuerunt eum. Unus autem de circumstantibus, educens gladium, percussit servum summi sacerdotis: & amputavit illi auriculam. Et respondens Iesus - ait illis. Tanquam ad latronem existis cum gladiis, & lignis comprehendere me? quotidie apud vos eram in templo docens, & non me tenuistis. Sed ut impleantur Scripturae. Tunc Discipuli eius relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sudone super nudo: & tenuerunt eum. At

and leade him warily. And when he was come, immediately going to him, he saith, Rabbi, and he kissed him: But they laid hands vpon him, and held him. And one certain man of the standers about, drawing out a sword, smote the servant of the chief Priests, and cut off his eare. And Iesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But that the Scriptures may be fulfilled. Then his Disciples leauing him, all fled. And a certain young man followed him, cloathed with sudon upon the bare; and they took him. But he

casting off the sindon, fled from them naked. And they brought Iesus to the chief Priest, and all the Priests and the Scribes and the Ancients assembled together. And Peter followed him afar off, euen in unto the Court of the high Priest, and he sate with the seruants at the fire, and warmed himself. And the chief Priests and all the Councel sought testimony against Iesus, that they might put him to death; neither found they; for many spake false witness against him, and the testimonies were not conuenient. And certain rising up, bare false witness against him, saying, that we heard him say, I will dissolue this Temple made with hand, and

ille reiecta sindone, nudus profugit ab eis. Et adduxerunt Iesum ad summum sacerdotem: & conuenerunt omnes sacerdotes, & Scribæ, & seniores. Petrus autem à longe secutus est eum usque intro in atrium summi Sacerdotis: & sedebat cum ministris, & calefaciebat se ad ignem. Summi vero Sacerdotes, & omne concilium querebant aduersus Iesum testimonium, ut eum morti traderent: nec inueniebant. Multis enim testimonium falsum dicebant aduersus eum, Et conueniëntia testimonia non erant. Et quidam surgentes falsum testimonium ferebāt aduersus eum, dicentes: Quoniam nos audiuimus eū dicentem: Ego dissoluā Templum hoc manufac-

Et sum: & post triduum, aliud non manufactum edificabo. Et non erat conueniens testimonium illorum. Et exurgens summus Sacerdos in medium interrogauit Iesum, dicens: Non respondens quidquam ad ea quæ tibi obijciuntur ab his? Ille autem tacebat, & nihil respondit. Rursum summus Sacerdos interrogabat eum, & dixit ei: Tu es Christus Filius Dei benedicti? Iesus autem dixit illi, Ego sum, & videbitis Filium Hominis sedentem à dextris virtutis Dei, & venientem cum, nubi- bus Cæli, Summus autem Sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam, Quid vobis videtur? Qui omnes condemnauerunt in three days will I build another not made with hand. And their testimony was not conuenient. And the high Priest rising vp into the mids, asked Iesus, saying, Answerest thou nothing to these things that are objected against thee by these? But he held his peace, and answered nothing. Again the high Priest asked him, & said to him, Art thou Christ the Son of the blessed God? And Iesus saith to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heauen. And the high Priest rent his garments, saith, What need we witnesses any further? You haue heard blasphemy; how think you? Who all condemned

him to be guilty of death. And certain began to spit vpon him, and to couer his face, and to beat him with buffets, and to say vnto him, Prophetise. And the seruants gaue him blows. And when Peter was in the court beneath, there cometh one of the woman-seruants of the high Priest; And when she had seen Peter warming himself, beholding him, she saith, And thou wast with Iesus of Nazareth. But he denied, saying, Neither know I, neither wot I what thou saiest. And he went forth before the court, and the Cock crew. And again, a wench seeing him, began to say to the standers about, that this fellow is of them. But he denied again. And after

eum esse reum mortis. Et cœperunt quidam conspuere eum, & velare faciem eius, & colaphis eum cadere, & dicere ei: Prophetiza: Et ministri alapis eum cedebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi Sacerdotis: Et cum vidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum Iesu Nazareno eras. At ille negauit, dicens: Neque scio, neque noui quid dicas: Et exiit foras ante atrium: & gallus cantauit. Rursus autem, cum vidisset illum ancilla, cœpit dicere circumstantibus: quia hic ex illis est. At ille iterum negauit. Et post profu-

Item rursus qui astabant, dicebant Petro: Verè ex illis es: Nam & Galilæus es. Ille autem cepit anathematizare & iurare: quia nescio hominem istum, quem dicitis, Et statim gallus iterum cantauit. Et recordatus est Petrus verbi quod dixerat ei Iesus: Priusquam Galilæus cantet bis, ter me negabis, Et cepit flere. Et confestim mane consilium facientes summi Sacerdotes cum senioribus, & Scribis, & universo concilio, vincentes Iesum, duxerunt & tradiderunt Pilato. Et interrogauit eum Pilatus: Tu es Rex Iudeorum? At ille respondens, ait illi: Tu dicis & accusabant eum summi Sa-

a while again they that stood by, said to Peter, Verily thou art of the, for thou art a Galilean. But he began to curse and to swear, that I know not this man whom you speak of. And immediately the Cock crew again. And Peter remembered the word that Iesus sayd vnto him; Before the cock crow twice. thou shalt thrice deny me; and he began to weep. And forthwith in the mornig the chief Priests with the Ancients, and the Scribes, and the whole Councel, consulting together, binding Iesus, led and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iews? but he answering, said to him, Thou sayest. And the chief Priests accused him in

many things. And Pilat again asked him, saying, Answerest thou nothing? see in how many things they accuse thee. But Iesus answered nothing more; so that Pilate marvelled. And vpon the festiual day he was wont to release unto them one of the prisoners whomsoeuer they had demanded. And there was one called Barabbas, who was put in prison with seditious persons, who in a sedition had committed murder. And when the multitude was come vp, they began to require according as alwayes he did vnto the. And Pilate answered them, and said, Will you that I release to you the King of the Iews? For he knew

cerdotes in multis. Pilatus autem rursum interrogauit eum, dicens: Non respondes quidquam? Vide inquantis te accusant. Iesus autem amplius nihil respondit: ita ut miraretur Pilatus. Per diem autem festum solebat illis dimittere unum ex uinctis, quemcumque petissent. Erat autem qui dicebatur Barrabas, qui cum seditiosis erat uinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit: Vultis dimittam vobis Regem Iudeorum? Sciebat enim, quod per inuidiam tradi-

disſent eum Summi Sacerdotes. Pontifices autem concitauerunt turbam, ut magis Barrabam dimitteret eis. Pilatus autem iterum reſpondens, ait illis: Quid ergo vultis faciam Regi Iudeorum? At illi iterum clamauerunt; Crucifige eum. Pilatus vero dicebat eis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo ſatisfacere, dimiſit illis Barrabam: & tradidit Ieſum flagellis caſum, ut crucifigeretur. Milites autem duxerunt eum intro in atrium Prætorii: & conuocant totam cohortem, & induunt eum purpura, & imponunt ei ple-

that the chief Priests for enuy had deliuered him. But the chief Priests moued the people, that he should release Barabbas rather to them. And Pilate again anſwering, ſaid to them, What will you then that I do to the King of the Iews? But they again cryed, Crucifie him. And Pilate ſaid to them, Why, what euilhathhe done? But they cryed the more, Crucifie him. And Pilate willing to ſatisfie the people, releaſed to them Barabbas, and hauing whipped Ieſus, deliuered him to be Crucified. And the ſouldiers led him into the court of the Palace, and they call together the whole bād: and they cloathe him in purple, and platting a crown of

thorns, they put it vpon him. And they began to salute him, Hail King of the Iews. And they smote his head with a reed; and they did spit on him, and bowing the knees, they adored him. And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to Crucifie him. And they forced a certain man that passed by, Simon a Cyreneã coming from the Countrey, the father of Alexander and Rufus, to take vpon his cross. And they bring him into the place Golgotha, which being interpreted, is, The place of Caluari. And they gaue him to drink wine mingled with myrrh; and he took it not. And cru-

Etentes spineam coronam. Et ceperunt salutare eum: Ave Rex Iudæorum. Et percutiebant caput eius arundine: & conspuebant eum, & ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis: & educunt illum, ut crucifigerent eum. Et angariauerunt prætereuntem quempiam Simonem Cyrenæum venientem de villa, patrem Alexandri, & Rufi, ut tollet crucem eius. Et perducunt illum in Golgotha locum: quod est interpretatum, Caluariæ locus. Et dabant ei bibere myrrhatum vinum: & non accepit. Et crucifi-

crucifigentes eum, dividerunt vestimenta eius, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia: & crucifixerunt eum. Et erat titulus causæ eius inscriptus: Rex Iudeorum. Et cum eo crucifixerunt duos latrones: unum à dextris, & alium à sinistris. Et impleta est Scriptura, quæ dicit: & cum iniquis reputatus est. Et prætereuntes blasphemabant eum, mouentes capita sua, & dicentes: vah qui destruis templum Dei, & in tribus diebus reædificas! Saluum fac te metipsum, descendens de cruce. Similiter & summi Sacerdotes illudentes, ad alterutrum cum Scribis dicebant: Alios saluos

cifying him, they divided his garments, casting lots upon thẽ, who should take which. And it was the third hour, and they crucified him. And the title of his cause was superscribed, King of the Jews. And with him they crucified two theeues; one on the right hand, another on the left. And the Scripture was fulfilled that saith, And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying, Vah he that destroyeth the Temple, and in three dayes buildeth it, saue thy self, coming down from the Crofs. In like manner also the chief Priests mocking, said With the Scribes one to another, He saued

L

others, himself he cannot save. Let Christ the King of Israel come now down from the Cross, that we may see and beleeue. And they that were crucified with him, railed at him. And when it was the sixth hour, there was made darkness vpon the whole earth vntill the ninth hour. And at the ninth hour, Iesus cryed out with a mighty voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And certain of the standers about hearing, said, Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it about a reed, gaue him drink, saying, Let be; let us see if Elias come

fecit, seipsum non potest saluam facere. Christus Rex Israel descendat nunc de cruce, ut videamus, & credamus. Et qui cum eo crucifixi erant, conuiciabantur ei. Et facta hora sexta, tenebrae factae sunt super totam terram, usque in horam nonam. Et hora nona exclamauit Iesus voce magna dicens: Eloi, Eloi, Lamma sabachthani? Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes dicebant: Ecce Eliam vocat. Carrens autem unus, & implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite; videamus si veniat Elias ad de-

ponendum eum. Iesus autem emissâ voce magna expiravit. to take him down. And Iesus putting forth a mighty voice, **GAVE VP THE GHOST.**

HEERE THE FAYTHEVLL KNEEL, OR
prostrate themselves, for a while vpon the ground.

Et velut Templi scissum est in duo, à summo vsque deorsum: videns autem Centurio, qui ex aduerso stabat, quia sic clamans expirasset, ait: Verè hic homo Filius Dei erat. Erant autem & mulieres de longe aspicientes: inter quas erat Maria Magdalene, & Maria Iacobi minoris, & Ioseph. mater, & Salome; quæ, cum esset in Galilea, sequerentur eum, & ministrabant ei: & aliæ multæ quæ simul cum eo ascenderant Ierosolymam. And the veile of the temple was rent in two, from the top to the bottom. And the Centurion that stood over against him, seing that so crying he had givē vp the Ghost, said, Indeed this man was the Son of God. And there were also womē looking on afar off: among whom was Mary Magdalene, and Mary the Mother of Iames the less, and of Ioseph, and Salome: ād when he was in Galilee, they followed him, ād ministred to him, ād many other womē that came vp together with him to Ierusalem.

L ij

ANd when evening was now come, (because it was the Parasceue, which is the Sabbath-eue) came Ioseph of Arimathea a noble Senator, who himself also was expecting the Kingdom of God: and he went in boldy to Pilate, and asked the body of Iesus. But Pilate marvelled if he were now dead. And sending for the Centurion, asked him if he were now dead. And when he vnderstood by the Centurion, he gaue the body to Ioseph. And Ioseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument that was hewed out of a rock. And he rolled a stone to the door of the monument.

ET cum iam sero esset factum (quia erat parasceue, quod est ante sabbatum) venit Ioseph ab Arimathea nobilis decurio, qui & ipse erat expectans regnum Dei: Et audacter introiuit ad Pilatum, & petiit Corpus Iesu. Pilatus autem mirabatur, si iam obiiisset. Et accersito Centurione interrogauit eum, si iam mortuus esset. Et cum cognouisset à Centurione, donauit Corpus Ioseph: Ioseph autem mercatus Sindonem, & deponens eum, inuoluit Sindone, & posuit eum in monumento quod erat excisum de petra: & aduoluit lapidem ad ostium monumenti.

THE OFFERTORY *taken out of the 139. Ps.*

The Church teacheth vs, that when wee beg of God to be freed from the persecution of our ennemyes, to pray as our sauour prayed that Gods will and not ours might be fulfilled.

C *Vsodi me, Domine, de manu peccatoris: & ab iniquis eripe me.* **K** *Keep me O Lord from the hand of a sinner and from vniust men deliver me.*

SVSCIPE SANCTE PATER vntill the secret as before page 87.
88. 89. 90. 91.

THE SECRET.

The Church hauing taught vs in the Gradual of this Masse to haue recourse vnto God by fasting and prayer in our afflictions, and representing by the notice our sauour gaue his disciples that the hower of his Passion approached though it was himselfe and not his disciples that was to suffer, neuertheless it was not for himselfe that he sayd warch and Pray but only for them least they should fall into temptation. The faithfull must consider that if the Apostels were not secure euen whilst our sauour was suffering, how much more ought they to fear failing whilst themselues are in affliction where vpon amongst the many tentations wherewith they are surrounded they beseech God to giue them the Grace to fast and attend to Prayer. In such manner that they may reape the benefit of our sauours Passion, by vertue of the sacrifice of the altar, which it represents vnto them, & by which its merits is applied vnto them, if their sins preuent not.

S *Acrificia nos quaesumus Domine, propensius ista restarent: quae medicina-* **G** *Rant O Lord wee beseech thee that these sacrifices which wee celebrate with*

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164 THE MASSE FOR TUESDAY
wholeſom faſting by *libus ſunt inſtituta*
an holy inſtitution may *ieiuniis. Per Domi-*
repaire our nature. *num noſtrum, &c.*
Through our Lord. &c.

Against the Perſecutors of the Church.

Protege nos, as before, page 134.

Or for the Pope.

Oblatis, &c. as before, page 134.

The Preface and Canon till the Communion as before, page 91.

THE COMMUNION, *taken out of the 68. Ps.*

The Church inſtructs vs that the Iews not ſeeing viſibly our ſauours deliuanſe as one ſunke vnder the weight of their tyranny, they being ignorant of his Paſſion and Reſurrection; vnder ſtood not that by his paſſing hence to immortal glory, he made a paſſage for vs from the old to a new life; he hauing neuer liued in ſin, was not in a capacity to quit what he was not guilty of.

THEY ſpake againſt
me that ſate in the
gate, and they made
ſongs againſt me who
drank wine; but I
made my prayer to
thee. O Lord, it is a
time of thy good plea-
ſure; O God in the
multitude of thy mer-
cy.

A *Duerſum me
exercebantur
qui ſedebant in por-
ta: & in me psal-
lebant, qui bibebant
vinum: Ego vero o-
rationem meam ad te
Domine: tempus be-
neplaciti, Deus, in
multitudine miſericor-
diæ tuæ.*

THE POST-COMMUNION.

The faithfull pray to God that they may cast of the old and put on a new life, by vertue of this Sacrament which represents vnto vs this happy change in the mystery of the Passion and Resurrection of Iesus-Christ applying its merits vnto vs.

S *anctificationibus
stus, omnipotens
Deus, & vitia nostra
curentur, & remedia
nobis sempiterna pro-
ueniant. Per Domi-
num nostrum, &c.*

S *Anctify vs almighty
God by thy Sacra-
ments, that wee may
receiue a cure for our
sins and life euerla-
sting. Through our
Lord, &c.*

Against the persecutors of the Church.

Q *uæsumus, Do-
mine Deus no-
ster: ut quos diuina
tribuis participatione
gaudere, humanis non
finas subiacere peri-
culis. Per Dominum
nostrum Iesum Chri-
stum, &c.*

O *Lord our God
wee beseech thee
to preserue those from
falling through hu-
mane frailties whom
thou hast vouchsafed
to a participation in
this holy communion.
Through our Lord Ie-
sus-Christ. &c.*

Or for the Pope.

H *æc nos, qua-
sumus Domine,*

P *rotect vs O Lord
wee beseech thee
L iiii*

by the participation of this diuine Sacrament and strengthen thy seruant N whom thou hast aduanced to be chiefe Pastor of thy Church, that he and the flock committed to his charge may attaine eternall life. Through our Lord Iesus-Christ, &c.

diuini Sacramenti perceptio protegat : & famulum tuum N. quem Pastorem Ecclesie tue præesse uoluisti, unà cum commisso sibi grege, saluet semper & maniat. Per Dominum nostrum Iesum Christum, &c.

A Prayer ouer the People.

Let vs Pray.

Oremus.

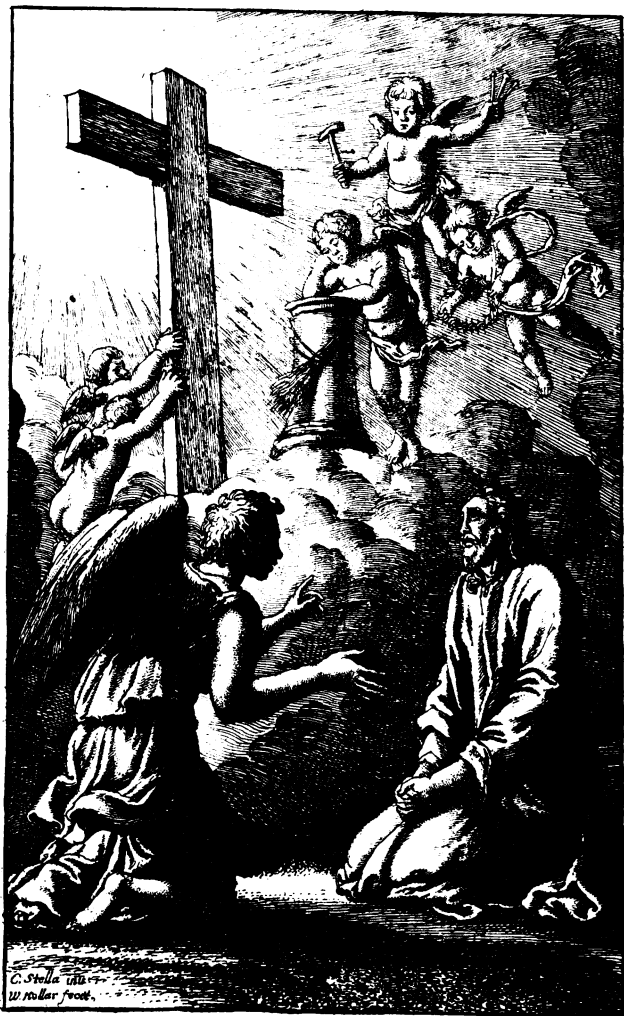
Humble your seluès and bow your heads before God.

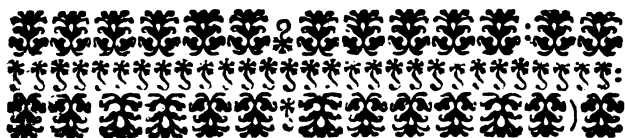
Humiliate capita uestra Deo.

L Et thy mercy O Lord cleanse vs from the corruption of the old man and giue vs anew spirit. Through our Lord, &c:

Tua nos misericordia, Deus & ab omni subreptione uetustatis expurget : & capaces sanctæ nouitatis efficiat. Per Dominum nostrum, &c.

All the rest as before, page 120.





M A S S E

FOR WEDNESDAY IN THE

H O L Y W E E K E.

The Station in S. Mary Major.

To teach vs that the son of God being impassible and immortall, as to his diuinity could not subiect himselfe to sufferings and death but only according to that flesh which he tooke of the holy Virgin Mary.

THE INTROIT, *taken our of the 2. chap. of
the Epistle of S. Paul to the Phil:
& out of 101. Ps.*

The Church instructs vs with how much confidence wee ought to adresse our prayers to God in the name of his son Iesus-Christ either in respect of his loue for us hauing suffered death to redeeme vs or for his omnipotence being the same God with his father whom all creaturs ought to adore.

The angels are thereunto obliged for though Christ dyed not for them, yet mankind being thereby redeemed, they reape some aduantage being reconciled vnto them after the enmyty and separation which sin had caused betwene them, and for that by this Redemption of man the losse and fall of the angels was repaired.

The deuils are obliged by force, being overcome and trodden vnder foot by him But mankind hath a singular obligation he hauing redeemed them to giue them a kingdom and most accomplitht felicity.



IN the name
of Iesus let
euery knee
bow of things
in heauen of things in
earth , and of things
vnder the earth , be-
cause our Lord be-
came obedient vnto
death : euen the death
of the crosse. There-
fore our Lord Iesus-
Christ is in the Glory
of God the father.



IN nomine
Iesu omne
genus flecta-
tur, cœlestiũ,
terrestrium, & inferno-
rum, quia Dominus
factus est obediens vs-
que ad mortem; mor-
tem autem Crucis, ideo
Dominus Iesus Chri-
stus in gloria est Dei
Patris.

P S A L M 101.

O Lord heare my
Prayer ; and let
my cry come unto
thee.

Domine exaudi
orationem meã:
& clamor meus ad te
veniat.

KYRIE ELEISON, as before, page

Let vs Pray.

Oremus.

ψ. Let vs bend our
knees.

Flectamus genua.

℞. Raise vp your selues

℞. *Leuate.*

THE COLLECT.

The faithfull out of a pious confidence implore by their
prayers Gods mercy through the merits of his sons Passion.

P*æsta quasumas
omnipotens Deus:
ut, qui pro nostris ex-
cessibus incessanter af-
fligimur, per unige-
niti Filii tui Passio-
nem liberemur. Qui
secum vivit & re-
gnat in unitate Spi-
ritus Sancti Deus,
per omnia secula se-
culorum. Amen.*

*Lectio Isaiaæ Prophe-
tæ. cap. 62. & 63.*

GRant wee be-
seech thee O al-
mighty God that wee
who are incessantly
afflicted through our
excesses, may be deli-
vered by the passion of
thy only begotten Son,
who liueth and rei-
gneth one God with
thee in the vnity of
the Holy Ghost world
with out end. Amen.

The Lesson out of
the 62. & 63. chap. of
the Prophet Isay.

The Church putting vs in mind of Christs passion represents also vnto vs at the same time the Glory of his Resurrection: to instruct vs that his diuinity hauing neuer bin seperated from his humaniry, he only suffered because it was his will, and that he made vse of his sufferings to appeare with the greater lustre in his Resurrection. And there vpon in this Lesson his Glorious Resurrection is set forth and his departure from Ierusalem the Capitall city of Iudea, which is compared for its infidelity to Bosra and Idumen carrying the marks of his Passion vpon his Body wherewith his diuinity was clothed as in a Garment.

And vnder this figure of the defeat of the Idumeans and deliery of the People of Israëll, the Church represents to vs the victory Iesus-Christ gained ouer the world and the diuels securing his flock from their tyranny and from the seruitude of sin.

H*æc dicit Domi-
nus Deus: Di-*

THis faith our
Lord: Tell yee

the daughters of Sion;
Behold thy Sauour
commeth behold his
reward is with him,
and his work before
him. Who is this that
commeth from Edom
with died garments,
from Botra, this beau-
tifull one in his robe,
going in the multitude
of his strenght? I that
speake Iustice, and am
a defender to saue.
Why then is thy clo-
thing red? and thy gar-
ments as theirs that
tread in the wine Pres-
se? I haue trodden the
Presse alone, and of the
Gentils there is not a
man with me: I haue
troden them in my fu-
ry, and haue troden
them downe in my
wrath: and their bloud
is sprinkled on my gar-
ments, and I haue stay-
ned all my rayment. For
the day of reuenge is in

*cite filia Sion: Ecce
Saluator tuus venit:
ecce merces eius cum
eo. Quis est iste,
qui venit de Edom,
tinctis vestibus de
Bosra? iste for-
mosus in stola sua,
gradiens in multi-
tudine fortitudinis
sue. Ego qui lo-
quor iustitiam, &
propugnator sum ad
saluandum. Quare
ergo rubrum est indu-
mentum tuum, &
vestimenta tua sicut
caleantium in torcu-
lari? Torcular cal-
caui solus: & de gen-
tibus non est vir me-
cum. Calcaui eos in
furore meo: & con-
culcaui eos in ira
mea. Et aspersus est
sanguis eorum super
vestimenta mea: &
omnia indumenta
mea inquinavi. Dies
enim ultionis in cor-*

*de meo : Annus retri-
butionis meae venit.
Circumspexi ; & non
erat auxiliator : que-
sui , & non fuit qui
adiuuaret. Et salua-
uit mihi brachium
meum , & indignatio
mea ipsa auxiliata
est mihi. Et concul-
cavi populos in furo-
re meo : & inebriaui
eos in indignatione
mea , & detraxi in
terram virtutem eo-
rum. Miserationum
Domini recordabor :
laudem Domini su-
per omnibus , quae red-
didit nobis Dominus
Deus noster.*

my heart, the yeare of
my Redēption is come.
I looked about , and
there was no helper ; I
sought , and there was
none to ayde : and my
arme hath saued , and
my indignation it selfe
hath helped me. And I
haue trodden downe
the people in my fury,
and haue inebria-
ted them in my indig-
nation , and haue
drawen their strength
downe to ground. I
will remember the
mercyes of our Lord,
the prayse of our Lord
for all things that our
Lord hath rendred to
vs.

THE GRADVAL , out of the 68. Ps.

The Church hauing represented our Sauour in the precedent Lesson triumphing ouer his ennemyes in his glorious Resurreccion, presents him vnto vs in this Gradual in the extremity of his Passion begging of his father to be deliured from it. To instruct vs that he prays not for himselfe, to be deliured from his paynes and from death, for how should he begg for himselfe to be freed from this hower wherein he should dye for vs, since he came voluntary ly vpon earth to that end; being able by his one strength to rescue himselfe and giue vp his

soule to God and take it againe? But his prayer was on our behalfe to teach vs in afflictions to haue recourse to God to deliver vs if it be his will or to giue vs strenght to beare them patiently. Likewise Iesus did not pray to be freed from his pains and death, because he had a will to suffer, but he askt to be deliured from the corruption of the sepulcher, by a speedy and glorious Resurrection. To teach vs by his Passion, what wee ought to contemne in the course of this life; and by his Resurrection what wee ought to hope and pray for.

TUrne not away thy face from thy seruant: because I am in tribulation heare me speedily.

ψ. Saue me O God because waters of affliction are entred into my soule I stuck fast in the myre of the depth, and there is no sure standing.

Our Lord be with you.

℞. And with thy spirit.

NE auertas faciem tuam à puero tuo, quoniam tribulor: velociter exaudi me.

ψ. Saluum me fac Deus! quoniam intraverunt aque usque ad animam meam: infixus sum in limo profundi, & non est substantia.

Dominus vobiscum.

℞. Et cum spiritu tuo.

Let vs Pray.

Oremus.

The faithfull beseech God that by the merits of his sons Passion they may partake in the glory of his Resurrection.

O God who wert pleased that thy

DEus qui pro nobis Filium tuum crucis

crucis patibulum subire voluisti, ut inimici à nobis expelleres potestatem; concede nobis famulis tuis: ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum, &c.

son should suffer death for vs vpon the Crosse, that so the power of the enemy of Mankind might be abated: grant vnto vs thy seruants that wee may partake of his Glorious Resurrectiō. Through the same our Lord Iesus-Christ, &c.

Against the Persecutors of the Church.

Ecclesiæ tuæ, &c. as before, page 127.

Or for the Pope.

Deus omnium, &c. as before, page 127.

Lectio Isayæ Prophetæ, cap. 53. The Lesson out of the Prophet Isay *ch. 53.*

The Church teacheth vs that the mystery of Gods incarnation is so full of astonishment, his sufferings so outrageous, and his death so ignominious, that the Prophet Isay durst not publish them, least men should not beleue them. After this Prophet hath forerold many of the torments to be endured by this Man-God: he teacheth vs. first that our sins were the cause of his sufferings by which he was to satisfy for vs to his fathers Iustice. Secondly that he offered himselfe to these pains as a voluntary victime for our saluation and would suffer death thereby to purchase life for vs. Thirdly that in compensation of this his humility and sufferings he is raised aboue all creaturs in heauen sitting on the right hand of God his father. Fourthly that God his father hath bestowed vpon him

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all those for his children who are predestinated to Glory as the precious off spring of his blood which he so freely shed that euen he was pleased to wash those in it that put him to death; according to the prayer as he made, euen when he was nailed on the Crosse betwene the two theues.

IN those days said Isaias: who hath beleued our hearing and the arme of our Lord to whom is it reuealed? and he shall come up as a young spring before him, and as a roote from a thirsty ground: there is no beauty in him nor comeliness, and wee haue seene him, and there was no sightliness, and wee were desirous of him. Despised and most abiect of men, a man of sorrows, and knowing infirmity: and his looke as it were hid and despised, whereupon neither haue wee esteemed him. he surely hath borne our infirmities, and our sorrowes he

IN diebus illis: dixit Isayas: Domine, quis credidit auditui nostro & brachium Domini cui reuelatum est? & ascendet sicut virgultum coram eo: & sicut radix de terra sitientii. Non est species ei, neque decor. Et vidimus eum, & non erat aspectus, & desiderauimus eum: despectum & nouissimum virorum, virum dolorum, & scientem infirmitatem: & quasi absconditus vultus eius, & despectus: unde nec reputauimus eum. Verè languores nostros ipse tulit & dolores nostros ipse portauit.

Et nos putauimus eum quasi leprosum & percussum à Deo, & humiliatum. Ipse autem vulneratus est propter iniquitates nostras: attritus est propter scelera nostra. Disciplina pacis nostrae super eum. & linore eius sanati sumus. Omnes nos quasi oves errauimus, unusquisque in viam suam declinauit: & posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, & non aperuit os suum: Sicut ovis ad occasionem ducetur, & quasi agnus coram tondeute se obmutescet: & non aperiet os suum. De angustia, & de iudicio sublatu
est; generationem eius quis enarrabit? Quia

hath carryed: and wee thought him as it were a leper and stricken of God, and humbled. But he was wounded for our iniquities, he was broken for our sins the discipline of our peace was vpon him, and with the waite of his stripes wee are healed. All wee haue strayed as sheep, euery one hath declined into his owne way: and our Lord hath put vpon him the iniquity of all vs. He was offered because himselfe would, and opened not his mouth: as a sheep to slaughter was he led, and as a lamb before his shearer, he shall be dumbe & shall not open his mouth. From distresse and from Iudgement he was taken vp; who shall declare his generation? because he

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is cut out of the land of the liuing, for the wickednesse of my People hauee I stricken him.

And he shall giue the impious for his buriall, and the rich for his death. Because he hath not done iniquity, neither was there guile in his mouth. And our Lord would break him in infirmity. If he shall put away his soule for sinn, he shall see seed of long age, and the will of our Lord shall be directed in his hand. for that his soule hath laboured, he shall see and be filled: in his knowledge the same my iust seruant shal iustifye many, and he shal bear their iniquities. Therefore will I distribute vnto him very many, and he shall diuide the spoiles of the strong, for that he

abscissus est de terra viuentium. Propter scelus populi mei percussi eum. Et dabit impios pro sepultura, & diuites pro morte sua: eò quòd iniquitatem non fecerit, nec dolus inuentus fuerit in ore eius. Et Dominus voluit contereere eum in infirmitate. Si posuerit pro peccato animam suam, videbit semen longæum: & voluntas Domini in manu eius dirigetur, Pro eo quod laborauit anima eius, videbit & saturabitur. In scientia sua iustificabit ipse iustus seruus meus multos: & iniquitates eorum ipse portabit. Ideò dispertiam ei plurimos. & fortium diuidet spolia; pro eo quod

tradidit in mortem hath deliuered his soule
animam suam, & vnto death, and was
cum sceleratis reputatus est. Et ipse peccata multorum tulit: reputed with the wicked; and he hath borne
 the sinn of many, and
 & *pro transgressoribus rogauit.* hath prayed for the
 transgressours.

THE TRACT taken out of the 101. Ps.

The Church tells vs that Iesus-Christ in the time of his Passiõ offered to God his father most seruent prayers with tears and groans, beseeching him, not to leaue him vnder the power of death, which he suffered only for his loue and for the saluation of the faithfull, signified by Sion. His dignity, his Innocence, this very act of vnspcakable charity, and the regard his father had to his condition might easily obtaine so iust a request, in so much thar he had only a tast of death, and the third day gloriously triumphed ouer it. Though as the Son of God he was worthy to be heard without tears or cries, and therefore should haue bin exempt from the least pains, yet laying aside what he was, he would by a transport worthy his loue absolutely fulfill his fathers will. He tooke vpon him all the euils, wherewith he was charged, to satisfy the rigour of his Iustice. To tast all sorts of griefe and pains and yeelding himselfe a true child, as well as an obedient Disciple in all his sufferings; he gaue vs a perfect example of Patience and submission in all afflictions.

Domine exaudi
 orationem meã:
 & clamor meus ad te
 veniat.

O Lord heare my
 Prayer; and let
 my cry come vnto
 thee.

ψ. Ne auertas faciem tuam à me: in
 quacumque die tribu-

ψ. Turne not away
 thy face from me, in
 what day soeuer I am

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in tribulation incline
thine eare vnto me.

ψ. In what day soeuer
I shall inuocate thee
heare me speedily.

ψ. Because my dayes
haue vanished as smo-
ke, and my bones are
withered as a dry
burnt firebrand.

ψ. I am stricken as
grasse, and my heart is
withered, because I
haue forgotten to eate
my bread.

ψ. Thou rising vp
shalt haue mercy on
Sion, because it is time
to haue mercy on it.

The Passion of our
Lord Iesus-Christ ac-
cording to S. Luke.
ch. p. 22. & 23.



At that time
the festiual
day of the
Azymes ap-
proached, which is,
called Pasche: and the
chief Priests and the

*lor, inclina ad me au-
rem tuam.*

ψ. *In quacumque
die inuocauero te, ve-
lociter exaudi me.*

ψ. *Quia defece-
runt sicut fumus dies
mei: & ossa mea sicut
in fruxorio confixa
sunt.*

ψ. *Percussus sum
sicut fœnum, & a-
ruit cor meum, quia
oblitus sum, mandu-
care panem meum.*

ψ. *Tu exurgens Do-
mine, misereberis Sion:
quia venit tempus mi-
serendi eius.*

*Passio Domini no-
stri Iesu Christi, se-
cundum Lucam. cap.
22. & 23.*



*N illo tem-
pore: Ap-
propinqua-
bat dies fe-
stus Azymorum qui di-
citur Pascha, & quæ-
rebant Principes sa-*

Sacerdotum & Scribae, quomodo Iesum interficerent; timebant verò plebem. Intrauit autem Satanas in Iudam qui cognominabatur Iscariotes vnum de duodecim: & abiit, & locutus est cum Principibus Sacerdotum, & Magistratibus, quemadmodum illum traderet eis. Et gauisi sunt & pacti sunt pecuniam illi dare. Et spondit. Et querebant opportunitatem ut traderet illum sine turbis. Venit autem dies Azymorum, in qua necesse erat occidi Pascha. Et misit Petrum & Ioannem, dicens: Euntes parate nobis Pascha, ut manducemus. At illi dixerunt: Vbi vis paramus? Et dixit ad eos. Ecce, introeun-

Scribes sought how they might kill Iesus: but they feared the people. And Satan entered into Iudas that was surnamed Iscariot, one of the twelve. And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them. And they were glad, and bargained to giue him money. And he promised. And he sought opportunity to betray him apart from the multitudes. And the day of the Azymes came, wherein it was necessary that the Pasche should be killed: And he sent Peter and Iohn, saying, Go and prepare vs the Pasche, that wee may eat. But they said, Where wilt thou that we prepare it? And he said to them, Behold, as you enter

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into the city, there shall meet you a man carrying a pitcher of water, follow him into the house into which he entreth; and you shall say to the good man of the house, The master saith to thee, Where is the Inne where I may eat the pasche with my disciples? And he will shew you a great refectory adorned, and there prepare. And they going, found as he said to them, and prepared the Pasche. and when the hour was come, he sat down, and the twelve Apostles with him. And he said to them, With desire I have desired to eat this Pasche with you before I suffer. For I say to you, That from this time I will not eat it, till it be fulfilled in the Kingdom of God.

tibus vobis in civitatem, occurret vobis homo amphoram aquæ portans: sequimini eum in domum, in quam intrat, & dicetis Patri familias domus, Dicit tibi magister: ubi est diuerforium, ubi Pascha cū Discipulis meis manducem? & ipse ostēdet vobis cœnaculum magnum stratum: & ibi parate. Euntes autem inuenerunt sicut dixit illis Iesus: & parauerunt Pascha. Et cum facta esset hora, discubuit, & duodecim Apostoli cum eo: & ait illis: Desiderio desideravi hoc Pascha manducare vobiscum, antequam patiar. Dico enim vobis: quia ex hoc non manducabo illud, donec impleatur in regno Dei.

Et accepto calice , gratias egit , & dixit : Accipite , & diuidite inter vos. Dico enim vobis , quod non bibam de generatione vitis ; donec regnum Dei veniat. Et accepto pane , gratias egit , & fregit. & dedit eis , dicens : Hoc est corpus meum , quod pro vobis datur. Hoc facite in meam commemorationem. Similiter & calicem , postquam cœnauit , dicens : Hic est calix nouum Testamentum in meo sanguine , qui pro vobis effundetur. Verumtamen ecce manus tradentis me , mecum est in mensa. Et quidem Filius hominis , secundum quod definitum est , vadit. Verumtamen vae homini illi , per quem

& taking the chalice , he gaue thanks , and said, Take, and diuide among you ; for I say to you that I will not drink of the generation of the vine , till the Kingdom of God do come. And taking bread, he gave thanks, and brake , and gaue to them , saying , This is my body which is giuen for you. Do this for a commemoration of me. In like manner the chalice also , after he had supped , saying, This is the chalice the new Testament in my blood , which shall be shed for you. But yet behold , the hād of him that betrayeth me , is with me on the table. And the Son of man indeed goeth according to that which is determined : but yet wo to that man by whom he

shall be betrayed. And they began to question among themselves, which of them it should be that should do this. And there fell also a contention between them, which of them seemed to be greater. And he said to them, The Kings of the Gentiles ouer-rule them; and they that haue power vpon them, are called beneficial. But you not so, but he that is the greater among you, let him becom as the younger; and he that is the Leader as the waiter. For which is greater, he that sitteth at table, or he that ministrereth? Is not he that sitteth? But I am in the mids of you as he that ministrereth; and you are they that haue remained with me in my temptation. And I dispose to

tradetur. Et ipsi cœperunt quærere inter se quis esset ex eis, qui hoc facturus esset. Facta est autem & contentio inter eos, quis eorum videretur esse maior. Dixit autem eis. Reges gentium dominantur eorum: & qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor, & qui præcessor est, sicut ministrator. Nam quis maior est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat. Vos autem estis, qui permanistis mecum in temptationibus meis. Et ego dispono vobis, sicut dis-

posuit mihi Pater meus regnum : ut edatis & bibatis super mensam meam in regno meo , & sedeatis super thronos iudicantes duodecim tribus Israël. Ait autem Dominus Simoni : Simon , ecce Satanas expetiuit vos , ut cribraret sicut triticum. Ego autem rogavi pro te , ut non deficiat fides tua : & tu aliquando conuersus , confirma fratres tuos. Qui dixit ei : Domine tecum paratus sum , & in carcerem & in mortem ire. At ille dixit : Dico tibi Petre , non cantabit hodie gallus , donec ter abneges nosse me. Et dixit eis. Quando misi vos sine sacculo & pera & calceamentis : numquid aliquid defuit vobis ? At

you , as my Father disposed to me , a Kingdom ; that you may eat and drink vpon my table in my Kingdom , and may sit upon thrones , iudging the twelue tribes of Israël. And our Lord said , Simon , Simon , behold Satan required to haue you for to sift as wheat : but I haue prayed for thee , that thy faith fail not : and thou once conuer- ted , confirm thy brethren. Who said to him , Lord , with thee I am ready to go both into prison and vnto death. And he said , I say to thee , Peter , the cock shall not crow to day , till thou deny thrice that thou knowest me. And he said to the , When I sent you with out purse , and skrip , and shooes , did you lack any thing ? But

said, Nothing. He said therefore unto them, But now he that hath a purse, let him take it, likewise also a skrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that yet this that is written, must be fulfilled in me, And with the wicked was he reputed. For those things that are concerning me, haue an end. But they said, Lord, lo two swords here. But he said to them, It is enough. *ad* going forth, he went according to his custom into Mount-Oliuet. And his disciples also followed him. And when he was come to the place, he said to them, Pray, lest ye enter into temptation. And he was pulled away from the stones cast; and kneeling,

illi dixerunt, Nihil. Dicit ergo eis, Sed nunc, qui habet sacculum, tollat similiter & peram. Et qui non habet, vendat tunicam suam, & emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet impleri in me. Et cum iniquis deputatus est. Etenim ea quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce gladii duo hic. At ille dixit eis: Satis est. Et egressus ibat secundum consuetudinem, in montem Oliuarum. Secuti sunt autem illum & discipuli. Et cum peruenisset ad locum, dixit illis: Orate, ne intretis in tentationem. Et ipse auulsus est ab eis, quantum iactus est lapidis: & positus ge-

nibus orabat dicens , he prayed , saying , Fa-
Pater , si vis , trans- ther, if thou wilt, trans-
fer Calicem istud à fer this chalice from
me. Veruntamen non me. But yet not my will,
mea voluntas , sed tua but thine be done. And
fiat. Apparuit autem there appeared to him
illi Angelus de Cœ- an Angel from heaven,
lo , confortans eum. strengthning him ; &
Et factus in agonia, being in an agony , he
prolixiùs orabat. Et prayed the longer. And
factus est sudor eius his sweat became as
sicut guttæ sanguinis drops of blood trickling
decurrentis in terram. down upon the earth.
Et cum surrexisset And when he was risen
ab oratione & venis- up from prayer , and
set ad Discipulos was come to his Disci-
suos , inuenit eos dor- ples , he found them
mientes præ tristitia, sleeping for pensue-
& ait illis : Quid nefs. And he said to
dormitis ? Surgite , o- them , Why sleep you ?
rate , ne intretis in Arise, pray, lest you en-
tentationem , Adhuc ter into temptation. As
eo loquente , ecce tur- he was yet speaking,
ba : & qui voca- behold a multitude ,
batur Iudas , unus and he that was called
de duodecim , antece- Iudas, one of the twelve
debat eos ; Et appro- went before them ,
pinquauit Iesu , ut os- and approached to Ie-
cularetur eum : Iesus sus, for to kiss him. And
autem dixit illi : Iu- Iesus said to him , Iu-

das, with a kifs dost thou betray the Son of man? And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? And one of them smote the seruant of the high Priest, and cut off his right ear. But Iesus answering, said, Suffer ye thus far. And when he had touched his ear, he healed him. And Iesus said to them that were come vnto him, the chief Priests and Magistrates of the Tēple, and Ancient, As it were to a thief, are you come forth with swords and clubs? when I was daily with you in the Temple, you did not lay hands vpon me; but this is your hour, ād the power of darkness. And apprehēding him, they led him to

ad osculo filium hominis tradis? Videntes autem hi, qui circa ipsum erant, quod futurum erat, dixerunt ei: Domine, si percutimus in gladio? & percussit unus ex illis seruum principis sacerdotum: & amputauit auriculā eius dexteram. Respondens autem Iesus: ait: Sinite vsque huc. Et cum tetigisset auriculam eius, sanauit eum. Dixit autem Iesus ad eos qui venerant ad se, Principes sacerdotum & magistratus templi, & seniores: Quasi ad latronem existis cum gladiis & fustibus: Cum quotidie vobiscum fuerim in templo non extendistis manus in me. Sed hæc est hora vestra, & potestas tenebrarum. Comprehendentes autem eum, duxerunt ad domum

Principis Sacerdotum. Petrus verò sequebatur à longè: Accenso autem igne in medio atrij, & circumfidentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, & eum fuisset intuita, Dixit: Et hic cum illo erat: At ille negavit eum, dicens: Mulier! non novi illum. Et post pusillam alius videns eum, dixit; Et tu de illis es: Petrus verò ait: O homo non sum. & intervallo factò quasi horæ unius alius quidā affirmabat, dicens, Verè & hic cum illo erat: Nam & Galileus est. Ei ait Petrus: Homo, nescio quid dicis. Et continuò, adhuc illo loquente, the high Priests house; but Peter followed afar off. And a fire being kindled in the mids of the court; and they sitting about it, Peter was in the mids of them. Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow was also with him. But he denyed him, saying, Woman, I know him not. And after a while another man seeing him, said, And thou art of them. But Peter said, O man, I am not. And after the space as it were of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. And Peter said, Man, I know not what thou sayest. And incontinent as he was

yet speaking, the Cock crew. And our Lord turning, looked on Peter. And Peter remembered the word of our Lord, as he said, that before the Cock crow, thou shalt thrice deny me. And Peter going forth a doors, wept bitterly. And the men that held him, mocked him, beating him. And they did blindfold him, and smote his face. And they asked him, saying, Prophesie, who is it that smote thee? And blaspheming, many other things they said against him. And when it was day, there assembled the Ancients of the people, and chief Priests, and Scribes, and they brought him into their Councel, saying, If thou be Christ, tell us. And he said to them, If I tell you, you

cantauit gallus. Et conuersus Dominus respexit Petrum : & recordatus est Petrus verbi Domini, sicut dixerat : Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, fleuit amare. Et viri qui tenebant Iesum, illudebant ei, cedentes. Et velauerunt eum : & percutiebant faciem eius, & interrogabant eum, dicentes ; Prophetiza, quis est qui te percussit ? & alia multa blasphemantes dicebant in eum. Et ut factus est dies, conuenerunt Seniores plebis, & Principes sacerdotum & Scribæ ; & duxerunt illum in concilium suum, dicentes : Si tu es Christus, dic nobis. Et ait illis : Si vobis dixerò, non

non credetis mihi : will not beleecue me:
Si autem & inter- if also I ask, you will
rogauero , non ref- not answer me , nor
pondebitis mihi , ne- dismis me. But from
que dimitteretis. Ex henceforth the Son of
hoc autem erit Fi- man shall be sitting on
lius Hominis sedens the right hand of the
à dextris virtutis power of God. And
Dei. Dixerant au- they all said art thou
tem omnes , Tu ergo then the Son of God?
es Filius Dei ? Qui who sayth , You say
ait , vos dicitis , quia that I am. But they
ego sum. At illi dixe- said , What need we
runt. Quid adhuc desi- testimony any further?
deramus testimonium for our selvs haue heard
ipsi enim audiuimus de of his own mouth. And
ore eius : Et surgens all the multitude of
omnis multitudo eorū , them rising up, led him
duxerunt illum ad Pi- to Pilate. And they be-
latum. Cœperunt au- gan to accuse him say-
tem accusare illum di- ing , We have found
centes : Hunc inuent- this man subuerting our
mus subuertentem gen- nation, and prohibiting
tem nostram , & prohi- to giue tributes to Ce-
bentē tributa dari Cæ- sar, and saying that he
sari , & dicentem se is Christ the King. And
Christum Regem esse. Pilate asked him ,
Pilatus autem interro- saying , Art thou the
gauit eum, dicens; tu es King of the Jews ?
Rex Iudæorum ? At il- But he answering, said,

N.

Thou sayest. And Pilat
said to the chief
priests and multitudes.
I find no cause in this
man. But they were the
more earnest, saying,
He stirreth the people,
teachig throughout all
Iewry, beginning from
Galilee euen hither.
But Pilate hearing Ga-
lilee. asked if the
man were of Gali-
lee. And when he vn-
derstood that he was
of Herods Iurisdiction,
he sent him back to
Herod who was also
himself at Ierusalem in
those days. And Herod
seing Iesus, was very
glad; for he was desi-
rous a long time to see
him, for because he
heard many things of
him, and he hoped to see
some signe wrought
by him. And he as-
ked him in many words.
But he answered him
nothig. And there stood

*le respondens, ait: Ta-
dicis. Ait autem Pila-
tus ad Principes Sacer-
dotum & turbas: Ni-
hil inuenio cause in
hoc homine. At illi in-
ualescebant, dicentes:
Commouet populū, do-
cens per uniuersam Iu-
deam, incipiens à Ga-
lilea usque hac. Pila-
tus autem audiens Ga-
lileam, interrogauit si
homo Galilæus esset. Et
ut cognouit quod de
Herodis potestate esset,
remisit eum ad Hero-
dem, qui & ipse Iero-
solyms erat illis die-
bus. Herodes autem,
viso Iesu, gaudius est
valde. Erat enim cu-
piens ex multo tempore
videre illum, eò quod
audierat multa de illo
& sperabat signum a-
liquod videre ab eo fie-
ri. Interrogabat autem
illum multis sermoni-
bus. At ipse nihil illi
respondebat. Stabant*

Autem Principes Sacerdotum & Scribæ constanter accusantes eum: Spreuit autem illum Herodes cum exercitu suo; & illustratus in vestem albam; & remisit ad Pilatum & facti sunt amici Herodes & Pilatus in ipsa die: nam antea inimici erant ad inuicem. Pilatus autem conuocatis Principibus Sacerdotum, & Magistratibus, & plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi auertentem populum: Ecce ego coram vobis interrogans, nullam causam inuenio in homine isto ex his in quibus eum accusatis. Sed neque Herodes: Nam remisit vos ad illum, & ecce, nihil dignum morte actum est ei. Emendatum ergo

the chief Priests & the scribes constantly accusing him. And Herod with his army set him at nought, & he mocked him; putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends that day, for before they were enemies one to another. And Pilate calling together the chief Priests & Magistrates, and the people, said to them, You have presented to me this man, as averting the people, & behold, I examining him before you, have found no cause in this man of those things wherein you accuse him; no, nor Herod neither, for I sent you to him, & behold, nothing worthy of death is done to him. I will chasten him ther-

N ij

fore and dismiss him. And he of necessity had to release vnto them vpon the feast day, one. But the whole multitude together cryed out, saying, Dispatch him, ad release to vs Barab-
bas; who was for a certain sedition made in the city, and murder, cast into prison. And Pilate again spake to the, desirous to release Iesus. But they cryed again, saying, Crucifie, crucifie him. And he the third time said to them, Why, what evil hath this man done? I find no cause of death in him I wil correct him therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified. And their voices prevailed. And Pilate adjudged their petition to be done. And he released unto

illam dimittam. Necessesse autem habebat dimittere eis per diem festum, unum. Exclamauit autem simul vniuersa turba, dicens: Tolle hunc, & dimitte nobis Barrabam, qui erat propter seditionem quandam factam in ciuitate & homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Iesum. At illi succlamabant: dicentes: Crucifige, crucifige eum. Ille autem terribiter dixit ad illos: Quid enim mali fecit iste? Nullam causam mortis inuenio in eo: Corripiam ergo illum, & dimittam. At illi instabant vocibus magnis postulantes, ut crucifigeretur: & inualecebant voces eorum. Et Pilatus ad iudicauit fieri petitionem eorum. Dimisit autem illis eum,

*qui propter homicidium
& seditionem missus
fuerat in carcerem, quē
petebant; Iesum verō
tradidit voluntati eo-
rum. Et cum ducerent
eum, apprehenderunt
Simonem quemdam
Cyrenensem venien-
tem de villa, & impo-
suerunt illi crucem
portare post Iesum.
Sequebatur autem il-
lum multa turba po-
puli & mulierum:
quæ plangebant &
lamentabantur eum.
Conuersus autem Ie-
sus ad illas, dixit: Fi-
liæ Ierusalem! nolite
 flere super me: sed su-
per vos ipsas flete, &
super filios vestros.
Quoniam ecce ve-
nient dies, in quibus
dicent: Beata steriles,
& ventres qui non ge-
nuerunt, & ubera
quæ non lactauerunt.
Tunc incipient dicere*

them him that for mur-
der and sedition
had been cast into
prison, whom they
demanded; but Iesus he
deliuered to their plea-
sure. And when they
led him, they took one
Simon of Cyrene co-
ming from the country;
and they laid the cross
upon him to carry after
Iesus. And there fol-
lowed him a great mul-
titude of people, and
of women which be-
wailed and lamented
him. But Iesus turning
to them, said, Daugh-
ters of Ierusalem, weep
not vpon me, but weep
vpon your selues, and
vpon your children. For
behold the days shall
come, wherein they
will say, Blessed are the
barren, and the wombs
that haue not born, and
the paps that haue not
giuen suck. Then shall

they begin to say to the mountains, Fall vpon vs, and to the hills, Cover vs. For if in the green wood they do these things, in the dry what shall be done? And there were led also other two malefactors with him, to be executed. And after they came to the place, which is called Caluari, there they crucified him; and the Theeues, one on the right hand, and the other on the left. And Iesus said, Father forgiue them, for they know not what they do. But they diuiding his garments did cast lots. And the people stood expecting and the Princes with them derided him, saying, Others he hath saved, let him saue himself, if this be Christ, the elect of God. And

montibus, Cadite super nos: & collibus, aperire nos. Quia si in viridi ligno hæc faciunt: in arida quid fiet? Ducebantur autem & alii duo nequam cum eo, ut interficerentur. Et postquam venerunt in locum qui vocatur Caluariae, ibi crucifixerunt eum: & latrones, unum à dextris, & alterum à sinistris. Iesus autem dicebat: Pater dimitte illis: non enim sciunt quid faciunt. Diuidentes verò vestimenta eius, miserunt sortes. Et stabat populus spectans, & deridebant eum. Principes cum eis, dicentes: Alios saluos fecit, se saluum faciat, si hic est Christus Dei electus. Illudebant au-

tem ei & milites, accedentes, & acetum offerentes illi, & dicentes: Si tu es Rex Iudeorum, saluum te fac. Erat autem & superscriptio scripta super eum litteris Graecis, & Latinis, & Hebraicis: Hic est Rex Iudeorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, saluum fac te metipsum: & nos. Respondens autem alter increpabat eum, dicens: neque tu times Deum, qui in eadem damnatione es? Et nos quidem iuste, nam digna factis recipimus: hic vero nihil mali gessit: Et dicebat ad Iesum: Domine, memento mei, cum veneris in regnum tuum. Et dixit illi

the souldiers also mocked him, coming to him, and offering him vinegar, saying, if thou be the King of the Iews, saue thy self. And there was also a superscription written ouer him in Greek, & Latin and Hebrew letters, This is the King of the Iewes, And one of those thieues that were hanged, blasphemed him, saying, If thou be Christ, save thy self, and vs. But the other answering, rebuked him, saying, Neither dost thou fear God, whereas thou art in the same damnation? And we indeed iustly, for we receiue worthy of our doings; but this man hath done no euil. And he said to Iesus, Lord, remember me when thou shalt come into thy Kingdom. And

N iij

Iesus said to him, Amen
 I say to thee, This day
 thou shalt be with me
 in paradise. And it was
 almost the sixth hour;
 and there was made
 darkness upon the
 whole earth vntil the
 ninth hour. And the
 Sun was darkned, and
 the veil of the Temple
 was rent in the midst.
 And Iesus crying with
 a loud voyce, said, Fa-
 ther, into thy hands I
 commend my spirit.
 And saying this, He
 GAVE VP THE GHOST.

*Iesus : Amen dico
 tibi : Hodie mecum
 eris in paradiso. E-
 rat autem fere hora
 sexta : & tenebrae fa-
 ctæ sunt in vniuer-
 sam terram, usque
 in horam nonam. Et
 obscuratus est sol : &
 velum Templi scis-
 sum est medium. Et
 clamans Iesus voce
 magna ait : Pater
 in manus tuas com-
 mendo spiritum meum.
 Et hæc dicens, EX-
 PIRAVIT.*

HEER THE FAYTHFVLL KNEEL, OR
 prostrate themselves, for a while upon the ground.

And the Centurion
 seeing that which was
 done glorified God,
 saying, Indeed this man
 was iust. And all the
 multitude of them that
 were present together
 at that sight, and saw
 the things that were

*Videns autem Cen-
 turio quod factum fue-
 rat, glorificauit Deum,
 dicens : Verè hic homo
 iustus erat. Et omnis
 turba eorum, qui simul
 aderant ad spectacu-
 lum istud, & videbant
 quæ fiebant ; percu-*

*entientes pectora sua
reuerdebantur. Stabāt
autem omnes noti eius
à longè ; & mulieres,
que secutæ erant eum
à Galilæa , hæc vi-
dentes.*

done, returned, knock-
ing their breasts. And
all his acquaintance
stood afar off; and the
women that had follo-
wed him from Galilee,
seeing these things.

E*T ecce vir nomi-
ne Ioseph , qui
erat decurio , vir bo-
nus & iustus : hic non
consenserat consilio &
actibus eorum ; ab
Arimathia ciuitate
Iudææ : qui expecta-
bat & ipse regnum
Dei. Hic accessit ad
Pilatum , & petiit
Corpus Iesu. Et de-
positum inuoluit Sin-
done & posuit eum
in monumento exciso ,
in quo nondum quis-
quam positus fuerat.*

AND behold , a
man named Io-
seph (who was a Sena-
tor , a good man and a
iust, he had not consen-
ted to their counsel ad
doings) of Arimathea
a city of Iewry , who
also himself expected
the kingdom of God,
This man came to Pilat
and asked the body
of Iesus. And taking it
down , wrapped it in
Sindon, and laid him in
a monument hewed of
stone , wherein neuer
yet any man had been
laid.

THE OFFERTORY *taken out of the 101. Ps.*

The Church represents vnto vs how our Sauour in his
Passion became a figure of his Martyrs , who desiring to be

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freed from death, by humane instinct and as it were forsaken by him for a time, in that he granted, not that unto them whilst they suffered, which they might seeme to desire by their naturall inclinations, might repeat from the bottom of their hearts, those words full of loue and piety which our Sauour as an example of these generous champions spoke himselfe. father if it be possible let this cup of sufferings passe from me, that I tast it not, but let thy will be done not mine.

O Lord heare my Prayer, & let my Cry come unto thee: turne not thy face from me, &c. *Domine exaudi orationem meam & clamor meus ad te perueniat: Ne auertas faciem tuam à me.*

SYSCIPE SANCTE PATER till the Secret as before. 87.

THE SECRET.

The faithfull meditating vpon our Sauours Passion beseech God to grant them desires and resentments of loue and duty, and to excite vs the rather wee must confesse our own sins, and reflect that they were the cause of our sauours Crucifying. secondly wee must consider the eternal torments which wee haue merited, that so wee may with consent vndergoe any torments in life. thirdly. let vs contemplate that wee shall haue an eternal recompence whereunto we aspire by the grace of Iesus-Christ, and confesse that all the afflictions of this life are not worthy to be compared to the future Glory. Fourthly. we must call to mind all the ains our sauour indured for us, hauing frequently in our thought how much his diuine Maiesty suffered for vs his vnprofitable seruants, should not without confusion to our selues be vnwilling to suffer, but readily and cheerfully for our owne benefits vndergoe these temporal light pains.

A Ccept O lord we beseech thee this *S* *yscipe, quasumus Domine, manus*

oblatus & dignanter operare, ut quod offering: and grāt that
Passionis Filii tui Domini nostri mysterio we may receiue with
gerimus, piis affectibus consequamur. Per pious affections and
eundem Dominum nostrum, &c. resentmēts, that which
 we celebrate in memory of the Passion of
 our Lord thy son.
 Through the same Iesus-Christ, &c.

Against the Persecutors of the church.

Protege nos, &c. as before, page 134.

Or for the Pope.

Oblatis, &c. as before, page 135.

The Preface and Canon, &c. till the Communion as before, 91.

THE COMMUNION *out of 101. Pf.*

The Church tells vs that in receiuing the Body and Bloud of Iesus-Christ which represents to vs his passion, and as it were incorporats vs with him, wee ought to imprint in our hearts a liuely apprehension of this adorable Sauour, who being presented vpon the Crosse with gall & vinegar to drink besought God his father with abundance of tears and loud cryes to grant vs life euerlasting in participation of his sufferings and Resurrection.

Potum meum cum
fletu temperabam:
quia eleuans alligasti
me: ego & sicut fenum
arui: Tu autem

I mingled my drink
 with tears, because
 lifting me up thou hast
 throwen me downe ad
 I withered away like

grasse but thou O Lord *Damine, in aeternum*
 endurest for euer. Thou *permanes: Tu exurgens*
 rising vp shalt haue *miserereberis Sion, quia*
 mercy on Siō: because *uenit tempus miserendi*
 it is time to haue *eius.*
 mercy on it.

THE POST-COMMUNION.

The faithfull beseech God to withdraw their irregular affections from these worldly fading goods and to make them apprehend how as they are christians, their happinesse is not to be placed in this temporal life, whereia God oftentimes delivers them vp vnto persecutions euen to death: But that they are to regard Eternity to which the name of Christian entitles them; Therefore they are to consider, that he whose name they beare was so treated before them, to teach them by his example to contemne this world, and to aspire celestial blessings, which he by the merits of his death and Passion hath opened vnto them.

GRant O almighty **L***Argire sensibus*
 God we be- *nostris, omnipotens Deus: ut per tem-*
 seech thee that we *poralem Filiij tui mor-*
 may with a Holy con- *tem, quam mysteria ve-*
 fidence belecue that *neranda testantur, vitā*
 thou hast opened a *te nobis dedisse perpe-*
 passage for us to eter- *tuam, confidamus. Per*
 nall life by the tem- *eundem Dominum no-*
 poral death of thy Son *strum Iesum Chri-*
 represented in these *stum, &c.*
 adorable mysteryes.
 Through the same our
 Lord Iesus-Christ.

Against the persecutors of the Church.

Quæsumus Domine, &c. as before. (page 136.)

Or for the Pope.

Hæc nos quæsumus, &c. as before. page 137:

A Prayer ouer the People.

Oremus.

Let vs Pray.

*Humiliate capita
vestra Deo.*

Humble your selues
and bow down your
heads to God.

R *Espice quæsumus
Domine, super
hanc familiam tuam,
pro qua Dominus no-
ster Iesus Christus non
dubitauit manibustra-
di nocentium, & Cru-
cis subire tormentum.
Qui tecum uiuit &
regnat, &c.*

L Ooke downe O
Lord we beseech
thee vpon this thy fa-
mily forwhich our lord
Iesus-Christ doubted
not to be betrayed into
the hæds of the wicked
and so vndergoe the
Tormētts of the Crosse
who liueth and reig-
neth with thee, &c.

All the rest as before, page 120.



M. Hollar fecit



VPON THVRSDAY

IN HOLY WEEKE.

AT PRIME.

Pater noster, &c. Aue Maria, &c. Credo, &c.

*Deus in adiutorium is not here said to mind
vs that Iesus-Christ was abandoned by God the
father to sufferings and death.*

*Nor is any hymne used, to instruct vs that the
Jews, had dishonoured God, by putting his Son
to death.*

PSALME 53.

In this Psalm the Church proposeth vnto vs a certaine mo-
del of perfect prayer first wee ought only to begg of God
what may conduce to our saluation. secondly we ought
to aske it in the name of our Sauour Iesus-Christ; for there
is no other name giuen to men by which they can be saved.
Thirdly we must haue a firme faith in Gods omnipotence.
fourthly. we are to look vpon God as our Iudge, who
giues to euery man according to his works, and therefore
the confidence wherewith wee pray is grounded vpon the
testimony of our conscience, that it is not guilty of any
thing which may render vs vnworthy to present our selues
before his diuine Maiesty. fifthly we must place all our
confidence in Gods mercy, in the verity of his promises

and not in our merits. sixthly we are to beg the grace to loue iustice, so that no persecution whatever may cause vs to swerue from it. seuenthly wee must not desire punishment vpon the wicked out of hatred or reuenge, but out of Charity for their correction, as long as there is hopes of their amendment and to the end that others by their chastisements may feare to imitate them and that the empire of sin being ouercome, God alone may reigne in this world. eightly wee ought to beg that the aduersities and misfortunes of this life, may not deiect vs, nor prosperity charme our senses and affections; but that wee may rely vpon God and glorify him. Ninthly. And to Glorify God as wee ought wee must offer vp our selues to him in the spirit of sacrifice and annihilation, that is of Pennance. Tenthly The seruice and duty wee offer vp to God must be free not seruil. Eleuenthly. wee must acknowledge our selues vnable to make a voluntary and true offering of our selues, if the Grace of God doe not deliuer vs from our sins, which wee must pray for from our very hearts.



God saue
me in thy
name, ad in
thy strength

iudge me.

O God heare my
prayer with thine
ears, receiue the words
of my mouth.

Because strangers
haue risen vp against
me, and the strong
haue sought my soule,
and they haue not set
God before their eyes.



*Deus in no-
minetuo sal-
uum me fac:
& in virtu-*

te tua iudica me.

*Deus exaudi oratio-
nem meam auribus;
percipe verba oris mei.*

*Quoniam alieni in-
surrexerunt aduersum
me, & fortes quæse-
runt animam meam:
& non proposuerunt
Deum ante conspectum
suum.*

Ecce

Ecce enim Deus ad- For behold God hel-
inuat me: & Dominus peth me, and our Lord
susceptor est animæ is the receiuer of my
meæ. soul.

Auerte mala inimicis Turne away the euills
meis: & in veritate to mine ennemies, and
tua disperde illos. in thy truth destroy
 them

Voluntarie sacrifi- I will voluntarily sa-
cabo tibi, & confite- crifice to thee, and will
bor nomini tuo Domi- confesse to thy name,
ne: quoniam bonum O Lord, because it is
est. Good.

Quoniam ex omni Because thou hast de-
tribulatione eripuisti liuered me out of all
me: & super inimicos tribulation: and mine
meos despexit oculus eyehath looked downe
meus. vpon mine enemies.

PSALME 118. or 119.

The Royall Prophet teaches vs in the first part of this 118:
 Psal. that mans true felicity consists in liuing free from sin,
 and in keeping Gods law for his loue, and because he so
 commands vs. 2.dly He teacheth vs, that to obserue the
 law of God as wee ought, wee must aske his grace to lear-
 ne it from our youth. 3.dly. how that knowing it, wee
 must prayse his maiesty and begg his grace to obserue it with
 a true heart, void of feare or confusion. 4.ly That to ren-
 der vs worthy of this grace of perseuerance in the obedience
 of diuine law, wee ought to meditate continually vpon it,
 It must be the obiect of our entertainment, and wee must
 haue a greater care and pleasure to accomplish it then worl-
 dly couetous men haue to get and preserue their perishing
 riches.

O

Blessed are the immaculate in the way: which walke in the law of our Lord.

Blessed are they, that search his testimonies: that seeke after him with al their heart.

For they that worke iniquitie, haue not walked in his waies.

Thou hast very much commanded thy commandments to be kept

Would God my waies might be directed, to keepe thy iustifications.

Then shal I not be confounded, when I shal looke throughly in al thy commandments.

I will confesse to thee in direction of hart: in that I haue learned the iudgements of thy iustice.

B*eatissimi in via: qui ambulans in lege Domini.*

Beati qui scrutantur testimonia eius: in toto corde exquirunt eam.

Non enim qui operantur iniquitatem, in vijs eius ambulauerunt.

Tu mandasti mandata tua custodiri nimis.

Vtinam dirigantur vice mee: ad custodiendas iustificationes tuas.

Tunc non confundar: cum perspexero in omnibus mandatis tuis.

Confitebor tibi in directione cordis: in eo, quod didici iudicia iustitiae tuae.

*Iustificaciones tuas
custodiam: non me de-
relinquas vsquequa-
que.*

I wil keepe thy iusti-
fications: forsake me
not wholy.

*In quo corrigit ado-
lescentior viam suam?
in custodiendo sermo-
nes tuos.*

wherein doth a youg-
man correct his way?
in keeping thy words.

*In toto corde meo
exquisivi te: ne repel-
las me à mandatis
tuis.*

With my whole hart
I haue sought after
thee: repel me not from
thy commandments.

*In corde meo abscon-
di eloquia tua: ut non
peccem tibi.*

In my heart I haue hid
thy words: that I may
not sinne to thee.

*Benedictus es Do-
mine: doce me iustifica-
tiones tuas.*

Blessed art thou O
Lord: teach me thy ius-
tifications.

*In labijs meis: pro-
nuntiavi omnia iudi-
cia oris tui.*

In my lips, I haue
pronounced al the
iudgements of thy
mouth.

*In via testimoniorum
tuorum delectatus sum:
sicut in omnibus divi-
tijs.*

I am delighted in the
way of thy testimonies,
as in al riches.

*In mandatis tuis
exercebor: & conside-
rabo vias tuas.*

I wil be exercised in
thy commandments:
and I will consider thy
wayes.

O ij

I will meditate in thy *In iustificationibus*
 iustifications : I wil *tuis meditabor : non*
 not forget thy words. *obliscar sermones*
tuos.

In this second part of this 118. or 119 Psalme the Prophet David farther teacheth vs the conduct which God is pleased to vse to those who with a faithfull heart intend the observing his commandments. 1. God brings to theyr knowledge that this life is but as death , that so they may be brought to find out the true life, which consists in knowing and louing him. 2. He shews them that in this world men are intangled in sinn and ignorance , to the end to raise them to a desire to be enlightened by his grace. 3. God inspires them with a consideration, that this life is but a banishment, that looking vpon themselues as strangers and exiled persons, surrounded with ambushes enemyes and miseries, they may thirst after their true country, which is heauen. 4. God exercises the faithfull by persecutions and other trauerses, that so he may bring them to conforme and submit to his will. 5. He often permits them to be perplexed and disquieted, to humble and make them sensible of their owne weaknesse and the want they haue of Gods continuall assistance, to the end they make their addresses vnto him, placing all their hopes in his mercy, and not in their one strength. 6. God frees them from sinn, and confirms them in virtue, dilates and enlarges their hearts by filling them with his loue, that they may with exact diligence and seruent perseuerance walke in his paths.

Render to thy seruāt, quicken me:
 and I shal keepe thy
 words.

Reueale mine eies:
 and I shall consider
 the merueilous thinges
 of thy law.

I am a sciouner in

Retribue seruo
 tuo, vivifica
 me: & custodiam ser-
 mones tuos.

Revela oculos meos:
 & considerabo mirabi-
 lia de lege tua.

Incola ego sum in

terra : non abscondas the land, hide not thy
à me mandata tua. cōmandements. from
 me.

Concupivit anima My soule hath cove-
mea desiderare justifi- ted to desire thy iusti-
cationes tuas : in omni fications, at al time.
tempore.

Increpasti superbos : Thou hast rebuked
maledicti, qui decli- the proud : cursed are
nant à mandatis tuis. they that decline from
 thy commandements.

Aufer à me oppro- Take from me re-
brium & contemptum: proach, and contempt:
quia testimonia tua because I haue sought
exquisivi. after thy testimonies.

Etenim : federunt For princes sate, and
Principes, & adver- they spake against me:
sum me loquebantur: but thy seruant was
seruus autem tuus exercised in thy iusti-
exercebatur in iustifi- fications.
cationibus tuis.

Nam & testimonia For both thy testimo-
tna meditatio mea est: nies are my medita-
& consilium meum ius- tion : and thy iustifica-
tificationes tue. tions my counsel.

Adhæsit pavimento My soule hath clea-
anima mea : vivifica ved to the pavement:
me. secundum verbum quicken me according
tuum. to thy word..

I haue vttered my wayes, and thou hast heard me : teach me thy iustifications!

Vias meas enuntiavi, & exaudisti me: doce me justificationes tuas.

Instruct me the way of thy iustifications : and I shal be exercised in thy merueilous workes.

Viam justificationum tuarum instrue me: & exercebor in mirabilibus tuis.

My soule hath slumbered for tediousnes: confirme me in thy words.

Dormitavit anima mea pro tædio: confirma me in verbis tuis.

Remove from me the way of iniquitie: and according to thy law, haue mercy on me.

Viam iniquitatis amoue à me: & de lege tua miserere mihi.

I haue chosen the way of truth : I haue not forgottē thy iudgments.

Viam veritatis elegi: iudicia tua non sum oblitus.

I haue cleaved to thy testimonies ô Lord: do not confound me.

Adhæsi testimonijs tuis Domine: noli me confundere.

I ranne the way of thy commandments: when thou didst dilate my heart.

Viam mandatorum tuorum cucurri: cum dilatasti cor meum.

Christus factus
est pro nobis obe-
diens usque ad mor-
tem.

Christ. became
obedient vnto
death for vs.

Pater noster, &c. Aue Maria, &c.

Miserere mei Deus, &c. as before, page 9.

THE PRAYER.

Respice quesumus, &c. as before, page 203.

AT THE THIRD HOWER

Pater noster, &c. Aue Maria, &c.

In this third part of the 118. or 119. Psalme the Prophet represents vnto vs the state of a soule which God hath dilated. and first he shews vs the neede we haue of an abundant and omnipotent grace to acquit our selves of our obligations. 2. That wee must stand vigilantly vpon our guard lest the temptations arising from couetousnesse, or other exteriour and sensible objects trespassse vpon our modesty temperance or chastity. 3. that with resolution and courage wee ought to repell and overcome the reproaches & persecutions of the wicked.



*Egem pone
mibi Domi-
ne, viam
iustificatio-*



*Et me a law
ô Lord the
way of thy
iustifications:*

*niam tuarum: & ex-
quiram eam semper.*

*and I will seeke after
it alwayes.*

O iiiij

Give me vnderstanding, and I will search thy law : and I will keepe it with my whole heart.

Conduct me into the path of thy commandments : because I would it.

Incline my heart into thy testimonies : and not into auarice.

Turne away mine eyes that they see not vanitie : in thy way quicken me.

Establish thy word to thy servant, in thy feare.

Take away reproach, which I haue feared: because thy iudgements are pleasant.

Behold I haue covered thy cōmandments: in thine equitie quicken me.

And let thy mercie come vpon me Lord: thy saluation accor-

Da mihi intellectum, & scrutabor legem tuam: & custodiam illam in toto corde meo.

Deduc me in semitam mandatorum tuorum: quia ipsam volui.

Inclina cor meum in testimonia tua: & non in auaritiam.

Auerte oculos meos ne videant vanitatem: in via tua viuifica me.

Statue seruo tuo eloquium tuum: in timore tuo.

Amputa opprobrium meum, quod suspicatus sum: quia iudicia tua iucunda.

Ecce concupiui mandata tua: in equitate tua viuifica me.

Et veniat super me misericordia tua, Domine, salutare tuum

secundum eloquium ding to thy word.
tuum.

*Et respondebo ex-
probrantibus mihi ver-
bum : quia speravi in
sermonibus tuis.*

And I shal answer a
word to them that
vpbrayde me : because
I haue hoped in thy
words.

*Et ne auferas de ore
meo verbum verita-
tis vsquequaque : quia
in iudiciis tuis super-
speraui.*

And take not away
out of my mouth the
word of truth vtterly:
because I haue much
hoped in thy iudge-
ments.

*Et custodiam le-
gem tuam semper in
seculum, & in secu-
lum seculi.*

And I wil keepe thy
law alwayes: for euer,
and for euer and euer.

*Et ambulabam in
latitudine : quia man-
data tua exquisiui.*

And I walked in larg-
nesse: because I haue
sought after thy com-
mandements.

*Et loquebar de te-
stimonis tuis in con-
spectu regum: & non
confundebar.*

And I spake of thy
testimonies in the sight
of kings and was not
confounded.

*Et meditabar in
mandatis tuis : que
dilexi.*

And I meditated in thy
cōmandements, which
I loved.

*Et leuaui manus
meas ad mandata tua,*

And I haue lifted vp
my hands to thy com-

mandements, which *que dilexi: & exor-*
 Iloved: and I was exer- *cebar in iustificationi-*
 cised in thy iustifica- *bys tuis.*
 tions.

In this fourth part of the 118. or 119. Psalme the Royal prophet reaches vs to renew our spirituall life, and first he shews vs the chiefe affliction of the faithfull being in their not enioying Almighty God? yet theyr hopes thereof is their only ioy and sole comfort, in which hope their soule is much elevated towards heauen, that they desend not to take content in earthly pleasurs. 2. The Prophet shews vs how to reiect temptations that assault vs when we see the wicked prosper, and how to behaue our selues in persecutions, by considering the punishments threatened to the wicked, and the reward promised to the iust. 3. we must raise in our selues a zeale and holy horror against the disorders the wicked commit in this life, and beware least by a vaine compliace we partake with them. 4. being truly sensible of our abode here amongst the wicked it will be requir'd that we truly and really desire to retourne into heauen, our proper country. 5. Since to obserue Gods commandments is the way to get securely thither, we are to walke with great care and particular circumspection. 6. That we may avoid the ambushes & snares which environ vs, whilst wee are in this world, we ought to haue continuall recourse to God by prayer and meditation of his law by strictly examining our very thoughts, by searching into the very bottome of our hearts least blinded by selfe love we loose our selues. 7. That we apply ourselues and conuerse with good, wise and knowing persons in a spirituall life: by adhering to our counsellors and imitating their prudence & vertue, and by partaking in their necessities and sufferings. 8. we must beware of too much confidence of our selues, but alwaies acknowledge that the good conduct of our life is a gift from Gods mercy.

BE mindful of thy **M**Emor esto vex-
 word to thy ser- **M**bi tui seruo
 vant, wherein thou **tuo: in quo mihi**

spem dedisti.

hast given me hope.

*Hæc me consolata est
in humilitate mea :
quia eloquium tuum
vivificavit me.*

This hath comforted
me in my humiliation:
because thy word hath
quicken'd me.

*Superbi iniquè age-
bant usquequaque : à
lege autem tua non
declinavi.*

The proud did un-
justly exceedingly but I
declined not from thy
law.

*Memor fui iudicio-
rum tuorum à seculo
Domine : & conso-
latus sum.*

I have been mindful
of thy iudgements from
everlasting ô Lord: and
was comforted.

*Defectio tenuit me :
pro peccatoribus dere-
linquentibus legem
tuam.*

Faynting possessed
me, because of sinners
forsaking thy law.

*Cantabiles mihi
erant iustificationes
tuæ : in loco peregrina-
tionis meæ.*

Thy iustifications
were song by me, in
the place of my pere-
grination.

*Memor fui nocte
nominis tui, Domine:
& custodivi legem
tuam.*

I have been mindful
in the night of thy
name ô Lord: and have
kept thy law.

*Hæc facta est mihi:
quia iustificationes
tuas exquisivi.*

This was done to me:
because I sought after
thy iustifications.

*Portio mea, Domi-
ne : dixi custodire le-
gem tuam.*

My portion ô Lord,
I sayd to keepe thy
law.

I besought thy face,
with al my heart: have
mercie on me accor-
ding to thy word.

*Deprecatus sum fa-
ciem tuam in toto cor-
de meo: miserere mei
secundum eloquium
tuum.*

I thought vpon my
wayes: and converted
my feete vnto thy testi-
monies.

*Cogitavi vias meas:
& conuerti pedes
meos in testimonia
tua.*

I am prepared, and
am not troubled: to
keepe thy command-
ments.

*Paratus sum, &
non sum turbatus: ut
custodiam mandata
tua.*

The cords of sin-
ners haue wrapped me
round about: and I
haue not forgotten thy
law.

*Funes peccatorum
circumplexi sunt me:
& legem tuam non
sum oblitus.*

At midnight I rose to
confesse to thee, for
the iudgements of thy
iustification.

*Media nocte surge-
bam ad confitendum
tibi: super iudicia iu-
stificationis tue.*

I am partaker of al
that feare thee: and
that keepe thy com-
mandments.

*Particeps ego sum
omnium timentium te:
& custodientium man-
data tua.*

The earth ô Lord is
ful of thy mercie:
teach me thy iustifica-
tions.

*Misericordia tua,
Domine, plena est
terra: iustificationes
tuas doce me.*

In this fifth part of the 118. or 119. Psalm the faithfull who haue receiued the word of God with a firme faith are taught their obligation to beg of God the gift of knowledge and vnderstanding to apprehend and tast heavenly things, with submission to diuine truths that vnderstanding which giues them a gust and sence of things belonging to God first to the end they may be able with gladnesse to beare the afflictions of this world acknowledging they auaille to amend our liues secondly. That they may preferre heavenly benefits which God hath promised in his law, before the fading goods of this life. Thirdly That they may acknowledge that man was made to be iust; to preserue peace and vnity in a holy conuersation, which they ought to haue with one another, to loue God aboue all creaturs to serue him ardently through the whole course of this life, humbly adoring the iustice of his judgements. fourthly: That finding more content in Gods seruice then in any worldly pleasures they may in some manner comprehend the consolation and happinesse they shall find hereafter by the comfort he affords his seruants in their present afflictions. Then the Royall Prophet teaching the faithfull that the wicked apprehend not these truths their hearts being besotted in wickednesse which draws vpon them theyr damnation he exhorts them to beseech God to purify their hearts; and eleuate them aboue the things of this world and to dispose them to take consent only in his honnour and seruice, and to place their only Ioy desires, pretentions and repose in him.

Bonitatem fecisti
cum seruo tuo,
Domine: secundum
verbum tuum.

*Bonitatem & disciplinam,
& scientiam doce me: quia
mandatis tuis credidi.*

THou hast done
bountie with thy
seruant o Lord: according
to thy word.

Teach me goodnesse,
and discipline, and
knowledge: because I
haue beleeued thy cō-
mandments.

Before I was humbled I offended: therefore haue I kept thy word.

Thou art good: and in thy goodnesse teach me thy iustifications.

The iniquitie of the prowde is multiplied vpon me: but I in al my hart wil search thy commandments.

Their hart is curded together as milke: but I haue meditated thy law.

It is good for me that thou hast humbled me: that I may learne thy iustifications.

The law of thy mouth is good vnto me, aboue thousands of gold, and siluer.

Thy hands haue made me, and formed me: giue me vnderstanding, and I will learne thy commandments.

Priusquam humiliarer ego deliqui: propterea eloquium tuum custodiui.

Bonus es tu: & in bonitate tua doce me justificationes tuas.

Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mādāta tua.

Coagulatum est sicut lac cor eorum: ego verò legem tuam meditatus sum.

Bonum mihi, quia humiliasti me: ut discam justificationes tuas.

Bonum mihi lex oris tui; super millia auri & argenti.

Manus tuæ fecerunt me & plasmaverunt me: da mihi intellectum, & discam mandata tua.

Qui timent te, videbunt me, & letabuntur, quia in verba tua supersperavi.

They that feare thee shal see me, & shal reioyce because I haue much hoped in thy words.

Cognoui Domine, quia equitas iudicia tua: & in veritate tua humiliasti me.

I know ô Lord that thy iudgements are equitie: and in thy truth thou hast humbled me.

Fiat misericordia tua, ut consoletur me: secundum eloquium tuum seruo tuo.

Let thy mercie be done to comfort me, according to thy word vnto thy seruant.

Veniant mihi miserationes tue, & vivam: quia lex tua meditatio mea est.

Let thy commiserations come to me, and I shal liue: because thy law is my meditation.

Confundantur superbi quia iniuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Let the prowd be confounded, because they haue done vnjustly toward me: but I wil be exercised in thy commandements.

Conuertantur mihi timentes te: & qui noverunt testimonia tua.

Let them be conuerted to me that feare thee: and that know thy testimonies.

Fiat cor meum im-

Let my hart be made

immaculate in thy iuf- *maculatum in iufti-*
 tifications, that I be *cationibus tuis: ut non*
 not confounded. *confundar.*

The Church hauing taught vs how neceffary Gods grace is for vs to accomplifh his commandments, that we may enioy eternall bliffe, tels us farther that his grace is not giuen to men but by the merits of Iefus-Chrift and that to the fame end he became man and fuffered death for vs.

ψ. Christ became obe- *ψ. Chriftus factus*
 dient vnto death for *eft pro nobis obediens*
 vs. *vsque ad mortem.*

Pater noster, &c. Miferere mei Deus, &c.
 as before, page 9.

THE PRAYER.

Respice quæsumus, &c. as before, page 103.





AT THE SIXTH HOWER

Pater noster, &c. Ave Maria, &c.

P S A L M E 118. or 119.

The Prophet David in the sixth part of this Psalm tells vs how vnalterable the iust are, in obeying the law of God in the midst of persecutions, considering the duty all creatures owe to God. No brute beast will in the least resist his Creators commands, how much the more then are men obliged to obey him, who are made after his owne image and cal'd to enioy eternall blisse with him. Secondly: In considering how contemptible the goods of this life are and how inestimable those promised by Gods law, All perfections which these earthly goods have, are finite and transitory and only those which God promises his servants are infinit and eternall, which alone can render vs truly happy.

D*efecit in salutare tuum anima mea: & in verbum tuum supersperaui.*

Defecerunt oculi mei in eloquium tuum: dicentes, quando consolaberis me.

Quia factus sum sicut vter in pruina: justificationes tuas non sum oblitus.

MY soule hath fainted for thy salvation: I haue much hoped in thy word.

My eies haue fayled for thy word, saying: when wilt thou comfort me?

Because I am made as a bottel in the hoare frost: I have not forgotten thy iustifications.

P

How manie are the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

Quot sunt dies serui tui: quando facies de persecuentibus me iudicium?

The vniust haue told me fables: but not as thy law.

Narraverunt mihi iniqui fabulationes: sed non ut lex tua.

Altho commandments are truth: they haue vniustly persecuted me, helpe me.

Omnia mandata tua veritas: iniquè persecuti sunt me, adiuua me.

They haue wel neare made an end of me in the earth: but I haue not forsaken thy commandments.

Paulò minus consummaverunt me in terra: ego autem non dereliqui mandata tua.

According to thy mercie quicken me: and I shal keepe the testimonies of thy mouth.

Secundum misericordiam tuam vivifica me; & custodiam testimonia oris tui.

For ever Lord thy word is permanent in heauen.

In æternum Domine: verbum tuum permanet in cælo.

Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

In generationem, & generationem veritas tua: fundasti terram, & permanet.

*Ordinatione tua
perseverat dies : quo-
niam omnia serviunt
tibi.*

By thy ordinance the
day continueth : be-
cause al things serve
thee.

*Nisi quod lex tua
meditatio mea est : tunc
forte periissem in hu-
militate mea.*

But that thy law is
my meditation : I had
then perhaps perished
in my humiliation.

*In aeternum non
obliviscar justifica-
tiones tuas : quia in
ipsis vivificasti me.*

I wil not forget thy
justifications for ever:
because in them thou
hast quikned me.

*Tuus sum ego , sal-
vum me fac : quo-
niam justificationes
tuas exquisivi.*

I am thine , saue me:
because I haue sought
out thy iustifications.

*Me expectaverunt
peccatores , ut perde-
rent me : testimonia
tua intellexi.*

Sinners haue expect-
ted me to destroy me:
I vnderstood thy tes-
timonies.

*Omnis consumma-
tionis vidi finem :
latum mandatum tuū
nimis.*

Of al consummation
I haue seen the end:
thy commandment is
exceeding large.

In the seventh part of this 118. or 119. Psalm the Kingly
Prophet instructs vs that to obtaine diuine knowledge and
wisdome, wee must earnestly demand it of God and wee must
testify an ardent love to him, and endeavour to keepe his
commandments. Secondly : he teaches vs that this diuine
wisdome renders vs more Knowing then our Masters when
wee loue in more then they, for our Masters are his Disci-
ples as well as wee. It is a Master which not only makes vs

know good but gives vs also the will and Power to doe it.

Consequently the Prophet tells vs the effect of this diuine wisdom. It makes vs fly and hate sin, and to delighr in the law of God. By it we put on a firme resolution to keepe the commandments. By it we put on a firme resolution to keepe the commandments by it we order our liues wel and all things relating to our soule, and disposing our heart to be vpright and sincere, wee doe all things according to iustice and equity. It fortifies vs against temptations and persecutions, making vs prefer the expected rewards, for our good works before the vaine pleasures and goods of this world.

HOW have I loved
thy law ô Lord!
al the day it is my me-
ditation.

Above mine enemies
thou hast made me
wise by thy cōmaund-
ment: because it is to
me for ever.

Above al that taught
me haue I vnderstood:
because thy testimo-
nies are my medita-
tion.

Above ancients ha-
ue I vnderstood: be-
cause I have sought
thy commandments.

I haue staied my
feete from al euil way:
that I may keepe thy
words.

Quomodo dilexi
legem tuam Do-
mine: tota die medita-
tio mea est.

*Super inimicos meos
prudentem me fecisti
mandato tuo: quia in
aeternum tibi est.*

*Super omnes docen-
tes me intellexi: quia
testimonia tua medi-
tatio mea est,*

*Super senes intelle-
xi: quia mandata tua
quaesivi.*

*Ab omni via mala
prohibui pedes meos,
ut custodiam verba
tua.*

*A iudiciis tuis non
declinavi : quia tu le-
gem posuisti mihi.* I haue not declined
from thy iudgements:
because thou hast set
me a law.

*Quam dulcia fau-
cibus meis eloquia tua:
super mel ori meo.* How sweete are thy
words to my iawes,
more then honie to my
mouth!

*A mandatis tuis in-
tellexi : propterea odi
omnem viam iniqui-
tatis.* By thy command-
ments I haue vnder-
stood : therfore haue
I hated al the way of
iniquitie.

*Lucerna pedibus
meis verbum tuum :
& lumen semitis
meis.* Thy word is a lampe
to my feete, and a
light to my pathes.

*Iuravi, & statui:
custodire iudicia iusti-
tie tue.* I sware, and haue
determined to keepe
the iudgements of thy
iustice.

*Humiliatus sum
vsquequaque Domi-
ne : vivifica me secun-
dum verbum tuum.* I am humbled excee-
dingly ô Lord: quicken
me according to thy
word.

*Voluntaria oris mei
beneplacita fac, Do-
mine : & iudicia tua
doce me.* The voluntaries of
my mouth make ac-
ceptable ô Lord: and
teach me thy iudge-
ments.

My soule is in my hands alwaies : and I haue not forgotten thy law. *Anima mea in manibus meis semper. & legem tuam non sum oblitus.*

Sinners laid a snare for me : and I haue not erred from thy commandments. *Posuerunt peccatores laqueum mihi : & de mandatis tuis non erravi.*

For inheritance I have purchased thy testimonies for euer : because they are the ioy of my heart. *Hereditate acquisiui testimonia tua in eternum : quia exultatio cordis mei sunt.*

I haue inclined my heart to doe thy iustifications for euer, for reward. *Inclinavi cor meum ad faciendas iustificationes tuas in eternum : propter retributionem.*

In the eight part of this Psalme the kingly Prophet teaches vs that to the end a faithfull soule may be made capable of diuine wisdom shee must diuест herselfe of the maxims of humane prudence and that to preserve it shee must be solicitous to auoid sin, nolso much in detestation of sin as for the content and pleasure shee ought to take in iust actions. Shee must alwaies endeavour to haue a holy feare of losing that grace, which has given her sentiments of Ioy in auoiding sin, and by which as yet shee hath a feare to be forsaken of God though he inflict not punishments vpon her. In fine shee ought to haue a great zeale for the service and glory of God.

I Haue hated the vn-
iust : and I haue
loved thy law. *Iniquos odio habui, & legem tuam dilexi.*

Adiutor & susceptor meus es tu : & in verbum tuum speravi. Thou art my helper and protector : and vpon thy word I have much hoped.

Declinate à me maligni : & scrutabor mandatum Dei mei. Depart from me ye malignant : and I wil search the commandments of my God.

Suscipe me secundum eloquium tuum, & vivam : & non confundas me ab expectatione mea. Receive me according to thy word, and I shall live : and confound me not of myne expectation.

Adiuva me, & saluus ero : & meditabor in iustificationibus tuis semper. Helpe me, and I shall be saved and I will alwaife meditate in thy iustifications.

Sprexisti omnes discedentes à iudicijs tuis : quia iniusta cogitatio eorum. Thou hast despised all that revolt from thy iudgements ; because their cogitation is vniust.

Prævaricantes reputavi omnes peccatores terræ : ideo dilexi testimonia tua. All the sinners of the earth I haue reputed prevaricatours : therefore haue I loved thy testimonies.

Confige timore tuo carnes meas : à iudicijs enim tuis timeo. Pierce my flesh with thy feare : for I am afraid of thy iudgemets.

P iij

I have don iudge-
ment and iustice: de-
liver me not to them
that calumniate me.

*Feci iudicium; &
iustitiam: non tradas
me calumniatibus me.*

Receive thy servant
vnto good: let not the
proud calumniate me.

*Suscipe servum
tuum in bonum: non
calumnientur me su-
perbi.*

Mine eyes have fay-
led after thy salvation:
and for the word of
thy justice.

*Oculi mei defecerunt
in salutare tuum: &
in eloquium iustitia
tuæ.*

Do with thy ser-
vant according to thy
mercy, and teach me
thy iustifications.

*Fac cum servo tuo
secundum misericor-
diam tuam: & iustifi-
cationes tuas doce me.*

I am thy servant: give
me vnderstanding: that
I may know thy testi-
monies.

*Servus tuus sum ego,
da mihi intellectum:
vt sciam testimonia
tua.*

It is time to do O
Lord: they have dissi-
pated thy law.

*Tempus faciendi
Domine: dissipaverunt
legem tuam.*

Therefore have I
loved thy command-
ments, aboue Gold
and Topazius.

*Ideo dilexi manda-
ta tua: super aurum
& topazion.*

Therefore was I di-

Propterea ad omnia

mandata tua dirige- rected to all thy com-
bar omnem viam ini- mandments : all wic-
quam odio habui. ked way have I hated.

The Church tells vs that this divine wisdom where of the Royall Prophet speaks is not given to men but by the merits of Christs Passion ; as no man can be saved but by faith in Iesus-Christ.

ψ. *Christus factus* ψ. Christ was made
est pro nobis obediens obedient for vs even
vsque ad mortem. vnto death.

Pater noster, &c. Ave Maria, &c.

Miserere mei Deus, &c. as before, page 9.

THE PRAYER.

Respice quæsumus, &c. as before, page 203.



AT THE NINTH HOWER.

Pater noster, &c. Ave Maria, &c.

P S A L M E 118. or 119.

In the ninth part of this 118. or 119. Psalm the Holy Prophet teaches vs, by his example, to honour the law of God with profound Humilitie, telling us, that if wee love it, tis Gods giift. He exhorts vs to beseech his Maiestie, not to leave his Guifts imperfect ; but that illuminating our Spirit ; wee may truly vnderstand his law, and observe his instructions and commands. Secondly, hee bids vs consider, that God would not, that his holy law should be written and delivered to vs in vaine ; but to be as a sure Guide to our

actions. Therefore we begge, that our consciences reprove not our deeds, for beeing vnconformable to our knowledge. Thirdly he shews vs, how deplorable their condition is, who follow other rules; and lead their lives by other maxims, then what the law of God prescribes. Fourthly, the Prophet tells vs, with what purity we ought to meditate vpon the holy Scriptures, which containe the law of God, forbearing, either in Thought or word, all sort of error, or lying; that so we may neither deceive: nor be deceived. Fifthly, hee mindes vs of our frailty and miserie: which yet must not discourage vs; since God almighty es Grace gives vs strength and power to perform his commandments.

THy testimonies are mervelous: therefore hath my soule searched them.

The declaration of thy words doth illuminate: and giueth vnderstanding to little ones.

I opened my mouth, and drew breath: because I desired thy commandments.

Looke vpon me, and have mercie on me, according to the iudgement of them that love thy name.

Direct my steppes according to thy Word:

M*Irabilia testimonia tua: ideo scrutata est ea anima mea.*

Declaratio sermonum tuorum illuminat: & intellectum dat parvulis.

Os meum aperui & attraxi spiritum: quia mandata tua desiderabam.

Aspice in me, & miserere mei: secundum iudicium diligentium nomen tuum.

Gressus meos dirige secundum eloquium

*tuum : & non domi-
netur mei omnis iniu-
stia.*

and let not anie iniuf-
tice have domination
over me.

*Redime me à ca-
lumniis hominum : ut
custodiam mandata
tua.*

Redeeme me from
the calumnies of men:
that I may keepe thy
commandments.

*Faciem tuam illu-
mina super servum
tuum : & doce me
iustificaciones tuas.*

Illuminate thy face
vpon thy servant: and
teach me thy iustifica-
tions.

*Exitus aquarum de-
duxerunt oculi mei :
quia non custodierunt
legem tuam.*

Mine eies haue guh-
ed forth issues of wa-
ters: becaufe thy have
not kept thy law.

*Iustus es Domine :
& rectum iudicium
tuum.*

Thou art iust & Lord:
and thy iudgement is
right.

*Mandasti iustitiam
testimonia tua : & ve-
ritatem tuam nimis.*

Thou hast comman-
ded iustice thy testi-
monies : and thy veri-
tie exceedingly.

*Tabescere me fecit
zelus meus: quia obli-
ti sunt verba tua ini-
mici mei.*

My Zele hath made
me to pine away : be-
cause mine enimies
haue forgotten thy
words.

Ignitum eloquium

Thy word is fired

exceedingly : and thy *tuum vehementer :*
 servant hath loved it, & *servus tuus dile-*
xit illud.

I am a yong man, and *Adolescentulus sum*
 contemned : I haue not *ego & contemptus :*
 forgotten thy iustifica- *iustificaciones tuas non*
 tions. *sum oblitus.*

Thy iustice, is iustice *Iustitia tua, iusti-*
 for ever : and thy *tia in eternum : &*
 law is veritie. *lex tua veritas.*

Tribulation, and dis- *Tribulatio & angu-*
 tresse haue found me: *stia invenerant me :*
 thy commandements *mandata tua medita-*
 are my meditation. *tio mea est.*

The royall Prophet, in the Tenth part of this Psalme ad-
 viseth vs, first, continually to advance in fervour and piety,
 and how by his example wee must thirst after iustice. Se-
 condly, that we must overcome all obstacles, that may im-
 pede our progress. Thirdly, that wee must consider, that as
 in the beginning of a Spirituall course of life, wee are to en-
 ter vpon it by the spirit of God, so in the progress, that we
 especially beware, least there slide into our hearts any secret
 motions, that may hinder our advancement in pietie.

And as wee are to beginne courageously, soe to go on
 with more vigour; not regarding what the flesh can, but
 what the spirit will doe, according to what the word of God
 ordaines, putting all our confidence in his divine assistance.
 Fourthly that the dislike, which wee ought to haue of sin-
 ners, with drawing them selues from God, and consequently
 from their salvation, in not obeying his commandments
 should move vs to walke with more vigilance and fervour
 towards perfection; Since not to goe forward is to goe back-

ward. Fifthly, since Gods decrees are true from the Beginning to all Eternity; soe if wee conforme to his will, and observe the order of his decrees, wee shall not faile to make daily advancement in present, and for the time to come, where the light of our knowledge shall finde a new encrease.

Clamavi in toto corde meo, exaudi me, Domine: iustificationes tuas requiram

Clamavi ad te saluum me fac: ut custodiam mandata tua.

Præveni in maturitate, & clamavi: quia in verba tua superperavi.

Prævenerunt oculi mei ad te diluculo: ut meditarer eloquia tua.

Vocem meam audi secundum misericordiam tuam. Domine; & secundum iudicium tuum vivifica me.

Appropinquaverunt persequentes me iniquitati: à lege autem

IHave cried in my whole heart, heare me ô Lord: I wil seeke after thy iustifications.

I have cried to thee, save me: that I may keepe thy commandments.

I have prevented in maturitie, and haue cried: because I hoped much in thy words.

Mine eies have prevented early vnto thee: that I might meditate thy words.

Heare my voice according to thy mercie ô Lord: and according to thy iudgement quicken me.

They that persecute me haue approached to iniquitie: but from thy

law they are made far of. *tua longè facti sunt.*

Thou art nigh ô Lord:
and al thy wayes are
truth.

From the begining I
knew of thy testi-
monies : that thou
hast founded them for
ever.

See my humiliation,
and deliver me becau-
se I have not forgotten
thy law.

Iudge my iudgement,
& redeeme me: for thy
word quicken thou
me.

Salvation is far from
sinners : because they
have not sought after
thy iustifications.

Thy mercies are ma-
nie ô Lord : acording
to thy iudgement quic-
ken me.

There are manie that
persecute me, and af-
flict me : I have not

*Prope es tu Domine:
& omnes viae tuae
veritas.*

*Initio cognovi de
testimoniis tuis : quia
in aeternum fundasti
ea.*

*Vide humilitatem
meam, & eripe me :
quia legem tuam non
sum oblitus.*

*Iudica iudicium
meum, & redime me :
propter eloquium tuum.
vivifica me.*

*Longè à peccatori-
bus salus : quia iustifi-
cationes tuas non ex-
quisierunt.*

*Misericordiae tuae
multae Domine : se-
cundum iudicium tuum
vivifica me.*

*Multi qui perse-
quuntur me, & tri-
bulant me : à testimo-*

nis tuis non decli- declined from thy tes-
navi. timonies.

Vidi pravaricantes I saw the prevarica-
& tabescebam : quia tours , and I pyned
eloquia tua non custo- away : because they
dierunt. kept not thy words.

Vide quoniam man- See that I have loved
data tua dilexi Do- thy commandments ô
mine : in misericordia Lord : in thy mercie
tua vivifica me. quicken me.

Principium verbo- The beginning of thy
rum tuorum veritas words is truth : al the
in eternum omnia iu- iudgements of thy jus-
dicia iustitia tue. tice are for ever.

In the last part of this Psalme, the Royall Prophet tells vs their duties, who endeavour to advance in pietie. First, the spirit of the feare of our Lord ought so much to possess them, that all other feare must finde no place in their hearts: Secondly, Gods holy words ought to bee their cheife delight; as the hatred of sinne must bee their cheife aversion. Thirdly, they must frequent prayer, with much sollicitude; especially at howrs appointed by the church. Fourthly, their soules must bee soe tranquill, as not to bee discompossed with any traverses of this world. Fifthly, they ought to groane after their salvation. Sixthly they must consider, God, is present in all their actions. Seaventhly, they must have a hearty sorrow for their past sinnes: and give God thanks that hee hath freed them from them. They ought likewise to consider, that God sought them, when as yet they sought not him; and that hee sought them, to the end they might seeke him in the way of his commandments. They must vigilantly regard all their faults, and deeds: considering, that they are as shoop gone astray, if God if his Goodness had not sought them himselfe, and releevd them from all the dangers they were in, placing them in the securitie they desire: They must place their hopes in him, what ever hazards be-

fall them, reposing themselves in the faithfullness of his promises, and the abundance of his mercie; and that in this confidence they behold him as their cheife directour, and eternall Pastor.

P S A L M E 119: 161.

PRinces have persecuted me without cause: and my heart hath beene afrayd of thy words.

I wil reioyce at thy words: as he that findeth manie spoyles.

I haue hated iniquitie, and abhorred it: but thy law I have loved.

Seventimes in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

There is much peace to them that loue thy law: & there is no scandal to them.

I expected thy salvation o Lord: and have loved thy commandments

My soule hath kept

P*Rincipes persecuti sunt me gratis: & à verbis tuis formidavit cor meum.*

Latabor ego super eloquia tua: sicut qui inuenit spolia multa.

Iniquitatem odio habui, & abominatus sum: legem autem tuam dilexi.

Septies in die laudem dixi tibi: super iudicia iustitiæ tuæ.

Pax multa diligentibus legem tuam: & non est illis scandalum.

Expectabam salutare tuum Domine: & mandata tua dilexi.

Custodivit anima mea

mea testimonia tua : thy testimonies : and
& dilexit ea vehe- hath loved the excee-
menter. dingly.

Servavi mandata I have kept thy com-
tua: & testimonia tua: mandments , and thy
quia omnes viae meae testimonies: because al
in conspectu tuo. my wayes are in thy
 sight.

Appropinquet de- Let my petition ap-
precatio mea in consp- proach in thy sight ô
pectu tuo Domine : Lord : according to
iuxta eloquium tuum thy word giue me vn-
da mihi intellectum. derstanding.

Intret postulatio mea Let my request enter
in conspectu tuo : se- in thy sight : according
cundum eloquium tuum to thy word deliver
eripe me. me.

Eruclabunt labia My lips shal vtter
mea hymnum : cum an hymne, when thou
docueris me iustifica- shalt teach me thy ius-
tiones tuas. tifications.

Pronunciabit lin- My tongue shal pro-
gua mea eloquium nounce thy word : be-
tuum : quia omnia cause al thy command-
mandata tua equitas. ments are equitie.

Fiat manus tua, ut Let thy hand be to
salvet me, quoniam save me : because I
mandata tua elegi. haue chosen thy com-
 mandments.

Concupiui salutare I have coveted thy

Q

salvation ô Lord : and thy law is my meditation. *tuum, Domine : & lex tua meditatio mea est.*

My soule shal liue, and shal prayse thee : and thy iudgements shal helpe me. *Vivet anima mea, & laudabit te : & iudicia tua adiuvabunt me.*

I have strayed , as a sheep , that is lost : seek thy servant, because I have not forgotten thy commandments. *Erravi sicut ovis, quæ periit, quære servum tuum quia mandata tua non sum oblitus.*

The church teacheth vs ; that it is by Iesus-Christ God Sought vs, even then, when as yet wee sought him not, in following Iesus - Christ his soane : whom he hath established a mediatur between himselfe and vs , wee must therefore runne, in such manner, as that wee may attaine to him: we must obserue the end of our progress and course ; where he hath fixed his ; which isto bee obedient even vnto death.

ψ. Christ becam obedient for vs , even unto death. *ψ. Christus factus est pro nobis obediens usque ad mortem.*

Pater noster, &c. Ave Maria , &c.

Miserere mei Deus, &c. as before , page 9.

THE PRAYER.

Respice quæsumus , &c. as before , page 203.



THE GENERALL ABSOLVTION.

Vpon Holy Thursday, in the morning, according to the good and laudable custom of France, the Generall Absolution is given, in the great Hall at the Kings court: where his most Christian Maiestie; with many Princes, and his whole Court are present. First beginnes a Sermon; the Bishop in his robes, accompanied with the Clergie, gives the Absolution, and all vpon their knees sing the *Miserere mei Deus*, with the Verses and Prayers following. This Ceremonie is a sign of the Sacramentall Absolution, which heertofore was given to those sinners, who had don Pennance in the Lenc. And this day is also called Absolution Thursday: because Penitents are then Absolved, and admitted to participate of the Eucharist; it being that day, on which Iesus-Christ instituted it: and thereby the church shewes vs, that at present she inflicts not so severe Pennances now as formerly, yet shee teaches them to do fruites worthy of Penance, that they may be admitted to participate of this Holy Sacrament, on this day, whereon Christ our saviour began, by his Passion, the worke of our redemption to God his Father.

K *rie eleyson.*

Christe eleyson.

Kyrie eleyson.

Pater noster, &c.

*Et ne nos inducas in
tentationem.*

*R. Sed libera nos a
malo. Amen.*

Lord have mercie
on vs:

Christ, have mercy
on us:

Lord, have mercie
upon us.

Pater noster, &c.

And lead us not into
temptation.

But deliver us from
evill. Amen.

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ψ. O Lord, deale not
with us according to
our finnes:

℞. Nor yet reward us
according to our ini-
quities.

ψ. O Lord, remember
not our pastt offen-
ces:

℞. But let thy mer-
cies soon prevent us.

ψ. Turn thy face to-
wards us, though a
little:

℞. And graciously
heare thy fervants.

ψ. O Lord, save thy
fervants, and thy
hand-mayds:

℞. Trusting in thee,
ô my God.

ψ. Be unto them, ô
Lord, a Tower of
strength:

℞. Against the assaults
of the enemy.

ψ. Send them, ô Lord,
thy help from thy holy
place:

℞. And out of Syon
protect them.

ψ. *Domine non secun-
dum peccata nostra fa-
cias nobis.*

℞. *Neque secundum
iniquitates nostras re-
tribuas nobis.*

ψ. *Domine, ne me-
mineris iniquitatū no-
strarum antiquarum.*

℞. *Citò anticipent nos
misericordiæ tuæ.*

ψ. *Convertere, Domi-
ne, usquequo.*

℞. *Et deprecabilis esto
super servos tuos.*

ψ. *Salvos fac servos
tuos, & ancillas tuas.*

℞. *Deus meus, spe-
rantes in te.*

ψ. *Esto eis Domine
turris fortitudinis.*

℞. *A facie inimici.*

ψ. *Mitte eis, Do-
mine, auxilium de
sancto.*

℞. *Et de Sion tuere
eos.*

ψ. Domine , exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

ψ. Dominus vobis-
cum.

R. Et cum Spiritu
tuo.

ψ. O Lord , heare my
prayer :

R. And let my cry
come unto thee.

ψ. Our Lord be with
you :

R. And with thy spi-
rit.

Oremus.

Let vs Pray.

A Desto , Domi-
ne , supplica-
tionibus nostris , &
me , qui etiam mi-
sericordia tua pri-
mus indigeo , cle-
menter exaudi ; &
quem non electione
meriti , sed dono
gratie tue , consti-
tuiti huius operis mi-
nistrum , da fidu-
ciam tui muneris e-
xequendi , & ip-
se in nostro ministe-
rio , quod tue pieta-
tis est , operare. Per
Dominum nostrum
Iesum Christum Fi-
lium tuum , qui te-

H Eare ô Lord,
our Supplica-
tions , and graciously
regard me, who in the
first place haue need
of thy mercy : and as
thou hast been pleased
to choose me by thy
grace , not for my me-
rit , to be thy minist-
ter in this actiō: Grant,
that I may faithfully
acquit my selfe of
the charge committed
to me , and coope-
rate, by our ministring,
the effect of thy Boun-
ty : through our Lord
Iesus-Christ thy sonne,
who liueth and reig-

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neth with God the *cum vivit & regnat*
 father in the unity of *in unitate Spiritus*
 the Holy Ghost, one *sancti Deus per omnia*
 God for ever. Amen. *secula seculorum.*

Let vs Pray.

Oremus.

WE beseech thee,
 ô Lord, grant thy
 servants Grace, to
 do fruits worthy of
 penance; that having
 obtained pardon for
 their sinnes, they may
 be resetled pure and
 cleane in thy Church;
 from the integrity of
 which they have gone
 astray : through our
 Lord Iesus-Christ, &c.
 Amen.

Pæsta quæsumus
 Domine, his fa-
 mulis tuis, dignum pe-
 nitentiæ fructum, ut
 Ecclesiæ tuæ sanctæ,
 à cuius integritate
 deviaverunt peccan-
 do, admissorum ve-
 niam consequendo red-
 dantur innoxii. Per
 Dominum nostrum,
 &c. Amen.

Let vs Pray.

Oremus.

O Lord I beseech
 thy Majestie,
 that out of thy boun-
 tie thou wilt be plea-
 sed to give thy pardon
 to these thy servants,
 confessing their sinnes
 and offences, and to

PRecor; Domine;
 tuæ clementiam
 maiestatis, ut his
 famulis peccata &
 facinora sua confi-
 tentibus veniam præ-
 stare & præterito-

rem criminum vincula relaxare digneris : qui humeris tuis ovem perditam reduxisti ad caulas , & Publicani preces placatus exaudivisti : tu etiam , Domine , his famulis tuis placare , tu horum precibus benignus assiste , ut in confessione flebili permanentes , clementiam tuam celeriter exorent , ac sanctis Altaribus restituti , spei rursus æternæ , ac cælestis gloriæ reformantur. Qui vivis & regnas , &c. loosen the bonds of their past crimes ; who didst carry upon thy shoulders the strayed sheep back to thy fold ; and hast graciously heard the prayers of the publican : looke down also favourably upon these penitents , and incline unto their petitions ; that by their perseverance in confessing and tears , they may obtain what they desire ; and being readmitted to a participation of thy Holy Altar , they may have fresh hopes of eternall Glorie : who livest and reignest , &c.

Oremus.

Let vs Pray.

DEus humani generis benignissime conditor , & misericordissime reformator , qui hominem , invidia Diaboli ab

O God , who of thy Goodness hast created , and of thy mercie repaired mankind , and by the blood of thine onely sonne hast redeemed

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man, deprived of eternall life through the malice of the devill; Grant a new life to these Penitents, thy servants, whose death thou desirest not: And as thou forsakest not even those who go astray, receive those who return to repentance. O Lord, mercifully regard the tears and sighs of thy servants; heale their wounds, stretch forth thy helping hand to them cast down before thee; to the end thy Church may not lose any part of its body; least thy flock be lessened, least the enemy insult over the loss of any of thy family; least those, who have been regenerated by the wholesome water of Baptisme, fall into a second death. We

eternitate deiectum, unci filii tui sanguine redemisti, vivifica hos famulos tuos, quos tibi nulloatenus mori desideras, & qui non derelinquis devios, assume correctos; moveant pietatem tuam, quasumus Domine, horum famulorum tuorum lacrimosa suspiria, tu eorum medere vulneribus; tu innocentibus manum porrige salutarem, ne Ecclesia tua, aliqua sui corporis portione vastetur, ne grex tuus detrimentum sustineat, ne de familie tue damno inimicus exultet, ne renatos lavacro salutari mors secunda possideat. Tibi

*ergo , Domine ,
 supplices fundimus
 preces , tibi fletum
 cordis effundimus ,
 tu parce confitenti-
 bus , ut imminen-
 tibus pœnis senten-
 tiam futuri iudi-
 cii , te miserante ,
 non incidant , nes-
 ciant quod terret in
 tenebris , quod stri-
 det in flammis , at-
 que ab erroris via
 ad iter reuerſi iu-
 ſtitiae , nequaquam
 ultra novis vulneri-
 bus ſaucientur , ſed
 integrum ſit eis ac
 perpetuum , & quod
 gratia tua contulit ,
 & quod miſericor-
 dia reformauit.
 Per eundem Chri-
 ſtum Dominum no-
 ſtrum.*

R. Amen.

therefore ô Lord, offer
 up unto thee our moſt
 humble prayers ; we
 ſhed the teares of our
 hearts before thee ,
 in testimony of our re-
 gret. Pardon thoſe that
 cõfeſs vnto thee, to the
 end , that through thy
 mercy they may eſca-
 pe condẽnation at the
 laſt iudgement. Let the
 be ignorant of that
 which terrifies in dar-
 kenefs of torments in
 flames ; and grant that
 returning from their
 errours to the path of
 iuſtice, they may not
 hereafter receive new
 wounds : but that
 they may remaine en-
 tire, and perpetuall, in
 that which thy Grace
 has conferred, and thy
 mercie reſtored , by
 the ſame our Lord,
 Ieſus-Chriſt, &c. Amen.

The Bishop then takes the Crozier, and stretching his right hand over the people, sayes.

Let vs pray.

Oremus.

OVr Lord Iesus-Christ, who by giving up himselfe, and shedding his immaculate bloud, did vouchsafe to take away the finnes of the whole world; and who said to his Disciples, and in the to their successors (among whom thou art pleased to make me one, though unworthy) whatsoever you shall binde on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven, may he vouchsafe through this my ministry, by the intercession of the blessed virgin Mary his mother, of S. Michaël the Archangell, of the Apostle Saint Peter, to

Dominus Iesus Christus, qui totius mundi peccata sui traditione, atque immaculati sanguinis effusione dignatus est expurgare, quique discipulis suis dixit: quaecumque ligaveritis super terram, erunt ligata & in caelis, & quaecumque solveritis super terram, erunt soluta & in caelis, de quorum numero me, quamvis indignum, ministrum esse voluit intercedente Dei genitrice Maria, & beato Michaële Archangelo, & sancto Petro Apostolo, cui data est

potestas ligandi, ac solvendi, & omnibus sanctis, ipse per ministerium meum ab omnibus peccatis vestris, quacumque aut cogitatione, aut locutione, vel operatione, negligenter existis, vos absolvat sancti sui sanguinis interventione, qui in remissionem peccatorum effusus est; atque à vinculis peccatorum absolutos, perducere dignetur ad regna cælorum. Qui cum Deo Patre &

Spiritu sancto, vivit & regnat in sæcula sæculorū.

R. Amen.

Absolutionē, & remissionē omnium peccatorū vestrorum, spatiū veræ penitentiae, & emendationē vitæ, tribuat vobis omnipotens Deus.

R. Amen.

whom the power of binding and loosing was given, and of all Saints, by vertue of his Sacred Bloud, shed for the remission of finnes, to grant you Absolution of all your offences, negligently committed, in thought, word, or deed: and that after you are quitted from the bonds of sinne, he will please to restore you to the kingdome of heaven: who with God the father & the Holy Ghost liveth and reigneth for ever and ever.

R. Amen.

Almighty God grāt unto you Absolution and remission of all your finnes; space of true pennance, and amendment of life.

R. Amen.

Then the Bishop gives his ſolemne Benediction ſaying.

Bleſſed be the name
of our Lord :

*Sit nomen Domini
benedictum.*

R. Now and for ever
more.

R. *Ex hoc nunc &
uſque in ſaeculum.*

ψ. Our help is in the
name of our Lord :

ψ. *Adiutorium no-
ſtrum in nomine Do-
mini.*

R. Who made hea-
ven and Earth.

R. *Qui fecit calum
& terram.*

ψ. Almighty God,
father, ſonne, and Ho-
ly Ghoſt, bleſs. you all.

ψ. *Benedicat vos
omnipotens Deus, Pa-
ter & Filius, & Spi-
ritus ſanctus.*

R. Amen.

R. *Amen.*

After the ſolemne Benediction is given, the Deacon, in his Dalmatique, kneeling down to the Biſhop, aſks his bleſſing for the reading of the goſpell : and having received it, ſings the goſpell out of that days Maſs, Ante diem feſtum, &c.

The Biſhop, ſetting aſide his Mitre, ſtands vpright, holding the Croſier in both his hands, till the end of the Goſpell; to teach vs to liſten with reſpect to Gods holy word, and to teſtifie our faith of the reſurrection.

After the Deacon hath read the Goſpell, he preſents the Booke to the Biſhop to kiſſ; to teſtifie the vnion and charitie, which all Chriſtians ought to have in the obſervation of the word of God, to obtain pardon for their finnes, and reconcile themſelves to God,

The King waſhes the feet of thirteen poore people, and attends on them at the table, in great ceremonie, in imitation of Chriſts Humilitie; who waſhed his Apoſtles feet who were thirteen, comprehending S. Paul.

At Paris the Archbishop gives the same general Absolution, on Wednesday afternoone, at our Ladies Church, and on Thursday morning at the Church yard of the Holy Innocents.



FOR THE VVASHING OF THE FEET.

The Church, imitating the example and command, which our blessed Saviour gave vs celebrates this day the ceremonie of washing feet; and teacheth vs, that he thereby hath recommended humiliry, and Charitie among vs, and to bee carefull that wee cleanse our selues from the least sins; figured vnto vs by the filth, that sticks to our feet. Tis that, which the Church presents vnto vs by Antiphons, by the verses of the Psalms, and by the prayers sung in this ceremonie. Blessing God for the graces bestowed on vs through our Lord Iesus - Christ. where wee must observe, that he calls it a new command; wherein hee obliged vs to love one another. For that the old command, given vnto Moyses, and engraven vpon the Tables of the law, was to love ones neighbour as ones selfe. But Iesus - Christ had made it a new command, by the extent he gave it; requiring vs to loue our neighbour, more then our selves, even as to this temporall life: that is to say, as Christ gave his life for vs, so we ought to offer vp ours for our neighbour, vpon certain occasions as if his salvation were in danger, we ought to expose our life to preserve him.

The practice of this dayes ceremonie is very ancient. For S. Augustin, in his Epistle, and the 17. Councill of Toledo held in the seaventh Age, in the third Canon, and S. Eligius, Bishop of Noyon in the Same Age, in his fourth and Eighth Homilie of our Lords Supper, makes mention of it.

The Prelate, or Superior, in his Albe, Amice, Stole and

Coape of a violett colour, with his Deacon and Subdeacon, goes to the place, prepared to wash the feet. The Deacon, holding the Booke of the Gospells between his Armes, kneels to the Prelate, or Superiour, and asks his Blessing to read the Gospell, saying, Sr. vouchsafe to Bless; and having received his Benediction, puts the Booke into the Subdeacons hands, so testifie, hee declares nothing to the people, but what hee was orderd to do by the Prelate.

The Acolyts hold the Candles, to signifie the ioy, which the people ought to have, in that they are enlightened with the Gnist of faith. Before the Deacon beginnes to read the Gospell, hee begs Gods grace for the Assembly, to heare his word worthily, saying.

Our Lord bee with you. Dominus vobiscum.

He incenseth the Book, to signifie, that we adore Iesus-Christ, who redeemed us, and freed vs from our sinnes by faith in the Gospell; acknowledging him to bee God, and the second person of the Holy Trinitie. And then hee reads the Gospell, Ante diem Festum, as before.

The Gospell being ended, the Subdeacon presents the Booke to the Prelate, or Superiour, to kis: who thereby testifies the union, and charitie which the faithfull ought to have in the obseruance of Gods Word, to the end to obtaine pardon of their sinnes.

The Deacon incenseth after the vsuall manner. Then the Prelate or Superiour, laying aside his coape, the Deacon and Subdeacon putting a Towell aboute him, washeth the feet of those chosen for this ceremonie, dries, and kisses them, whilest they sing.

I Give you a new
comandement, that
you love one another,
as I loved you, saith
our Lord.

M Andatum no-
vum do vobis:
ut diligatis invicem,
sicut dilexi vos, dicit
Dominus.

P S A L M 118.

BEati immaculati in via : qui ambulant in lege Domini.

Blessed are the immaculate in the way : which walke in the Law of our Lord.

The Antiphon Mandatum novum, &c. and the other Ant. out of the Psalmes are repeated : and onely the first verse of Each Psalme is. Said.

Ant. Postquam surrexit Dominus à cœna, misit aquam in pelvim, & cœpit lavare pedes discipulorum suorum : hoc exemplum reliquit eis.

The Antiphon. After our Lord was risen from supper, he put water into a bason, and beganne to wash his Disciples feete : to whom he left this example.

Psal. 47. Magnus Dominus & laudabilis nimis : in civitate Dei nostri, in monte sancto eius.

Psalme 47. Great is our Lord, and to be praised exceedingly, in the citty of our God, in his holy mount.

Ant. Dominus Iesus, postquam cœnavit cum discipulis suis lavit pedes eorum, & ait illis : Scitis quid fecerim vobis, ego Dominus & Magister?

Ant. After our Lord Iesus had suppt with his Disciples, he washed their feet and said unto them, doe you see what I, your Lord and Master have done unto you?

I have given you an *Exemplum dedi vobis*
example, that you also *ut & vos ita faciatis.*
may do the like.

Pf. 84. O Lord, thou *Pf. 84. Benedixi-*
hast blest thy land; thou *sti, Domine terram*
hast turned away the *tuam: avertisti ca-*
captivitie of Iacob. *ptivitatem Iacob.*

Ant. Wilt thou, O Lord, wash my feet? *Domine, tu mihi*
Iesus answered and *lavas pedes? Respon-*
said unto him, if I wash *dit Iesus, & dixit ei:*
not thy feete, thou shalt *Si non laverō tibi pe-*
have no part with *des, non habebis par-*
me. *tem mecum.*

ψ. Iesus came unto *ψ. Venit ergo ad*
Simon Peter, and *Simonem Petrum, &*
Peter said to him, *dixit ei Petrus.*

Here the Antiphon is repeated.

wilt thou O Lord, wash *Domine, tu mihi la-*
my feet? Iesus answered *vas pedes? respondit*
and said unto him, if I *Iesus, & dixit ei: Si*
wash not thy feet, thou *non laverō tibi pedes,*
shalt haue no part *non habebis partem*
with me. *mecum.*

ψ. what I doe thou *ψ. Quod ego facio,*
knowest not now; but *tu nescis modo: scies*
shalt know hereafter. *autem postea.*

Then

Then is repeated this Antiphon the third time.

*Domine , tu mihi
lavas pedes ? respon-
dit Iesus , & dixit
ei : Si non laverō tibi
pedes , non habebis
partem mecum .*

*ψ. Si ego Dominus
& magister vester
lavi vobis pedes :
quanto magis debetis
alter alterius lavare
pedes ?*

*Psf. 116. Audite hæc
omnes gentes : auri-
bus percipite qui ha-
bitatis orbem.*

*Ant. In hoc cognos-
cent omnes quia disci-
puli mei estis , si dile-
ctionem habueritis ad
invicem.*

*ψ. Dixit Iesus Di-
scipulis suis.*

*Ant. Maneant in
vobis fides , spes , cha-
ritas , tria hæc : maior
autem horum est cha-
ritas.*

O Lord , doest thou
wash my feet. Iesus
answered and said unto
him , if I wash not thy
feet , thou shalt have
no part with me.

ψ. If I, your Lord and
Master , have washt
your feet ; how much
more ought you to
wash one anothers feet.

*Psal. 116. All nations ;
heare these things ; and
all people , understand
them.*

*Ant. All men shall
know you to be my
disciples , in that you
love one another.*

ψ. Said Iesus to his
Disciples.

*Ant. Let faith , Hope ,
and charitie abide in
you ; these three : but
the greatest of them is
charitie.*

R

¶ But now remain
faith, Hope and chari-
tie, these three: but the
greatest of them is
charitie.

Ans. Blessed be the
Holy Trinity, and un-
divided unity. wee will
confesse unto him, be-
cause he hath dealt
with us according to
his mercie.

¶ Let us blefs the
father, and sonne, with
the Holy Ghost.

Psalm. 83. How belo-
ved are thy Taberna-
cles, O Lord of Hosts!
my soule coveteth, and
fainteth unto the courts
of our Lord.

Ant. Where charitie
and love is, there is
God.

¶ The love of Ie-
sus-Christ hath united
us.

¶ Let us reioyce, and
praise him.

¶ Let vs feare and

¶ *Nunc autem ma-
nent fides, spes, cha-
ritas: tria hæc: ma-
ior harum est chari-
tas.*

*Ant. Benedicta sit
sancta Trinitas, at-
que indivisa unitas:
confitebimur ei: quia
fecit nobiscum miseri-
cordiam suam.*

¶ *Benedicamus
Patrem & filium,
cum sancto spiritu.*

*Pf. 83. Quam di-
lecta tabernacula tua
Domine virtutum
concupiscit & defecit
anima mea in atriis
Domini.*

*Ant. Vbi charitas
& amor, Deus ibi
est.*

¶ *Congregavit nos
in unum Christi a-
mor.*

¶ *Exultemus, &
in ipso iucundemur.*

¶ *Timeamus, &*

FOR THE WASHING OF THE FEET. 257
amemus Deum vi- love the living God.
um.

ψ. *Et ex corde dili-* ψ. And love one ano-
gamus nos sincero. ther with a sincere
heart.

Then the Antiphon is repeated.

Vbi charitas & Where charity and
amor, Deus ibi est. love is, there is God.

ψ. *Simul ergo cum* ψ. When therefore
in unum congrega- we are assembled.
mur.

ψ. *Ne nos mente di-* ψ. Let us beware, we
vidamur, caveamus. are not divided in
mind.

ψ. *Cessent iurgia* ψ. Let all quarrels and
maligna, cessent li- contentions cease.
tes.

ψ. *Et in medio no-* ψ. And let Christ be
stri sit Christus Deus. amongst us:

Then the Antiphon is repeated the third time.

Vbi charitas & Where charitie and
amor, Deus ibi est. love is, there is God.

ψ. *Simul quoque* ψ. Grant that we may
cum beatis videamus. see, with the blessed.

ψ. *Glorianter vul-* ψ. Thy face in glorie,
tum tuum Christe ô Christ, our Lord.
Deus.

ψ. *Gaudium quod* ψ. There to enioy a
R ij

happy and immense joy. *est immensum, atque probum.*

ψ. For ever and ever. Amen. *ψ. Sacula per infinita sæculorum.*

Then the Superiour or he who washes the feet of the others, washeth his hands wipes them; and putting on his Cope, he stands upright, with his head bare, and sayes, Pater noster, &c.

ψ. And lead us not into temptation. *ψ. Et ne nos inducas in tentationem.*

R. But deliver us from evill. *R. Sed libera nos à malo.*

ψ. Thou hast enioyned, O Lord. *ψ. Tu mādasti mandata tua, Domine.*

R. That thy Laws be exactly observed. *R. Custodiri nimis.*

ψ. Thou hast washed thy Disciples feet. *ψ. Tu lavasti pedes discipulorum tuorum.*

R. Despise not the worke of thy hands. *R. Opera manuum tuarum ne despicias.*

ψ. O Lord, heare my prayer. *ψ. Domine, exaudi orationem meam.*

R. And let my cry come to thee. *R. Et clamor meus ad te veniat.*

ψ. Our Lord be with you. *ψ. Dominus vobiscum,*

R. And with thy spirit. *R. Et cum spiritu tuo.*

Oremus.

Let us Pray..

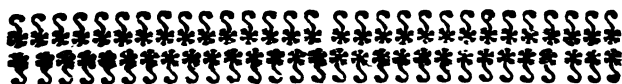
Adesto, Domi-
ne quæsumus :
officio servitutis no-
stra: & quia tu dis-
cipulis tuis pedes la-
vare dignatus es, ne
despicias opera ma-
nuum tuarum, quæ
nobis retinenda man-
dasti: ut sicut hic no-
bis, & à nobis exte-
riora abluuntur in-
quinamenta: sic à te
omnium nostrum inte-
riora laventur pecca-
ta. Quod ipse præsta-
re digneris, qui vi-
vis & regnas Deus.
Per omnia secula
seculorum.

R. Amen.

GRant, ô Lord we
beseech the, that
we may worthily dis-
charge this our dutie:
and since thou wouch-
safedst to wash thy disci-
ples feet, despise not
the worke of thy hands;
which thou hast com-
manded us to retain
and imitate; that as we
here cleanse all filth
from our bodies, so thou
wilt be pleased to free
our soules from all sin
which we beseech
thee to grant us, who
livest and reignest God
for ever and ever.

R. Amen.

R iiij



THE MASSE

FOR THVRSDAY

IN HOLY WEEKE.

*The Station, in the Church of S. Iohn
of Lateran.*

This day in Rome, the Station is in this Church; because the Popes did formerly bleſſ the Holy oyles there upon this day.

THE INTROIT.

The Church repreſenting to vs in this Maſſ, how our Sa-
viour inſtituted the Holy Sacrament of the Eucharift, it being
the eve of his Paſſion, as a perpetuall monument, and to ap-
plic the fruit of it unto us. She teacheth us by the Example
and words of Saint Paul, that we ought to looke upon the
Croſſ of Chriſt as our onely glorie. For it is by its vertue, that
wee are freed from the tyrannie of the devill, that we are
raiſed from the death. It is by it, that Ieſus-Chriſt grants
from corporall death of ſin as wee muſt be raiſed
uſthe life of Grace in this world; as he wil heere after, he wil
when pleaſes, give us the life of glorie, in everlaſting bliſſ.

Tis true, that to glorie in the croſſ of Chriſt wee muſt ſuf-
fer much: But what will that glorie be, which God hath
prepared for the patience of the iuſt! what will their happi-
neſſ be, when for their virtues in this exile he ſhall give
them crowns in heaven! for ſhort and temporary pains, im-
mortall and incomprehenſible rewards? the conſummation of
their felicitie will be at the day of iudgement; when Ieſus-
Chriſt, after he hath raiſed them againe, ſhall inanimate them
with his happie life and ſpirit; as all the members of one
Body are filled and enlivened by one ſoul.



*Os autem
gloriarī o-
portet in
Cruce Do-*



*Vt we ought
to glorie in
the Crofs of
onr Lord Ie-*

*mini noſtri Ieſu Chri-
ſti : in quo eſt ſalus ,
vita , & reſurrectio
noſtra : per quem ſal-
vati , & liberati ſu-
mus.*

*ſus-Chriſt : In whom is
our ſalvation , life , and
reſurrection ; and by
whom we are redee-
med and ſaved.*

P S A L M E 66.

As the Sacrifice of the croſs is an effect of Gods mercy ;
ſo his Grace , whereby we are enlightened to acknowledge
this inestimable benefit , and whereby we are made worthy
to reap the fruit of it , is an effect of his Bounty and mercie ;
which we ought to begge of him.

D*eus miſerea-
tur , noſtri , &
benedicat nobis : illu-
minet vultum ſuum
ſuper nos , & miſe-
reatur noſtri.*

Nos autem , &c.

K*yrie eleiſon.*

R. Kyrie eleiſon.

Kyrie eleiſon.

G*od have mercy
upon us , and bleſs
us : Illuminate his coun-
tenance upon us , and
have mercy upon us.*

*But we ought to glo-
rie , &c.*

L*ord , have mercy
upon us.*

*R. Lord have mercie
upon us.*

*Lord , have mercie
upon us.*

R iiij

R. Christ have mercie R. *Christe eleison.*
upon us.

Christ , have mercie *Christe eleison.*
upon us.

R. Christ , have mer- R. *Christe eleison.*
cie upon us.

Lord , have mercie *Kyrie eleison.*
upon us.

R. Lord , have mer- R. *Kyrie eleison.*
cie upon us.

Lord , have mercy *Kyrie eleison.*
upon us.

As the holy Sacrament of the Eucharist is a consequent,
and myserie of the Incarnation of the sonne of God, on this
day, whereon our saviour instituted this most venerable Sa-
crament, the Church commands that Hymne to be sung,
which the Angels did sing at his Birth.

GLorie be to God
in the highest, and
on earth peace to men
of Good will. We praise
thee; we blest thee; we
adore thee; we glorifie
thee; we give thanks to
theeforthy great glorie:
O Lord God, heavenly
King; God the father
Allmighty. O Lord, the
only Begotten Sonne
Iesus-Christ. O Lord

GLoria in Excel-
sis Deo, & in
tetra pax hominibus
bonæ volūtatīs. Lau-
damus te, Benedici-
mus te, Adoramus te,
Glorificamus te. Gra-
tias agimus tibi pro-
pter magnam gloriam
tuam: Domine Deus,
Rex cælestis, Deus
Pater omnipotens.
Domine Fili vnige-

*nite, Iesu Chrifte. Do-
mine Deus, Agnus
Dei, Filius Patris,
Qui tollis peccata
mundi, miserere no-
bis. Qui tollis peccata
mundi, suscipe de-
precationem nostram.
Qui sedes ad dexte-
ram Patris, miserere
nobis. Quoniam tu so-
lus Sanctus, Tu so-
lus Dominus, Tu so-
lus Altissimus, Iesu
Chrifte, cum Sancto
Spiritu, in gloria Dei
Patris,
Amen.*

God ; Lamb of God ;
Sonne of the father,
who takest away the
sinnes of the world,
Have mercy on us: Thou
that takest away the
Sinnes of the world, re-
ceive our Prayer. Thou
that fittest at the right
hand of the father,
Have mercy on us. For
thou onely art Holy ;
Thou onely art the
Lord ; Thou onely , ô
Iesus-Christ , with the
Holy Ghost , art most
High in the glorie of
God the father. Amen.

The bells are rung during the *Gloria in excelsis* : but are not rung again , till Holy Saturday : to teach us , that the preaching of the Gospel , and the voice of Those , who ought to excite others to follow Christ , were silent , during this Passion time.

THE COLLECT.

The people considering on the one side , that Judas , having received so many testimonies of favour from Iesus-Christ after he had been admitted to his Table , was yet so blinde , with coretousness , that he betrayed his Master and God , into the hands of the Iews ; who put him to death upon the cross : and transported with despaire , fell headlong into Hell. On the other side , the good thiefe , made sensible by his paines , repented himselfe of his sinnes , and acknowledged our dying favours divinity , and putting his whole hopes and confidence

in him, deserved to receive the fruite of his death and resurrection.

They beseech God, that they may not approach his Table, as Iudas did; but may obtaine the same Grace with the penitent theefe, that so they may reap the advantage of the death and Resurrection of our saviour.

O God, who hast punished the sin of Iudas, and rewarded the confession of the repenting theefe, grant unto us the effect of thy mercie; to the end, that as our Lord Iesus-Christ hath dispenced to each of them, at his Passion according to their meritt, so having destroyed the old man in us, he will grant us the grace, to have part with him in his glorious Resurrection; who liveth and reigneth one God, world without end.

Deus à quo & Iudas reatus sui pœnam, & confessionis suæ Latro præmium sumpsit: concede nobis tuæ propitiationis effectum: ut sicut in Passione sua Iesus Christus Dominus noster diversa utriusque intulit stipendia meritorum, ita nobis oblato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit & regnat, &c.

This Prayer is only said.

The Lesson out of the first Epistle of the Apostle, S. Paul to the Corinthians, chap. 11.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. cap. 11.

1. The Apostle blames them for their disorder, in their feasts, called Agapæ; as we have explicated before. 2. He treats of the institution of the Eucharist; and teacheth us, that Christ did institute this Sacrament, to renew in us the memorie of his incomparable love, testified by his dying for us. 3. Hee shewed how wee ought to prepare our selves, worthily to receive this Adorable Sacrament, by a strict examen of our consciences; that treating our selves with rigour and severity, we may avoid it from God.

Fratres! Convenientibus vobis in unum, iam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum & bibendum? Aut Ecclesiam Dei contemnitis, & confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim accepi à Domino, quod & tradidi vobis: quoniam Dominus Iesus

Brethren, when you come therfore together in one, it is not now to eate our Lords supper. For every one taketh his own Supper before to eate. And one certes is an hungred, and another is drunke. Why? have yee not howses to eate and drink in? or contemn yee the Church of God; and confounde them that have not? what shall I say to you? praise I you in this? I do not praise you. For I received of the Lord, that which also I have delivered unto you; that our Lord Iesus, in the night

he was betrayed, took bread: and giving thāks, brake, and said, take yee and eate, this is my body which shall be delivered for you. This do yee for the cōmemoration of mee. In like manner the Chalice also after he had supped, saying, this Chalice is the new Testament in my blood. This do yee, as often as yee shall drinke, for the commemoration of me. For as often as yee shall eate this bread, and drinke this Chalice, you shall shew the death of our Lord untill he come. Therefore whosoever shall eat this Bread, or drinke this Chalice of our Lord unworthily, he shall be guilty of the body and blood of our Lord. But let a man prove himself; and so let him

in qua nocte tradebatur, accepit Panem, & gratias agens fregit, & dixit: Accipite & manducate: Hoc est Corpus meum, quod pro vobis tradetur, hoc facite in meam commemorationem. Similiter & Calicem postquam cœnavit dicens: Hic Calix novum testamentum est in meo Sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, & Calicē bibetis, mortem Domini annuntiabitis donec veniat. Itaque quicūque manducaverit panem hūc, vel biberit Calicem Domini indignè, reus erit Corporis & Sanguinis Domini. Probet autem seipsum homo, & sic de pane illa

edat, & de Calice bibat. Qui enim manducat & bibit indignè iudicium sibi manducat & bibit, non diiudicans Corpus Domini. Ideò inter vos multi infirmi & imbecilles, & dormiunt multi. Quod si nosmet ipsos diiudicemus, non utique iudicemur. Dum iudicamur autem, à Domino corripiamur, ut non cum hoc mūdo damnemur.

cate of that bread, and drinke of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh iudgement to himselfe, not discerning the body of our Lord. Therefore are there among you many weak and feeble; and many sleep. But if we did iudge ourselves, we should not be iudged. But while we are iudged of our Lord, we are chastised; that with this world we be not damned.

THE GRADVALL, *taken out of the Epistle of S. Paul to the Philippians: chap. 2.*

The Church hereby teacheth us, that as Christ entred into glorie by his suffering, to which he voluntarily, for the love of us, exposed himselfe; so by incorporating himselfe in us, by this Sacrament, which hee left us on the Eve of his death to preserve the memorie of it: hee would also that we partake in his sufferings: that so we may at length have share in his glorious Resurrection.

CHrist was made for us obedient unto death: even the death of the crosse.

CHristus factus est pro nobis obediens usque ad mortē, mortē autē Crucis.

ψ. For which thing, ψ. *Propter quod* &
 God also hath exalted *Deus exaltavit. il-*
 him, and given him a *lum. & dedit illi no-*
 name, which is above *men, quod est super*
 all names. *omne nomen.*

Munda cor meum, &c. as before, page 10.

The sequence of the *Sequentia sancti*
 Gospell according to S. *Evangelii secundum*
 Iohn. chap. 13. *Ioannem. cap, 13.*

The Church represents unto us, how our Saviour before he instituted the Sacrament of the Eucharist, washt his Apostles feet: first, to give us an example of Humility and charity, which we ought to shew to one another. Secondly, to instruct us, that to receive the body and bloud of Christ worthily, we must not onely be free and pure from sinnes; but cleansed from the least sinnes; which are figured by the filth upon our feet.

Before the day, &c.

CREDO, as before, page 84. or 85.

THE OFFERTORY, *taken out of the 117. Ps.*

wherein the Church minds us of the excess of Gods bounty, and the marveilous effect of his omnipotence; in that it was his will, that his sonne should become man, die for us, and give himselfe for our food, whereby to unite and incorporate himselfe with us. And though in iustice he might have obliged us to have suffered the same torments as he did (since he had not undergone them, had not wee deserved them) yet he layes not, any obligation upon us there unto; but is pleased to bestow eternall life, through the meritt of his sufferings, upon those, who tast not the bitterness; provided they do works of pennance, exercise charitie, and keep his commandments.

D*extera Domini
fecit virtutem
dextera Domini
exaltavit me : non
moriar, sed vivam,
narrabo opera Domini.*

THe right hand
of the Lord hath
done valiantly; the right
hand of the Lord hath
exalted me. I shall not
die, but live; and de-
clare the worksof the
Lord.

SVSCIPe, SANCTE PATER, &c. Till you come to the secret, as before, page 87.

THE SECRET.

The Priest teacheth us, that it is not by any power of man which works upon the things offered on the Altar; but that Iesus-Christ, who wrought them at his last supper with his Apostles, doth now the selfe-same heere. wee are constituted his officers and ministers; but it is he sanctifies the offerings; and changing them into his bodie and bloud, offers them to God his father. And there upon the Priest beseeches God, that his sinnes and ours may not hinder this sacrifice from beeing acceptable, as that whereat the Apostles assisted: since there is not less in this then in that. For it is not a man, that doth this, in stead of Iesus-Christ, who offered that; but it is truly Iesus-Christ, who does this, as he did that.

I*pse tibi, quæsumus Domine, Sancte Pater, omnipotens, æterne Deus, Sacrificium nostrum reddat acceptum, qui Discipulis suis in sui commemorationem hoc fieri hodierna tradi-*

GRant, we beseech thee, ô Lord, Holy father, Almighty, everlasting God, that he may make this Sacrifice acceptable unto thee, who commanded his disciples, at this day to celebrate it, in me-

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 morie of him , who *tione monstravit , Ie-*
 liveth and reigneth. *sus Christus Filius*
 &c. *taus Dominus no-*
ster. Qui tecum vivit
& regnat, &c.

THE PREFACE, as before, page 92. 93. 94. 95.

THE CANON , till Communicantes, as be-
 fore ; page 97. &c.

COMMUNICANTES.

By vertue of the union of the Church militant with the
 Triumphant in Iesus-Christ, and in memorie of this day wher
 in the sonne of God was betrayed into the hands of the Iews,
 to expiate our sinnes, the Priest beseeches God, that hee will
 be pleased to supplie the defect of the Prayers he maketh to im-
 plore his protection, by the merits and suffrages of the Blessed
 Virgin, the Apostles, Martyrs, and of all saints.

Participating in the
 same Communion
 and celebrating the
 solemnity of this blef-
 sed day wherein our
 saviour IESVS-CHRIST
 was betrayed for us ;
 and in the first pla-
 ce honouring the
 memorie of the e-
 ver glorious Virgin ,
 Mother of our Lord
 Iesus-Christ , of the

Communicantes ;
 & diem sacra-
 tiſſimum celebrantes:
 quo Dominus noster
 Iesus Christus pro
 nobis est traditus :
 sed & memoriam
 venerantes , in pri-
 mis glorioſæ ſemper
 Virginis Mariæ, ge-
 nitricis eiusdem Dei
 & Domini nostri Ie-
 ſu Chriſti : ſed &
 beatorum

beatorum Apostolorum Apostles and Mar-
rum, ac Martyrum tyrs, Peter and Paul,
tuorum Petri & Andrew, Iames, Iohn,
Pauli, Andreae, Iacobi, Thomas, Iames, Phi-
Thomae, Iacobi, Philippi, lip, Bartholomew, Mat-
Bartholomaei, thew, Simon and Thad-
Matthaei, Simonis & dæus, Linus, Cletus,
Thadæi: Lini, Cleti Clement, Xistus, Cor-
Clementis, Xisti, Cor- nelius, Cyprian, Lau-
nelii, Cypriani, Lau- rence, Chrysogonus,
rentii, Chrysogoni, Iohn and Paul, Cos-
Ioannis & Pauli, me and Damian, and
Cosmæ & Damiani through whose prayers
& omnium Sancto- and merits vouchsafe
rum tuorum: quorum to grant us, in all things,
meritis precibusque the help of thy pro-
concedas, ut in om- tection, by the same
nibus protectionis tuæ Christ, our Lord.
muniamur auxilio. Amen.

Per eundem Christum

Dominum nostrum. Amen.

The Priest executing the command, which Christ this day gave his disciples, and their successors, to celebrate these Holy Mysteries in memorie of him, spreads his hands over the Hoast and Chalice, to testifie to God, that he offers and Sacrifices himselfe ioyntly therewith, begging fowre things. 1. That hee will please to accept of this offering. 2. To grant us peace. 3. To deliver us from eternall damnation. 4. To place us amongst the elect.

H *Anc igitur o-*
blationem ser-

W *Ee beseech thee*
therfore graciously
S

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to accept this oblation of our , and of thy whole families , duty; which we present unto thee in,solemnizing this present day ; whereon our Lord Iesus-Christ ordained his Disciples to celebrate the mysteries of his bodie and bloud : beseeching thee to grant us peace in these our dayes , and preserving us from eternall damnation , to seat us among thy Elect ; through the same Christ our Lord. Amen.

vitæ nostræ : sed & cunctæ familie tue , quam tibi offerimus ob diem , in qua Dominus noster Iesus Christus tradidit Discipulis suis Corporis & Sanguinis sui mysteria celebranda : quæsumus Domine , ut placatus accipias , diesque nostros in tua pace disponas : atque ab æterna damnatione nos eripi , & in Electorum tuorum iubeas grege numerari. Per eundem Christum Dominum nostrum. Amen.

The Priest begs of God , that he will accept , and so bless this oblation , that it may be found good , reasonable , and agreeable , that it may become the body and bloud of his sonne , our Lord , to expiate our sinnes , and reconcile us to his Maiestie.

Which oblation , ô God , we beseech thee to make , in all things , blessed , allowed , approved , reason-

Q*uam oblationem tu Deus , in omnibus quæsumus benedictam , adscriptam , ratam , rationa-*

bilem, acceptabilem- que facere digneris; ut nobis Corpus & Sanguis fiat dilectissimi Filij tui Domini nostri Iesu-Christi.

able, and acceptable, that it may be made tousthe body and bloud of thy beloved sonne, our Lord Iesus-Christ.

THE CONSECRATION.

After this Prayer the Priest comes to the principall Action of the Sacrifice; and commemorates all that Christ did, or said, when he instituted this Holy Sacrament: and following his example, he blesteth and consecrateth in this manner.

Q*ui pridie quàm pro nostra omniumque salute pateretur, Hoc est hodie accepit Panem in sanctas ac venerabiles manus suas: & elevatis oculis in cælum ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque Discipulis suis, dicens: Accipite & manducate ex hoc omnes. HOCE EST ENIM CORPVS MEVM.*

WHo the day before his Passion for us, and for the whole world, that is, this day, tooke bread into his Holy and venerable hands, and lifting up his eyes towards heaven, to thee God his father almighty, giving thee thanks he blessed, brake, and gave it unto his Disciples saying, take, eate ye all of this: FOR THIS IS MY BODIE.

S ij

All the rest, till the Communion, as before, page 101. &c.

Thou must observe that the Kifs of peace is not given at this dayes Mass, to minde us of the horrid traiterous kifs of Iudas.

This day the Priest consecrats two Hoasts, reserving one for the morrow, when there is no consecration. He reserves also some particles for the sicke in case of necessitie, and drinks up all the blood: and before the Ablution of his fingers he puts the reserved Host into another Chalice; which the Deacon covers with the Patten and Pall. Then he spreads the veile over it, placing it in the midst of the Altar; and having given the Communion, he finishes the rest of the Mass.

THE COMMUNION, *taken out of the 13. chap. of Saint Iohn.*

The Church teacheth, by the example and Command of Iesus - Christ, to become humble and charitable, to be pure and free from the least sinnes, figured by the filth of our feete; that so wee may worthily receive the holy Sacrament of the body and blood of Christ.

OVr Lord Iesus, **D***Ominus Iesus*
after that he had *postquam co-*
supt with his Disciples, *navit cum Discipu-*
washd their feet, and said *lis suis, lavit pedes*
unto them: know ye *eorum, & ait illis:*
what I have done unto *Scitis quid fecerim*
you, being your Lord *vobis ego Dominus*
and Master? I have gi- *& Magister? e-*
ven you an example, *xemplum dedi vobis,*
that you should do as I *ut & vos ita facia-*
have done unto you. *tis.*

POST-COMMUNION.

As the participation of the body and blood of Christ is a

kinde of figure of our eternall blis, in that we are fed, under the veile of the Sacrament, with the same food, which the blessed, without veile, or Sacrament, enioy in heauen; we begge of God the grace, to receive in heauen that whol some effect, the mysteric where of we celebrate on earth.

R *Efecti vitali-
bus alimentis,
quaesumus Domine
Deus noster: ut quad
tempore nostrae mor-
talitatis exequimur,
immortalitatis tuae
munere consequamur.
Per Dominum no-
strum, &c.*

G Rant, we beseech thee, ô Lord our God, that being refresht with the life giuing food, we may receive by thy grace, in everlasting blis, that which wee celebrate in this mortall life, through Christ our Lord. Amen.

All the rest, as before, page 121. &c. Except that, *Ite Missa* est is said, in stead of *Benedicamus Domino*; because that *Gloria in Excelsis* was said in this Mass.

This day a proper place is prepared in some Chapell or Altar of the Church, to expose the Chalice, and reserved hoast, as we said before, page 274. Then Mass beeing ended, the tapers are lighted, and Procession begunne. The Subdeacon vested carries the Cross. The Priest that did celebrate, putting of his vestinent, puts on a white coape, and standing upright before the Altar, hee puts incense into the two thuribles, without a blessing. Afterwards, kneeling, he incenseth the blessed Sacrament thrice; and taking the Chalice with the B. Sacrament from the hands of the Deacon (which he covers with the ends of the veile, that hangs upon his shoulders) he goes under the Canopie, with the Deacon and Subdeacon. The two Acolyts incense the B. Sacrament, till they come to the place provided, singing this following Hymne, during the Procession.

P *Ange lingua glo-
riosa.*

S Ing, ô my tongue,
devoutly sing
S iij

The glorious bodies *Corporis mysterium*;
mysterie;

And of that precious *Sanguinisque pretiosi*,
bloud, the King

Of Nations powred *Quem in mundi pre-*
forth, to free *tium:*

The world from a *Fructus ventris ge-*
disastrous doome: *nerosi.*

‡ O blessed fruit of *Rex effudit gentium.*
noblest wombe!

On vs bestowd! for us *Nobis datus, nobis*
by birth *natus*

He from a Virgin did *Ex intacta Virgine,*
proceed;

And being conversant *Et in mundo conver-*
on earth, *satus,*

Till he had Sowd the *Sparso verbi semine*
Gospell seed:

The time of his *Sui moras incolatus*
prolonged stay

He closd in an *Miro clausit ordine.*
admired way.

He on the finall sup- *In supremæ nocte ca-*
per night, *na.*

Among his brethren *Recumbens cum fra-*
taking seat, *tribus,*

And well observing the *Observata lege plenè*
ancient rite

Touching the lawspref- *Cibis in legalibus;*
cribed meate,

*Cibum turbæ duode-
næ*

*Se dat suis mani-
bus.*

*Verbum caro, pa-
nem verum.*

*Verbo carnem effi-
cit.*

*Fitque sanguis Chri-
sti merum:*

Et si sensus deficit:

*Ad firmandum cor
sincerum*

Sola fides sufficit.

*Tantum ergo sacra-
mentum*

Veneremur cernui:

*Et antiquum docu-
mentum*

Novo cedat ritui:

*Prestet fides supple-
mentum,*

Sensuum defectui.

*Genitori, Genito-
que*

Gave to the twelve
(his chosen band)

Himself for food,
with's proper hand.

The Incarnat Word by
words he said

Turned into flesh sub-
stantiall bread:

And wine the bloud of
Christ was made.

Though sense found
nothing altered.

This to confirm in
hearts sincere.

There needs no
more, if faith be there.

To this great Sacra-
ment therefore:

Lets give the prostrate
worship due:

And may the ancient
rite no more

Take place; but yeeld
it to the new.

Let faith in Iesus-
Christ supplie

The senses insuffi-
ciency.

To father and the son
lets bring

S iiii.

278 THE MASSE FOR THVRSDAY.
 Triumphant praises ; *Laus & iubilatio*
 lets aspire
 Their honour , powre, *Salus , honor , virtus*
 and blifs to sing, *quoque*
 While benedictions fill *Sit & benedictio:*
 the Quire:
 To him , that from *Procedenti ab utro-*
 them both is sprung, *que*
 Let equall praise *Compar sit lauda-*
 come from our tongue. *tio.*
 Amen. *Amen.*

And when they are come to the place Provided for the blessed Sacrament , the Deacon upon his knees receives it from the Priests , and puts it upon the Altar. The Priest , being upon his knees , incenseth , and placeth it in the Tabernacle : and returning , saith Evensong in the Quire.

The Originall of this custome comes from the ancient reserving some part of the Sacrifice of the body of Christ , for the next dayes communion : no consecration being then made ; as S. Gregory teacheth in his booke of the Sacrament.





ON THURSDAY

IN THE HOLY WEEKE

AT EVENSONG.

Pater noster, &c. Ave Maria, &c.

PSALME 115.

The Church presents unto us the confidence we must have in God, in afflictions and persecutions, patiently bearing what he shall please to lay upon us: beseeching his Maies- tie, that we may die the death of the iust; that death which is precious in his eyes; that death which may secure us from a second death; that death which renders the dead happie, because they dyed in our Lord. And if he shall please to deliver us from evill and dangers the Church proposes some sentiments of Gratitude and fidelitie, we ought to conceive in our hearts; and the obligation, which nevertheless we have, not to be less carefull and sollicitous, that wee be not oppressed by Gods benefits, in not making a right use of them, as we are by our sinnes, in not quitting and leaving them, as we are bound to do.

<p>Ant. <i>Calicem salutaris accipiam, & vomem Domini invocabo.</i></p>	<p>Ans. I will drinke the cup of salvation, and call upon the name of the Lord.</p>
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Beleeved for
which cause I
spake : but I
was humbled
exceedingly.

I said, in mine excess:
Every man is a lyer.

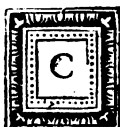
What shal I render to
our Lord , for al thin-
ges that he hath ren-
dred to me?

I wil take the Cha-
lice of salvation : and I
wil invocate the name of
our Lord.

I wil render my vowes
to our Lord before al
his people : precious in
the sight of our Lord is
the death of his Sainctes.

O Lord because I am
thy servant : I am thy
servant, and the sonne
of thy hand maide.

Thou hast broken my
bondes : I wil sacrifice
to thee the hoast of
praise, and I wil invo-
cate the name of our
Lord.



*Redidi, pro-
pter quod
locutus sū:
ego autem
humiliatus sum nimis.*

*Ego dixi in excessu
meo : omnis homo
mendax.*

*Quid retribuam
Domino : pro omni-
bus quæ retribuit mi-
hi?*

*Calicem salutaris
accipiam : & nomen
Domini invocabo.*

*Vota mea Domino
reddam coram omni
populo ejus : pretiosa
in conspectu Domini
mors sanctorum ejus.*

*O Domine , quia
ego servus tuus , ego
servus tuus , & filius
ancillæ tuæ.*

*Dirupisti vincula
mea : tibi sacrificabo
hostiam laudis & no-
men Domini invoca-
bo.*

Vota mea Domino reddam in conspectu omnis populi eius: in atriis domus Domini, in medio tui, Ierusalem.

Ant. Calicem salutaris accipiam, & nomen Domini invocabo.

I wil render my vowes to our Lord in the sight of al his people: in the covrtes of the house of our Lord, in the middes of thee ô Ierusalem.

Ant. I will drinke the cup of salvation, and call upon the name of our Lord.

P S A L M E 119.

The Church exhorts the faithfull to consider, how insupportable the labours are we suffer in this life; and how horrible the troubles are, which accompany that repose, where with the world would have vs be contented. to the end, that wee may acknowledge true content to be found onely in God, the sole centre of repose and reall good: and that we likewise stirre up in our selves a fervent desire to enioy him speedily, bewailing our so long detention in the pilgrimage of this life.

Ant. Cum his qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Ant. With those, who did hate peace, I was peaceable: when I spak to them, they impugned mee without caus

AD Dominum cum tribularer clamavi: & exaudivit me.

WHen I was in tribulation I cried to our Lord: and he heard me.

Our Lord deliver my soule from unjust lip-
pes, and from a decept-
ful tongue.

What may be given thee, or what may be added unto thee to a deceptful tongue?

The sharpe arrowes of the mightie, with coales of desolation.

Wo is to me, that my sejourning is prolonged: I have dwelt with the inhabitants of Cedar: My soule hath bene long a sejourner.

With them, that hated peace, I was peaceable: when I spake to them, they impugned me without cause.

Ant. With those who did hate peace, I was peaceable: when I spak to them, they impugned me without cause.

Domine, libera animam meam à labiis iniquis: & à lingua dolosa.

Quid detur tibi, aut quid apponatur tibi: ad linguam dolosam?

Sagitta potentis acuta: cum carbonibus desolatoris.

Hei mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Cum his qui oderunt pacem: eram pacificus; cum loquebar illis impugnabant me gratis.

Ant. Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.

PSALM 139.

The Royall Prophet shews us how to have recourse to

God in afflictions and persecutions, by considering his iustice and mercy ; neither permitting any sinne to pass unpunished, nor good works unrewarded ; that he can either divert, sweeten , give strength to support , or absolutely free , from the burden of the miseries of this life : and that after this he can raise men to the fruition of that blis , where no ill can interrupt , nor the sovereign good be lost.

Ant. *Ab hominibus iniquis libera me,* Ant. Deliver me , our Lord , from evill men.
Domine.

Eripe me Domine ab homine malo : à viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde : tota die constituebant praelia.

Acuerunt linguas suas sicut serpentes : venenum aspidum sub labiis eorum.

Custodi me Domine de manu peccatoris : & ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos : absconderunt superbi laqueum mihi.

Deliver me , our Lord , from the evill man : from the uniuist man rescue me.

Which have devised iniquitie in their heart: all the day they did appoint battles.

They have whet their tongues , as that of a serpent : the venome of asps is under their lips.

Keep me , our Lord, from the hand of the sinner : and from uniuist men deliver me.

Who have devised to supplant my steps : the proud have hid a snare for me.

And they have stretched out ropes for a snare: they have layd a stumbling block for me neare the way.

Et funes extendunt in laqueum: iuxta iter scandalum posuerunt mihi.

I said to our Lord, thou art my God: heare, our Lord, the voice of my petition.

Dixi Domino, Deus meus es tu: exaudi Domine, vocem deprecationis meae,

Our Lord, Lord the strength of my salvation: thou hast overshadowed my head in the day of battle.

Domine, Domine virtus salutis meae: obumbrasti super caput meum in die belli.

Yeeld me not, our Lord, from my desire to the sinner: they have devised against me; forsake me not, least they, perhaps, be proud.

Ne tradas me Domine, à desiderio meo peccatori: cogitarunt contra me, ne de relinquant me, ne forte exaltentur.

The head of their compass: the labour of their lips shall cover them.

Caput circuitus eorum: labor labiorum ipsorum operiet eos.

Coales shall fall upon them; thou shalt cast them downe into fire: in miseries they shall not stand up.

Cadent super eos carbones, in ignem deijcies eos: in miseriis non subsistent.

*Vir linguosus non
dirigetur in terra : vi-
rum iniustum mala
cipient in interitu.*

A man full of tongue
shall not be directed in
the earth : evils shall
take the iniust man into
destruction.

*Cognovi quia faciet
Dominus iudicium
inopis : & vindictam
pauperum.*

I have known, that
the Lord will do the
iudgements of the nee-
dy ; and the revenge of
the poore.

*Verumtamen iusti
confitebuntur nomini
tuo, & habitabunt
recti cum vultu tuo.*

But as for the iust,
they shall confesse unto
thy name : and the
righteous shall dwell
with thy countenance.

*Ant. Ab homini-
bus iniquis libera me
Domine.*

Ant. Deliver me our
Lord from evill men.

P S A L M E 140:

In this Psalm the Holy Prophet teacheth us, to acknow-
ledge and confesse our sinnes sincerely, that so wee may
obtain the comforts and blessings of God in the traverses of
this life. we must examin and put a bridle upon our ton-
gue : we must order our words with prudence and
discretion : we must be sincere in our hearts and discourse,
hating the vaine praises and compliances of flatterers and sin-
ners ; and taking in good part the meeke reprehensions of
the iust, in short, wee must stirre up in our soules an aver-
sion, and horreur against sinne, practising patience in afflic-
tions, and putting our trust in God.

*Ant. Custodi me à
laqueo, quem statue-*

Ant. Keep me from
the snare, which they

have set for me ; and from the scandalls of those , that worke iniquitie.

Lord , I have cried to thee , heare me : attend to my voice , when I shall crie to thee.

Let my prayer be directed as incense in thy sight : the elevation of my hands as evening sacrifice.

Set , our Lord , a watch to my mouth : and a door round about to my lips.

Decline not my heart into words of malice ; to make excuses in sins.

With men that worke iniquitie : and I will not communicate with the cheife of them.

The iust shall rebuke me in mercie , and shall

runt mihi , & à scandalis operantium iniquitatem.

Domine , clamaui ad te , exau-me : intende voci meae cum clamauero ad te.

Dirigitur oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum , sacrificium vespertinum.

Pone , Domine , custodiam ori meo : & ostium circumstantiae labiis meis.

Non declines cor meum in verba malitiae : ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem : & non communicabo cum electis eorum.

Corripiet me iustus in misericordia , & incre-

inreprobabit me: oleum autem peccatoris non impinguet caput meum. reprehend me: but let not the oyle of a sinner fatt my head.

Quoniam adhuc oratio mea in beneplacitis eorum: absorpti sunt iuncti petrae iudices eorum. Because yet also my prayer is in their good pleasures: their iudges are swallowed up, ioyed to the rock.

Audient verba mea, quoniam potuerunt: sicut crassitudo tertiae erupta est super terram. They shall heare my words, because they have prevailed: as the grossness of the earth is broken out upon the earth.

Dissipata sunt ossa nostra secus infernum, quia ad te Domine, Domine oculi mei, in te speravi, non auferas animam meam. Our bones are dissipated neare to Hell: for to thee, our Lord, Lord, are mine eyes: in thee have I hoped; take not away my soule.

Custodi me à laqueo, quem statuerunt mihi: & à scandalis operantium iniquitatem. Keep me from the snare, which they have sett for me; and from the scandalls of them that worke iniquitie.

Cadent in retiaculo eius peccatores: singulariter sum ego, donec transeam. Sinners shal fal in his net: I am alone, until I pass.

T

Ant. Keep me from the snare, which they have sett for mee: and from the scandalls of those, that worke iniquitie.

Ant. *Custodi me à laqueo, quem statuerunt mihi: & à scandalis operantium iniquitatem.*

P S A L M E 141:

In this Psalm the Prophet teacheth us, to pray incessantly to God, that if he will not please absolutely to grant our petitions, at least to give us sufficient assistance for our conservation: that we may have an assured foundation of Hopes, to enjoy those blessings prepared for us hereafter.

Ant. I looked toward the right hand; and saw; and there was none, that knew me.

With my voice I have cried to our Lord: with my voice I have prayed to our Lord.

I powre out my prayer in his sight: and I pronounce my tribulation before him,

When my spirit faileth of my selfe; and thou hast known my paths.

In this way which I walked, they hid a

Ant. *Considerabam ad dexteram, & videbam, & non erat qui cognosceret me.*

Voce mea ad Dominum clamaui; voce mea ad Dominum deprecatus sum.

Effundo in conspectu eius orationem meam: & tribulationem meam ante ipsum pronuntio.

In desiciendo ex me spiritum meum: & tu cognovisti semitas meas.

In via hac qua ambulabam: abscon-

erunt laqueum mihi. snare for me.

Considerabam ad dexteram, & videbam: & non erat qui cognosceret me. I looked towards the right hand, and saw: and there was none, that would know me.

Periit fuga à me: & non est qui requirat animam meam. Flight hath failed me; and there is none to require my soule.

Clamavi ad te Domine: dixi, tu es spes mea, portio mea in terra viventium. I have cried to thee, o Lord; I have said, thou art my hope; my portion in the land of the living.

Intende ad deprecationem meam: quia humiliatus sum nimis. Attend to my petition: because I am humbled exceedingly.

Libera me à persecutibus me: quia confortati sunt super me. Deliver me from them that persecute me: because they are made strong over me.

Educ de custodia animam meam ad confitendum nomini tuo: me expectant iusti, donec retribuas mihi. Bring forth my soule out of prison; to confess unto thy name: the iust expect me, till thou rewardest me.

Ant. Considerabam ad dexteram, *Ant.* I looked toward the right hand, and

T ij

saw ; and there was *& videbam* , *& non*
 none , that would know *erat qui cognosceret*
 me. *me.*

During these three dayes no Hymne is sung ; as we observed before , page 205.

Nor is any Chapter read : to tell us , that the Jews reaped no benefit by the instructions from the Prophets.

The Antiphon before , Magnificat.

The Church teacheth us , that Iesus-Christ was not only pleased by his example to shew us , how we are to suffer persecutions and afflictions in this life , but also to incorporate us with him , to strengthen us with his presence. And thereupon ; when he was to pass out of this world to God his father : after he had celebrated the Passeeover with his Disciples , he instituted the venerable Sacrament of his body and blood , as a perpetuall monument of his Passion , as an accomplishment of the figure of the old law , and as the greatest of Miracles.

Ant. And Iesus , after he had suppt , with his Disciples , tooke bread and blessed it , and breaking it , gave it to his Disciples. *Cœnantibus autem illis , accepit Iesus panem , & benedixit ac fregit , deditque discipulis suis.*

THE SONG OF THE BLESSED VIRGIN.

which is an Abridgement of the promises and mysteries of our salvation : shewing us further , that as the Son of God became man , to repaire , by his humility , what man had lost by his pride , he was pleased to chuse the B. Virgin for his Mother , in respect of her humility , to compleat this great worke.

M Agnificat anima mea Dominum.

Et exultavit Spiritus meus : in Deo salutari meo.

Quia respexit humilitatem ancillae suae : ecce enim ex hoc beatam me dicent omnes generationes.

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

Et misericordia eius a progenie in progenies : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : & exaltavit humiles.

Esurientes imple-

MY soule doth magnify our Lord,

And my spirit hath rejoyced in God my saviour.

Because he hath regarded the humility of his hand maide : for behold from henceforth all generations shall call me blessed.

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

And his mercy from generation unto generations : to them that feare him.

He hath shewed might in his arme ; he hath dispersed the proud in the conceit of their heart.

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

The hungry he hath

T iij

filled with good things, *vit bonis : & divites*
and the rich he hath *dimisit inanes.*
sent away empty.

He hath received *Suscepit Israel pae-*
Israel his child, being *rum suum : recorda-*
mindfull of his mercy. *tus misericordiae suae.*

As he spake to our fa- *Sicut locutus est ad*
thers, to Abraham and *patres nostros : Abra-*
his seed for ever. *ham, & semini eius*
in secula.

Glory be to the fa- *Gloria Patri & Fi-*
ther and to the Son, *lio, &c.*
&c.

Ant. And Iesus, after *Ant. Cenantibus*
he had suppt with his *antem illis, accepit*
Disciples, tooke bread *Iesus panem, & be-*
and blessed it: and brear- *nedixit, ac fregit, de-*
king it; gave it to his *ditque discipulis suis.*
Disciples.

¶ Christ was made *¶. Christus factus*
for us obedient, even *est pro nobis obediens*
unto death, *usque ad mortem.*

Pater noster, &c. Ave Maria, &c.

Miserere mei Deus, &c. as before, page 9.

THE PRAYER

Respice quasumus, &c. as before, page 103.



AT THE VNCLOATHING OF THE ALTARS.

The Priest, and his Ministers, uncover the Altars, and take away the ornaments, to represent Christ bereft, by the soldiers, of his garments; which they divided among themselves, according to the Prophecie of the Twentie first Psalm: and there upon the Church recites this Psalm, and this Antiphon, out of which it is taken.

<p><i>Ant. Diviserunt sibi vestimenta mea: & super vestem miserunt sortem.</i></p>	<p><i>Ant. And they divided my garments among them: and upon my vesture they have cast lots.</i></p>
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This Psalm, out of which our Blessed saviour, when nailed to the Cross, repeated the first words, containeth the Prophetic of his Passion. where after the Royall Prophet hath represented the paines and sufferings of the Sonne of God; after he hath spoken of his glorie, and of the grandeur of his Empire, and related the benefits accruing to the faithfull; for which they ought to be thankfull: this divine saviour, who was himselfe impeccable, putting himselfe in our stead, and taking our obligations upon him, making our debts his own, satisfying for our crimes, teacheth us in this Psalm, that the finnes of mankinde, which he tooke upon himselfe, did merit, that his father should abandon him to all imaginable torments; whereby to make rigorous satisfaction to his justice: and that in these words, when he sayth, *My God, my*

T iiii

God, *why hast thou forsaken me*, speaks not in his owne person, but as in the unhappy infirmity of our flesh, which he hath taken upon him; and on the behalfe of the members of his mysticall bodie: whose groanes and prayers, to his father and himselfe, he foresaw, through a propension of humane nature, desirous to be freed from sufferings and death. For who can beleeeve our saviour should desire to avoid death, and sufferings, since he came into the world for that end? or who can imagine he spake in such sort, as if that which happened, had been against his will? who had power to give up his soule to God, and to take it againe, though no man had power to bereave him of it. These words then of this one and twentieth Psalm, are a figure of such prayers as shall be address't to God by men, in their afflictions, begging to be freed of them. Consequently, the sonne of God shewing us, that his Eternall father hath not delivered him from the power of the Iews, who pursued him with reproaches and outrages even to death, as he preserved Noë from the deluge, Lot from the fire, that fell from heaven, Isaac from the sword, lifted up to cutt off his head, Ioseph from the flaunder of a woman, and the horreur of a prison, Moses from the fury of the Egyptians, Raab from the destruction of the city of Iericho, Susanna from the imposture of the false witnesses, Daniel from the Lyons denne, the three Hebrew children from the fiery furnace, instructs us thereby, that we ought to desire, what wee are to aske by the grace of the new Testament: and that the end, for which we became Christians, is not for this temporall life: wherein God often delivers us vp to persecutours, who persecute us even to death: But that the name of Christian entitles us to an eternall life; considering that he, whose name we beare, was treated so for us.

P S A L M E 21.



Od my God,
have respect
unto me: why
hast thou for-
saken me? farre from



*Eus, Deus
meus, res-
pice in me,
quare me
dereliquisti? longè à*

salute mea verba delictorum meorum.

my salvation are the words of my finnes.

Deus meus, clamabo per diem, & non exaudies: & nocte, & non ad insipientiam mihi.

My God, I shall crie by day; and thou wilt not heare: and by night; and not for folie unto me.

Tu autem in sancto habitas: laus Israël.

But thou dwellest in the holy place, the praise of Israël.

In te speraverunt patres nostri: speraverunt, & liberaasti eos.

In thee our fathers have hoped: they hoped: and thou didst deliver them.

Ad te clamaverunt, & salvi facti sunt: in te speraverunt, & non sunt confusi.

They cried to thee and were saved: they hoped in thee, and were not confounded.

Ego autem sum vermis, & non homo: opprobrium hominum, & abiectio plebis.

But I am a worme, and no man: a reproach of men, and outcast of the people.

Omnes videntes mederiserunt me: locuti sunt labiis, & moverunt caput.

All that see me, have scorned me: they have spoken with the lips, and wagged the head.

Speravit in Domino, eripiat eam:

He hoped in the Lord: let him deliver him:

save him, because he willeth him. *salvum faciat eum, quoniam vult eum.*

Because thou art he, that hast drawn me out of the wombe: my hope, from the breasts of my mother. *Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meae.*

Vpon thee I have been cast, from the matrice: from my mothers wombe thou art my God; depart not from me. *In te proiectus sum ex utero: de ventre matris meae Deus meus es tu, ne disceferis à me.*

Because tribulation is very nigh: because there is not, that will help. *Quoniam tribulatio proxima est: quoniam non est qui adiuvet.*

Many Calves have compassed me: fatt bulls have beseidged me. *Circumdederunt me vituli multi: tauri pingues obsederunt me.*

They have opened their mouthes upon me; as a Lyon, ravening and roaring. *Aperuerunt super me os suum: sicut leo rapiens & rugiens.*

As water I am powdered out; and my bones are disperfed: *Sicut aqua effusus sum: & dispersa sunt omnia ossa mea.*

My heart is made as wax melting, in the *Factum est cor meum tanquam cera liquef-*

*tens in medio ven-
tris mei.*

midst of my bodie.

*Arui tamquam te-
sta virtus mea, &
lingua mea adhaesit
faucibus meis: & in
pulverem mortis de-
duxisti me.*

My strength is with-
ered as a potsherd, and
my tongue cleaveth to
my iawes: and thou
hast brought me down
into the dust of death.

*Quoniam circum-
dederunt me canes
multi: concilium ma-
lignantium obsedit
me.*

Because many dogs
have compassed: the
counsell of the ma-
lignant hath besidged
me.

*Foderunt manus
meas, & pedes meos:
dinumeraverunt om-
nia ossa mea.*

They have digged my
hands and my feet;
they have numbred all
my bones.

*Ipsi vero conside-
raverunt & inspe-
xerunt me: divise-
runt sibi vestimenta
mea, & super ve-
stem meam miserunt
sortem.*

But themselves have
considered, and beheld
me: they have divided
my garnements among
them; and upon my
vesture they have cast
los.

*Tu autem Domine,
pe. elongaveris au-
xilium tuum à me: ad
defensionem meam
conspice.*

But thou, Lord, pro-
long not thy help from
me: loke toward my
defence.

Deliver , ô God , *Erue à framea ,*
 my soule from the *Deus animam meā :*
 sword : and mine onely *& de manu canis u-*
 one from the hand of *nicam meam.*
 the dog.

Save me out of the *Salva me ex ore leo-*
 Lions mouth : and my *nis : & à cornibus u-*
 humility from the hor- *nicornium humilita-*
 nes of unicornes. *tem meam.*

I will declare thy *Narrabo nomen*
 name to my brethren : *tuum fratribus meis :*
 in the middes of the *in medio Ecclesie*
 Church I will praise *laudabo te.*
 the.

Ye , that feare our *Qui timetis Domi-*
 Lord , praise him : all *num , laudate eum :*
 the seed of Iacob glori- *universum semen Ia-*
 fie ye him. *cob glorificate eum.*

Let all the seed of *Timeat eum omne*
 Israël feare him ; be- *semen Israël : quoniam*
 cause he hath not con- *non spreuit , neque*
 temned , nor despised *despexit deprecatio-*
 the petition of the poor. *nem pauperis.*

Neither hath he *Nec avertit faciem*
 turned away his face *tuam à me : & cum*
 from me : and when *clamarem ad eum ,*
 I cried to him , he heard *exaudivit me.*
 me.

With thee is my praise *Apud te laus mea*

in ecclesia magna : in the great Church:
vota mea reddam in I will render my vowes,
conspectu timentium in the sight of them
eum. that feare him.

Edent pauperes, & The poore shall eate,
saturabuntur, & lau- and shall bee filled ;
dabunt Dominum qui and they shall praise
requirunt eum : our Lord, that seeke af-
vent corda eorum in ter him : their hearts
seculum seculi. shall live for ever and
 ever.

Reminiscentur & All the ends of the
convertentur ad Do- earth shall remember;
minum : universi fi- and be converted to
nes terræ. our Lord.

Et adorabunt in And all the families
conspectu eius : uni- of the Gentiles shall
versæ familie gen- adore in his sight.
tium.

Quoniam Domini Because the kingdome
est regnum : & ipse is our Lords : and he
dominabitur gentium. shall have dominion
 over the gentiles.

Manducaverunt, & All the fat ones of
adoraverunt omnes the earth have eaten
pingues terræ : in and adored : in his sight
conspectu eius cadent shall all fall, that desc-
omnes , qui descen- end into the earth.
dunt in terram.

Et anima mea illi And my soule shall

300 AT THE VNCLOATHING OF THE ALTARS.
live to him : and my seed shall serve him.

*vivet: & semen meum
serviet ipsi.*

The generation to come shall be shewed to our Lord : and the heavens shall shew forth his iustice, to the people that shall be born, whom our Lord hath made.

Annuntiabitur Domino generatio ventura, & annuntiabunt cæli iustitiam eius: populo qui nascetur, quem fecit Dominus.

Ant. They have divided my garments among them, and upon my vesture they have cast lots.

Ant. Diviserunt sibi vestimenta mea: & super vestem meam miserunt sortem.

This ceremonie is very ancient. For S. Gregorie mentions it in his booke de Sacramentis ; and in the Sixteenth and seaventeenht Councils of Toledo, held in the yeare 693 and 694. in the eight Canon of the former, and in the second of the latter ; and likewise in S. Eligius Bishop of Noyon, who lived in the same age, and treats of it in his eighth Homilie.







ON GOOD

FRIDAY.

AT PRIME.

As before, page 205.

AT THE THIRD.

As before, page 213.

AT THE SIXTH.

As before, page 223.

AT THE NINTH.

As before, page 232.



MASSE FOR GOOD

FRIDAY.

*The Station, in the Church of the Holy Cross,
of Hierusalem.*

To instruct us, that Iesus-Christ suffered death upon the
cross, this day, in Hierusalem.

V

To the end that this dayes office may be performed with profound humilitie, the prayers of the None beeing ended, those that officiate come before the Altar; and kneeling prostrate themselves on the ground. The Acolyts rise, and lay a cloth upon the Altar, to represent the linnens, wherein Christs bodie was wrapped, before he was putt into the Sepulcher: and also to minde us by this ceremonie, of the last duties paid to our saviours body, by Ioseph of Arimatha and Nicodemus.

Then the reader sings the first prophecie without a title, to observe unto us the ignorance and blindness of the Iews; who would not understand the truths revealed unto them by the Prophets. You may observe also, that this office is begune by Lessons, as was done in the primitive times.

THE LESSON *taken out of the Sixth Chapter
of the Prophet Osee.*

The Church, by the words of this Prophet, declares unto us the love which God alwayes had for his people, either by correcting them, to make them return to their duty; or by sending Prophets among them who exposed their lives to save them; or by sending, at last, his onely Sonne, who died, and rose againe the Third day, to expiate their sinnes, to deliver them from everlasting death, and to give them a new life, and an eternall felicitie.

O S E Æ 6.

THUS said our Lord; in their tribulation early they will rise up to me: come, and let us return to our Lord: Because he hath wounded, and he will heale us: he will strike, and, will cure us. He

H*Æc dicit Dominus: In tribulatione sua manebit me. Venite, revertamur ad Dominum: quia ipse cepit, & sanabit nos: percutiet, & curabit nos. Vivifi-*

cabit nos post duos dies : in die tertio suscitabit nos , & vivemus in conspectu eius. Sciemus , sequemurque ut cognoscamus Dominum. Quasi diluculum prae paratus est egressus eius : & veniet , quasi imber nobis temporaneus & serotinus terrae. Quid faciam tibi Ephraim ? Quid faciam tibi Iuda ? Misericordia vestra quasi nubes matutina : & quasi ros manè pertransiens. Propter hoc dolavi in Prophetis , & occidi eos in verbis oris mei : & iudicia tua , quasi lux , egredientur. Quia misericordiam volui , & non sacrificium : & scientiam Dei , plusquam holocausta.

will revive us after two dayes : in the third day he will raise us up , and wee shall live in his sight. We shall know ; and we shall follow , that we may know our Lord. As the morning light , is his coming forth prepared , and he will come to us , as a showre timely and late to the earth. What shall I do to thee , Ephraim ? What shall I do thee , Iuda ? your mercie as a morning clowde , and as the dew , passing away in the morning. For this have I hewed in Prophets , I have killed them in the words of my mouth : and thy iudgements shall come forth as the light. Because I would mercie , and not Sacrifice : and the knowledge of God more then holocausts.

THE TRACT *taken out of the Third Chapter
of the Prophet Abacuc.*

The Church, in the foregoing Lesson, having taught us how advantageous the coming of Christ was to us, shews us in this Tract, how painfull it was to this divine saviour, to be born in a manger, between two beasts: and to be put to death upon the cross, between two thieves.

O Lord, I have heard thy speech, and was afraid: I considered thy works, and trembled.

ψ. Thou wilt appeare between two beasts: and when thy yeares shall be accomplished, thou wilt make thy selfe known. When the time shall come, thou wilt be manifested.

ψ. And when my soule shall be troubled, thou wilt remember thy mercie, even in thy wrath.

ψ. God will come from Libanus; and the Holy one, from the shady and darke mountayn.

Domine, *audivi auditum tuum, & timui: consideravi opera tua, & expavi.*

ψ. *In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris: dum advenerit, tempus, ostenderis.*

ψ. *In eo dum conturbata fuerit anima mea: in ira, misericordiae memoreris.*

ψ. *Deus à Libano veniet, & Sanctus de monte umbroso & condenso.*

*Ps. Operuit celos
maiestas eius: & lau-
dis ejus plena est
terra.*

*Ps. His Glorie over-
spread the heavens: and
the earth was filled with
his praise.*

Oremus.

Let vs Pray.

*Flectamus genua.
R. Levate.*

Let us bow our Knees.
*R. Lift up your sel-
ves.*

THE PRAYER.

The people considering, on the one side, that Iudas ha-
ving received so many testimonies of favour from Iesus-Christ
after he had been admitted to his Table, was yet so blinded
with covetousness, that he betrayed his master and God, into
the hands of the Jews (who putt him to death upon the
Cross) and transported with despaire, fell headlong into hell:
on the other side the good theefe, made sensible by his pain-
es, repented himselfe of his finnes, and acknowledged our
dying saviours divinity, and putt his whole hopes and con-
fidence in him, deserved to receive the fruit of his death and
resurrection: they beseech God, that they may not approach
his Table, as Iudas did, but may obtain the same grace with
the penitent theefe: that so they may reap the advantage of
the death and resurrection of our saviour.

DEus, à quo &
Iudas reatus
sui poenam, & confes-
sionis suae latro præ-
mium sumpsit: con-
cede nobis tue propi-
tiationis effectum:
ut sicut in Passione

O God, who hast
punished the Sin
of Iudas and rewarded
the confession of the re-
penting theefe, grant
unto us the effect of thy
mercy; to the end, that
as our Lord IESVS-

V iij

CHRIST hath dispensed to each of them at his Passion, according to their meritt; so having destroyed the old man in us, he will grant us the grace to have part with him in his glorious resurrection; who liveth and reigneth one God world without end.

sua Iesus Christus Dominus noster diversa utriusque inutil stipendia meritorum, ita nobis oblato vetustatis errore, resurrectionis sue gratiam largiatur. Qui tecum vivit & regnat in unitate, &c.

THE LESSON, taken out of the twelfth Chapter of Exodus.

The Church proposes unto us, in this Lesson, the ceremony of the Jewish Passeover; thereby teaching us, that Iesus-Christ, having accomplished the solemnitie of the ancient Pasche; celebrated in memorie of the delivrance of the people of Israël out of the Egyptian servitude, passed to a new Passeover; which he is pleased the Church should solemnize in memorie of the Redemption, which he brought unto the world, by giving his bodie and bloud, in stead of the flesh and bloud of the Paschall lamb.

This entire and unspotted Paschall lamb signified, that he, who as a sacrifice was one day to be immolated for us, should be pure and free from all spot, or sinne.

The bloud of this lamb, where with the Gates of the Israëlites were sprinkled, to prevent the destroying Angell from involving them in the same slaughter with the first born of Egypt, was a sign, that the bloud of Christ should be shed for the remission of the sins of Gods people.

The iniunction of not breaking a bone of the Paschall lamb,

signified, that not a bone of Christ should be broken upon the Croſs; to ſhew the force and power of his divinity.

As God inſtituted the Paſche, and commanded the Iſraelites to eate the Paſchall lamb, in memorie of the miracles he had done for them in Egypt: ſo his ſon Ieſus-Chriſt inſtituted the Sacrament of his body and bloud, in memorie of what he had done for us in his Paſſion.

The Iews, in eating the Paſchall lambe were in a poſture of travaillers, to minde them, that they were upon the point of flying out of Egypt into the land of Paleſtine: and therefore they were ſtanding upright, having their ſhoos on with a ſtaff in their hands, and to eate it haſtily. with how much more diligence and activity ought we to eate the divine lamb of the new law; ſince we are to make a longer voyage, viz from earth to heaven?

The Iews were not to eate the Paſchall lamb, but with unleavened bread; to teach us, that we cannot eate, as we ought, our Paſchall lamb, (where of theirs was only a figure) unleſs we purifie our hearts from all filth, becoming as a new paſte, without leaven, that is, without ſinne.

The Iews did eate the Paſchall lamb with wild lettice, to ſignifie the greefe we ought to have for our ſinnes; and the bitterneſs wee muſt conceive to expiate them; whereby to paſs hence to heaven.

The number of perſons, which the Iews were to call together to eate the Paſchall lamb, was a figure of that charitie, we ought to beare to each other; to the end we may worthily partake in this Sacrament, of the bodie and bloud of Ieſus-Chriſt?

It was commanded not to eate any thing of this lamb, that was raw; to teach us, that we are not to eate the body of our Lord, without the due preparation, which God requires of us.

It was prohibited to be eaten boyled in water and only to be eaten roasted; to inſtruct us, that our love of God ought to be pure in our hearts, whereby to make us worthy

to eate the flesh of this divine lamb, without engaging our affections upon the transient pleasures of this life, figured by water, in the holy scripture.

The Iews did eate the Head, feet, and entrails of the Paschall lamb; to tell us that we must sincerely and firmly believe not only the divinity of Christ, figured by the head; but his humanity, figured by the feet, and all the more hidden mysteries of our sayth, represented by the entrails.

The bloud of this Paschall lamb was sprinkled on the two side-posts, and upon the upper doore-post of the howse, in forme of a cross; to signifie, that by the cross, and bloud of Christ we are delivered from the tyrannie of the devill, and servitude of sinne. And it was further to signifie, that to receive worthily this Sacrament of the Passion of our saviour, we must not onely take it with our mouths, but with our hearts; designing to imitate him by the practice of good works.

In fine, all that remained of this Paschall lamb was cast into the fire, and burnt, to observe unto us, that when we finde our selves incapable of eating this sacrifice, entirely through weaknes of spirit, or doubting, whether that which we see, be the body of our saviour; which the Angels themselves are not able to behold; we are not then to continue longer in that doubt, but cast it into the fire of the holy spirit, that it may be there consumed; since our weakness is not able to evercome it. If not, then: when we consider, that the things, that seem impossible unto us, cease not to become possible by the vertue of the holy Ghost.

EXOD 12.

IN those dayes our Lord said to Moyse and Aaron in the land of Egypt; this month shall be to you the Begining of Months: it shall be the first in the

IN diebus illis: Dixit Dominus ad Moysen & Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus

anni. Loquimini ad universum cœtum filiorum Israël, & dicite eis; Decima die mensis huius tollat unusquisque agnum per familias & domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum Agnum, assumet vitinum suum qui coniunctus est domui suæ: iuxta numerum animarum, quæ sufficere possunt ad usum Agni. Erit autem agnus absque macula, masculus, anniculus; iuxta quem ritum tolletis & hœdum. Et servabitis eum usque ad quartamdecimam diem mensis huius. Immolabitque eum universa multitudo filiorum Israël ad vesperam. Et sument

months of the yeare. Speake ye to the whole Assemblie of the children of Israel, and say to them: the tenth day of this moneth lett every man eate a lamb by their families and howses. But if their number be less, then may suffice to eat the lamb, he shall take unto him his neighbour, that ioyneth to his howse according to the number of soules, which may Suffice to the eating of the lamb. And it shall be a lamb without Spot a male, of a yeare old: according also unto which rite you shall take a kid. And you shall keep him untill the fourteenth day of this moneth: and the whole multitude of the children of Israël shall sacrifice him at even. And they shall

take of the Bloud ther
of , and put upon
both the posts and on
the upper doore posts
of the howses wherein
they shall eate him.
And they shall eate
the flesh that night ro-
sted at the fire , and
unleavened bread with
wild lettice. You shall
not eate there of any
thing raw , nor boyled
in water ; but onely
rosted at the fire : the
head with the feet, and
entrailles thereof , you
shall devoure. Neither
shall there remaine any
thing of him till the
morning ; if there be
any thing left, yee shall
burn it with fire. And
thus you shall eate him.
You shall gird your rei-
nes, and you shall have
shoos on your feet, hol-
ding staves in your
hands ; and you shall
eate speedily : for it is

*de sanguine huius :
ac ponent super v-
trumque postem , &
in superliminaribus
domorum in quibus
comedent illum. Et
edent carnes nocte
illas assas igni , &
azymos panes , cum
lactucis agrestibus.
Non comedetis ex
eo crudum quid ,
nec coctum aqua :
sed tantum assum-
igni. Caput cum pe-
dibus eius & intesti-
nis vorabitis : & os
eius non confringetis ;
nec remanebit ex eo
quidquam usque ma-
ne. Si quid residuum
fuerit igne combu-
ratis. Sic autem co-
medetis illum ; renet
vestros accingetis :
& calceamenta ha-
bebitis in pedibus , te-
nentes baculos in ma-
nibus : & comedetis
festinanter. Est enim*

phase (*id est tran-* the *phase* (that is, the
situs) *Domini.* Passage) of our Lord.

THE TRACT, *taken out of the 139. Ps.*

The Church having represented unto us , by the precedent Lesson , how God is pleased , we should celebrate the memorie of the benefit he afforded us by the Passion of his son in freeing us thereby from the tyrannie of the devill , and from the slavery of sinne , figured unto us by the people of Israëls delivery from the Egyptians Captivty , Teacheth us in this Tract , how we are to have recourse to God in afflictions and persecutions : first , considering Him both iust and mercifull , neyther leaving any sinne unpunished , nor good works unrewarded : that he can either divert , sweeten , give strength to beare , or deliver those entirely from the miseries of this life , who sinke under their weight : and that at last he can elevate them to the fruition of that blis , where no evill can interrupt , and where the sovereign good is not to be lost.

P S A L M 139.

Eripe me , Do-
mine , ab ho-
mine malo : à viro
iniquo libera me.

ψ. Qui cogitave-
runt malitias in cor-
de : tota die constitue-
bant prælia.

ψ. Acuerunt lin-
guas suas sicut serpen-
tes : venenum aspi-
dum sub labiis eorum

ψ. Custodi me, Do-

Deliver me , our
Lord , from the
evill man : from the un-
iust man rescue me.

ψ. Which have devi-
sed iniquitie in their
heart : all the day they
did appoint battles.

ψ. They have whet
their tongues , as that
of a serpent : the ve-
nome of asps is under
their lips.

ψ. Keep me, our Lord,

from the hand of the sinner : and from unjust men deliver me.

ψ. Who have devised to supplant my steps: the proud have hid a snare for me.

ψ. And they have stretched out ropes for a snare: they have layd a stumbling block for me neare the way.

ψ. I said to our Lord, thou art my God: heare, our Lord, the voice of my petition.

ψ. Our Lord, Lord the strength of my salvation: thou hast overshadowed my head in the day of battle.

ψ. Yeeld me not, our Lord, from my desire to the sinner; they have devised against me, forsake me not, least they, perhaps, be proud.

ψ. The head of their compass: the labour of

mine, *de manu peccatoris: & ab hominibus iniquis libera me.*

ψ. *Qui cogitarunt supplantare gressus meos: absconderunt superbi laqueum mihi.*

ψ. *Et funes extenderunt in laqueum pedibus meis: iuxta iter scandalum posuerunt mihi.*

ψ. *Dixi Domino, Deus meus es tu: exaudi Domine vocem orationis meae.*

ψ. *Domine Domine, virtus salutis meae, obumbrasti super caput meum in die belli.*

ψ. *Ne tradas me a desiderio meo peccatori: rogaverunt aduersum me: ne derelinquas me: ne vquam exaltentur.*

ψ. *Caput circuitus eorum: labor labio-*

rum ipsorum operiet eos. their lips shall cover them.

Cadent super eos carbones, in ignem delicias eos: in miseriis non subsistent. *ψ.* Coales shall fall upon them; thou shalt cast them downe into fire: in miseries they shall not stand up.

Vir linguosus non dirigetur in terra: virum iniustum mala capient in interitum. *ψ.* A man full of tongue shall not be directed in the earth: evils shall take the iniust man into destruction.

Cognovi quia faciet Dominus iudicium inopis: & vindictam pauperum. *ψ.* I have known, that the Lord will do the iudgements of the needy; and the revenge of the poore.

ψ. Verumtamen iusti confitebuntur nomini tuo: & habitabunt recti cum vultu tuo. *ψ.* But as for the iust, they shall confess unto thy name: and the righteous shall dwell with thy countenance.

Passio Domini nostri Iesu Christi, secundum Ioannem cap. 18. The Passion of our Lord Iesus-Christ according to Saint Iohn chap. 18.

The Passion is read in the pulpit, being uncovered: first, to shew vs, that Christ was nailed all naked to the Cross. Secondly, to signifie, that Iesus-Christ has shewed unto us, nakedly and manifestly, the accomplishment of the Prophecies: and tis for this reason also, that this day the crucifixes are all unvaild.



AT that time Iesus went forth with his disciples beyond the torrent Cedron, where was a garden, into which he entered and his disciples. And Iudas also that betrayed him, knew the place: because Iesus had often resorted thither, together with his disciples. Iudas therefore having received the band of men, and of the chief Priests and the pharisees; ministers, cometh thither with lanthorns, and torches, and weapons. Iesus therefore knowing all things that should come upon him, went forth, and said to them, Who seek ye? They answered him, Iesus of Nazareth. Iesus saith to them, I am he. And Iudas also that betrayed



I*N illo tempore: Egredius est Iesus cum Discipulis suis trans torrentem Cedron, ubi erat hortus: in quem introivit ipse, & Discipuli eius. Sciebat autem & Iudas, qui tradebat eum, locum, quia frequenter Iesus convenerat illuc cum Discipulis suis. Iudas ergo cum accepisset cohortem, & à Pontificibus, & à Pharisæis Ministros: venit illuc cum lanternis & facibus, & armis. Iesus itaque sciens omnia, quæ ventura erant super eum: processit, & dixit eis: Quem queritis? Responderunt ei: Iesum Nazarenum. Dixit eis Iesus: Ego sum. Stabat autem & Iudas, qui tradebat eum*

tum ipsis. Ut ergo dixit eis ; Ego sum ; abierunt retrorsum , & ceciderunt in terram. Iterum ergo eos interrogavit : Quem queritis ? Illi autem dixerunt : Iesum Nazarenum. Respondit Iesus. Dixi vobis , quia ego sum. Si ergo me queritis , sinite hos abire. Ut impletur sermo , quem dixit : quia quos dedisti mihi , non perdidisti ex eis quemquam. Simon ergo Petrus habens gladium , eduxit eum , & percussit Pontificis servum , & abscidit auriculam eius dexteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro : mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater , non vis

him, stood with them, As soon therefore as he said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye ! And they said , Iesus of Nazareth. Iesus answered, I have told you , that I am he : if therefore you seek me, let these go their ways. That the word might be fulfilled which he said , That of them whom thou hast given me, I have not lost any. Simon Peter therefore having a sword , drew it out , and smote the servant of the high Priest , and cut of his right ear. And the name of the servant was Malchus. Iesus therefore said to Peter , Put up thy sword into thy scabbard : The chalice which my father hath giuen

me, shall not I drink it? The band therefore and the tribune and the ministers of the Jews apprehended Iesus, and bound him: and they brought him to Annas first, for he was father in law to Caiaphas, who was the high Priest of that year. And Caiaphas was he that had given counsel to the Jews, that it is expedient that one man die for the people. And Simon Peter followed Iesus, and another disciple. And that disciple was known to the high Priest, and went in with Iesus into the court of the high Priest. But Peter stood at the door without. The other disciple therefore that was known to the high Priest, went forth and spake to the porters, and brought in Peter.

ut bibam illum? Ceteros ergo & tribunus, & Ministri Iudeorum comprehenderunt Iesum, & ligaverunt eum, & adduxerunt eum ad Annam primum: Erat enim socer Caipha, qui erat Pontifex anni illius. Erat autem Caiphas, qui consilium dederat Iudeis quia expedit unum hominem mori populo. Sequebatur autem Iesum Simon Petrus, & alius Discipulus. Discipulus autem ille erat notus Pontifici & introivit cum Iesu in atrium Pontificis. Petrus autem stabat ad ostium foris. Exiit ergo Discipulus ille, qui erat notus Pontifici: & dixit ostiariae, & introduxit Petrum.

Dixit

Dixit ergo Petro ancilla ostiaria. Numquid & tu ex Discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi & Ministri ad prunas, quia frigus erat, & calefaciebant se. Erat autem cum eis & Petrus stans, & calefaciens se. Pontifex ergo interrogavit Iesum de Discipulis suis, & de doctrina ejus. Respondit ei Iesus. Ego palam locutus sum mundo. Ego semper docui in Synagoga, & in templo, quo omnes Iudei conveniunt: & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis: Ecce hi sciunt; quae dixerim

The wench therefore that was portress, saith to Peter, Art not thou also of this mans disciples? He saith to her, I am, not. And the servants and ministers stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high Priest therefore asked Iesus of his disciples, and of his doctrine. Iesus answered him, I have openly spoken to the world: I have always taught in the Synagogue, and in the Temple, whither all the Iews resort together: and in secret I have spoken nothing. Why askest thou me? ask thẽ that have heard what I have spoken vnto them: behold, they know what things

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I have said. When he had said these things, one of the ministers standing by, gave Iesus a blow, saying, Answerest thou the high Priest so? Iesus answered him, If I have spokē ill, give testimony of the evil? but if well, why strikest thou me? And Annas sent him bound to Caiaphas the high Priest. And Simon Peter was standing, and warming himself: they said therefore to him, Art not thou also of his disciples? He denied, and said, I am not. One of the servants of the high Priest (cousin to him whose ear Peter did cut off) saith to him, Did not I see thee in the garden with him? Again therefore Peter denied. And forthwith the cock crew. They, therefore bring Iesus from Cai-

ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Iesu, dicens; Sic respondes Pontifici? Respondit ei Iesus: Si male locutus sum, testimonium perhibe de malo: Si autem benè, quid me cædis? Et misit eum Annas ligatum ad Caiapham Pontificem. Erat autē Simon Petrus stans & calefaciens se. Dixerunt ergo ei: Numquid & tu ex Discipulis eius es? Negavit ille, & dixit: Non sum. Dicit ei unus ex servis Pontificis, cognatus eius cuius abscidit Petrus auriculam; Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus: & statim galus cantavit. Adducunt ergo Iesum à Cai-

pha in Pretorium. Erat autem mane. Et ipsi non introierunt in Pretorium, ut non contaminarentur: sed ut manducarent Pascha. Exiit ergo Pilatus ad eos foras, & dixit: Quoniam accusationem affertis adversus hominem hunc? Responderunt & dixerunt ei: Si non esset malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus Accipite eum vos, & secundum legem vestram iudicate eum. Dixerunt ergo ei Iudæi: Nobis non licet interficere quemquam. Ut sermo Iesu impleatur, quem dixit, significans quæ morte esset moriturus. Introiit ergo iterum Pilatus in Pretorium, & vocavit Iesum, & dixit ei: Tu

phas into the palace. And it was morning; and they went not in into the palace, that they might not be contaminated, but that they might eat the Pasche. Pilate therefore went forth to them without, and said, What accusation bring you against this man? They answered and said to him; If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them, Take him you, and according to your law iudge him. The Jews therefore said to him, It is not lawful for us to kill any man. That the word of Iesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the palace again, and called Iesus, and

said to him , Art thou the king of the Jews? Iesus answered , Sayest thou this of thy self, or have others told it thee of me? Pilate answered, Why , am I a Jew? Thy nation and the chief Priests have delivered thee up to me : what hast thou done ? Iesus answered , My kingdom is not of this world: if my kingdom were of this world , my ministers verily would strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him , Art thou a king then ? Iesus answered , Thou saiest that I am a king. For this was I born , and for this came I into the world , that I should give testimony to the truth. Every one that is of the truth , heareth

es Rex Iudeorum ? Respondit Iesus : A temetipso hoc dicis, an alii tibi dixerunt de me ? Respondit Pilatus : Numquid ego Iudæus sum ? Gens tua , & Pontifices tradiderunt te mihi. Quid fecisti ? Respondit Iesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum ministri mei utique decertarent , ut non traderer Iudæis. Nunc autem regnum meum non est hinc , Dixit itaque ei Pilatus: Ergo Rex es tu? Respondit Iesus : Tu dicis, quia Rex sum ego. Ego in hoc natus sum, & ad hoc veni in mundam: ut testimonium perhibeam veritati. Omnis qui est ex veritate, audit vo-

cem meā. Dicit ei Pilatus. Quid est veritas & cum hoc dixisset, iterum exiit ad Iudeos, & dicit eis: Ego nullam inuenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha. Vultis ergo dimittā vobis Regem Iudæorum? Clamauerunt rursus omnes dicentes: Non hunc, sed Barrabam. Erat autē Barrabas Latro. Tūc ergo apprehendit Pilatus Iesum & flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti eius, & veste purpurea circumdederunt eum. Et veniebant ad eum, & dicebant. Ave Rex Iudæorum. Et dabant ei alapas. Exiit iterum Pilatus foras, & dicit eis: Ecce adduco

my voice. Pilate saith to him, What is truth? And when he had said this, he went forth again to the Iews, and saith to them, I finde no caus in him. But you have a custom that I should release one to you in the Pasche: will you therefore that I release unto you the king of the Iews? They all therefore cryed again, saying, Not him, but Barabbas. And Barabbas was a thief. Then therefore Pilate tooke Iesus, and scourged him. And the souldiers platting a crown of thorns, put it upon his head: and they put about him a purple garment. And they came to him, and said, Hail king of the Iews, and they gave him blows. Pilate went forth again, and saith to them, Be-

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hold, I bring him forth unto you, that you may know that I finde no cause in him. Iesus therefore went forth, carrying the crown of thorns, and the purple vestment. And he saith to them, **Lo THE MAN.** When the chief Priests therefore and the ministers had seen him, they cryed, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him, for I finde no cause in him. The Jews answered him, We have a law, and according to that law he ought to die, because he hath made himselfe the Son of God. When Pilate therefore had heard this saying, he feared more. And he entered into the Palace again: and he saith to Iesus, whence art thou?

cum vobis foras, ut cognoscatis quia in eo nullam causam invenio. Exiit ergo Iesus portans spineam coronam, & purpuream vestimentum, & dicit eis: Ecce Homo. Cum ergo vidissent eum Pontifices & ministri, clamabant dicentes: Crucifige, Crucifige eum. Dicit eis Pilatus: Accipite eum vos, & Crucifigite. Ego enim non invenio in eo causam. Responderunt ei Iudaei: Nos legem habemus, & secundum legem debet mori: quia filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum: Et dixit ad Iesum: Unde es tu?

*Iesus autem respon-
sum non dedit ei. Di-
cit ergo ei Pilatus :
Mibi non loqueris ?
Nescis , quia pote-
statem habeo Cruci-
figero te , & pote-
statem habeo dimit-
tere te ? Respondit
Iesus : Non habe-
res potestatem aduer-
sum me ullam , nisi
tibi datum esset de-
super. Propterea qui
me tradidit tibi , ma-
ius peccatum habet.
Et exinde querebat
Pilatus dimittere
eum. Iudei autem
clamabant , dicentes:
Si hunc dimittis : non
es amicus Cæsaris.
Omnis enim qui se
Regem facit , con-
tradicit Cæsari. Pi-
latus autem cum
audisset hos sermo-
nes , adduxit foras
Iesum , & sedit pro
Tribunali in loco qui*

But Iesus gave him
no answer. Pilate
therefore saith to him ,
Speakest thou not to
me ? knowest thou
not that I have power
to crucifie thee , and
I have power to
release thee ? Iesus
answered , Thou shoul-
dest not have any
power against me , un-
less it wer given thee
from above. There-
fore he that hath be-
trayed me to thee ,
hath the greater sin.
From thenceforth Pilate
sought to release him.
But the Iews cryed ,
saying , If thou release
this man , thou art not
Cæsars friend. Every
one that makerh him-
self a King , speaketh
against Cesar. But Pi-
late when he had heard
these words , brought
forth Iesus : and he sate
in the judgement seat,

in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parasceve of pasche, about the sixth hour: and he saith to the Iews, Lo your King. But they cryed, Away with him away with him, crucifie him. Pilate saith to them, Shall I crucifie your King? The chief Priest answered, We have no king but Cesar. Then therefore he delivered him unto them for to be crucified. And they took Iesus and led him forth. And bearing his own cross, he went forth into that which is called the place of Calvari, in Hebrew Golgotha; where they crucified him, and with him two others, on the one side and on the other, and in the middes Iesus. And Pilate wrote a title also, and

dicatur Lithostrotos, Hebraice autē Gabbatha. Erat autem Parasceve Pasche, hora quasi sexta. Et dicit Indæis: Ecce Rex vester. Illi autem clamabant: Tolle, tolle, Crucifige eum, Dicit eis Pilatus: Regem vestrum Crucifigam? Responderunt Pontifices: Non habemus Regem nisi Cæsarem. Tunc ergo tradidit eis illum, ut Crucifigeretur. Susceperunt autem Iesum, & eduxerunt. Et baiulans sibi Crucem, exiit in eum qui dicitur Calvaria, locum, Hebraicè autem Golgotha: ubi Crucifixerunt eum, & cum eo alios duos hinc & hinc, medium autem Iesum. Scripsit autem & titulum Pilatus: & posuit super

crucem. Erat autem scriptum: Iesus Nazarenus Rex Iudeorum. Hunc ergo titulum multi Iudeorum legerunt, quia prope civitatem erat locus, ubi Crucifixus est Iesus. Et erat scriptum Hebraicè, Græcè, & Latine. Dicebant ergo Pilato Pontifices Iudeorum. Noli scribere, Rex Iudeorum: Sed quia ipse dixit, Rex sum Iudeorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cum Crucifixissent eum, acceperunt vestimenta eius (& feterunt quatuor partes, unicuique militi partem) & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scin-

he put it upon the cross. And it was written, Iesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Iesus was crucified was nigh to the city: and it was written in Hebrew, in Greek; and in Latin. The chief Priests therefore of the Jews said to Pilate, Write not, the King of the Jews, but that he said, I am king of the Jews. Pilate answered, That which I have written I have written. The souldiers therefore whē they had crucified him, took his garments (and they made four parts, to every souldier a part) and his coat. And his coat was without seam, wrought from the top throughout. They said therefore one to ano-

ther, Let us not cut it but let us cast lots for it, whose it shall be. That the scripture might be fulfilled, saying They have parted my garments among them, and upon my vesture they have cast lots. And the souldiers did these things. And there stood beside the cross of Iesus, his mother and his mothers sister, Mary of Cleophas, and Mary Magdalene. When Iesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterward Iesus knowing that all things were now consummate, that the scripture might

damus eam, sed sortiamur de illa cuius sit. Vt Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, & in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem Iesus Mater eius, & soror Matris eius, Maria Cleopha & Maria Magdaleno. Cum vidisset ergo Iesus Matrem, & Discipulum fratrem quem diligebat, Dicit Matri sue; Mulier ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accipit eam Discipulus in sua. Postea sciens Iesus, quia iam omnia consummata sunt: ut consummaretur Scriptura

dicat: sitio. Vas ergo positum erat acetum plenum. Illi autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori eius. Cum ergo accepisset Iesus acetum, dixit; Consummatum est, & inclinato capite, tradidit spiritum.

be fulfilled; he saith, I thirst. A vessel therefore stood there full of vinegar, and they putting a sponge full of vinegar about hyssop, offered it to his mouth; Iesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, HE GAVE VP THE GHOST.

HEERE THE FAYTHFULL KNEEL, OR
prostrate themselves, for a while vpon the ground.

I*udei ergo, quoniam in ierusalem parascève erat, ut non remanerent in cruce corpora Sabbato (erat enim magnus dies ille Sabbati) rogaverunt Pilatum, ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites; & primi quidem frugerunt crura, & aliterius qui Cruci-*

THE Iews therefore (because it was the Parascève) that the bodies might not remain upon the cross on the sabbath (for that was a great sabbath day) they desired Pilate that their leggs might be broken, and they might be taken away. The souldiers therefore came: and of the first indeed they brake the leggs, and of

the other that was crucified with him. But after they were come to Iesus, when they saw that he was dead, they did not break his leggs, but one of the souldiers with a spear opened his side, and incontinent there came forth blood and water. And he that saw it, hath given testimony: and his testimony is true, And he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.

fixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura: Sed unus militum lancea latus eius aperuit, & continuo exiit sanguis & aqua. Et qui vidit, testimonium perhibuit: Et verum est testimonium eius. Et ille scit quia vera dicit, ut & vos credatis. Facta sunt enim hæc, ut Scriptura imple-retur; Os non minuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

Before the reading of the rest of the Gospell, the deacon sayes the prayer, *Munda cor meum*, as before. But asks not the priests Blessing, to note unto us, that the Author of all Blessings is dead.

Nor are the Candles lighted; whereby to signifie, that as the Ecclypse of the Sunne and moone; Soe likewise in

the heavens all light was extinguished, at the death of our Lord

Nor is the Booke incensed, to tell us, that the fervour of the Disciples prayers was also coole.

Post hæc autem
rogavit Pila-
rum Ioseph ab A-
rimathia (eò quod
esset Discipulus Ie-
su, occultus autem
propter metum Iu-
dæorum) ut tolleret
Corpus Iesu. Et per-
misit Pilatus. Venit
ergo, & tulit Cor-
pus Iesu. Venit au-
tem & Nicodemus,
qui venerat ad Ie-
sum nocte primum,
ferens mixturam Myr-
rhæ, & Aloes, qua-
si libras centum. Ac-
ceperunt ergo Corpus
Iesu, & ligaverunt
illud linteis cum a-
romatibus, sicut mos
est Iudæis sepelire.
Erat autem in loco,
ubi Crucifixus est,
hortus: Et in horto

ANd after these
things, Ioseph of
Arimathea (because he
was a disciple of Iesus,
but secret for fear of
the Iews) desired Pilat
that he might take
away the body of Iesus.
And Pilate permitted.
He came therefore, and
took away the body of
Iesus. Nicodemus also
came, he that at the
first came to Iesus by
night, bringing a mix-
ture of myrrh and aloes,
about an hūdred pōnds.
They took therefore
the body of Iesus, and
bound it in linnen clo-
thes with the spices,
as the manner is with
the Iews to bury. And
there was in the place
where he was crucified
a garden, and in the

garden a new monu- *monumentum novum*
 ment, wherein no man *in quo nondum quis-*
 yet had been laid. *quam positus erat.*
 There therefore becaus *Ibi ergo propter pa-*
 of the Parascève of *rascevem Iudæorum,*
 the Iews, they laid Ie- *quia iuxta erat ma-*
 sus, because the monu- *mentum posuerunt*
 ment was hard by. *Iesum.*

The Passion being ended, publique and solemne prayers are said, not onely for the whole Church, and all its members, but also for infidels, and all sorts of people, in imitation of our saviour; who upon the Cross praied even for his enemies, and executioners: to shew, that he shed his blood for the whole world.

You are to observe, that before each payer, the Church mindes the people to ioyne in prayer with her; wishing them to bow their knees, to represent the respect and humilitie, wherewith we are to address unto God.

For the whole Church.

L Et us Pray, my be-
 loved brethren, for
 the Holy Church of
 God, that our Lord
 God will vouchsafe to
 give it peace, maintain
 it in union and preserve
 it through the whole
 earth; subiecting the
 Princes and powers of
 this world unto it: And

O *Remus dile-*
ctissimi nobis,
pro Ecclesia Sancta
Dei: ut eam Deus &
Dominus noster, pa-
cificare, adunare,
& custodire digne-
tur toto orbe terra-
rum: subiiciens ei
Principatus, & Po-
testates: datque no-

*dis quietam & tranquillam vitam de-
gentibus, glorificare
Deum Patrem omni-
potentem.*

that granting us the
grace to lead this life
in peace and tranquillity,
we may glorifie God
the father almighty.

Oremus.

Let us Pray.

Flectamus genua.

Let us bow our knees.

R. Levate.

R. Lift up your selvs.

Omnipotēs sempiternae Deus, quia gloriam tuam omnibus in Christo gentibus reueraſti: caſtodi opera miſericordiae tuae: ut Eccleſia tua toto orbe diſſuſa, ſtabili fide in confeſſione tui nominis perſeueret. Per eundem Dominum noſtrum Ieſum Chriſtum.

Almighty and everlaſting God, who haſt revealed thy glorie in Ieſus-Chriſt to all nations, preſerve the works of thy mercie; that thy Church ſpred through the whole world may firmly perſever in the confeſſion of thy name, through the ſame Ieſus-Chriſt our Lord.

R. Amen.

R. Amen.

Or for the Pope.

O Remus & pro beatiſſimi

Let us pray alſo for
our Holy father the

Pope ; that our Lord God, who hath elected and seated him in the order of Episcopacy, will give him health for the good of his Church, and the benefit of his holy people.

Papa nostro N. ut Deus & Dominus noster, qui elegit eum in ordine Episcopatus saluum atque incolumem custodiat Ecclesie sue sanctae, ad regendum populum sanctum Dei.

Let vs Pray.

Oremus.

Let us bow our Knees.

Flectamus genua.

R. Lift up yourselves.

R. *Levate.*

Almighty and everlasting God, upon whose iudgement all things are founded, heare graciously our prayers ; and in thy goodness preserve our Bisnop, whom thou hast appointed to guide us, that the Christian people be governed by thy Authority, may more and more encrease in faith, under so great a Prelate : through our Lord Iesus-Christ.

OMnipotēs sempiternae Deus, cuius iudicio universa fundantur : respice propitius ad preces nostras, & electum nobis Antistitem tua pietate conserva : ut Christiana plebs, quae te gubernatur auctore, sub tanto Pontifice credulitatis suae meritis augeatur. Per Dominum nostrum Iesum Christum.

R. Amen.

R. *Amen.*

For

For all the Orders of the Church.

O Remus & pro
omnibus Epif-
topis Presbyteris Dia-
conibus, Subdiaconi-
bus Acolythis, Exor-
cistis, Lectoribus Of-
ficialibus Confessoribus,
Virginibus, Viduis;
& pro omni populo
sancto Dei.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sem-
piterne Deus,
cujus spiritu totum
corpus Ecclesie sancti-
ficatur, & regitur: ex-
audi nos pro universis
ordinibus supplican-
tes: ut gratiae tuae mu-
nere, ab omnibus tibi
gradibus fideliter ser-
viatur. Per Dominum
nostrum, &c.

R. Amen.

LEt us pray also for
Bishops, Priests,
Deacons, Subdeacons,
Acolytes, Exorcists, Rea-
ders, Porters, Confes-
sours, Virgins, Wi-
dowes, and for all Gods
holy people.

Let vs Pray.

Let us Bend our knees.

R. Lift up your selves.

Almighty and ever-
lasting God, whose
spirit sanctifies and Go-
verneth the whole Church
heare the prayers we
address unto thee for all
Orders; that by the as-
sistance of thy Grace
they may all serve thee
faithfully: through our
Lord Iesus-Christ.

R. Amen.

Y

For the King.

Let us Pray also for
our King N. defendet
of the fayth that God
will please to reduce
all Barbarous Nations
to his command, and
grant us perpetuall
peace.

O Remus, & pro
Christianismo
Rege N. ut Deus &
Dominus noster sub-
ditas illi faciat omnes
Barbaras nationes ad
nostram perpetuam
pacem.

Let vs Pray.

Oremus.

Let us bend our knees.
℞. Lift up your selves.

Flectamus genua.
℞. *Levate.*

Almighty and ever-
lasting God, in
whose hands all powers,
and rights of King-
domes are, Graciously
looke upon this our
kingdome; that those
nations, who put con-
fidence in their brutish
feirceness, may be
supprest by the power
of thy right hand:
through our Lord Je-
sus Christ.

OMnipotens se-
piterne Deus,
in cuius manu sunt
omnium potestates, &
Omnium intra regno-
rum respice ad no-
strum benignus re-
gnum: ut gentes quæ
in sua feritate confi-
dūt, potentiæ tuæ dex-
tera comprimantur.
Per Dominum no-
strum.

℞. Amen.

℞. Amen.

For the Catechumens.

O Remus & pro
Catechumenis
nostris: ut Deus & Do-
minus noster adape-
riat aures præcordio-
rum ipsorum, ianuam-
que misericordiæ: ut
per lavacrum regene-
rationis accepta re-
missione omnium pec-
catorum, & ipsi inveni-
antur in Christo Ie-
su Domino nostro.

Oremus.

Flectamus genua.

R. Levate.

Omnipotens sē-
piterne Deus,
qui Ecclesiam tuam
nova semper prole fœ-
cundas: auge fidem &
intellectum Catechu-
menis nostris, ut renati
fonte Baptismatis,
adoptionis tue filiis
aggregentur. Per Do-
minum nostrum.

R. Amen.

our Lord Iesus Christ. *R. Amen.*

LEt us Pray also
for the Catechu-
mens; that our Lord
God will open the eares
of their hearts, and the
gate of his mercie: that
having receiued remis-
sion of all their finnes,
and beeing regenera-
ted by Baptisme, they
may be incorporated
with us in our Lord Ie-
sus-Christ.

Let us pray.

Let us bend our knees.

R. Lift up your selves.

Almighty and ever-
lasting God, who
daily encreasest thy
Church with new chil-
dren, encrease in our
Catechumens faith and
understanding, that
being regenerated in
the waters of Baptism,
they may be entred into
the societie of thy adop-
ted children; through

Y ij

For all sorts of necessities.

Let us Pray, my beloved, unto God the father Almighty, that he will please to cleanse the world from all sorts of errors, cure our diseases, divert famine, open prisons, dissolve the bonds of captives, grant a safe return to pilgrims, restore health to the sick; and to seafaring men a secure arrivall to their Haven.

Let us Pray.

Let us bend our knees.
R. Lift up your selves.

Almighty and everlasting God, who art a comfort to the afflicted, and a strength to those that labour, Grant, that the prayers of all those, who shall call upon thee in afflic-

O Remus dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum infirmantibus sanitatem: navigantibus portum salutis indulgeat.

Oremus.

Flectamus genua.
R. Levate.

OMnipotens sempiternus Deus, mœstorum consolatio, laborantium fortitudo: perveniat ad te preces de quacumque tribulatione claman-
tium: ut omnes sibi

*in necessitatibus suis
misericordiam tuam
gaudeant adfuisse.
Per Dominum no-
strum Iesum Chri-
stum, &c.*

tion, may be heard by
thee; that they may be
sensible, with gladness,
of the assistance of thy
mercies in their neces-
sities: through our Lord
Jesus-Christ.

R. Amen.

R. Amen.

For Heretiques and Schismaticques.

O Remus & pro
Hæreticis, &
Schismaticis: ut Deus
& Dominus noster e-
ruat eos ab erroribus
universis: & ad
Sanctam Matrem
Ecclesiam Catholi-
cam, atque Apostoli-
cam revocare digne-
tur.

L Et vs Pray also for
Heretiques and
Schismaticques; that our
Lord God will deliver
them from all errour;
and vouchsafe to recall
them into the bosom
of our Holy mother,
the Catholique Aposto-
lique Church.

Oremus.

Let us Pray.

Flectamus genua.

Let us Kneel.

R. Levate.

R. Lift up your selves.

O Mnipotens sem-
piterne Deus,
qui salvas omnes, &
neminem vis perire,

A Lmighty and ever-
lasting God, who
savest the whole world
& desirest not the death

Y iij

of a sinner, regard those
soules in mercie, se-
duced by the deceits of
the devill; that all He-
retiques, and others
going astray, quitting
all malice, may rectifie
their hearts, and return
to the unity of the
truth; through Iesus-
Christ our Lord.

*respice ad animas dia-
bolica fraude decep-
tas: ut omni haeretica
prauitate deposita, er-
rantium corda resipif-
cant: & ad veritatis
tuae redeant unita-
tem Per Dominum
nostrum Iesum Chri-
stum, &c.*

R. Amen.

R. Amen.

For the Iews.

L Et us Pray also for
the perfidious Iews
that our Lord God will
withdraw the veile
from their hearts; that
they also may acknow-
ledge our Lord Iesus-
Christ.

O *Remus & pro
perfidis Iudeis:
ut Deus & Dominus
noster auferat vela-
men de cordibus eo-
rum: ut & ipse agnos-
cant Iesum Christum
Dominum nostrum.*

we say not heere, *Plectamus Genua*; to signifie the hor-
rour of the outrages committed upon our saviour at his pas-
sion, kneeling unto him in derision; but the following
Prayer is said.

Let us Pray.

Oremus.

A Almighty and ever-
lasting God, who

O *Mnipotens sem-
piterne Deus, qui*

etiam Iudaicam perfidiam à tua misericordia non repellis : exaudi preces nostras, quas pro illius populi obsecratione deferimus, ut agnita veritatis tue luce, qua Christus est, à suis tenebris eruantur. Per eundem Dominum nostrum.

R. Amen.

refusest not thy mercie even to the perfidious Iews, heare the prayers we powre forth for the blindness of this people; that they arriving to the light of thy truth, which is Iesus-Christ, may be cleared from their darkness; through the same our Lord Iesus-Christ.

R. Amen.

For the Pagans.

O Remus & pro Paganis : ut Deus omnipotens auferat iniquitatem à cordibus eorum: ut relictis idolis suis, convertantur ad Deum vivum & verum, & unicum Filium eius, Iesum Christum Dominum nostrum.

L Et us Pray also for the Pagans ; that almighty God will take away all wickedness from their hearts ; that quitting their idolatry; they may convert themselves to the tru living God, and to his onely sonne, our Lord and saviour Iesus-Christ.

Oremus.

Let us Pray.

Flectamus genua.

Let us bend our knees.

Y iiii.

R. Lift up your selves.

R. *Levate.*

A Almighty and ever-
lasting God who
willest not the death of
sinners, but rather that
they should be conver-
ted and live, graciously
heare our prayers; and
freing them from their
idolatry, admitt them
into thy holy Church;
for the honour and glo-
rie of thy name: through
our Lord Iesus-Christ.

Omnipotens sem-
piterne Deus,
qui non mortem pec-
catorum: sed vitam
semper inquis, susci-
pe propitius oratio-
nem nostram: & libe-
ra eos ab idolorum
cultura: & aggrega
Ecclesie tue sanctæ
ad laudem & gloriam
nominis tui. Per De-
minam nostram.

R. Amen.

R. Amen.

The Adoration of the Cross.

This Adoration is not terminated in the wood of the Cross, but in Iesus-Christ fastened thereon. The ceremonie is very ancient. For besides, that it is set forth in the Roman Order, and in S. Gregories booke of the Sacraments, S. Paulinus Bishop of Nola, (the immortall ornament and native of Bourdeaux) living in the fourth age, mentions it in his 11. Epistle to Severus Sulpicius.

The publique prayers being ended, the Priest puts off his Casuble, and takes the Cross; to represent Iesus-Christ naked, and loaded with his Cross. Then he uncovers it at three severall times: to shew us, how the Gospell was spread (first) in a little corner of Iudæa; and for that cause the priest beginnes to unveile the Cross, on the right side, and beneath the Altar, Singing.

BEhold, the wood
of the Cross.

Ecce lignum Cru-
cis.

And the Quire answers.

R. Venite adoremus. *R. Come, let us adore.*

Secondly, the Gospell was preached publickly to the Jews, figured by the right side of the Altar: and therefore the priest coming to the right corner of the Altar, uncovers the right arme, and the head of the Crucifix saying againe

Ecce lignum Crucis. Behold, the wood of the Cross.

The Quire answering.

R. Venite adoremus. *R. Come, let us adore.*

Thirdly the Gospell was preacht to the whole world: and therefore the Priest goes to the middle of the Altar, and uncovers the Crucifix entirely, saying.

Ecce lignum Crucis, in quo salus mundi pendit. Behold, the wood of the Cross, whereon the saviour of the world is fastened.

The Quire answer againe.

R. Venite adoremus. *R. Come, let vs adore.*

Then the Priest puts the Cross in a convenient place for the people to adore; he first beginning this ceremony, in three times kneeling, according to the ancient custome in the Roman order. And after the Priest, the rest of the Clergie, and people follow in the Same manner.

During the Ceremonie the Trisagion is sung both in latin and Greek; being taken from the Grecians, as you may read in the first Session of the Council of Chalcedon, mentioned by Nicephorus in his 14. the Booke and 46. the

Chapter. And by it the Church offers to our meditation, that Christ dying for us according to his Humanity, is the living, Invincible, and immortal God, by his Naturall and divine person.

Then the following verses are Sung, taken out of the Prophets; and particularly out of Micheas: which containe the iust reproaches our Saviour made to the Iews for their ingratitude.

MY people, what have I done to thee? or in what have I molested thee? Answer me.

ψ. Because I brought thee out of the land of Egypt, thou hast prepared a Crofs for thy Saviour.

ψ. Agios ô Theos: Sanctus Deus: ô Holy God:

ψ. Agios Ischyros: Sanctus fortis: Holy and strong God!

ψ. Agios Athanatos, Eleison imas: Sanctus & immortalis, miserere nobis: Holy and immortal God, have mercie upon us.

ψ. Because I led thee through the desert four-

Popule meus, quid feci tibi, aut in quo contristavi te? responde mihi.

ψ. Quia eduxi te de terra Egypti, parasti crucem Salvatori tuo.

ψ. Agios ô theos: Sanctus Deus.

ψ. Agios Ischyros: Sanctus fortis.

ψ. Agios athanatos eleison imas. Sanctus & immortalis, miserere nobis.

ψ. Quia eduxi te per desertum quadra-

*ginta annis : & man-
na cibavi te , & in-
troduxi te in terram
satis bonam : Para-
sti crucem Salvatori
tuo.*

*Agios ô theos ,
&c.*

*ψ. Quid ultra debui
facere tibi , & non fe-
ci ? Ego quidem plan-
tavi te vineam meam
speciosissimam : & tu
facta es mihi nimis a-
mara : aceto namque
fui meam potasti :
& lancea perforasti
latus Salvatori tuo.*

Agios o theos &c.

*ψ. Popule meus ,
quid feci tibi aut in
quo contristavi te ?
responde mihi.*

*ψ. Ego propter te
flagellavi Ægyptum
cum primogenitis
suis : & tu me flagel-
latum tradidisti.*

Popule meus , &c.

ty yeares and fed thee
there with manna , and
brought thee into a
good soile thou hast pre-
pared a cross for thy
Saviour.

*Agios ô Theos , &c. as
before.*

*ψ. What ought I to do
more , and have not
done ? I have planted
thee , my most beauti-
full vine ; and thou art
become very bitter unto
me in my thirst thou
gavest me vinegar to
drinke : and with a laun-
cethou hast peircd thy
Saviours Side.*

Agios or theos , &c.

*ψ. My people , what
have I done to thee ?
or in what have I mo-
lested thee ? Answer me.*

*ψ. For thy sake I struck
Egypt in their first-
born : and thou hast de-
livered me to be scour-
ged.*

My people , &c.

ψ. I brought thee forth of Egypt, having drowned Pharaoph in the red sea : and thou hast delivered me over to the Princes of the Priests.

My people, &c.

ψ. For thee I opened the sea ; and with a launce thou hast opened my side.

My people, &c.

ψ. I went before thee in a pillar of the clowd and thou hast brought me to the palace of Pilate.

My People, &c.

ψ. I nourished thee with Manna in the desert ; and thou hast stricken me with Buf-fets and whips.

My people, &c.

ψ. I gave thee whole-some water to drinke, from the rock : and thou hast given me to drink vinegar and Gall.

ψ. Ego eduxi te de Ægypto demerso Pharaone in mare rubrum: & tu me tradidisti Principibus Sacerdotum.

Popule meus, &c.

ψ. Ego ante te aperui mare: & tu aperuisti lancea latus meum.

Popule meus, &c.

ψ. Ego ante te praeivi in columna nubis & tu me deduxisti ad Prætorium Pilati.

Popule meus, &c.

ψ. Ego te pavi manna per desertum: & tu me cecidisti alapis & flagellis.

Popule meus, &c.

ψ. Ego te potavi aqua salutis de petra & tu me potasti felle & aceto.

Popule meus , &c.

ψ. Ego propter te Chananeorum Reges percussisti & tu percussisti arundine caput meum.

Popule meus , &c.

ψ. Ego dedi tibi Sceptum regale : & tu dedisti capiti meo spinam coronam.

Popule meus , &c.

ψ. Ego te exaltavi magna virtute : & tu me suspendisti in patibulo crucis.

Popule meus , &c.

My people , &c.

ψ. For thy sake I have struck the kings of the Chananites ; and thou hast struck my head with a reed.

My people , &c.

ψ. I gave thee a royall scepter ; and thou hast set upon my head a crown of thorns.

My people , &c.

ψ. I have raised thee with great strength : and thou hast fastened me on the cross.

My people , &c.

THE ANTIPHON.

The people , by their adoring the Cross , testify their horror of the Jews impiety , and ingratitude , and considering , how Christ triumphed over death , by his glorious Resurrection , to make us partakers of his glory , they render him thanks.

Crucem tuam adoramus Domine , & sanctam resurrectionem tuam laudamus , & glorificamus : ecce enim propter lignum venit gaudium in universo mundo.

O Lord , we adore thy Cross ; we praise and glorify thy holy Resurrection : for by the wood of the Cross the whole world is filled with joy.

PSALME 66:

The faithfull begg of God, that he will make them capable to receive the benefit of his Passion and Resurrection.

GOd, have mercy
upon us, and bleſs
us: illuminate his coun-
tenance upon us, and
have mercie on vs.

D*Eus misereatur
nostri, & bene-
dicat nobis: Illumi-
net vultum suum su-
per nos, & miserea-
tur nostri.*

Ant. O Lord, we
adore thy Croſs, &c.

*Ant. Crucem tuam
adoramus Domine,
&c.*

After this: *Cruce fidelis*, and the Hymne *Pange lingua*, are
sung.

HAile, holy Croſs!
To thee we bow;
To whose bleſt fruited
our lives we owe;

C*Rux fidelis in-
ter omnes.
Arbor una nobilis.*

Our earth beares
no ſuch tree:

*Nulla ſilva talem
profert.*

Dear are the nailes, and
dear the wood

*Fronde, flore, ger-
mine,*

On which our deare
Lord ſhed his blood:

*Dulce lignum, dul-
ces clavos.*

Twas heaven,
that planted thee.

*Dulce pondus ſuſti-
net.*

HYMNE.

Come then, my
ſoule and gladly
ſing

P*Ange lingua
glorioſi.*

Lauream certaminis, The happie combate of
our King,

Et super Crucis tro-
phæum

Dic triumphum no-
bilem:

Qualiter redemptor
orbis

Immolatus vicerit.

ψ. *CruX fidelis in-*
ter omnes

Arbor una nobilis.

Nulla silva talem
profert,

Fronde, flore, ger-
mine

ψ. *De Parentis pro-*
toplasti

Fraude Factor con-
dolens,

Quando pomi noxia-
lis

In necem morsu ruit;

Ipselignum tunc no-
tavit.

Damna ligni ut sol-
veret.

Which on this
cross he fought:

Where he (the all vic-
torious, lambe)

Sinne, death, and hell
itselfe ore came;

And our full sa-
felie wrought.

ψ. Haile, holy Cross; to
thee we bow;

To whose blest fruit
our lives we ow;

Our earth beares
no such tree:

ψ. He saw with pittie,
our sad fate

When our first Parents
rashly ate

Of that unhappie
tree:

He saw, and markt the
deadly wound;

And soon this sove-
reign balsame found.

To save our sou-
les by thee.

ψ. Deare are the nailes,
and deare the wood,

On which our deare *ψ. Dulce lignum,*
 Lord shed his bloud: *dulces clavos,*

Tw'as heaven, *Dulce pondus susti-*
 that planted thee. *net.*

ψ. This way our cure *ψ. Hoc opus nostra*
 required, as fitt, *salutis*

That heavens highwise *Ordo depoposcerat,*
 dome should outwit *multiformis prodito-*

The dire Black- *ris.*

Art of hell: *Ars ut artem falle-*

And from the source of *ret.*

all our bane *Et medelam ferret*

A powerfull Antidote *inde,*

should be tane

The poison to ex- *Hostis unde læserat.*
 pell.

ψ. Haile holy Cross, *ψ. Crux fidelis, &c.*
 &c.

ψ. When the blest *ψ. Quando venit*
 time was fully come *ergo sacri*

The father, from his *Plenitudo temporis.*
 glorious Home.

Sent his eternall *Missus est ab arte*
 sonne: *Patris.*

He that created heaven *Natus orbis conditor,*
 and earth

Of a poore Virgin took *Atque ventre Virgi-*
 his birth; *nali*

And our fraile *Care factus prodiit.*
 flesh put on.

ψ. Dulce

ψ. *Dulce lignum*, ψ. Deare are the nailes,
&c.

ψ. *Vagit infans inter arēta.* ψ. The tender infant,
as he lies

Conditus pręsepia. In the cold manger,
shrinks and cries;

Membra pannis involuta As little children
use:

Virgo mater alligat, While his chaste mother
binds his hands,

Et manus, pedesque, His feet, his legs, in
swathing bands.

Et crura Nor does he worse
refuse.

Stricta cingit fascia ψ. Haile, holy cross, &c.

ψ. *Lustris sex qui iam peractis,* ψ. He does not onely
not refuse;

Tempus implens corporis: But out of pure love
freely chuse.

Se volente natus ad hoc, Death on this
bitter cross:

Passioni deditus: Where he (the innocent
lambe) was slain,

Agnus in crucis levatur Eternall life for us to
gain;

Immolandus stipite: And so reaire
our Loss.

ψ. *Dulce lignum*, ψ. Deare are the nailes,
&c.

Z

ψ. Behold the gall , and ψ. *Hic acetum , fel*
vinegar , *arundo.*

The mocking reed , and *Sputa , Clavi , Lan-*
cruell spear , *cea :*

Their hate , his *Mite corpus perfo-*
love display : *ratur ,*

Behold the body cold *Sanguis , unda pro-*
and wanne , *fluit :*

Whence streams of *Terra , pontus , astra ,*
bloud and water ranne , *mundus*

To wash our stains *Quo lavantur flu-*
away . *mine.*

ψ. Haile , holy Crosse , ψ. *Crux fidelis , &c.*
&c.

ψ. Bend , gentle tree , ô ψ. *Flecte ramos ar-*
quickly bend *bor alta ,*

Thy softned branches , *Tensa laxa viscera :*
and suspend

Thy native stub- *Et rigor lentescat ille*
born heart :

O give at least this small *Quem dedit nativi-*
relief *tas.*

To the God of heaven , *Vt superni membra*
but man of Grief ; *Regis*

At least abate his *Miti tendas stipite.*
smart.

ψ. Deare are the nai- ψ. *Dulce lignum ,*
les , &c. *&c.*

ψ. Twas thou alone ψ. *Sola digna tu*
wert worthy thought *fuiſti*

<i>Ferre sæcli pretium.</i>	To beare him, who our ransome brought,
<i>Atque portum præ- parare</i>	And on thee paid it down:
<i>Nauta mando nau- frago:</i>	Twas he alone, and his deare bloud
<i>Quem sacer cruor perunxit.</i>	That saved us from the common flood;
<i>Fusus agni corpore.</i>	Which else the world would drown.
<i>ψ. Crux fidelis, &c.</i>	ψ. Haile, holy Cross, &c.
<i>ψ. Gloria & honor Deo.</i>	ψ. All Glorie to the sa- cred three,
<i>Vsquequaque altissi- mo.</i>	One undivided Deity, All honour, blifs, and
<i>Vnà Patri, Filioque.</i>	praise:
<i>Inchyto paraclito:</i>	O, may we still adore thy name,
<i>Cui laus est, & po- testas,</i>	Thy powr and good- ness still proclaim
<i>Per æterna sæcula.</i>	Beyond the end of dayes.
<i>Amen.</i>	Amen.
<i>ψ. Dulce lignum,</i>	ψ. Deare are the nailes &c.

when the adoration of the Cross is neere finished, the Can-
dles upon the altar are lighted; and the Deacon taking the cor-
porall case, carries it to the altar, spreading the corporall upon
the altar, after the usuall manner, and puts it directly against the

Z ij

Purificatory; and the adoration being ended, he places the Cross upon the altar. The Subdeacon takes the Missall from the Epistle, and carries it to the Gospel side. Then a Procession is made, to the place, where the blessed Sacrament is reserved. The Subdeacon goes first with the Cross, between two Acolytes, they carrying Candlesticks with lighted tapers: and the Clergie follows in order; the Priest last: with those that Officiate.

When they are come unto the place, where the blessed Sacrament is the tapers are lighted, and not put out till after the Communion. The Priest kneels, and prayes a while: the Deacon in the meane time opens the Tabernacle, wherein the blessed Sacrament is. Then the Priest, rising up puts incense into the tensoires, without blessing it: then kneeling againe, he takes one of the Censoires, and incenseth the Holy Sacrament. Then the Deacon, taking the Chalice, wherein the blessed Sacrament is, out of the Tabernacle, he puts it into the Priests hands; who covers it with the ends of the vaile, that is upon his shoulders; and so they go in order as they came: the Priest, with the blessed Sacrament, under the canopy; the two Acolytes incensing; and all the people singing this Hymne:

A Broad the Regal
Banners flie;
Now shines the Crosses
mysterie:

Vpon it life did death
endure,
And yet by death did
life procure.

Who wounded with
a direfull Spear,
Did purposely to wash
us cleare
From staine of Sin, pow'r
out a floud
Of precious water:
mixed Bloud.

V *Exilla Regis
prodeunt,
Fulget Crucis myste-
rium,*

*Quo carne carnis con-
ditor;
Sensus est patibu-
lo.*

*Quo vulneratus in-
super,
Mucrone diro lan-
cea,*

*Vt nos lavaret cri-
mine,
Manavit unda &
sanguine.*

<i>Impleta sunt quæ</i>	Fully accomplisht are
<i>concinit</i>	the Things
<i>David fideli carmi-</i>	David, in faithfull Mee-
<i>ne,</i>	ter, sings:
<i>Dicens : in nationi-</i>	Where he to Nations
<i>bus.</i>	does attest,
<i>Regnavit à ligno.</i>	God on a Tree his reign
<i>Deus.</i>	possess.
<i>Arbor decora &</i>	O lovely and reful-
<i>fulgida,</i>	gent Tree,
<i>Ornata Regis purpu-</i>	Adorn'd with purpled
<i>ra,</i>	Maiestie;
<i>Electa digno stipite</i>	Cull'd from a worthy
	stock to bear
<i>Tam sancta membra</i>	Those limbs which san-
<i>tangere.</i>	ctified were.
<i>Beata cuius bra-</i>	Blest Tree, whose hap-
<i>chiis</i>	pie Branches bore
<i>Sæcli pependit pre-</i>	The wealth, that did
<i>tium,</i>	the world restore:
<i>Statera facta est cor-</i>	The Beam, that did that
<i>poris,</i>	Body weigh,
<i>Prædamque tulit tar-</i>	Which rais'd up Hells
<i>tari.</i>	expected prey.
<i>O Crux ave spes</i>	Haile Cross, of Ho-
<i>unica,</i>	pes the most sublime,
<i>Hoc passionis tem-</i>	Now in this mourning
<i>pore,</i>	Passion time,
<i>Auge piis iustitiam,</i>	Improve religious sou-
	les in Grace;
	Z iij

The Sinnes of Crimi- *Reisque dona ve-*
nals efface. *niam.*

Blest Trinity, Salva- *Te summa Deus*
tions Spring, *Trinitas,*

May Every Soule thy *Collaudet omnis spi-*
praises sing *ritus,*

To those, thou grantest *Quos per Crucis my-*
conquest by *sterium*

The holy Crosse, re- *Salvas, rege per sa-*
wards apply. *cula.*

Amen.

Amen.

When the Priest shall come to the steps of the Altar, the Deacon kneeling first, shall take the blessed Sacrament, and place it upon the Altar. Then the Priest, standing upright, puts incense into the censour, and incenseth the B. Sacrament upon his knees. Then the vaile is taken of his shoulders, and he goes up to the Altar: where he kneels againe, and takes the host out of the Chalice putting it upon the Patten, which he takes from the Deacon. After this he puts the consecrated host upon the Corporall, without any words, or making the signe of the Crosse. Then he puts the Patten, not under the Corporall as is usuall, but above, to represent Iesus-Christ in his Sepulcher. If by chance he hath toucht the host, he must wash his fingers in some vessel, and drie them upon the Purificatory: and to do this also, he must go down the steps of the Altar.

The Deacon takes the Chalice; and without wiping it, he goes to the Epistle corner, and puts wine into it, the Subdeacon also puts in a little water, without blessing it; and so presents the Chalice to the Priest, without either kissing his hand, or the Chalice. The Priest placeth the Chalice upon the Corporall, without making the signe of the Crosse, or saying any thing. The Deacon covers it with the Pall.

The Priest puts incense into the censour, without a blessing, to signifie, that the Authour of all blessing is dead. Then he incenseth the oblation of wine and water, to teach us thereby, that blood and water issued out of our saviours side, when he was peirced upon the Crosse: and kneels not, when he incen-

seth this oblation ; to signifie to us , that this wine and water is not to be consecrated.

Incensum istud à te benedictum, ascendat ad te, Domine, & descendat super nos misericordia tua.

L Et this Incense ô Lord , Blest by thee ascend unto thee, and let thy mercy descend upon us.

After the Priest hath incensed the oblation , he incenseth the Altar ; testifying , that as the Sacrifice , which is offered , is infinitely more holy , then the Sacrifices of the old law : so he ought to begg of God a more perfect preparation, and a greater sanctitie of life , then that which the Royall Prophet required in his 140. Psalme ; of being able to correspond , by his prayers, to the sanctitie of the Sacrifice , which was but a figure of the Sacrifice of Iesus-Christ.

Dirigatur, Domine , oratio mea , sicut incensum in conspectu tuo : Elevationis manuum mearum sacrificium vesperinum. Pone Domine custodiam ari meo, & ostium circumstantie labiis meis: ut non declinet cor meum in verba malitie , ad excusandas excusationes in peccatis.

L Et my Prayer , ô Lord , be directed as incense in thy sight: the Elevation of my hands as Evening Sacrifice. Set , ô Lord , a watch to my mouth, and a dore round about my lips. That my heart decline not into words of malice , to make excuses for sinnes.

Z iij

The Priest gives the censoir to the Deacon, without being incensed himselfe, as refusing that honour upon this day, where in Iesus-Christ was so affronted with ignominies: and he prays God to inflame his heart, as well as all others, with a more fervent charitie, then the fire in the censoir.

May our Lord
kindle in us the
fire of his love; and the
flame of his eternal cha-
ritie.

Rx. Amen.

Accendat in no-
bis Dominus
ignem sui amoris, &
flammam eterne
charitatis.

Amen.

The Priest, having delivered the censoir, to the deacon, goes down from the Altar on the Epistle side; and being neare the credence, with his face to the people, he washeth his hands silently; and then returning up to the Altar, he kneels to the blessed Sacrament: after that, bowing himselfe, with his hands joyned, before the Altar, he sayes.

WE present our sel-
ves, ô Lord, be-
fore thee, in the spirit
of humilitie and repen-
tance: and therefore
we beseech thee, that
this Sacrifice may be
agreably accomplit
by us this day.

IN spiritu humili-
tatis, & in animo
contrito suscipiamur
à te, Domine! & sic
fiat sacrificium no-
strum in conspectu tuo
hodie, ut placeat ti-
bi, Domine Deus.

The Priest kisseth the Altar, and kneels down: then turning to the people, he desires them to ioyne in prayers with him to God, that he will please to accept this offering of wine and water, in memorie of the blood and water, which ranne out of our Saviours side. And this offering is a kinde of Sacrifice; in that it is ioyned with the consecrated Hoast; which represents the bloody Sacrifice of Iesus-Christ.

O *Rate fratres, ut meum ac vestrum sacrificium, acceptabile fiat apud Deum Patrem omnipotentem.*

P Ray, brethren, that this my Sacrifice (which is also yours) may be acceptable to God, the father almighty.

And to observe unto us, that this oblation is only a representation of the bloody Sacrifice of Iesus-Christ; and that no unbloody Sacrifice is celebrated this day *Suscipiat Dominus* is not answered.

And thereupon also there is no consecration this day; because the memorie of Christs Passion is only celebrated, as it actually had past. Nevertheless, that we may not be deprived of participating the fruite of his Passion, being incorporated anew with him, the bodie of this our divine Saviour is reserved the day before; but not the blood, for feare of accidents.

Oremus.

Let us Pray.

PRÆCEPTIS, &c.

The faithfull begg of God, that they may be made worthy, to reap the benefit of the Passion of his sonne, Iesus-Christ, in receiving his body, in the same prayer; which Christ himself taught us, giving them confidence to call him our father, as he made himselfe our brother: to teach us, that we cannot faile of any thing, having an omnipotent father.

P *Ræceptis salutari-
bus moniti, &
divina institutione
formati, audemus di-
cere.*

*Pater noster, qui es
in cælis.*

B eing taught by our Saviours commands, and led by divine institution, we are bold to say.

Our father, which art in heavē (where you

shine in greater glorie; and wherunto they are pleased, that we should raise our thoughts.)

Hallowed be thy *Sanctificetur nomen* name (acknowledged tuum. and adored.)

Thy kingdome come *Adveniat regnum* (the empire of thy grace tuum. in this world; and of thy eternall blifs in the next.)

Thy will be done in *Fiat voluntas tua,* earth, as it is in heaven. *sicut in cælo, & in terra.*

Give us this day our *Panem nostrum quo-* daily bread. (The pre- *tidianum da nobis* cious bodie and bloud of *hodie.* thy sonne, which is daily consecrated; thy grace, and all things necessary for us in the course of this life.

And forgive us our *Et dimitte nobis de-* debts, as we forgive *bita nostra, sicut &* our debtours. *nos dimittimus debi-* *toribus nostris.*

And lead us not into *Et ne nos inducas* temptation: *in tentationem.*

The people, to testifie their concurrence with the Priest, in this prayer answer.

Re. But deliver us from *Re. Sed, libera nos à* evill. (from sinne, from *malo.* the snares of this world, the flesh, and the devill:)

And to shew that this prayer is pronunct in the name of all,
it is answered.

R. *Amen.*

R. *Amen.*

LIBERA &c.

The Priest considering that there is no greater evill, nor more contrary to the holy communion, then that, which may trouble and destroy the peace and union of Christians, beseeches God to deliver us by the merits of Iesus Christ, by the intercession of the blessed Virgin, of the Apostles and all the Saints, and to grant us that peace and union, which we ought to have, with our Saviour, and with the other members of his Church: which he signifies by breaking the host, and dividing it into three parts. That part, which he putts upon the Patten, signifies the faithfull in this life: that which he retains in his hand, the faithfull that are in Purgatory; and that which he breaks, the blessed.

Libera nos, quesumus, Domine, ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis, Petro & Paulo, atque Andrea, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordie tue adiuti, & à peccato simus semper

Deliver, us ô Lord, we beseech thee, from all evils, past present, and to come; and grant us peace in these our dayes, by the intercession of the ever glorious Virgin Mary, Mother of God, of thy Apostles S. Peter and S. Paul, of S. Andrew, and all the Saints: that being assisted by thy gracious mercie wee may be free from all sin-

ne, and secure from all dangers : through the same our Lord Iesus-Christ ; who liveth and reigneth God with thee, in the unity of the Holy Ghost for ever and ever.

*liberi , & ab omni
perturbatione securi.
Per eundem Dominū
nostrum Iesum Chris-
tum Filium tuum, qui
tecum vivit & regnat
in unitate Spiritus
Sancti Deus. Per
omnia secula secu-
lorum.*

The faithfull, concurring with the Priest, answer.

R. Amen.

R. Amen.

No incense is used at this elevation , to signifie , that on this day the Jews refused all honour du to God : nor are the bells rung ; to minde us of the Disciples silence and astonishment.

After the Deacon hath uncovered the Chalice , and the Priest divided the Hoast into three parts , over the Chalice , he puts the least particle into the Chalice : which represents the Estate of the blessed , and the other two parts upon the Patten , without saying any thing , or making the signe of the Crofs : omitting, *Pax Domini , &c. Hac commixtio , &c. Agnus Dei , &c. Domine Iesu Christe , qui dixisti . &c. Domine Iesu Christe Fili Dei vivi- &c.* to expresse unto us , that the wholesome effect of Christs Passion and the reconciliation of men with God , was not completed till after his Resurrection. Nor is the Pax given about , for the same reason , as also to shew our aversion to Iudas his traiterous kifs.

The Priest sayes the prayer following , to begg of God a disposition requisite for the worthy receiving of the Eucharist.

GRant , ô Lord **P**erceptio corporis
Iesus-Christ , that *tui , Domine Ie-*
this participation of thy *su Christe , quod ege*

*indignus sumere præsumo, non mihi prove-
niat in iudicium &
condemnationem. sed
pro tua pietate proficit
mihi ad tutamentum
mentis & corporis,
& ad medelam per-
cipiendam. Qui vivis
& regnas cum Deo
Patre in unitate Spi-
ritus sancti Deus: Per
omnia sæcula sæculo-
rum.*

Amen.

bodie , which now ,
though unworthy, I in-
tend to receive , may
not turn to my iudge-
ment and condemna-
tion: but, through thy
mercies , may be a pro-
tection , and a whole-
some medicine to my
soule and bodie : who
livest and reignest, with
God the father , in the
unity of the Holy ghost
world without end.

Amen.

And having kneeled to adore the Sacrament , taking the
Host between his hands, considering he is to receive his God,
he puts all his confidence in his mercies , saying.

P*anem cœlestem
accipiam, & no-
men Domini invoca-
bo.*

IWill take the cæ-
lestiall bread , and
will call upon the name
of our Lord.

And calling to minde , how acceptable the Centurions humi-
lities was to the Sonne of God , when he would have honoured
him with a visit, in imitation of him, he protests himselfe un-
worthy so great a favour, and knocking his breast , useth the
same words.

D*omine non sum
dignus ut intres
sub tectum meum; sed*

LOrd, I am not wor-
thy , that thou
shouldest enter under

my rooffe: only say the word; and my soule shall be healed.

tantum dic verbo; & sanabitur anima mea.

Lord, I am not worthy, that thou shouldst enter under my rooffe: only say the word, and my soule shall be healed.

Domine non sum dignus ut intres sub tetum meum: sed tantum dic verbo, & sanabitur anima mea.

Lord, I am not worthy, that thou shouldst enter under my rooffe: only say the word, and my soule shall be healed.

Domine non sum dignus ut intres sub tetum meum: sed tantum dic verbo, & sanabitur anima mea.

When he receives the Bodie of our Lord, he makes the signe of the Crofs with the Hoast, calling to his minde, that tis that bodie, which Christ exposed to death, to save us.

THe body of our Lord Iesus-Christ preserve my soule to life everlasting.

COrpus Domini nostri Iesu Christi custodiat animam meam in vitam eternam.

Amen.

Amen.

The Priest having taken the body of Christ, the Deacon uncovering the Chalice, drinks that peice of the Hoast, put into the Chalice, together with the wine therein, without saying any thing, or making the signe of the Crofs; to signifie, the wine is not consecrated. The Subdeacon powtes wine and water into the Chalice, to wash his fingers, that so the least peice of the Sacrament may not remaine; to teach us, how carefull we ought to be to preserve our selves in purity, he sayes this prayer.

Quod ore sumptus,
 sumus, Domine,
 pura mente capiamus
 & de munere temporali
 fiat nobis remedium
 sempiternum.

Grant, ô Lord,
 that what we
 haue taken with our
 mouth, we may receive
 with a clean heart: and
 that of a temporall giift
 it may becom unto us
 an eternall remedie.

All the rest that is said in ordinarie Masses, wherein consecration is made, is omitted; to signifie, that in this dayes service there is no consecration; nor are the accustomed prayers said for those that partake in the consecrated things.



ON FRIDAY

IN HOLY WEEKE.

The same Even-song is said, as before, till
 you come to *Magnificat*.

AT MAGNIFICAT.

Antiphon.

The Church, at the end of this dayes office, entertains us with the bitter drinke, which the Executioners presented to our Saviour, even at his expiring, when he cried: I thirst: to make us acknowledge the fervent charitie he had for us; not desiring less fervently our Salvation, then he had thirsted in his flesh: and signifying by some of those his last wordes, and at the most remarkable moments of his life, that his desire of our salvation is the consummation of all our mysteries.

When Iesus had taken vinegar, he said it is finished, and bowing down his head, he gave up the ghost.

¶ Christ was made obedient for us, unto death: even the death of the Cross.

Cum accepisset Iesus acetum: dixit Consummatum est: & inclinato capite emisit spiritum.

¶ Christus factus est pro nobis obediens usque ad mortem, mortem autem Crucis.

Pater noster, &c. Ave Maria, &c.

Miserere mei Deus, &c. as before, page 9.

THE PRAYER.

Respice quesumus, &c. as before, page 103.



FOR

A 3





FOR SATVRDAY

IN HOLY WEEKE.

AT PRIME.

As before, page 105.

AT THE THIRD.

As before, page 213.

AT THE SIXTH.

As before, page 223.

AT THE NINTH.

As before, page 232.



AT MASSE

The Station, in the Church of S. Iohn Lateran.

This day in Rome the Station is at S. Iohn Laterans because formerly the Pope was accustomed there to blesse the fonts and solemnly administer Baptisme. The Altars are made ready and the canonicall howers sayd, but no taperslighted till the beginning of Masse; in the meane time without the Church fire is struk out of a flint and coles alighted therewith. The Prayer of the None being ended the Priest in his Albe with a stole and pluvial of a violet coulour accompanied with his ministers goes

A a ij

before the Church gate there to blesse the new fire, the subdeacon carrying the crosse and the Acolyts holy water the thurible without fire, the box with frankincense and five grains of incense, in a bason for the Paschal candle. The vnlighted candles signify that the old law hath bin fulfilled and consummated by Iesus-Christ. The new fire from the flint without teaches vs that Iesus-Christ figured by the flint stone is come to infuse the fire of his diuine loue into the world by his death, which he suffered without the walls of Ierusalem, desiring that it may enlighten our hearts as he himselve testifies in the 12. chap. of saint Luke.

And the Church begs of God in the following Prayer when the new fire is blest.

ψ. Our Lord be with you.

ψ. *Dominus vobiscum.*

℞. And with thy spirit.

℞. *Et cum Spiritu tuo.*

Let vs Pray.

Oremus.

O God who by thy son the corner stone of thy Church hast bestowed upō thy faithful the fire of thy splendour, sanctify for our use this new fire drawn out of the flint stone: and grant us the grace during this Paschal feast to be so enflamed with celestial desires that we may arrive with pure hearts to the solemnity of thy eternal Glory. Through the same Christ our Lord
Amen.

D *Eus, qui per Filium tuum, angulare scilicet lapidē, claritatis tuæ ignē fidelibus contulisti: productū ē scilicet, nostris profuturū usibus, nouū hunc ignem sanctifica, & concede nobis, ita per hæc Festa Paschalia celestibus desideriis inflammari, ut ad perpetuæ claritatis, puris mentibus, valeamus Festa pertingere. Per eūdem Christum, &c. Amen.*

As God leading the People of Israël out of the Egyptian bondage under the conduct of Moyses did enlighten them with a Pillar of fire to bring them into the land of promise. So the faithfull now beg of God that having delivered them from the tyranny of the devill & slavery of sin through his son Iesus-Christ he will please so to enlighten them with his grace that they may enter into heaven according to his promises.

Oremus.

Let vs Pray.

Domine Deus ,
 Pater omnipotens ,
*lumen indeficiens , qui es conditor omnium luminum ,
 benedic hoc lumen ,
 quod à te sanctificatum atque benedictum est , qui illuminas omnem mundum : ut ab eo lumine accendamus , atque illuminemur igne claritatis tue : & sicut illuminasti Moysen exeuntem de Ægypto , ita illumines corda & sensus nostros : ut ad vitam & lucem æternam pervenire mereamur. Per Christum Dominum nostrum.*

R. Amen.

O God father almighty never failing light , Creator of all light : blesse this light which is sanctified and blest by thee who enlightenest the whole world that we may be thereby enlightened and enflamed. And as thou didst carry a light before Moyses going out of Egypt so also be pleased to illuminate our hearts and senses that we may at length arrive to life and light everlasting. Through Christ our Lord , &c.

R. Amen.

A a iij

Let us Pray.

Oremus.

O Lord holy father omnipotent eternal God vouchsafe to cooperate with us who blesse this fire in thy name and in the name of thy son our Lord and of the holy Ghost, and assist us against the fiery darts of the enemy enlightening us with thy heavenly Grace, who livest and reignest with the same thy only begotten son and the holy Ghost God for ever & ever.

R. Amen.

Domine, Sancte Pater, omnipotens, æterne Deus: benedicientibus nobis hunc ignem in nomine tuo, & unigeniti Filii tui Dei ac Domini nostri Iesu Christi, & Spiritus Sancti, cooperari digneris; & adiuva nos contra ignita tela inimici, & illustra gratia celesti. Qui vivis & regnas cum eodem unigenito tuo & Spiritu sancto, Deus: Per omnia secula sæculorum. R. Amen.

The fire being blest the Priest also blesseth the five grains of incense to represent the perfumes which the devout women brought to our Saviours sepulcher, and being fixt to the Paschal candle they represent the five wounds in our Saviours body, the skarrs where of he would retaine after his Resurrection.

This blessing is performed to signify that God by the merits of Iesus-Christ his son (who brought the light of his grace to the world) sanctifies all creaturs which the divell maks use of to draw us into sin, and that by the merits of this our Saviour the Church applyes her blessings and prayers, against the assaults of the devill, that in all places we may make a right use of them.

And therefore in former ages this ceremony was used the night following at the midnight Masse, about which time Christ rose againe, to mind us of the new light of the world received by his Resurrection.

VEniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictionis infuso: Et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat: sed in quocunque loco ex huius sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia virtus tuæ maiestatis assistat. Per Christum Dominum nostrum.

O God Almighty powre forth we beseech thee thy abundant blessings upon this incense and renewing the world by an invisible regeneration, enlighten this night that not only the sacrifice which is offered this night may shine by a secret mixture of thy splendour, but also that in what ever place any part of the mystery of this sanctification shall be brought, all surprise and malice of the devill being chased away, the virtue of thy maiesty may be assisted. Through Christ our Lord.

R. Amen.

R. Amen.

Then the Priest puts incense into the censour and blesses it, protesting by this blessing that adoration is due to God alone, and beseeches him that his prayers may rise as incense unto him.

A a iiij

BE thou blest by **A** *B illo benedi-*
him: in whose ho- *caris, in cuius*
nour thou shalt be *honore cremaberis.*
burnt.

. Then the Priest sprinkles the incense and new fire with the holy water, to shew as that we ought to cleanse our selves of our sins, that we may be capable of the new light which Christ hath brought to the world and therefore he sayth.

THou shalt sprinkle **A** *Sperges me, Do-*
me ô Lord with I- *mine, hyssopo:*
fop, and I shall be clean- *& mundabor: lava-*
fed; thou shalt wash me *bis me, & super ni-*
and I shall be made *vem dealabor.*
whiter then snow.

Then the Deacon putting on a white dalmarick, to represent the Angels who declared Christs Resurrection; takes a Cane whereunto three small candles are fixed in a triangle which he lights one after another, to instruct us that the light of the Gospell which Iesus-Christ hath brought unto us, is the worke of the blessed Trinity to whom we are to render thanks.

And therefore advancing towards the Altar he thrice repeats,

Behold the light of *Lumen Christi.*
Christ.

THE FAITHFVLL ANSWER.

R. Thanks be to God. **R.** *Deo gratias.*

The Deacon disposing himselfe to receive commission from the Priest to give God thanks for the favour done us, in freeing us from the tyranny of the devill and the slavery of sin by the death and Resurrection of his son Iesus-Christ, where of the Iewish Pasch was a figure asks his blessing.

Vouchsafe father to *Iube Domne benedi-*
blesse. *cere.*

The Priest blessing him sayth.

D*ominus sit in corde tuo, & in labiis tuis, ut digne & competenter annunties suum Paschale præconium. In nomine Patris, & Filii, & Spiritus Sancti.*

R. Amen.

O*Vr Lord be in thy heart and lips that thou mayst worthily and competently declare the prayſes of his Paſch In the name of the father and of the ſon, and of the Holy ghoſt.*

R. Amen.

Then the Deacon taking the cenſoir out of the Acolyts hands incenſeth the book thrice in honour of the holy Trinity, which the light of the Goſpell revealed unto us as we are taught by Ieſus-Chriſt. And inviting the faithfull to give God thanks for the victory which his ſon Chriſt Ieſus gained over the devill, and for the favour done unto them by drawing them from darkneſſe and ſervitude of ſin by the light of his Goſpell repreſents unto them that their ioy ought to be common to them and to the Angels, who reioyce to ſee that their number (leſſened by the fall of Lucifer and his complices) is filled up againe by humane nature renewed and repaired by Ieſus-Chriſt.

Then the Deacon acknowledging his owne unworthineſſe ioynes in prayer with the Church.

E*xultet iam Angelica turba cælorum: exultent divina myſteria: & pro tanti Regis victoria, tuba inſonet ſalutaris. Gaudeat & tellus tantis irradiata fulgoribus, & æter-*

M*ay the angelicall troupſ now reioyce, may the divine myſteries be celebrated with a holy ioy; May the ſound of a comfortable trumpet publiſh the victory of ſo great a king; and may the*

whole earth be sensible of the blessing it had by the splendor of the eternall king, who freed it from that darkenesse which overspread the whole world. May our mother the church reioyce also at the glympse of so resplendent light, and may this place resound with the voices of this congregation, and therefore I beseech ye my beloved bretheren here present who are enlightened with the admirable splendour of this holy light. Ioyne with me and call upon our mercifull and almighty God, to the end that as he hath been pleased not through my merits to advance me to the number of his levites so shedding the beams of his light upon me he will give me grace to perfect the prayse of

ni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Lætetur & mater Ecclesia tantæ luminis adornata fulgoribus: & magnis populorum vocibus hæc aula resultet. Quapropter adstantes vos, fratres charissimi, ad tam miram huius sancti luminis claritatem, unâ mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus est aggregare: luminis sui claritatem infundens, ceteri huius laudem implere perficiat. Per Dominum nostrum Iesum Christum Filium tuum: Qui cum eo vivit & regnat in unitate Spiritus san-

Eti Deus. Per omnia this Paschal Candle.
secula seculorum. Trough. &c.

R. Amen.

R. Amen.

The benediction and prayse of the Paschal candle is very ancient for this ceremony is mentioned in Prudentius his hymn who lived in the fourth age, and S. Gregory Nazianzenus, and S. Ambrose.

Then the Deacon prepares the faithfull to celebrate this ceremony worthily with him, advising them to lift up their hearts to God, and to quit all affections to creatures, acknowledging the grace they have received of God by the light of his Gospell, which is represented by the candle.

Dominus vobiscum.

Our Lord with you.

R. Et cum spiritu tuo.
Sursum corda.

R. And with thy spirit.
Lift up your hearts.

The faithfull being in the disposition he requirs, answers:

R. Habemus ad
Dominum.

R. We have raised
them towards our Lord.

Then the Deacon bids the faithfull consider that God so disposed their hearts, therefore that they should give publick thanks.

Gratias agamus
Domino Deo nostro.

Let us give thanks to
our Lord God.

The faithfull answer that it is iust and reasonable and accordingly they give publick thanks by the Deacon, and the particular resentments of their hearts by following in their minds the words which the Deacon uses.

R. Dignum & iustum est.

R. It is meete and
Iust.

The Deacon exhorts the faithfull to give God thanks for that

in this night by the glorious Resurrection of his son our Lord Iesus-Christ and by the merits of his death he hath freed us from the tyranny of the devill and from the bondage of sin wherein our first Parent by his sin had involved us; and for that by the light of his Gospell he had conducted us to the kingdome of heaven, which he had promised to his faithfull servants, as he delivered the Israëlites out of the captivity of Egypt causing a Pillar of fire to lead them into the land of promise.

V *Erà dignum & iustum est, invisibilem Deum Patrem omnipotentem, Filiumque eius unigenitum, Dominum nostrum Iesum Christum, toto cordis ac mentis affectu, & vocis ministerio personare. Qui pro nobis aeterno Patri Adæ debitum solvit: & veteris piaculi cautionem pro cruce deterfit. Hæc sunt enim Festa Paschalia, in quibus verus ille Agnus occiditur, cuius Sanguine postes Fidei confecrantur. Hæc nox est, in qua primum Patres*

I *t is truly meete and iust that with all affections of our heart and soule & with the ministry of our voice we glorify the invisible God, father almighty and his only son our Lord Iesus-Christ, who hath paid Adams death for us to his Eternall father, and by shedding his innocent blood hath blotted out the handwriting of our old sins whereby we are subjected to death. For these are the Pascal feasts wherein the true lamb is immolated, and the gates of the faithfull cōsecrated by his blood. This is that night wherein first thou madest*

nostros filios Israël our forefathers the
eductos de Ægypto, Childeren of Israel to
mare rubrum sicco ve- passe the red sea dryfoo-
figio transire fecisti. te. This is that night
Hæc igitur nox est : which dissipated the
quæ peccatorum tene- darkeness of sins , by
bras columnæ illumi- the light of a Pillar of
natione purgavit. fire. This is that night
Hæc nox est , quæ which seperating
hodie per universum through the whole
mundum in Christo world those that belee-
credentes , à vititiis ve in Iesus Christ from
seculi , & caligine the vices of this age and
peccatorum segrega- from the darckeness
tos , reddit gratiæ , so- wherein sinners are in-
riat sanctitati. Hæc gaged , restores them to
nox est , in qua destru- grace and associats
itis vinculis mortis, them to sanctity. This is
Christus ab inferis that night wherein the
victor ascendit. Ni- chains of death being
hil enim nobis nasci broken , Christ ascen-
profuisset , nisi redi- ded conquerour from
mi profuisset , O mira hell. For it would not
circà nos tuæ pietatis have availed us to have
dignatio ! O inæsti- been borne unlesse
mabilis dilectio cha- Christ had been pleased
ritatis : ut servum re- to redeeme us. O God
dimeres , filium tradi- how admirable is thy
disti ! O certè neces- bounty towards us? how
sarium Adæ pecca- inestimable thy charity?

who did'st deliver up thy son to redeeme thy slave. O certainly necessary sin of Adam to make us sensible of the excesse of Gods loue towards us? since it hath bin effaced by the death of Iesus-Christ. O happy fault that merited to have such and so great a redeemer? O truly happy night which alone deserved'st to observe the time and moment of Christ his rising from the dead. This is that night of which tis written in the 178. Ps. The night shall shine as the day and the night is my illumination in my delights therefore the sanctification of this night banisheth all crimes, washeth away all offences, restores to innocence those that had been lost, makes glad the afflicted, reconciles hatred and enmities, restores peace and union and humbles empires.

tum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere redemptorem! O verè beata nox, quæ sola meruit scire tempus & horam, in qua Christus ab inferis resurrexit. Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur: & nox illuminatio mea in deliciis meis. Huius igitur sanctificatio noctis, fugat scelera, culpas lavat: & reddit innocentiam lapsis, & moestis lætitiā. Fugāt odia, concordiam parat: & curvat imperia.

Here the Deacon puts the five graines of blest incense in forme of a Crosse into the candle not yet lighted which signifies the dead body of our Saviour teaching us how adorable the wounds were which he received on the Crosse, where he offered up himself a sacrifice for us to God his father, whereof the evening Sacrifice was a figure in the old law and the Sacrifice of the Altar is a representation of it in the Evangelicall law. Then the Deacon lighting the candle, which then becomes a figure of Christs body risen againe, acknowledges the advantage we have received by his Resurrection.

IN huius igitur no-
Etis gratia, suscipe
Sancte Pater, incen-
si huius Sacrificium
vespertinum: quod ti-
bi in hac cerei obla-
tione solemni, per Mi-
nistrorum manus de
operibus apum, Sa-
cro sancta reddit Ec-
clesia. Sed iam colum-
nae huius praeconia
novimus, quam in ho-
nozem Dei rutilans i-
gnis accendit.

REceive then O
Holy father from
us on this happy night
the evening sacrifice of
this incense which thy
holy Church by its mi-
nisters renders unto
thee in the solemne
oblation of this waxe
candle made of the
worke of bees, and
now we acknowledge
the prayse-worthy be-
nefits of this candle light-
ed from the sparkling
fire to the honour of
God.

Then the Deacon lights the candle with one of the three ciers on the Cane to signify that Iesus-Christes Resurrection as also his Incarnation and Passion was the worke of the whole Trinity (whose works are inseperable) though the only Person of the son became incarnate suffered death, and rose againe communicating the glory of his Resurrection and graces necessary to obtaine it without the least diminution to himselfe, to those

who are regenerated and formed in his Church as this wax which is employed to the service of God.

Which (fire) though it be devided yet loseth it not any thing in the communication of its light feeding it selfe from the melted wax which the bee hath produced to make the substance of this precious torch.

Q *Vi licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Abitur enim liquantibus ceris, quas in substantiam pretiosæ huius lampadis, apīs mater eduxit.*

Here the Lamps and Tapers are all lighted with the new fire to represent the light and grace which Iesus-Christ hath powred forth upon his faithfull in his Resurrection carrying away the spoils of Hell, whereof the Egyptian spoils borne away by the children of Israel at their going forth of Egypt were a figure. And the Deacon magnifying the benefits of Gods bounty, beseeches his Maiesty to bestow them, upon all Orders which compose the body of his Church.

On Night truly blessed wherein the Egyptians were pillaged and the Hebrews enricht with their spoils. The night wherein celestiall and terrestrial, divine and humane things were conioyned. Wee beseech thee therefore O Lord that this candle

O *Verè beata nox, quæ excoliavit Ægyptios, ditavit Hebræos. Nox in qua terrenis cælestia, humanis divina iunguntur. Oramus ergo te, Domine, ut cereus iste in hono-*

rem

tem tui nominis consecratus, ad noctis huius caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammas eius Lucifer matutinus inveniat. Ille (inquam) Lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Domine, ut nos famulos tuos, omnemque clerum, & devotissimum populum: una cum beatissimo Papa nostro & Antistite nostro N. quiete temporum concessa, in his paschali-bus gaudiis assidua protectione regere, gubernare, & conservare digneris. Respice etiam ad Regem nostrum N.

consecrated to the honour of thy name, may without ceasing dissipate the darkenesse of this night and that its light ascending as an acceptable perfume may mixe with the celestiall lights. Let the morning star receive its flames, that starr I say which never sets, and who being risen againe and returned from Hell shined a fresh upon mankind. We beseech thee therefore O Lord that granting us peace in our dayes, thou wilt vouchsafe amidst these Pascal feasts to lead us as thy servants to governe and Protect us continually, with thy whole clergy and all thy faithfull our Holy father the Pope and our Bishop. Regard likewise our king N. and knowing the desires of

B b

his heart grant ô God *cuius, tu Deus, desiderij vota prænosces,*
 by the ineffable grace *ineffabili pietatis &*
 of thy bounty & mercy *misericordiae tuae munere tranquillum per-*
 that he may enjoy a tranquillity of perpetual *petuæ pacis tempus*
 peace & together with *accomoda: & cæle-*
 his people a heavenly *stem victoriam cum*
 victory, by the same our *omni populo suo. Per*
 Lord Iesus-Christ thy *eundem Dominum*
 son who liveth and reigneth with thee in the *nostrum, &c. R. Amen.*
 unity of the Holy ghost one God world
 without end. *R. Amen.*

The blessing of the Paschal candle being ended, the Prophecies and Canticles are read out of the old Testament; to instruct the Catechumans in divine mysteries, who there present themselves to receive Baptisme. And these lessons are read with our any title, to observe unto us, that the Catechumans are not as yet versed in holy writ.

THE FIRST PROPHECY, taken out of the 1. ch. of Genesis.

In this Lesson the Catechumans are taught that all creatures subsist by God alone, who would in creating them give a being to a good that might proceed from him though he had no use of them, to compleat himselfe by them, his whole felicity being in himselfe, though these his creatures had never been, or that they had remayned in their imperfection then the Church represents how God made man the most noble and perfect of all visible creatures in raising him above all that is upon earth, in making him according to his one image, in giving him reason and understanding, and lastly making him capable of eternal felicity.

IN the beginning God **I**N principio creavit Deus Cælum
 created heaven and & terram. Terra au-

tem erat inanis, & vacua: & tenebræ erant super faciem abyssi: & spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem, quod esset bona: & divisit lucem à tenebris. Appellavitque lucem diem, & tenebras, noctem. Factumque est vespere & manè, dies unus. Dixit quoque Deus: Fiat Firmamentum in medio aquarum, & dividat aquas ab aquis. Et fecit Deus Firmamentum: divisitque aquas, quæ erant sub Firmamento, ab his quæ erant super Firmamentum. Et factum est ita. Vocavitque Deus Firmamentum, Cælum. Et factum est vespere & mane dies secundus. Dixit verò Deus:

was void land vacant, and darknesse was upon the face of the depth. And the spirit of God moved over the waters. And God said: be light made. And light was made. And God saw the light that it was good: and he devided the light from the darknesse. And there was evening and morning, that made one day, God also sayd: be a firmament made amid'st the waters: And let it divide betweene waters and waters. And God made a firmament, and devided the waters that were under the firmament, from those that were about the firmament. And it was so done. And God called the firmament Heaven: And there was evening & morning, that made the second day. God

B b ij

also sayd: Let the waters that are under the heaven be gathered together into one place: And let the dry land appeare. And it was so done. And God called the dry land, earth, and the gathering of waters together, he called seas. And God saw that it was good. And sayd: let the earth shout forth greene herbs and such as may seed and fruit trees yelding fruit after his kind such as may have seed in it selfe upon the earth. And it was so done. And the earth brought forth greene herbe, such as seeds according to his kind, and tree that beareth fruit having seed each one according to his kind. And God saw that it was good. And there was evening and morning that made the

Congregentur aquæ quæ sub Cælo sunt, in locum unum, & appareat arida Factūque est ita. Et vocavit Deus aridam terram, congregationesque aquarum appellavit maria. Et vidit Deus, quod esset bonum, & ait: Germinet terra herbam virentem, & facientem semē: & lignum pomiferum faciens fructum iuxta genus suum, cuius semē in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, & facientem semen iuxta genus suum, lignumque faciens fructum, & habens unum quodque semen secundum speciem suam. Et vidit Deus, quod esset bonum. Factumque est vespere & mane, dies tertius

Dixit autem Deus : third day. Againe God
Fiant luminaria in said : be there lights
Firmamento Cæli , made in the firmament
& dividant diem ac of heaven , to deuide
noctem : & *sint in* the day and the night,
signa & tempora , & and let them be for si-
dies , & annos : gnes & seasons and days
& luceant in firmamen- & years ; to shine in the
to Cæli , & illumi- firmament of heavea
nent terram. Et fa- and to give light upon
ctum est ita. Fecit- the earth. And it was
que Deus duo lumi- so done. And God made
naria magna : lumi- two great lights ; A
nare maius : ut præ- greater light to governe
esset diei : & *lumi-* the day , and a lesser
nare minus , ut præ- light to governe the
esset nocti : & *stellas.* night ; and starrs. And
Et posuit eas in Fir- he set them in the fir-
mamento Cæli , ut mament of heaven to
lucerent super terram, shine upon the earth,
& præessent diei ac and to governe the day
nocti , & dividerent & the night , and to de-
lucem ac tenebras. vide the light and the
Et vidit Deus , quod darkenesse. And God
esset bonum. Et fa- saw that it was good.
ctum est vespere & And there was evening
mane , dies quartus. and morning, that made
Dixit etiam Deus : the fourth day. God
Producant aquæ rep- also said : Let the wa-
tile animæ viventis , ters bring forth cree-

ping creature having life, and flying fowl over the earth under the firmament of heaven. And God created huge Whales, and all living and moving creature, that the waters brought forth according to each sort, and all fowl according to their kind. And God saw that that it was good. And he blessed them saying. Increase and multiply; and replenish the waters of the Sea: and let the birds be multiplied upon the earth. And there was evening and morning, that made the fifth day. God said moreover, let the earth bring forth living creature in his kind, Cattle, and such as creep, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of

& volatile super terram, sub firmamento Cœli. Creavitque Deus cete grandia, & omnem animam viventem, atque motabilem, quam produxerant aquæ in species suas: & omne volatile; secundum genus suum. Et vidit Deus, quod esset bonum: benedixitque eis, dicens: Crescite, & multiplicamini, & replete aquas maris: avesque multiplicentur super terrâ. Et factum est vespere & mane, dies quintus. Dixit quoque Deus, Producat terra animam viventem in genere suo: jumenta & reptilia, & bestias terræ secundum species suas. Factumque est ita. Et fecit Deus bestias terræ

juxta species suas: & iumenta & omne reptile terræ in genere suo. Et vidit Deus, quod esset bonum: & ait: Faciamus hominem ad imaginem & similitudinem nostram & præsit piscibus maris, & volatilibus Cæli, & bestiis, universæque terræ, omni-que reptili, quod movetur in terra. Et creavit Deus hominem ad imaginem suâ: ad imaginem Dei creavit illum: masculum & feminam creavit eos. Benedixitque illis. Deus, & ait: Crescite & multiplicamini, & replete terram, & subiicite eam, & dominamini piscibus maris, & volatilibus Cæli, & universis animantibus, quæ moventur super terrâ. Dixitque Deus. Ecce

the earth according to their kinds, and cattle, and all that creepeth on the earth in his kind: and God saw that it was good: And he said, let us make man to our Image and likeness: and let him have dominion over the fishes of the sea; and the fowles of the aire, and the beasts, and the whole earth, and all creeping creature, that moveth upon the earth. And God created man to his own Image; to the Image of God he created him: male and female he created them. And God blessed them, and saith, increase and multiplie, and replenish the earth, and subdue it; and rule over the fishes of the Sea, and fowles of the aire, and all living, creatures, that move vpon the earth. And God said,

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behold , I have given you all manner of herb, that seedeth upon the earth and all trees , that have in themselves feed of their own kind , to be your meate : and to all beasts of the earth , and to every fowl of the aire , and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all things that he had made ; and they were very good. And there was evening and morning, that made the sixth day. The heavens therefore , and the earth were fully finished, and all the furniture of them. And the seaventh day God ended his worke , which he had made : and rested the seaventh day from all the worke , that he had done.

dedi vobis omnem herbam afferentem semen super terram , & universa ligna , quæ habent in semetipsis sementem generis sui: ut sint vobis in escam & cunctis animalibus terræ , omnique volacri Cæli, & universis quæ moventur in terra , & in quibus est anima vivens : ut habeant ad vescendum ; & factum est ita. Viditque Deus cuncta quæ fecerat: & erant valde bona. Et factum est vespere & mane , dies sextus. Igitur perfecti sunt Cæli & terra , & omnis ornatus eorum. Complevitque Deus die septimo opus suum quod fecerat: & requievit die septimo ab universa opere quod patrat.

The Church having told us, in the precedent Lesson, whence we derive our extraction, to what a state of glorie God had raised the first man, having placed him in the midst of the delights of paradise, as in the shadow of life; from whence, by an exact observance of Gods commandements, he was to have been translated to a farre more happie condition: in this she tells us the cause of our fall, and the excess of Gods love to us; that he sent his onely sonne to deliver us from eternall damnation; where unto we were enslaved, and to make us capable of eternall life. And thereupon by the voice of the Deacon she exhorts us to bend our knees, and render all due acknowledgements to the divine goodnes.

Oremus.

Let us Pray.

Flectamus genua.

Let us bend our knees.

The Church shewing us, that our finnes are exceeding great and numerous, and that our state is very lamentable, yet she assures us, that the remedie our Saviour brought us, is farre more effectuell and powerfull, by the Subdeacons answering.

R. Levate.

R. Lift up your selves.

The faithfull give God thanks by the Priest for his goodnes in creating and redeeming them; and considering, that the mortall venome of sinne seized upon Eve and Adam through their own senses; and thereby fell into that miserie, which was the fountaine of ours, beseeches of his Maiestie the Grace to subiect their senses to their reason; So as they may reap the wholesome effect of their redemption.

D*Eus, qui mirabiliter creasti hominem, & mirabilius redemisti: da nobis quaesumus, contra oblectamenta peccati, mentis ratione*

O God, who by an admirable effect of thy power hast created man, and yet more powerfully hast redeemed him, grant, we beseech thee, that by the

strength of our reason *persistere, ut merea-*
 we may overcome all *mur ad aeterna gau-*
 allurements to sinne, *dia pervenire. Per*
 and at length enioy *Dominum nostrum*
 eternall happines : *Iesum Christum, &c.*
 through our Lord Ie-
 sus-Christ.

Re. Amen.

Re. Amen.

THE II PROPHECIE, *out of the 5. 6. 7. 8. chap.*
Genesis

In this second Lesson the Church teaches Catechumens, that as in the deluge all men perisht, except those, that were in the Arke with Noe : So to avoid damnation all men must enter into the Arke, that is, into the Church of Christ, out of which there is no salvation,

NOe, when he was
 five hūdred yeres
 old, begatt Sem, Cham,
 and Iaphet. And after
 that men began to be
 multiplied upon the
 earth, and had procrea-
 tion of daughters, the
 sonnes of God, seing
 the daughters of men,
 that they were faire,
 took to themselves
 wives out of all which
 they had chosen. And
 God said, my spirit shall

NOe vero cum
quingentorum
esset annorum, ge-
nuit Sem, Cham, &
Iaphet. Cumque ce-
pissent homines mul-
tiplicari super ter-
ram, & filias pro-
creassent : videntes
filius Dei filias homi-
num quod essent pul-
chræ, acceperunt si-
bi uxores ex omni-
bus quas elegerant.
Dixitque Deus: Non

permanebit spiritus meus in homine in æternum, quia caro est. Eruntque dies illius centum viginti annorum Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt: isti sunt potentes à sæculo viri famosi. Videns autem Deus quod multa malitia hominum esset in terra, & cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum, quod hominem fecisset in terra. Et præcavens in futurum, & tactus dolore cordis intrinsecus: Delebo (inquit) hominem quem creavi, à facie terræ, ab homine usque ad animalia, à reptilibusque ad volucres Cæli:

not remayn with man for ever, because he is flesh; and his dayes shall be an hūderd and twenty yeares. And gyants were upon the earth in those dayes. For after the sonnes of God did company with the daughters of men, and they brought forth children, these be the mighty of the old world, famous men. And God seeing the malice of men was much upon the earth and that all the cogitation of their harts was bent to evill at all times, it repented him, that he had made man upon the earth. And touched inwardly with sorrow of heart, I will (saith he) clean take away man, whom I have created, from the face of the earth, from man even to beasts, from that which creepeth even unto the fow-

les of the aire. For it repenteth me, that I have made them. But Noe found grace before our Lord. These are the generations of Noë. Noë was a iust and perfect man in his generations, he did walk with God. And he begat three sonnes, Sem, Cham, and Iaphet. And the earth was corrupted before God, and was replenished with iniquitie. And when God had perceived that the earth was corrupted (for all flesh had corrupted his way upon the earth) he said to Noë, the end of all flesh is come before me; the earth is replenished with iniquitie from the face of them: and I will destroy them with the earth. Make thee an Arke of Timber planke: cabinets shalt thou make in the earth; and shalt pitch it within ad with-

pœnitent enim me fecisse eos. Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noë. Noe vir iustus atque perfectus fuit in generationibus suis. Cum Deo ambulavit. Et genuit tres filios Sem, Cham, & Iapheth. Corrupta est autem terra coram Deo, & repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram) dixit ad Noe. Finis universæ carnis venit coram me: repleta est terra iniquitate à facie eorum, & ego disperdā eos cum terra. Fac tibi arcam de lignis levigatis. Mansiunculas in arca facies: & bitumine linies intrinse-

*cus & extrinsecus. Et sic facies eam. Trecentorum erit longitudo arce : quinquaginta cubitorum latitudo : & triginta cubitorum altitudo illius. Fene-
 nestram in arca fa-
 cies : & in cubito con-
 summabis summita-
 tem eius. Ostium au-
 tem arce pones ex la-
 tere deorsum. Cœna-
 cula & tristega fa-
 cies in ea. Ecce ego
 adducam aquas di-
 luvii super terram :
 ut interficiam omnem
 carnem , in qua spi-
 ritus vitæ est subter
 Cælum , & univer-
 sa quæ in terra sunt,
 consumentur : Po-
 namque fœdus meum
 tecum : & ingredie-
 ris arcam tu , & fi-
 lii tui , uxor tua , &
 uxores filiorum tuo-
 rum tecum. Et ex*

out with Bitume. and thus
 shalt thou make it. The
 length of the Ark shall be
 threehundred cubits, fifty
 cubits the breadth ; and
 thirty cubits the height
 of it. Thou shalt make a
 window in the Ark ;
 and in a cubit finish the
 top of it : and the dore
 of the Ark shalt thou
 sett at the side below ;
 middle chambers , and
 third lofts shalt thou
 make in it. Behold , I
 will bring the waters of
 a great flood upon the
 earth , that I may des-
 troy all flesh , wherein
 there is breath of life
 under heavē. All things
 that are in the earth
 shall be consumed. And
 I will establish my cove-
 nant with thee : and thou
 shalt enter into the
 Ark , thou and thy
 sonnes , and thy wife,
 and the wives of thy
 sonnes with thee. And of

all living creatures of all flesh thou shalt bring paires into the Arke, that they may live with thee; of the male-sex and the female. Of fowles according to their kind, and of beasts in their kind, and of all that creepeth on the earth according to their kind: paires of all sorts shall enter in with thee, that they may live. Thou shalt take therefore with thee of all meates, that may be eaten; and thou shalt lay them up with thee; and they shall be meate for thee and them. Noë therefore did all things, which God commanded him. And he was six hundred yeares old, when the waters of the floud overflowed the earth. Then all the fountains of the great depth were broken up, and the floud

cunctis animantibus universæ carnis bina induces in arcam ut vivant tecum, masculini sexus & feminini. De volucris iuxta genus suam, & de iumentis in genere suo, & ex omni reptili terræ secundum genus suam: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandî possunt, & compertabis apud te: & erunt tibi, quam illis in cibum: Fecit ergo Noë omnia, quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt autem omnes fontes abyssi magnæ, & cataracla

Cæli apertæ sunt : & facta est pluvia super terram quadraginta diebus & quadraginta noctibus. In articulo diei illius ingressus est Noe, Sem. Cham, & Iaphet, filii eius, uxor illius, & tres uxores filiorum eius cum eo, in arcam : ipsi & omne animal, secundum genus suum, universaque jumenta in genere suo & omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram : operitiq; sunt omnes montes excelsi sub universo Cælo. Quindecim cubitis altior fuit aqua super montes, quos operue- rat. Consumptaque gates of heaven were opened ; and the raine fell upon the earth forty dayes and forty nights. In the very point of that day entred Noë, and Sem, Cham, and Iapheth his sonnes, and his wife, and the three wives of his Sõnes, with them into the Arke : they and every beast according to their kind, and all cattle in their kind, and all that moveth upon the earth according to their kind, and all fowl according to their kind. More over the Arke floated upon the waters. And the waters prevailed out of measure upon the earth ; and all the high mountaines under the whole heaven were covered. Fifteen cubits higher was the water about the mountaines ; which it covered. And

all flesh was consumed, that moved upon the earth, of fowle, of cattle, of beasts, and of all creepers, that creep upon the earth. But onely Noë remained, and they that were with him in the Arke. And the waters held on aboute the earth an hundred and fifty dayes. And God remembred Noë, and all the beasts, and all the cattle, which were with him in the Ark; and brought a wind upon the earth, and the waters decreased. And the fountains of the depth, and the flood gates of heaven where shut up and the raine from heaven was stayd. And the waters returned from the earth, going and coming: and they beganne to decrease after an hundred and fifty dayes.

est omnis caro quæ movebatur super terram, volucrum, animalium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noë, & qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diebus: Recordatus autem Deus Noë, cunctorumque animalium, & omnium iumentorum, quæ erant cum eo in arca: adduxit spiritum super terram, & imminutæ sunt aquæ. Et clausi sunt fontes abyssi, & cataractæ cæli: & prohibitæ sunt pluvie de Cælo. Reverseque sunt a de qua terra, euntes & redeuntes: & ceperunt minui post ceterum quinquaginta dies.
Noë

Etamque transissent And after that fourty
quadragenta, dies a- dayes were passed, Noë
periens Noe fene- opening the window of
stram arcæ quam the Ark, which he had
fecerat, dimisit cor- made, let forth a crow;
uum. Qui egrediebatur, which went forth, and
& non revertetur, did not return, till the
donec ficcarentur waters were dried upon
aquæ super ter- the earth. He sent forth
ram. Emisit quoque also a dove after him,
columbam post eum, to see, if the waters were
ut videret, si tam ces- ceased yet upon the
issent aquæ super fa- face of the earth.
ciem terræ. Quæ cum Which finding not
non invenisset ubi re- where her foot might
quiesceret pes eius, rest, returned to him
reversa est ad eum into the Ark; for the
in arcam. Aquæ e- waters were upon the
nim erant super uni- whole earth: and he
versam terram. Ex- stretched forth his hand,
tenditque manum, & and caught her, and
apprehensam intulit brought her into the
in arcam. Expectatis Ark. And having ex-
autem ultra septem pected yet seaven more
diebus aliis, rursùm dayes, againe he let
dimisit columbam ex forth a doue out of the
arca; at illa venit ad Ark. But shee came
eum ad vesperam, to him at eventide, car-
portans ramum olivæ rying a bough of an oli-
virentibus foliis in ve tree, that had green

leaves, in her mouth, Noë therefore understood, that the waters were ceased upon the earth. And he expected nevertheless other seven dayes : and he sent forth a dove, which returned not any more to him. And God spake to Noë, saying, Go forth of the Ark, thou and thy wife, thy sonnes, and the wives of thy sonnes with thee. All cattle that are with thee of all flesh, as well in fowles as in beasts, and all creepers, that creep upon the earth, bring out with thee ; and go yee upon the earth ; increase and multiply upon it. Noë therefore went forth, and his sonnes ; his wife, and the wives of his sonnes with him. Yea and all cattle, beasts, and creepers, that creep upon the

ore suo. Intellexit ergo Noe, quod cessassent aquae super terram, Expectavitque nihilominus septem diebus aliis, & emisit columbam, quae non est reversa ultra ad eum. Locutus est autem Dominus ad Noe, dicens: Egredere de arca tu, & uxor tua, filii tui, & uxores filiorum tuorum tecum. Cum ista animantia quae sunt apud te, ex omni carne tamen volatilibus, quam in bestiis, & universis reptilibus quae reptant super terram, educ tecum, & ingredimini super terram: Crescite, & multiplicamini super eam. Egressus est ergo Noe, & filii eius, uxor illius, & uxores filiorum eius cum eo. Sed & omnia animantia, iumenta & reptilia

que reptant super terram, secundum genus suum, egressa sunt de arca. Edificavit autem Noe altare Domino: & tollens de cunctis pecoribus & volucris mundis, obtulit holocausta super altare. O odoratusque est Dominus odorem suavitatis.

earth, according to their kinde, went forth out of the Ark. And Noe built an Altar to our Lord; and taking of all cattle, and fowles, that were cleane, offered Holocausts upon the Altar. And our Lord smelled a sweet Savour.

The Priest begs of God, ~~on the peoples behalf~~, that admitting them into his Church, thereby securing them from the deluge, wherewith the world was over flowed by sinne, he would be pleased to restore them to that innocencie, wherein they were created.

Oremus.

Let us Pray.

Flectamus genua.

Let us kneel.

R. Levate.

R. Lift up your selves.

DEUS incommutabilis virtus & lumen aeternum: respice propitius ad totius Ecclesie tuae mirabile Sacramentum, & opus salutis humane perpetuae dispositionis effectu tranquillius operare:

O God, whose power is unchangeable, and light, eternal, look favourably upon the mysticall and wonderfull body of thy whole Church; and by the effect of thy continuall conduct compleat tranquillity the salva-

C c ij

tion of mankind : that all the world may experimentally see, that thou hast raised what was fallen, and renewed what was decayed; and that all things are reestablished by him, from whom they had their beginning; our Lord Iesus-Christ thy sonne, who liveth and reigneth with thee, and the Holy ghost, one God, world with out end. Amen.

totusque mundus experiat & videat, deiecta erigi, inveterata renovari, & per ipsam redire omnia in integrum, a quo sumpsere principium, Dominum nostrum Iesum Christum Filium tuum: qui tecum vivit & regnat, &c.

Re. Amen.

THE THIRD PROPHECIE *taken out of the 22. the chap. of Genesis.*

The Church instructs the Catechumens, that as Christ was tempted by the devill after his Baptism; so they must prepare for, and fortifie themselves against the temptations of this enemy of our salvation; learning by his example to overcome them. And as there is another sort of temptation, where with God sometimes tries his servants, the Church admonishes the Catechumens, to be ready, as Christ was, to give testimonie of their faith and obedience. And therefore Abraham is proposed as an example; whose faith was more prevalent, then his inclinations of nature, and caused him to offer courageously, in Sacrifice, his deare sonne Isaac; who had been given him beyond his expectation, and by whom alone he could hope for his innumerable posteritie: which God had promised unto him. This was a strange tryall; nor could he have obeyed, with such promptitude, a command so irkesome, but by the strength of faith: which made him firmly beleve, that God, having drawn

his sonne from a man halfe-dead through age, he could also pre-
serve him from the tomb and slaughter.



*N diebus
illis: Ten-
tavit Deus
Abraham.*



*I n those dayes
God Tempted
Abraham ,
and said to*

*& dixit ad eum Abra-
ham , Abraham : at
ille respondit: ad sum,
Ait illi , Tolle filium
tuum unigenitum ,
quem diligis Isaac, &
vade in terram visio-
nis , & offeres eum ibi
in holocaustum super
unum montium, quem
monstravero tibi. I-
gitur Abraham de
nocte consurgens ,
stravit asinum suum,
ducens secum duos
iuvenes , & Isaac fi-
lium suum. Cumque
concidisset ligna in
holocaustum, abiit ad
locum , quem praece-
perat ei Deus. Die
autem tertio elevatis
oculis , vidit locum
procul , dixitque ad*

him , Abraham, Abra-
ham. But he answered,
Heer I am. He said
to him , Take thy onely
begotten Sonne , whom
thou lovest , Isaack ,
and Go into the Land
of vision ; and there
thou shalt offer him for
an Holocaust, upon one
of the mountaines which
I will shew thee. Ther-
fore Abraham rising up
in the night, sadled his
As ; taking with him
Two young men , and
Isaak his Sonne : and
when he had cutt
wood for the Holocaust
he went his way to the
place, which God had
commanded him. And
the Third day lifting up
his eyes, he saw the

Cc iij

place a farre of. And he said to his young men, Tarrie you heer with the Afs : I and the Boy, going with speed as farre as yonder, after we have adored, will return to you: He took also the wood of the Holocauft, and laid it upon Isaack, his Sonne: and himself carried in his hand fire and a sword. And as they went on together, Isaack said to his father, My father: and he answered, what wilt thou, Sonne? Behold, saith he, fire and wood: where is the victime of the Holocauft? And Abraham said, God will provide unto himselfe the victim of the Holocauft, my Sonne. They went on therefore together; and they came to the place, which God had shewed him: where-

*pueros suos: Expe-
ctate hic cum as-
sino: Ego & puer
illuc usque prope-
rantes, postquam
adoravimus, re-
vertemur ad vos.
Tulit quoque ligna
holocausti, & im-
posuit super Isaac
filium suum: ipse
vero portabat in
manibus ignem &
gladium. Cumque
duo pergerent simul;
dixit Isaac Patri
suo: Pater mi: At
ille respondit: Quid
vis fili? Ecce (inquit)
ignis & ligna, ubi
est victima holocau-
sti? Dixit Abraham:
Deus providebit se-
bi victimam holo-
causti, fili mi. Per-
gebant ergo pariter:
venerantque ad lo-
cum quem ostenderat
ei Deus: in quo a-
dificavit altare; &*

*desuper ligna com-
posuit. Cumque col-
ligasset Isaac filium
suum, posuit eum
in altare super struem
lignorum; Exten-
ditque manum, &
arripuit gladium,
ut immolaret filium
suum. Et ecce An-
gelus Domini de Cœ-
lo clamavit, dicens:
Abraham, Abra-
ham. Qui respon-
dit: Adsum. Di-
xitque ei. Ne ex-
tendas manum su-
per puerum, neque
facias illi quid-
quam: Nunc cogno-
vi quod timeas
Deum, & non
pepercisti unigenito
filio tuo propter me.
Levavit Abraham
oculos, viditque post
tergum arietem in-
ter vepres, hæren-
tem cornibus: quem
assumens, obtulit hæ-*

in he builded an Al-
tar, and laid the wood in
order upon it. And whē
he had bound Isaack,
his Sonne, he laid
him on the Altar upō the
pile of wood. And he
stretched forth his hand
and caught the sword,
for to Sacrifice his Son-
ne. And behold, an An-
gell of our Lord from
heaven, cried, Saying,
Abraham, Abraham:
who answered heer I
am. And he said to him,
stretch not forth thy
hand upon the boy; nei-
ther do thou any thing
to him: now I have
known that thou fearest
God, and hast not spar-
red thine only begotten
sonne for my sake. A-
braham lifted up his
eyes, and saw behind
his back a ramme a-
mongst the briers, stic-
king fast by the horns:
which he took, and

Cc iiij

offered and Holocaust in stead of his sonne. And he called the name of that place, our Lord seeth, whereupon even to this day it is said, in the mountaine our Lord will see. And the Angell of our Lord called Abraham the second time from heaven, saying, by my own self have I sworn faith the Lord, because thou hast done this thing, and hast not spared thine onely begotten sonne for my sake, I will blese thee, and I will multiplie thy seed as the starres of heaven, and as the sand, that is by the sea shore: thy seed shall possess the gates of his enemies. And in thy seed shall be blessed all the nations of the earth, because thou hast obeyed my voice. Abraham returned to his young

locaustum pro filio. Appellavitque nomen loci illius: Dominus videt. Vnde usque hodie dicitur: in monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de Cælo, dicens: Per metipsum iuravi, dicit Dominus: quia fecisti rem hanc; & non pepercisti filio tuo unigenito propter me, benedicens benedicam tibi, & multiplicabo semen tuum sicut stellas Cæli, & velut arenam, quæ est in littore maris possidebit semen tuum portas inimicorum suorum: & benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reversus est Abraham ad pueros suos: abierant-

que Bersabée simul, men, and they went to
& habitavit ibi. Bersabee together: and
 he dwelt there.

The Church considering, that all, descended from Abraham according to the flesh, are not tru Israelites, but onely those, who in holie scriptures are called his seed, that is, those who imitate his faith, begs Gods grace for all the gentiles, to imitate the faith of this great Patriarch, so as to reap the effect of the promises, made to him and his posteritie.

Oremus.

Let vs Pray.

Flectamus genua.

Let us bow our knees.

R. Levate.

R. Lift up your selves.

DEus, *fideliū*
pater summe,
qui in toto orbe ter-
rarum, promissionis
tue filios diffusa ad-
optionis gratia mul-
tiplicas: & per Pas-
chale Sacramentum,
Abraham puerum
tuum universarum,
sicut iurasti, gen-
tium efficis patrem: da
populis tuis digne ad
gratiam tue vocatio-
nis introire. Per Do-
minum nostrum Iesum
Christum, &c.

O God, the sove-
 reign father of
 the faithfull, who by
 the grace of adoption,
 through the whole
 world multiplieth the
 children of thy promise,
 and by this Paschall Sa-
 crament (viz. by the Sa-
 crifice, of thy sonne,
 whereof the Paschall
 lamb and the Sacrifice
 of Isaack was a figure)
 makest thy servant A-
 braham, in his stead,
 the father of all nations,
 according to thy pro-

mise, grant, that thy People may worthily
 enter into the grace of their vocatio: through
 our Lord Iesus-Christ, &c.

THE FOURTH PROPHECIE, *out of the 14. the
Chap. of Exodus.*

The Church tells us the excellencie of Baptism, and its effects, by the wonder full things done for the Israëlites: the pillar of fire, which shined before them in the night, and the cloud, which sheltered them from the heate of the sunne in the day, represented the Holy Ghost, and the graces, which he powreth out upon us.

The passage through the red sea under Moyse his conduct was a figure of Baptism; which we receive by the Priest, in the Sacramentall water sanctified by Christs blood. Pharo represented the devill, and the Egyptians, our finnes. The sudden return of the waters, drowning the Egyptians, signifie, that our finnes are ingulfed in the waters of Baptism; and that coming out of the font we ought to look upon them, as the children of Israël (after they had passed the red sea) did upon the Egyptians, dead on all sides upon the sands, and as they sought upon their chariots, sunck to the ground.

IN those dayes, when the morning watch was come behold, our Lord, looking upon the Egyptiâs camp through the pillar of the fire and the cloud. Slew their armie, and overthrew the wheels of their chariots; and they were born into the depth. The Egyptians therefore said, let us fly from Israël; for the Lord fighteth for them

I*N diebus illis: Factum est in vigilia matutina, & ecce respiciens Dominus super castra Aegyptiorum per columnam ignis & nubis, interfecit exercitum eorum & subvertit rotas currum, ferebanturque in profundum. Dixerunt ergo Aegyptii: Fugiamus Israelem: Dominus enim pugnat pro eis*

contra nos. Et ait Dominus ad Moysen. Extende manum tuam super mare : ut reuertantur aqua ad Aegyptios , super currus & equites eorum. Cumque extendisset Moyses manum contra mare , reuersum est primo diluulo ad priorem locum. Fugientibusque Aegyptiis occurrerunt aqua , & involuit eos Dominus in mediis fluctibus. Reversaque sunt aqua , & operuerunt currus & equites cuncti exercitus Pharaonis , qui sequentes ingressi fuerant mare : nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium ficci maris : & aqua eis erat quasi pro muro a

against us. And our Lord 'said to Moyses stretch forth thy hand upon the Sea , that the waters may return to the Egyptians ; upon their chariots and horsemen. And when Moyses had stretched forth his hand against the Sea : it returned , in the first break of day , to the former place : and the Egyptians flying away , the waters came upon them , and our Lord enwrapt them in the midst of the waves. And the waters returned , and overwhelmed the chariots , and the horsemen ; of all Pharos army ; who following were entred into the sea : neither did there so much as one of them remain. But the children of Israël marched through the middes of the drie sea : and the

waters were unto them as in stead of a wall on the right hand and on the left. And our Lord delivered Israël in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the Sea shore; and the mighty hand, that our Lord had exercised against them. And the people feared our Lord; and they beleevd our Lord, and Moyſes his ſervant. Then ſang Moyſes, and the children of Israël, this ſong to our Lord, and ſayd.

dextris, & à ſiniſtris. Liberavitque Dominus in die illo Israël de manu Ægyptiorum. Et viderunt Ægyptias mortuos ſuper littus maris: & manum magnam quam exercuerat Dominus contra eos: Timuitque populus Dominum contra eos: Timuitque populus Dominum: & crediderunt Domino, & Moysi ſervo eius. Tunc cecinit Moyses, & filii Israël, carmen hoc Domino, & dixerunt.

THE TRACT. taken our of the Eighteenth Chap. of Exodus.

The Church repreſenting to the Cathecumens, the obligation they have (being by Baptiſm freed from the tyrannie of the devill, and ſlavery of ſin) to ſing Canticles of praiſe and thanks giving to our Lord, with much more ioy then the Iſraelites did, when they were led out of the Egyptian ſervitude, and from the perſecution of their enemies.

L Et us ſing unto the Lord, for he hath **C** Antemus Domi-
no: glorioſè e-

nim honorificatus est: triumphed gloriously:
equum & ascensorem The horse, and his rider,
proiecit in mare: ad- hath he cast into the Sea.
iator & protector fa- He is made a helper,
ctus est mihi in salu- and Protectour to me
tem. for salvation.

ψ. Hic Deus meus: ψ. He is my God, and
& honorificabo eum: I will honour him: my
Deus Patris mei, & fathers God; and I will
exaltabo eum. exalt him.

ψ. Dominus conte- ψ. The Lord is a def-
rens bella: Dominus troyer of warre: the
nomen est illi. Lord is his name.

Oremus.

Let us pray.

The Church, considering that the people of Israëls deliverie from the Egyptians bondage, and the promises which God made them, was a figure, of those graces, which they shall receive, who imitating the faith of Abraham, shall becom his children, or tru Israëlites, by the regeneration of Baptism, beseeches God that all people may be regenerated, and have the grace of faith, that so they may receive the effects of his promises.

Flectamus genua.

Let us bow our knees:

R. Levare.

R. Lift up your selves:

DEus, cuius antiqua miracula etiam nostris seculis coruscare sentimus: dum quod uni populo à persecutione Ægyptiaca liberando, dex-

O God who makest us see, even in our dayes, the miracles wrought by thee in past ages; that what thou didst in the deliverie of one people from

the power of Egypt, thou wroughtest for the salvation of the Gentiles through the water of regeneration; grant, that all the nations of this world may become true children of Abraham, and enter into the dignity of being, children of Israël, through our Lord Iesus-Christ, &c.

teræ tuæ potentiæ contulisti, id in salutem Gentium per aquam regenerationis operaris: præsta ut in Abrahamæ filios, & in Israëliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, &c.

THE FIFTH PROPHECIE, taken out of the
54. and 55. Chap. of Isay.

wherein the Church presents to us the promise God made to the Gentiles, through his gracious mercie, of the health giving waters of his word, and grace of obtaining for them the heavenly inheritance, and eternall felicitie. And first it tells us that, if the eternall word did not pour forth these divine waters into our soules, they would not be able to produce the least fruit of iustice; but would be altogether barren. Secondly it reaches us, that the word, which issues from Gods mouth, when it dilates it selfe in humane hearts, makes no unprofitable return to him, that sent it; but that it breeds, and fructifies abundantly in their hearts that receive it.

This is the inheritance of the servants of our Lord; and their justice with me, sayth our Lord. All ye that thirst, come to the waters: and you

Hæc est hereditas servorum Domini, & iustitiæ eorum apud me, dicit Dominus. Omnes sitientes venite ad a-

quas: & qui non habetis argentum, prosperate, emite, & comedite. Venite, emite absque argento, & absque ulla commutatione vinum & lac, Quare appenditis argentum non in panibus, & laborem vestrum non in saturitate? Audite audientes me, & comedite bonum: & delectabitur in crassitudine anima vestra. Inclinate aurem vestram, & venisse ad me, audite, & vivet anima vestra: & feriam vobiscum pactum sempiternum, misericordias David Fideles. Ecce, testem populis dedi eum, ducem, ac præceptorem Gentibus. Ecce Gentem quam nesciebas, vocabis: & gentes, quæ te non cognoverunt, ad te current,

that have no sylver, make hast; buy, and eat: com, buy without sylver, and without any exchange, wine and milk. Why bestow you sylver, not for bread; and your labour, not for satiety? Hearing, hear ye me, and eat that which is good; and your soul shall be delighted in farness. Incline your care, and come to me; hear, and your soul shall live: and I will make an everlasting covenant with you, the faithfull mercies of David. Behold, I have given him for a witness unto the people; for a Prince and master to the Gentiles. Behold, thou shalt call the nation, which thou knowest not: and the Nations, that knew not thee, shall turne to thee, because of the

Lord thy God, and the
 holy one of Israël; be-
 cause he hath glorified
 thee. Seek ye the Lord,
 whiles he may be found:
 invoke him, whiles
 hee is neere. Let the im-
 pious forsake his way;
 and the uniuſt man his
 cogitations, and return
 to our Lord; and he
 will have mercie on
 him: and to our God,
 because he is bounti-
 full to forgive. For my
 cogitations are not your
 cogitations; nor your
 wayes, my wayes, ſaith
 our Lord. For as the
 heavens are exalted
 about the earth; ſo are
 my wayes exalted about
 your wayes; and my co-
 gitations about your co-
 gitations. And as the
 ſhowr cometh down,
 and the ſnow from hea-
 ven, and returneth no
 more thither, but ineb-
 riateth the earth, and

*propter Dominum
 Deum tuum, & San-
 ctum Israël, quia glo-
 rificauit te. Querite
 Dominum dum inue-
 niri poteſt, invoke
 eum, dum prope eſt.
 Derelinquat impius
 viam ſuam, & vir
 iniquus cogitationes
 ſuas: & revertatur ad
 Dominum, & miſe-
 rebitur ei: & ad
 Deum noſtrum, quo-
 niam multus eſt ad
 ignoſcendum. Non
 enim cogitationes
 meæ, cogitationes ve-
 ſtræ, neque viæ meæ,
 viæ veſtræ, dicit Do-
 minus. Quia ſicut
 exaltantur cali à ter-
 ra: Sic exaltatæ ſunt
 viæ meæ à viis veſtris
 & cogitationes meæ
 à cogitationibus ve-
 ſtris. Et quomodo deſ-
 cendit imber, & nix
 de cælo, & illuc ul-
 tra non reuertitur, ſed
 inebriat*

*inebriat terram ; & watereth it , and ma-
 infundit eam, & ger- keth it to spring , and
 minare eam facit , & giveth seed to the
 dat semen ferenti , & sower , and bread to
 panem comedenti. Sic him that eateth : so shall
 erit verbum meum , my word be , which
 quod egredietur de ore shall proceed from my
 meo. Non revertetur mouth. It shall not re-
 ad me vacuum , sed turn to me void , but it
 faciet quæcumque vo- shall do what things
 lui , & prosperabitur soever I would , and
 in his , ad quæ misi il- shall prosper in these
 lud : dicit Dominus things , for which I
 omnipotens, sent it , sayth our
 Lord God.*

Oremus.

Let vs Pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Lift vp your selves.

The Church begs of God an absolute conversion of all the nations of the earth.

Omnipotens sē-
 piterne Deus ,
 multiplica in hono-
 rem nominis tui quod
 patrum fidei spon-
 disti : & promissionis
 filios sētra adoptione

Almighty and eter-
 nall God , multi-
 plie , for the honour of
 thy name , that which
 thou hast promised to
 the faith of our fore fa-
 thers ; and encrease, by
 D d

an holy adoption, thy Church with new children, to receive the effects of thy promises: that so they may see that almost accomplished, which the Saints formerly doubted not but would come to pass; through our Lord Iesus-Christ. Amen.

dilata: ut quod priores Sancti non dubitauerunt futurum, Ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum nostrum Iesum Christum, &c.

THE FIRST PROPHECY, taken out of the Third chap. of Baruch.

In this Lesson the Church represents to us the excellencie of Christian religion: which teaches us, that men, of them selves, are not able to make their lives happie, that all those, who pretended themselves Authours of their owne happiness and beleevd they were onely indebted to themselves for it; who onely have sought it for their own virtue, and in the fleeting pleasures and wealth of this life; who are perswaded, that already they possess the sovereign good, and that, in spite, to obtaine it, they sought not God, nor placed their hopes in his infinit goodness and bountie; but that they are lost in those vaine and proud thoughts. Tis from God alone, that hath made them, and can make them blessed; that can divert the evils of this life, or sweeten them, or give courage to support them, or absolutely free those, that bow under the burthen: And who can at last elevate man to the tru fruition of this bliss; where no evil is to be feared, and where the sovereign goodness is not to be lost. And unto this end God hath given law unto men; wherein proposing and promising a recompence unto pious soules, he teaches us not to spend this temporall and uncertain life in its vanities and pleasures; but to suffer all sorts of afflictions and torments, rather then to violate his commandements, out of a strong confidence of the fidelitie of his promises, and in hopes, after death, to enioy eternall happiness. And to enable us to

observe this law, it was his will, that his sonne should come into this world. This divine Saviour, covering the grandeur of his divinity under the weakness of our nature, hath taught us, by the example of his Passion, what miseries we ought to suffer in this world; and by his Resurrection what blessings to hope for in the next; giving us at the same time the grace to do and obtaine, that which he hath shewed us, if by our sinnes we render not our selves unworthy,

A Vdi Israel
mandata vi-
ta: auribus percipe,
ut scias prudentiam.
Quid est Israel,
quod in terra ini-
micorum es? Inve-
terasti in terra a-
liena, coinquinatus
es cum mortuis, de-
putatus es cum des-
cendentibus in in-
fernum. Dereliquisti
fontem sapientiae.
Nam si in via
Dei ambulasses,
habitasses utique in
pace super terram.
Disce, ubi sit sapien-
tia, ubi sit virtus,
ubi sit intellectus:
ut scias simul, ubi
sit longiturnitas vi-
tae & victus, ubi

HEare, Israël, the
commandments
of life: hearken with
your eares, that you
may know prudence.
What is the matter,
Israël, that thou art in
the land of the enemies?
thou art waxen old in
strange land; thou art
defiled with the dead;
thou art reputed with
them, that go down in-
to hell. Thou hast for-
saken the fountain of
wisdom. For if thou
hadst walked in the
way of God, thou hadst
verily dwelt in peace
everlastig. Learn where
wisdom is, where un-
derstandig is; that thou
mayest know withall,
where is the long con-

D d ij

tinuance of life and living ; where the light of the eyes, and peace is who hath found the place there of? and who hath entred into the treasures thereof? where are the Princes of the Gentiles ; and they that rule over the beasts, that are upon the earth? that play with the birds of heaven? that treasure up silver and gold , wherein men have confidence : and is there no end of their getting? which fashion sylver , and are carefull; neither is there invention of their works. They are destroyed, and are gone down to hell ; and others are risen up in their place. Young men saw the light, and dwelt upon earth; but the way of discipline they knew not; neither understood they the paths thereof;

sit lumen oculorum , & pax. Quis invenit locum eius? Et quis introivit in thesauros eius? Vbi sunt Principes Gentium, & qui dominantur super bestias quæ sunt super bestias quæ sunt super terram? Qui in avibus cæli ludant , qui argentum thesaurizant, & aurum in quo confidunt homines : & non est finis acquisitionis eorum? Qui argentum fabricant, & solliciti sunt : nec est inventio operum illorum? Exterminati sunt, & ad inferos descenderunt : & alii in locum eorum surrexerunt. Juvenes viderunt lumen : & habitaverunt super terram. Viam autem disciplinæ nescierunt, neque intellexerunt

*femitas eius , neque
susceperunt eam fi-
lii eorum. A facie
eorum longè facta
est ; non est audita
in terra Chanaam:
neque visa est in
Theman. Filii quo-
que Agar , qui ex-
quirunt prudentiam
que de terra est , ne-
gotiatores terræ , &
Theman , & fabu-
tatores , & exqui-
sitores prudentiæ &
intelligentiæ : viam
autem sapientiæ nes-
cierunt neque me-
minerunt semitarum
eius. O Israël , quam
magna est domus
Dei , & ingens lo-
cus possessionis eius!
Magnus est , &
non habet consum-
mationem : excelsus
& immensus. Ibi
fuerunt gigantes no-
minati illi qui ab
initio fuerunt , sta-*

neither have their chil-
dren received it. It is
made farre from their
face. It hath not been
heard in the land of
Chanaan; neither hath
it been seen in Theman.
The children of Agar
also, that seek out the
prudence that is of the
earth , merchants of
Merrhe and of Theman
and fblers , and fear-
chers of prudence and
understanding. But the
way of wisdom they
have not known ; nei-
ther have they re-
membred the paths
thereof. O Israël ,
how great is the hows
of God , and how
great is the place
his possession : it is
great , and hath no
end ; high and unmea-
surable. There were
the gyants , those re-
nowned , that were
from the beginning ,

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ning, of big stature, expert in warre. These did not our Lord chuse; neither found they the way of discipline; therefore did they perish, And because they had not wisdom, they perished through their folie. Who hath ascended into heaven, and taken her; and brought her downe from the clouds? who hath passed over the Sea, and found her, and brought her, aboue chosen gold? There is none, that can know her wayes, nor that can search out her paths: but he that knoweth all things, knoweth her, and hath found her out, by his prudence; he that prepared the earth, in time everlasting, and replenished it with cattle, and fowr-footed beasts: he that sendeth forth light, and it goeth;

tura magna, scientes bellum. Non hos elegit Dominus: nequa viam discipline dedit illis: propterea perierunt: Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cælum, & accepit eam, & eduxit eam de nubibus? Quis transiit mare, & inuenit eam, & attulit eam super aurum electum? Non est qui sciat viam eius, neque qui excogitet semitas ejus. Sed qui scit uniuersa, novit illam: & adinuenit eam prudentia sua. Qui perfecit terram in sempiterno tempore: & adimplevit eam pecudibus. Qui emittit lumen, & vadit: & vocavit

*illud, & obediuit il-
li in tremore. Stelle
autem dederunt lu-
men in custodiis suis:
& letate sunt. Vo-
cate sunt, & dixe-
runt: Adsumus. Et
luxerunt ei cum in-
canditate, qui fecit
illas: Hic est Deus
noster. & non esti-
mabitur alius ad eam.
Hic adinvenit om-
nem viam disciplinæ:
& dedit illam Iacob
puero suo, & Israel,
dilecto suo. Post hæc
super terram visus est:
& cum hominibus
conversatus est.*

and hath called it, and
it obeyeth him with
trembling. And the stars
have given light in their
watches, and reioyced:
they were called, and
they sayd here we
are: and they have shi-
ned to him with cheer-
fullness, that made
them. This is our God;
ād there shall none other
be esteemed against
him. He found out all
the way of Discipline,
and delivered it to
Iacob his seruant, and
to Israëk, his beloved.
After these things he
was seenupon the earth,
and was conversant
with men,

The Church, telling us, that God not being contented to
have taught men by his Prophets, but further he sent his onely
sonne to instruct them, by his word and example: and to give
them a new life by the Sacrament of Baptism, beseeches his
Majestie to make them worthy, always to maintaine the grace
they have received.

Oremus.

Let vs Pray.

Flectamus genua.

Let us bend our knees.

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R. Lift up your selves. R. *Leuate.*

O God, who doest alwayes multiplie thy Church, in the call of the gentiles, vouchsafe graciously thy continuall protection, to all those, who shall be cleansed with the waters of baptism; Through our Lord Iesus-Christ, &c.

D*eus, qui Ecclesiam tuam semper gentium vocatione multiplicas: concede propitius: ut quos aqua baptismatis abluis, continua protectione tuearis. Per Dominum nostrum Iesum Christum, &c.*

THE SEAVENTH PROPHECIE, out of the 37.
Chap. of Ezechiel.

The Prophet Ezechiel represents to us the new life which the Israëlites, that is, those who shall beleeve in the Messias, are to receive by a spirituall regeneration, expecting a glorious Resurrection of the dead.

IN those dayes the hand of the Lord was made upon me, and brought me forth in the spirit of our Lord, and left me in the middes of a feild, that was full of bones. And he led me about through them on every side: and there were very many upon the face of the feild;

I*N diebus illis: Facta est super me manus Domini: & edaxit me in spiritu Dominus: & dimisit me in medio campi: qui erat plenus ossibus, & circumduxit me per ea in gyrum. Erant autem multa valdè super faciem campi, siccaque ve-*

hementer. Et dixit ad me: Fili hominis! putasne vivent ossa ista? and exceeding drie.
Et dixi: Domine Deus tu nosti. Et dixit ad me: Vaticinare de ossibus istis: & dices eis: Ossa arida, And he said to me, sonne of man, thinkest thou these bones shall live?
audite, verbum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego introducam in vos Spiritum, & vivetis: & dabo super vos nervos, & succrescere faciam super vos carnes, & superextendam in vobis cutem: & dabo vobis spiritum, & vivetis: & scietis, quia ergo Dominus. Et prophetavi sicut præceperat mihi. Factus est autem sonitus, prophetante me, & ecce commotio. Et accesserunt ossa ad ossa: Vnumquodque ad juncturam And I said, Lord God, thou knowest. And he said to me, Prophesie of these bones; and thou shalt say to them, drie bones heare yethe word of our Lord. Thus saith our Lord God to these bones, behold, I will put spirit into you, and ye shall live. And I will give sinews unto you, and will make flesh to grow up over you, and will stretch a skin on you: and I will give you spirit, and you shall live: and you shall know that I am the Lord. And I prophefied as he had commanded me. And there was made a sound when I prophefied; and behold, a commotion; and bones came to bones, every one to his

iuncture. And I saw , *suam. Et vidi: & ecce*
 and behold , upon them *super ea nervi & car-*
 sinews , and flesh was *nes ascenderant , &*
 grown up : and a *extenta est in eis cu-*
 skin was stretched *tis desuper , & spiri-*
 out in them aboue ; and *tum non habebant.*
 they had no spirit. And *Et dixit ad me : V-*
 he said to me , Prophe- *ticinare ad spiritum :*
 sic to the spirit, Prophe- *vaticinare , fili homi-*
 sic , sonne of man , and *nis , & dices ad spi-*
 thou shalt say to the spi- *ritum : Haec dicit*
 rit , thus saith our Lord *Dominus Deus : A*
 God, come, spirit, from *quatuor ventis ven-*
 the fowr windes , and *spirus , & insuffla-*
 blow upon these slain , *super interfectos istos ,*
 and let them be revi- *& reviviscant. Et*
 ved. And I prophesied , *prophetaui sicut pra-*
 as he had commanded *ceperat mihi. Et in-*
 me ; and the spirit entred *gressus est in ea spi-*
 into them ; and they li- *ritus , & vixerunt :*
 ved , and they stood *& steterunt super pe-*
 upon their feet , an ar- *des suos exercitus*
 my passing great. And *grandis nimis valde.*
 he said to me , sonne of *Et dixit ad me : Fi-*
 man , all these bones *li hominis , ossa haec*
 are the hows of Israël. *universa , domus Is-*
 They say , our bones *rael est. Ipsi dicunt :*
 are withered , our hope *aruerunt ossa nostra ,*
 is perished , and we are *& periit spes nostra ,*
 cut of. Therefore Pro. *& abscissi sumus. Pra-*

*pterea vaticinare, & phetie, and thou shalt
 dicas ad eos: Hac dicit Dominus Deus. say to them, Thus
 Ecce, ego aperiam tumulas vestros, & educam vos de sepulchris vestris, populus meus: & inducam vos in terram Israel. faith our Lord God, be-
 Et scietis, quia ego Dominus, cum aperuerero sepulchra vestra, & eduxero vos de tumulis vestris, popule meus: & dederò spiritum meum in vobis, & vixeritis: & requiescere vos faciam super humum vestram, dicit Dominus omnipotens.* hold, I will open your graves, and bring you out of your Sepulchers, ô my people; and will bring you into the land of Israël. And you shall know, that I am the Lord; when I shall have opened your Sepulchers, and shall have brought you out of your graves, ô my people: And shall have given my spirit in you; and you shall live, and I shall make you rest upon your ground, faith our Lord God.

Oremus.

Let us Pray.

The Church, presenting unto us, how Iesus-Christ, figured by the Paschall lamb in the old Testament; hath taught us, by his life and Passion, what we are to do during this present life; and by his Resurrection, what blessings we are to hope for in the next, begs of God to make us worthy of the benefits he bestows upon us in this life, and of the blessings we hope for in the next.

Flectamus genua.

Let us bow our knees.

R. Lift up your selves.

R. *Levate.*

O God, who by thy Holy Scriptures, old and New, instruct us to celebrate the Paschall mysteries, grant us to know the grandeur of thy mercy, that receiving the gifts in this life, we may be raised to a firme hope of thy future blessings, through our Lord Iesus-Christ. Amen.

D *Eus, qui nos ad celebrandum Paschale Sacramentum, utriusque Testamenti paginis instruis: da nobis intelligere misericordiam tuam: ut ex perceptione presentium munerum, firma sit expectatio futurorum. Per Dominum nostrum &c.*

THE EIGHTH PROPHECIE, taken out of the fourth Chap. 4. of Isay.

which, in one part, fore tells the ruine of Ierusalem, and the extreme desolation, which was to befall the Iews: and in the other he describes the establishment of our Saviours reign, and the abundant graces he would prowe forth, on those, who should beleeve in him.

AND seaven women shall take hold of one man in that day saying, we will eat our own bread, and be covered with our garments: onely let thy name be called upon vs; take away our

A *Pprehēdent septem mulieres virum unum in die illa dicentes: Panem nostrum comedemus, & vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos: aufer:*

approbrium nostrum. reproach. In that day
In die illa erit ger- the bud of our Lord
men Domini in ma- shall be in magnificence
gnificentia, & in and glorie, and the
gloria: & fructus fruit of the earth, high;
terre sublimis: & and exultation to them,
exultatio his qui sal- that shall be saved of
vati fuerint de Israel. Israël. And it shall be,
Et erit omnis qui every one that shall be
relictus fuerit in Sion, left in Syon, and shall
& residuus in Ieru- remain in Ierusalem,
salem, sanctus vo- shall be called Holy:
cabitur: omnis qui every one, that is writ-
scriptus est in vita ten in life in Hierusa-
in Ierusalem. Si a- lem. If our Lord shall
bluerit Dominus sor- cleanse the filth of the
des filiarum Sion: & daughters of sion, and
sanguinem Ierusa- shall wash the bloud of
lem laverit de medio Ierusalem out of the
eius, in spiritu iudi- midst thereof, in the
cij, & spiritu ar- spirit of iudgement and
doris. Et creabit the spirit of heat: And
Dominus super om- our Lord shall creat upō
nem locum montis every place of mount
Sion, & ubi invo- Syon, and where he is
catus est, nubem per invoked, a clowd by
diem, & fenum, day, and smoke, and
& splendorem ignis the brightness of fla-
flammantis in nocte. ming fire by night: for
Super omnem enim upon all glorie, protec-

tion. And there shall be a Tabernacle for a place of shadow, in the day; from the heate; and for securitie, and covert from the whirle wind, and from rain.

gloriam protectio. Et tabernaculum erit in umbraculum diei ab aestu: & in securitatem & absconsonem à turbine, & à pluvia.

THE TRACT. out of the 5. Cap. of Isay.

The Prophet Isay shews us, that the sonne of God, our Lord Iesus-Christ, is the head of his Church: which he compares to a vine; wherein God hath established the Jews to cultivate it: who not discharging their duty, are driven thence, and God put in their stead faithfull servants who make the true hows of Israël. The fence, where with the Prophet sayes God encompassed his vineyard, that is, his Church, signifies the grace, wherewith he rep'enisheth, protects, and guards it. The tower is a signe, that he fortifies and defends it from the force of the devills, and their ministers: who continually endeavour to overcome and destroy it. The Press there prepared represents Christs Cross; whence the fruite of our salvation flows, as the most precious spirituall Must,

MY well beloved hath a vine yard, in a very fruit full hill.

¶ And he fenced it, and planted it with the choicest vine, and built a tower in the midst of it.

¶ And made a wine-press in it: for the vine-

Vinea facta est dilectoin cornu, in loco uberi.

¶ Et maceriam circumdedit, & circumfodit: & plantavit vineam Sorec, & edificavit turrim in medio eius.

¶ Et torcular fudit in ea: vinea e-

nim Domini sabaoth, yard of the Lord of
domus Israel est. Hosts is the Hows of
 Israël.

The Church beseeches God, that the Cathecumens, withdrawing themselves from Sinne, and coming into his fold, as a Braunch, transplanted from Egypt, cleared from Thorns and Thistles, may produce, by his grace, the fruites he requires of them.

Oremus.

Let us Pray.

Flectamus genua.

Let us bend our knees.

R. Levate.

R. Lift up your selves.

DEus, qui in omnibus Ecclesie tue filiis, Sanctorum Prophetarum voce manifestatis, in omni loco dominationis tue factorem te bonorum seminum, & electorum palmitum esse cultorem: tribue populis tuis, qui & vinearum apud te nomine censentur & segetum: ut, spinarum & tribulorum squalore rescato, digna efficiantur fruge fecundi. Per Dominum nostrum Iesum Christum, &c.

O God who by the mouth of thy holy Prophets hast declared, that for the benefit of all the children of thy Church, thou sowest good seed through the whole extent of thy Empire, and improvest thy chosen plants; grant of thy bounty, that having rooted up all the briars and thistles from among thy people, whom thou art pleased shall be called vines, they may bring forth good fruits in abundance, through our Iesus-Christ.

THE NINTH PROPHECIE, taken out of the 12.
the Chap. of Exodus.

In this Lesson the Church proposes unto us the ceremonie of the Iewish Passe over, explicated before (page 308.) to instruct us, that Iesus-Christ, having fulfilled the solemnity of the old Pasche, celebrated in memorie of the deliverie of the people of Israël from the Egyptian bondage, came to this new Pasche, which he is pleased, that his Church should solemnize, in memorie of the redemption he brought to the world, giving his body and bloud in lieu of the flesh and bloud of the Paschall lamb. And for the better observance of the greatness of this benefit, and to preserve the memorie of it, God hath commanded, that where as before we reckoned the yeares from the creation of the world, from henceforth we should compute them from this deliverance. to make us understand thereby, that the deliverie of man from the tyranny of the devill, and slavery of sinne (which the bringing of the children of Israël out of the Egyptian bondage was a figure of) is not less considerable, yea is more advantageous to us then our creation.

IN those dayes our Lord said unto Moyses and Aaron in the land of Egypt; this mōth; shall beto you the beginning of mōths it shall be the first in the months of the yeare. Speake ye to the whol assemblie of the children of Israël, and say to them; the tenth day of his month let every man take a lambe by their families and

IN diebus illis: *Dixit Dominus ad Moysen & Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtū filiorum Israel, & dicite eis; Decima die mensis huius tollat unusquisque agnū per familias & domos suas.*

Sin

Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum qui coniunctus est domui sue iuxta numerum animarum, quæ sufficere possunt ad eum Agni. Erit autem agnus absque macula, masculus, anniculus: iuxta quem ritum tolletis & hædum. Et servabitis eum usque ad quartam decimam diem mensis huius. Immolabitque eum universa multitudo filiorum Israël ad vespèram. Et sument de sanguine eius: ac ponent super utrumque postem, & in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, & azymos panes, cum lactucis howses. But if the number be less then may suffice to eat the lamb he shall take unto him his neighbour, that ioyneth to his hows, according to the number of soules, which may suffice to the eating of the lamb And it shall be a lamb without spot, a male, of a year old: according also to which rite you shall take a kid. And you shall keep him till the fourteenth day of this month; and the whol multitude of the children of Israël shall Sacrifice him at even. And they shall take of the bloud thereof, and put upon both the posts, and on the upper dooreposts of the howses, wherein they shall eat him. And they shall eat the flesh that night roasted at the fire, and unlevend bread

E c

wild lettice. You shall not eat thereof any thing raw, nor boiled in water; but onely roasted at the fire: the head with the feet, and entrailes thereof, you shall devour: and you shall not break one bone of him. Neither shall there remain any thing of him untill morning. If there be any thing left, you shall burn it with fire. And thus you shall eat him. you shall gird your reines; and you shall have shoes on your feet holding staves in your hands; and you shall eat speedily. For it is the Phase (that is, the passage) of our Lord.

agrestibus. Non comedetis ex eo crude quid, nec coctum aqua: sed tantum assum igni. Caput cum pedibus eius & intestinis vorabitis: & os eius non confringetis: nec remanebit ex eo quidquam usque manè. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum. Renes vestros accingetis: & calceamenta habebitis in pedibus, tenentes baculos in manibus: & comedetis festinanter. Est enim phase (id est transitus) Domini.

The Church begs of God the grace for us, to reap the benefit of our redemption, and to concurre with it in such sort, that we may acknowledge it to crown all the other works of his bountie, either in creating, or adding conveniences to our better beeing, or advantages for our conservation.

Oremus.

Let us Pray.

Flectamus genua.

Let us bow our knees.

*R. Levate.**R. Lift up your selves.*

Omnipotens se-
 piterne Deus,
 qui in omnium ope-
 ram tuorum dispensa-
 tione mirabilis es: in-
 telligant redempti tui
 non fuisse excellentius
 quod initio factus est
 mundus, quam quod
 in fine seculorum
 Pascha nostram im-
 molatus est Christus.
 Qui tecum vivit &
 regnat, &c.

Almighty and ever-
 lasting God, who
 art wonderfull in the
 dispensation of all thy
 works, Grant, that
 those whom thou hast
 redeemed, may be sen-
 sible, that the creation
 of the world in the be-
 ginning of time, was
 not a greater marvaile,
 then that which hap-
 pened of later daies, in
 the immolation of Iesus-
 Christ, our tru Pasch:
 who being God liveth
 and reigneth for ever.

*R. Amen.**R. Amen.*

THE TENTH PROPHECIE, *taken out of the
 third chap. of Ionas.*

The Church, by the example of the Ninivites, instructs the
 Catechumens, to feare God, so soon as they have the happi-
 nesses to know him: and to reverence him, as soon as they begin-
 to contemplate him through sayth: and that it avayles them
 not to have knowen him, if they continue the same affections
 they had before they knew him: That the Catechumens, and
 those who are baptized, have the same Hopes, the same re-
 compences, the same feare of iudgement, and the same necessi-

E c ij

tie of repentance. For though it be certain, that those, who present themselves to be baptized, shall receive all the benefits of Gods mercie, that is, an entire Absolution of all their sins they must nevertheless take care to dispose, and make themselves worthy, by a sincere repentance. Baptisme is the accomplishment, and seale of faith: and this faith takes its beginning from that of penhance.

AND the word of the Lord was made to Ionas the prophet the second time, saying, Arise, and go into ninive, that I shall speake to thee. And Ionas arose, and went into Ninive, according to the word of our Lord: and Ninive was a great cittie of three dayes iourney. And Ionas began to enter into the cittie one dayes iourney; and he cried and said, as yet fourty dayes, Ninive shall be subverted. And the men of Ninive beleeved in God, and they proclaimed a fast; and were clothed with sackcloth from the greater to the lesser. And the

I*N diebus illis: Factum est verbum Domini ad Ionam Prophetam secundo, dicens: Surge & vade in Ninivem civitatem magnam, & prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Ionas, & abiit in Ninivem, iuxta verbum Domini. Et Ninive erat civitas magna, itinere dierum trium. Et cœpit Ionas introire in civitatem itinere diei unius: & clamavit, & dixit: Adhuc quadraginta dies, & Ninive subvertetur: Et crediderunt viri Ninivite in Deum, & prædica-verunt ieiunium, &*

*vestiti sunt saccis à
 maiore usque ad mi-
 norem. Et pervenit
 verbum ad Regem Ni-
 nive. Et surrexit de
 solio suo, & abiecit
 vestimentum suum à
 se: & indutus est sac-
 co, & sedit in cinere.
 Et clamavit, & dixit
 in Ninive ex ore Re-
 gis, & Principum e-
 ius, dicens: Homines,
 & iumenta, & boves,
 & pecora non gustent
 quidquā: nec pascan-
 tur, & aquam non bi-
 bant. Et operiantur
 saccis homines, & iu-
 menta: & clament ad
 Dominum in fortitu-
 dine. Et convertatur
 vir à via sua mala,
 & à iniquitate, quæ
 est in manibus eorum:
 Quis scit si converta-
 tur, & ignoscat Deus:
 & revertatur à furore
 iræ sue, & non peribi-
 mus? Et vidit Deus o-*

word came to the king
 of Ninive, and he rose
 up out of his throne, and
 cast away his garment
 from him, and was clo-
 thed with sack cloth,
 and sate in Ashes. And
 he cried, and said in
 Ninive, from the mouth
 of the King and of his
 Princes, Saying, Men,
 and beasts, and oxen,
 and cattle, let them not
 tast any thing, nor
 feed, and let them
 not drink water. And
 let men and beasts be
 covered with sack
 cloths, and crie to our
 Lord in strength; and
 let every man con-
 vert from his evill way,
 and from the iniquitie;
 that is in their hands.
 Who knoweth, if God
 will convert, and for-
 give; and will return
 from the furie of his
 wrath; and we shall not
 perish. And God saw

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their works, that they were converted from their evill way; and our Lord God had mercie on his people.

pera eorum, quia conversi sunt de via sua mala: & misertus est populo suo, Dominus Deus noster.

The Church beseeches God to give his grace to all her members, to have the same fayth and pietie, as they have all the same hope, and the same recompence, in proportion to their merits.

Let us Pray.

Oremus.

Let us kneel.

Flectamus genua.

R. Lift vp your selves.

R. *Levate.*

O God, who hast united severall nations in the Confession of thy name, give us both the will and power to do what thou commandest; that thy people, who are called to partake of thy eternitie, may have the same faith of spirit, and pietie in their actions: Through our Lord Iesus-Christ, Amen.

Deus, qui diversam Gentium in confessione tui nominis adunasti: da nobis & velle, & posse quae praecipis: ut populo ad aeternitatem vocato, una sit fides mentium, & pietas actionum. Per Dominum nostrum Iesum Christum, &c.

R. Amen.

THE ELEVENTH PROPHECIE, taken out of the
31. chap. of Deuteronomie.

The Church exhorts the people to keep the law of God: so to avoid the evils, threatned to those that breake it.

IN diebus illis Scripsit Moyses Canticum, & docuit filios Israel. Præcepitque Dominus Iosue filio Num., & ait: Confortare, & esto robustus. Tu enim introduces filios Israel in terram quam pollicitus sum eis: Et ego ero tecum. Postquam ergo scripsit Moyses verba legis huius in volumine, atque complevit: præcepit Levitis, qui portabant arcam fœderis Domini, dicens: tollite librum istum, & ponite eum in latere arce fœderis Domini Dei vestri, ut sit tibi contra te in testimonium. Ego enim scio contentionem tuam, & cervicem tuam durissimam. Adhuc vivente me, & ingrediente vobiscum, sem-

IN those dayes Moyses wrote the Canticle, and taught it the children of Israel. And our Lord commanded Iosue, the sonne of Nun, and said, take courage, and be strong; for thou shalt bring the children of Israel into the land, which I have promised: and I will be with thee. Therefore after that Moyses wrote the words of this law, in a volume, and finished it; he commanded the levites, that carried the ark of the covenant of our Lord, saying, take this book, and put it in the side of the ark of the covenant of our Lord, your God; that it may be for a testimonie against thee. For I know thy contention, and thy most stif neck. Whiles I yet live, and go in with you, you have done

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alwayes contentiously against our Lord : how much more , when I shall be dead. Gather to me all your ancients by your tribes, and your Doctours ; and I will speak these words in their hearing ; and will invoke against them heaven and earth. For I know , that after my death you will do wickedly , and will decline quickly from the way, which I have commanded you : and evils shall come upon you in the latter times , when you shall do evill in the sight of our Lord, to provoke him by the works of your hands. Moyſes therfore ſpake , in the hearing of the whole aſſembly of Iſraël the words of this ſong , and finiſhed even to the end,

per contentioſe egiſtis contra Dominum: quanto magis cum mortuus fuero ? Congregate ad me omnes maiores natu per tribus veſtras, atque Doctores : & loquar audientibus eis ſermones iſtos, & invocabo contra eos cœlum & terram. Novi enim, quod poſt mortem meam inique agetis ; & declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore , quando feceritis malum in conſpectu Domini : ut irretetis eum per opera manuum veſtrarum. Locutus eſt ergo Moyſes, audiente univerſo cœtu filiorum Iſrael, verba carminis huius: & ad finem uſque complevit.

THE TRACT, *taken out of the 32. chap.*
of Deuteronomy.

wherein the Church represents the benefits, which we reap from the terrour of the Menaces of Gods law; not onely to the end, that audacitie to sin may be prevented; and innocence assured even among the wicked: but also that the wicked, terrified with the paines, where with God in his iustice corrects sinne (so that the aversion which they have from chastisement, preventing them from sinning) may be by a kinde of inward motion incited to invoke Gods bounty: who changes their spirit, and by an admirable effect of his grace, heale the corruption and malice of their will, and induces them both to feare and loue him.

Attende Cælum
 & loquar: au-
 diat terra verba ex
 ore meo.

ψ. Expectetur sicut
 pluvia eloquium meū:
 & descendant sicut
 ros verba mea.

ψ. Sicut imber su-
 per gramen, & sicut
 nix super fœnum, quia
 nomen Domini invo-
 cabo.

ψ. Date magnitu-
 dinem Deo nostro:
 Deus, vera opera e-
 ius, & omnes viæ e-
 ius iudicia.

Hear, ye heavens,
 what things I
 speake: the earth, hear
 the words of my mouth.

ψ. My doctrine grow
 together as rain; my
 speech flow as the dew.

ψ. As it were a showr
 upon the grasse; because
 I will invoke the name
 of our Lord.

ψ. Give magnificence
 to our God: the works
 of God be perfect, and
 all his wayes iudge-
 ments.

¶. God is faithfull, and without iniquitie; iust, and right.
 ¶. *Deus fidelis in quo non est iniquitas: iustus & sanctus Dominus.*

The Church begs of God, that the terrour of the menaces in the law may prevent the people from sinne, and make them feare and loue his Maiestie; whereby they may obtain eternall salvation.

Let us Pray.

Oremus.

Let us kneel.

Flectamus genua.

R. Raise up your selves.

R. *Leuate.*

O God, who raisest the humble, and givest courage to the iust; who wouldst, by thy servant Moyses, teach this people, by singing thy holy Canticle, that the repetition of thy law might be our instruction, make thy power appear to all nations iustified by thee: and allaying their terrour by an holy ioy, Grant, that all their finnes being effaced through thy mercie, the terrour of those paines

Deus, celsitudo humilium, & fortitudo rectorum: qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, at illa legis iteratio fieret etiam nostra directio, excita in omnem iustificatarum gentium plenitudinem potentiam tuam, & da letitiam, mitigando terrorem: ut omnium peccatis tuis remissionem deleas,

quod denuntiatur est menaced by thee, may
in ultionem, tran- turn to their good and
seat in salutem. Per salvation; Throughour
Dominum nostrum, Lord Iesus-Christ.
&c.

THE TWELVTH PROPHECIE, taken out of the
 third chap. of Daniel.

The Church represents to the Catechumens, and to the faithful, that by the example of the three young Hebrews, they ought to give proof of their faith and courage, in being ready: to suffer Martyrdome for the glorie and honour of God, and incessantly praise him in the midst of most violent persecutions.

IN diebus illis: Nabuchodonosor Rex fecit statnam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex: & statuit eam in campo Dura provinciae Babylonis. Itaque Nabuchodonosor Rex misit ad congregandos Satrapas, Magistratus, & iudices, duces & tyrannos, & praefectos, omnesque principes regionum, ut convenirent ad dedicationem statuae, quam erexe-

IN those dayes Nabuchodonosor the king made a statua of gold, in height of Sixty cubits, in bredth of Six cubits; and he set it in the feild of Dura of the Province of Babylon. Therefore Nabuchodonosor, the king, sent to call together the Nobles, the Magistrats and Iudges, dukes and Tyrants, and Rulers, and all the Princes of the countries; that they should come together to the Dedication of the

Statua , which Nabuchodonosor , the king, had erected. Then were the Nobles gathered together, the Magistrates and Iudges , the Dukes and Tyrants , and the great men , that were placed in the regiments, and all the Princes of the countrie , to com together to the Dedication of the Statua, which Nabuchodonosor , the king, had erected. And they stood in the sight of the Statua, which Nabuchodonosor , the king, had set up. And the crier cried mightily. To you , people , and tribes , and tongues it is said, in the howr that ye shall hear the sound of the trumpett and pipe and harp , of the doulcimer , psalter , and Symphonie, and all kind of musicall instruments; falling , adore yee , the

rat Nabuchodonosor Rex. Tunc congregati sunt satrapæ , magistratus & iudices , duces , & tyranni , & optimates , qui erant in potestatibus constituti , & universi principes regionum : ut convenirent ad dedicationem statue , quam crexerat Nabuchodonosor Rex. Stabant autem in conspectu statue , quam posuerat Nabuchodonosor Rex , & præco clamabat valenter : vobis dicitur populus , tribus & linguis : in hora qua audieritis sonitum tubæ , fistulæ , & citharæ , sambucæ , & psalterii , & symphonie , & universi generis musicorum , cadentes adorantes sta-

Statuam auream, quam constituit Nabuchodonozor Rex. Si quis autem non prostratus adoraverit; eadem hora mittetur in fornacem ignis ardentis. Post hac igitur statim ut audierunt omnes populi sonitum tubæ, fistulæ & citharæ, sambucæ, & psalterii, & symphoniarum, & omnis generis musicorum, cadentes omnes populi, tribus, & linguæ adoraverunt statuam auream, quam constituerat Nabuchodonozor Rex. Statimque in ipso tempore accedentes viri Chaldaei accusaverunt Iudæos, dixeruntque Nabuchodonozor regi: Rex in æternum vive! Tu Rex posuisti decretum: ut omnis homo, qui audierit sonitum tubæ, fistulæ &

golden Statua, which Nabuchodonosor, the king, hath sett up. But if any man shall not adore, prostrate, he shall the self same howr be cast into a furnace of burning fire. After this therfore forthwith, as all the people heard the sound of the trumpett, the pipe and harp, of the doulcimer and psalter, of the symphonie, and of all kind of Musicall instruments, all the people, tribes, and tongues, falling, adored the golden Statua, which Nabuchodonosor, the king, had sett up. And forthwith in the very same time men of Chaldee coming, accused the Iews; and said to Nabuchodonosor the king, King, live for ever. Thou ô king, hast made a decree, that every man, which shall hear

the sound of the trumpet, pipe, and harp, of the doulcimer and Psalter, of the Symphonie, and of all kind of Musicall instruments, prostrate himself, and adore the golden Statua: and if any man do not, prostrate on the ground, & adore, that he be cast into a furnace of burning fire. There are therefore men of Iewrie, whom thou didst appoint over the works of the Province of Babylon, Sidrach, Misach, and Abdenago; these men, ô king, have contemned thy decree; thy Gods they worship not; and the golden Statua, which thou hast erected, they adore not. Then Nabuchodonosor in furie and in wrath, commanded, that Sidrach, Misach, and Abdenago, should be

citharæ, sambucæ & psalterii, & symphonica, & omnis generis musicorum, prostrnat se, & adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Iudæi quos constituisti super opera regionis Babylonica, Sidrach, Misach, & Abdenago, viri isti contempserunt, Rex, decretum tuum: deos tuos non colunt, & statuam auream quam erexisti, non adorans. Tunc Nabuchodonosor in furore & ira præcepit ut adducerentur Sidrach, Misach, & Abdenago. Qui confe-

*stim adducti sunt in
 conspectu Regis.
 Pronuntiansque Na-
 buchodonozor Rex,
 ait eis: Verene Si-
 drach, Misach,
 & Abdenago deos
 meos non colitis &
 statuam auream
 quam constitui,
 non adoratis? Nunc
 ergo, si estis pa-
 ratiz, quacumque ho-
 ra audieritis soni-
 tum tubæ, fistulæ,
 citharæ, sambucæ,
 psalterii, & sym-
 phoniæ, omnisque
 generis musicorum,
 prosternite vos, &
 adorete statuam quã
 feci. Quod si non a-
 doraveritis, eadem
 hora mittemini in
 fornacem ignis ar-
 dentis: & quis est
 Deus, qui eripiat
 vos de manu mea?
 Respondentes Sidrach,*

brought; who immedi-
 ately were brought be-
 fore the king. And Na-
 buchodonozor, the king
 pronouncing, said unto
 them, indeed Sidrach,
 Misach, and Abdenago,
 do not you worship my
 Gods: and the golden
 Statua, that I have sett
 up, do not you adore?
 now therefore if you be
 readie, in what howr
 soever you shall hear
 the sound of the trum-
 pet, the pipe, the harp
 of the doulcimer,
 and Pfalter, and sym-
 phonie, and of all kind
 of musicall instrument,
 prostrate your selves,
 and adore the Statua,
 which I have made.
 But if you adore not,
 the self same howr
 ye shall be cast into the
 founnace of burning
 fire: and what God is
 there, that shall deliver
 you out of my hand? Si-

drach, Misach, and Abdenago answering said to king Nabuchodonosor, we must not answer thee concerning this thing. For behold, our God, whom we worship, can save us from the founnace of burning fire; and out of thy hands, ô King, deliver us. But if he will not, be it kowen to thee, ô king, that we worship not thy Gods, and the golden Statua, which thou hast erected, we adore not. Then was Nabuchodonosor replenished with furie; and the look of his face was altered upon Sidrach, Misach, and Abdenago; and he commanded, that the founnace should be heated seaven times more, then it had been accustomed to be heated. And commanded the strongest

Misach : & Abdenago, dixerunt Nabuchodonosor Regi : non oportet nos de hac re respondere tibi : Ecce enim Deus noster quem colimus, potest nos eripere de camino ignis ardentis, & de manibus tuis, ô Rex, liberare. Quod si noluerit, notum sit tibi Rex, quia deos tuos non colimus, & statuam quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore : & aspectus faciei illius immutatus est super Sidrach, Misach, & Abdenago. Et præcipit ut succenderetur fornax septuplum, quam succendi consueverat. Et viris fortissimis de exercitu suo iussit, ut

fit, ut ligatis pedibus Sidrach, Misach, & abdenago, mitterent eos in fornacem ignis ardentis: & confestim viri illi vincti, cum braciis suis, & tiariis, & calceamentis, & vestibus, missi sunt in medium fornacis ignis ardentis. Nam iussio Regis urgebat. Fornax autem succensa erit nimis. Porro viros illos qui miserant Sidrach, Misach, & Abdenago, interfecit flamma ignis. Viri autem hi tres id est Sidrach, Misach, & Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ laudantes Deum & benedicentes Domino.

men of his Host to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the founnace of burning fire. And forthwith those men, being bound with their breeches, and head attire, and shoes, and garments, were cast into the founnace of burning fire. For the commandement of the king did urge; and the founnace was heated exceedingly. Moreover the flame of the fire flew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, Sidrach, Misach, and Abdenago fell in the middes of the founnace of burning fire bound together. And they walked in the middes of the flame, praising God, and blessing our Lord.

F f

El-Bamun genua, is not said heer, to mind us that these three young Hebrews would not kneel before the statue of Nabuchodonosor, as Christians ought not to adore the vanities of this world.

Let us Pray.

Oremus.

The faythfull. in the name of the rest, beseech God to make them constant and stable in fayth, as the Three Hebrews, in the midst of persecutions, and Traverses of this life, and that he will give them the grace to remain humble, as not depending on their own iustice, or merits, but hoping onely in his mercie.

Almighty and Everlasting God, the onely Hope of the world, who by the mouth of thy Prophets hast manifested the mysteries of these times, Increase through thy Goodness the fervour of the vowes and prayers of thy people, that they may obtain that perfection in fayth and pietie, which they beg: Since none can advance in virtue, but by thy holy inspirations, Through our Lord Iesus-Christ.

Re. Amen.

Omnipotens sempiternus Deus, spes unica mundi, qui prophetarum tuorum præconio præsentium temporum declarasti mysteria: auge populi tui vota placatus: quia in nullo fidelium, nisi ex tua inspiratione proveniunt quarumlibet incrementa virtutum. Per Dominum nostrum Iesum Christum, &c.

Re. Amen.

Then the preist goes to the font ; and the following Tract is sung, taken out of the one and fourtieth Psalm : to inform the Cathecumens, how fervently they ought to desire Baptism.

Sicut cervus desiderat ad fontes aquarum : ita desiderat anima mea ad te, Deus meus.

ψ. Sitivit anima mea ad Deum fontem vivum : quando veniam, & apparebo ante faciem Dei?

ψ. Fuerant mihi lacrymæ meæ panes die ac nocte : dum dicitur mihi per singulos dies : Vbi est Deus tuus ?

AS the heart panteth after the water Brooks, so panteth my soul after thee, ô God.

ψ. My soul thirsteth for God, for the living God, when shall I come and appear before God.

ψ. My Tears have been my meat, day and night ; while continually they say unto me where is thy God.

Before the blessing of the font, the preist sayes this prayer.

Dominus vobiscum.

R. Et cum spiritu tuo.

Our Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

The priest prays for the Cathecumens, that god would please to give them the faith necessary for their Sanctification, in this Sacrament of Baptism.

Omnipotēs sempiternus Deus,

Allmighry and Everlasting. God,
F f ij

look graciously upon *respice propitius ad*
 the devotion of thy peo- *devotionem populi re-*
 ple, now to be regene- *nascentis, qui sicut*
 rate; who as the Hart, *cervus, aquarum sua-*
 thirst after the waters *rum expetit fontem:*
 of thy fountain; and *Et concede propitius:*
 grant, that the faith, *ut fidei ipsius fidei, ba-*
 which they thirst may *p-tismatis mysterio a-*
 sanctifie their Soul and *animam corpusque*
 Bodie, by the Sacra- *sanctificet. Per De-*
 mēt of Baptism, through *minum nostrum, &c.*
 our Lord Iesus-Christ.

R. Amen.

R. Amen.

The Church, Blessing the fonts upon Easter-Eve, does in-
 struct us, that Baptism is a figure of the death of Iesus-Christ;
 and that he, Spiritually, does that in our soules, which was
 truly done in his Bodie upon mount Calvarie. For as Iesus-Christ
 by dying, hath destroyed the flesh, which was in ap-
 pearance sinfull; as he blotted out Sinne, which was not in
 him, but because he was pleased to charge him self with it, to
 Satisfie divine iustice: so Baptisme destroyes the old man (who
 is truly the sinner) to invest us with the new, and to destroy
 sinne (which is truly ours) to give us his grace.

The water, wherein we are plunged, represents our Saviours
 Buriall; advertising us, that all our sinnes are there buried:
 and when we come forth of it, it is a figure of his resurrection;
 which was for the glorie of his father: and signified, that by
 his Example, we ought to live a new life, full of Sanctity: and
 that after this life of grace, we Shall enjoy one of Glorie, if
 we are truly united to Iesus-Christ.

It is to be observed, that though these ceremonies are not
 absolutely necessarie, yet they are not to be altered, but upon
 extreme necessitie; In that they are very ancient, and compre-
 hend great mysteries; the knowledge whereof brings us to see
 the admirable changes wrought in a soul by Baptisme.

The priest implores gods assistance to bless the font.

Dominas vobiscum.

Our Lord be with you.

*R. Et cum spiritu tuo.**R. And with thy spirit.**Oremus.*

Let us Pray.

Omnipotēs sempiternē Deus, adesto magnis pietatis tuæ mysteriis, adesto Sacramentis, & ad recreandos novos populos, quos tibi fons baptismatis paravit spiritum adoptionis emitte: ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Dominum nostrum, &c.

Almighty and everlasting God, bless these great mysteries, and Sacraments of thine infinite bounty; and to regenerate this new people, which this water of baptism brings thee, pow'r forth upon them the spirit of adoption, so that what is to be don by the ministry of our weakness, may be accomplished by the effect of thy power; through our Lord Iesus-Christ. Amen.

R. Amen.

The priest, raising his voice to a higher Tone, protests himself unworthy to administer so great a Sacrament; and declares, that all the efficacy of the waters of Baptisme comes from the Holy ghost, who grows forth upon those that are Baptized, the graces they are capable of, through the merits of Iesus-Christ.

Per omnia secula seculorum.

For ever and ever.

*R. Amen.**R. Amen.*

Ff iij

Our Lord be with you.

R. And with thy spirit.

Raise up your hearts.

R. We have them to our Lord.

Let us give thanks to our Lord God.

R. It is meet and iust.

IT is truly meet and iust, right and wholsom, that we alwayes, and in all places, give thee thanks, ô Lord, Holie father, Almighty and everlasting God: who by thy invisible power doest wonderfully bring to pass the effect of thy Sacraments; and though we are unworthy to administer so great mysteries; yet thou, not with drawing the gifts of thy grace, art graciously pleased to hear our prayers. God, whose spirit, in the world beginning, was carried upon the wa-

Dominus vobiscum.

R. *Et cum spiritu tuo.*

Sursum corda.

R. *Habemus ad Dominum.*

Gratias agamus Domino Deo nostro.

R. *Dignum & iustum est.*

VErè dignum & iustum est, equum & salutare, nos tibi semper & ubique gratias agere: Domine Sancte Pater, omnipotens, æterne Deus: Qui invisibili potentia, Sacramentorum tuorum mirabiliter operaris effectum: Et licet nos tantis mysteriis exequendis simus indigni; tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cuius spiritus super aquas inter ipsa mundi primordia se-

*robatur: ut iam tunc
virtutem sanctifica-
tionis, aquarum na-
tura conciperet; Deus,
qui nocentis mundi
crimina per aquas
abluens, regeneratio-
nis speciem in ipsa di-
luvii effusione signa-
sti: ut unus eiusdem-
que elementi myste-
rio, & finis esset vi-
tiis, & origo virtuti-
bus. Respice, Domi-
ne, in faciem Ecclesie
tue, & multiplica in
ea regenerationes
tuas, qui gratia tue
affluentis impetu la-
tificas civitatem tuā:
fontemque Baptisma-
tis aperis toto orbe ter-
rarum gentibus inno-
vandis, ut tue Ma-
jestatis imperio sumat
unigeniti tui gratiam
de Spiritu Sancto.*

ters, that then its na-
ture might conceive the
virtue of sanctification:
God, who by the wa-
ters washing away the
finnes of the guilty
world, didst note the fi-
gure of regeneration,
by the overflowing of
the deluge; to the end
that the same element,
by a prodigious mysterie
should be, both the des-
truction of vices and the
source of virtues, cast
down thine eyes upon
the face of thy Church,
and multiplie in her thy
regenerations. Thou,
who satietest thy holy
citty with ioy, by the
abundant affluence of
thy graces, and openest
the founts of Baptism to
the whol world, to re-
new the nations inhabi-
ting it; that under the
empire of thy Maiestie

she may receive the grace of thy onely son,
by the virtue of the Holy Ghost.

Ff iii

The priest divides the water in forme of the cross, to teach us, that grace and Sanctification are given us through the meritts of Christs-Cross and Passion; and that by the same meritts the waters, created for the generation of the bodie are Sanctified, and ioyned with the grace of the Holy Ghost, to a Spirituall regeneration of men; on whom our lord bestowes his gifts, without respect either to nation, sex, or qualitie making them his members that so they may live the same life with him. And as by Adams sin the devill usurpt a dominion over the creatures, which he makes use of to preiudice man, so he is deprived of it by our Redee mers meritts: who Sanctifies them for our good:

WHOM we beseech, by a secret mixture of his divine Grace, to make this water fruitfull, designed for the regeneration of men; to the end, that those, who are conceived and sanctified in the immaculate womb of this font, may become a heavenly progenie, being regenerated to a new creature; and that all, who are distinguished either by sex in the body, or age in time, may be brought forth to the same infancie by grace; which is their spiritual mother. Com-

Q*ui hanc aquam regenerandis hominibus preparatam, arcana sui numinis admixtione fecundet: ut sanctificatione concepta, ab immaculato divini fontis utero, & in novam renata creaturam, progenies celestis emergeret. Et quos aut sexus in corpore, aut etas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, inhente te,*

Domine, omnis spiritus immundus abscedat : procul tota nequitia diabolica fraudis absistat. Nihil hic loci habeat contrariae virtutis admixtio : non infidiando circumvolet : non latendo subrepat, non inficiendo corrumpat.

mand therefore, ô Lord, that all uncleane spirits may withdraw hence ; that all malice, and deceit of the devill be banished ; that no power of the enimie may lurk heer, to prepare his ambushes, to surprize by secret artifices, to corrupt with his infection.

The priest touches the water with his hand, to beg of god, by the following words, that it be not profaned.

*S*t hæc sancta & innocens creatura, libera ab omni impugnatoris incursu, & totius nequitie purgata discessu. Sit fons vivus, aqua regenerans, unda purificans : ut omnes hac lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectam purgationis indulgentiam consequantur.

May this holie and innocent creature, ô Lord, be free from all enterprises of the devil; and all malice being set a part, may be preserved in its purity. May it be a fountaine of life, a regenerating water, a purifying stream; that all those, who shall be washed in this wholesome bath, may obtain the grace to be perfectly purified by the

operation and assistance of the Holy Ghost.

The priest signs the font thrice, with the signe of the Cross; to shew us, that as the Holy Trinity was by visible Tokens present at Christs Baptisme: So these Three persons, by an invisible presence, are so assisting, when the people are Baptized.

AND therefore I bless thee, ô creature, water, by the living † God, by the tru † God, by the Holy † God, by that God, who at the beginning of the world separated thee from the drie land by his word, and whose spiritt was carried upon thee.

V*nde benedico te creatura aquae, per Deum † vivum, per Deum † verum, per Deum † sanctum: per Deum, qui in te in principio verbo separavit ab arida: cuius spiritus super te ferebatur.*

The priest divides the water with his hand, and casts it towards the fowr parts of the world; instructing us thereby, that the grace of Baptisme is powred forth through the whole earth

And the Church, setting before our eyes the wonders wrought by god upon the waters both in the old and new Testament, teacheth us, that we are not to think it strange, that this Element is made use of, to make a Sacrament for our regeneration and Sanctification.

GOD, who made thee spring in paradise, and dividing thee into fowr rivers, commanded thee to water the whol earth; who changed thy bitterness

Q*ui te Paradisi fonte manare fecit, & in quatuor fluminibus totam terram rigare precepit. Qui te in deserto amaram, suavitatem in-*

dita fecit esse potabilem : & sitienti populo de petra produxit. Benedico † te & per Iesum Christum Filium eius unicum, Dominum nostrum : qui te in Cana Galilææ signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit : & à Ioanne in Iordane, in te baptizatus est. Qui te unà cum sanguine de latere suo produxit, & discipulis suis iussit, ut credentes baptizarentur in te : dicens : Ite docete omnes gentes, baptisantes eos in nomine Patris, & Filii, & Spiritus sancti.

in the defart, and made thee potable by an imprinted suavitie; and to issuë out of a rock, to quench his peoples thirst. I blesse thee also through our Lord Iesus-Christ, his onely sonnes; who in Cana of Galilee changed thee into wine, by a singular miracle of his omnipotence; who walked dry-foot upon thee, and was baptized in thee by S. Iohn in Iordan; who caused thee, together with blood, to issu out of his side; and who commanded his Disciples to Baptize all those in thee, who should beleieve in him, saying, Go yee, and teach all nations, and baptize them, in the name of the father, and of the sonne, and of the Holy Ghost.

The Priest invokes Gods assistance with a profound respect.

HÆc nobis præcepta servan-

OMnipotent God, mercifully assist vs

observing thy commandments ; and of thy goodness infuse thy spirit into vs.

tibus , tu Deus omnipotens , clemens ad- esto : tu benignus ad- spira.

Then the Priest breaths upon the waters in forme of a Crosse to teach us , that Iesus-Christ by the merits of his Crosse and passion , communicates his holy Spirit to those that are Baptized , as he communicated it to his disciples by the breath of his mouth.

B Less these simple waters with thy mouth , that besides their naturall qualitie of cleansing the body , they may receive yet further virtue to purifie our soules.

TV has simplices. Aquas tuo ore benediscito : ut præter naturalem emundationem , quam lavandis possunt adhibere corporibus , sint etiam purificandis mentibus efficaces.

The Priest dippeth the hallowed Candle into the water : to shew us that the bodie of our lord Iesus-Christ , represented by this virgin-wax , Sanctified the waters , when he was Baptized in Iordan ; and that he gave them the virtue to regenerate , and that as the Holie Ghost descended then upon Iesus-Christ , he also descends upon those , that are new Baptized.

M Ay the virtue of the Holy Ghost descend upon all this water.

D Escendat in hanc plenitudinem fontis , virtus Spiritus . S.

The Priest breaths three times upon the water ; to instruct us , that not onely the Holy Ghost , but the father and Sonne also descend upon the Baptized , as these three persons visibly ap-

heard at our Saviours Baptisme, we are also taught by it, that in this Sacrament of regeneration we receive fayth, Hope, and Charitie.

TOtanteque bu-
ius aque sub-
stantiam, regenerandi
fecundet effecta.

AND make the
whole substance
of this water fruitfull,
and capable to regene-
rate.

The Priest takes the taper out of the water; to instruct us, that by Baptisme we are disengaged from sinne, reestablished in grace, admitted into a new life, which entitles us, by our good works, to eternall glorie.

Hic omni peccatorum macule deleantur: Hic natura ad imaginem tuam condita, & ad honorem sui reformata principii, cunctis vetustatis squaboribus emundetur: ut omnis homo Sacramentum hoc Regenerationis ingressus, in vera innocentie novam infantiam renascatur. Per Dominum nostrum Iesum Christum, Filium tuum: qui venturus est iudicare vi-

MAY heer all the
staines of sinne be
blotted out; may heer
nature, created unto
thyne image, being res-
tored to its originall di-
gnitie, to the honour
of its Authour, be puri-
fied from all the filth of
the old man; that all,
who receive this Sacra-
ment of regeneration,
may be reborn in true
innocencie of a new
birth; through our Lord
Iesus-Christ thy sonne,
who shall come to iudge
the living and the dead,

and the world by fire. *vos & mortuos, & ſeculum, per ignē. Amen*
 Amen.

After this the Prieſt powres the oyle for the Catechumens into the water, croſſ- wiſe; to repreſent unto us the ſtrength we receive by this Sacrament as champions of Ieſus-Chriſt, to perſever generously in the encounters of this world, that ſo we may wear the crown prepared for us in ever laſting life. And as the oyle is drawn from olives, bruised in a preſſ, this liquour denotes unto us that grace and ſtrength, figured thereby, is giuen us by the paſſion of Ieſus-Chriſt.

MAY this font be ſanctified and made fruitfull by this healthgiving oyle, for thoſe who ſhall be re-generated therein unto life everlaſting. Amen. *Sanctificetur, & ſecundetur font iſte oleo ſalutis reſurcentibus ex eo, in vitam eternam. Amen.*

Then the Prieſt powrs into the water oyle of Chriſm, to teach us, that Baptiſme is a Spirituall and myſticall conſecration; by which being inviſibly anoynted with the grace of the Holy Ghoſt, we partake of the regalite and prieſthood of Ieſus-Chriſt and thence we are called Chriſtians, that is anoynted,

MAY this infuſion of the Chriſm of our Lord Ieſus-Chriſt, and of the Holy Ghoſt the comforter, be done in the name of the Holy Trinitie. Amen. *Infuſio Chriſmatis Domini noſtri Ieſu Chriſti & Spiritus Sancti Paracliti, fiat in nomine ſanctę Trinitatis. Amen.*

Laſtlic, the Prieſt powres oyle and Chriſm together into the water; to putt before us the advantages we reap by this Sa-

erament of Baptism; and the Sollicitude we ought to use to conserue them. The water signifies, that we are cleansed from all our sinnes. The oyle, that we are anoynted with the Holy Ghost, as champions of Christ, to be guarded and fortified, in all encounters and assaults, that befall us in this life: as in all sorts of Temptations interior and exterior, in afflictions, persecutions and generally in all occasions, which may hazzard our loss of sayth, and of the grace of god. The Chrism represents unto us, that we are consecrated unto god by the participation of the regalitie and Priesthood of Iesus-Christ.

C *Ommixtio
Chrismatis sā-
ctificationis, & olei
unctionis, & aque
baptismatis, pariter
fiat in nomine Pa-
tris, † & Filii †,
& Spiritus † sancti.*

Amen.

MAY this com-
mixture of the
Chrism of sanctifica-
tion, and of the oyle of
unction, and of the wa-
ter of Baptism, be made
in the name of the fa-
ther † and of the sonne
† and of the Holy
Ghost. †. Amen.

The blessing of the font being ended, the Preist, accom-
panied with his minesters, goes before the Altar, and upon
his knees, sings the Litanies, to implore the Intercession of the
Saynts.

But in Churches where no fonts are, after the Sixth Prophe-
cie is read, and the praier following it, Litanies are Sung, to
implore the intercession of the Saynts,

KYrie eleison.
Christe eleison.

Kyrie eleison.

LOrd, have mercie
on us.
Christ, have mercie on
us.
Lord, have mercie on
us.

Christ heare us.

*Christe audi nos.*Christ, graciously heare
us.*Christe exaudi nos.*God, the father of hea-
ven mercie on us.*Pater de Cœlis Deus,
miserere nobis.*God, the sonne, redee-
mer of the world, have
mercie on us.*Fili Redemptor mun-
di Deus, miserere
nobis.*God, the Holy Ghost,
have mercie on us.*Spiritus Sancte Deus,
miserere nobis.*Holy Trinity, one God,
have mercie on us.*Sancta Trinitas unus
Deus, miserere nobis.*

Holy Mary, pray for us.

*Sancta Maria, ora.*Holy Mother of God,
pray for us.*Sancta Dei genitrix,
ora pro nobis.*Holy Virgin of Virgins,
pray for us.*Sancta Virgo Virgi-
num, ora pro nobis.*

Saint Michaël, pray.

Sancte Michael, ora.

Saint Gabriel, pray.

Sancte Gabriel, ora.

Saint Raphaël, pray.

*Sancte Raphael, ora.*All ye Holy Angels
and Archangels, pray.*Omnes Sancti Angeli
& Archangeli, orate.*All ye Holy Orders of
blessed spirits, pray.*Omnes Sancti Beato-
rum spirituum Ordi-
nes, orate.*

S. Iohn Baptist, pray.

*Sancte Ioannes Bap-
tista, ora.*All ye Holy Patriarchs
pray for us.*Omnes sancti Pa-
triarchæ & Prophe-
tæ, orate.*

S. Petre,

<i>S. Petre,</i>	<i>ora.</i>	S. Peter,	pray.
<i>*Sancte Paule,</i>	<i>ora.</i>	S. Paul,	pray.
<i>S. Andrea,</i>	<i>ora.</i>	S. Andrew,	pray.
<i>Sancte Ioannes,</i>	<i>ora.</i>	S. Iohn,	pray.
<i>Omnes sancti Aposto-</i>		All ye Holy Apostles	
<i>li & Evangelistæ,</i>		and Evangelists,	pray
<i>orate pro nobis.</i>		for us.	
<i>Omnes sancti Disci-</i>		All ye Holy Disciples	
<i>puli Domini. orate.</i>		of our Lord,	pray.
<i>S. Stephane.</i>	<i>ora.</i>	S. Stephen,	pray.
<i>S. Laurenti.</i>	<i>ora.</i>	S. Laurence,	pray.
<i>Sancte Vincenti,</i>	<i>ora.</i>	S. Vincent,	pray.
<i>Omnes sancti Marty-</i>		All ye holy Martyrs,	
<i>res; orate.</i>		pray for us.	
<i>S. Sylvester,</i>	<i>ora.</i>	Saint Sylvester,	pray.
<i>Sancte Gregori,</i>	<i>ora.</i>	S. Gregory,	pray.
<i>S. Augustine,</i>	<i>ora.</i>	S. Augustin,	pray.
<i>Omnes sancti Pontifices</i>		All ye Holy Bishops	
<i>& Confessores, orate</i>		and Confessours,	pray
<i>pro nobis.</i>		for us.	
<i>Omnes sancti Docto-</i>		All ye holy Doctours,	
<i>res, orate pro nobis.</i>		pray for us.	
<i>S. Antoni,</i>	<i>ora.</i>	S. Antony,	pray.
<i>S. Benedicte,</i>	<i>ora.</i>	S. Benner,	pray.
<i>S. Dominice,</i>	<i>ora.</i>	S. Dominick,	pray.
<i>S. Francisce,</i>	<i>ora.</i>	S. Francis,	pray.
<i>Omnes sancti Sacerdo-</i>		All ye Holy Priests and	
<i>tes & Levitæ, orate.</i>		Levites,	pray.
<i>Omnes sancti Monachi</i>		All ye Holy Monks	
<i>& Eremitæ, orate.</i>		and Eremites,	pray.

S. Mary Magdalen , *Sancta Maria Mag-*
 pray for us. *dalena : ora.*

S. Agnes, pray. *S. Agnes , ora.*

S. Cecily, pray. *S. Cecilia, ora.*

S. Katharine, pray. *S. Catharina, ora.*

S. Agatha, pray. *S. Agatha, ora.*

S. Anastasia. pray. *S. Anastasia, ora.*

All ye holy Virgins and *Omnes sanctae Virgi-*
 widows pray. *nes & viduae, orate.*

All ye men and wo- *Omnes sancti & san-*
 men Saints of God, *ctae Dei, intercedite*
 make intercessio for us. *pro nobis.*

Be mercifull unto us, *Propitius esto , parce*
 spare us ô Lord. *nobis Domine.*

Be mercifull unto us, *Propitius esto, exaudi*
 graciously heare us, ô *nos Domine.*
 Lord.

From all evill, ô Lord, *Ab omni malo, Libe-*
 deliver us. *ra nos Domine.*

From all sinne, ô Lord, *Ab omni peccato, li-*
 deliver us. *bera nos Domine.*

From everlasting death, *A morte perpetua, li-*
 ô Lord, deliver us. *bera nos Domine.*

Through the myserie *Per mysterium sanctae*
 of thy holy Incarna- *Incarnationis tuae,*
 tion, ô Lord, *libera nos Domine.*

Through thy coming, *Per adventum tuum,*
 ô Lord, deliver us. *libera nos Domine.*

Through thy Nativity, *Per nativitatem tuam,*
 ô Lord, deliver us. *libera nos Domine.*

<i>Per baptismum & sanctum ieiunium tuum, libera nos.</i>	Through thy Baptism and holy fasting, ô Lord deliver us.
<i>Per Crucem & Passionem tuam, lib.</i>	Through thy Cross and Passion, ô Lord,
<i>Per mortem & sepulturam tuam, libera.</i>	Through thy death and buriall, ô Lord
<i>Per sanctam Resurrectionem tuam, lib.</i>	Through thy holy Resurrection, ô Lord,
<i>Per admirabilem Ascensionem tuam, lib.</i>	Through thy admirable Ascension, ô Lord,
<i>Per adventum Spiritus sancti Paracliti, libera nos Domine.</i>	Through the coming of the Holy Ghost, the comforter, ô Lord,
<i>In die iudicii, libera nos Domine.</i>	In the day of Iudgement, ô Lord,
<i>Peccatores, te rogamus, audi nos.</i>	We sinners, do beseech thee to hear us.

Heer the Priest, with his Ministers accompanying him, go into the Sacristie, to vest themselves for the celebrating of Mass: the Litanies, in the mean time being continued by the Quire.

<i>Vt nobis parcas, Te rogamus, audi nos.</i>	That thou spare us, we beseech thee, hear us.
<i>Vt Ecclesiam tuam sanctam regere & conservare digneris, te rogamus.</i>	That thou vouchsafe to govern and preserve thy holy Church, we beseech thee hear, us.
<i>Vt dominum Aposto-</i>	That thou vouchsafe to

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- preserve our Aposto-
lique Prelate, and all
Ecclesiasticall Orders
in holy Religion, we
beseech thee, hear us.
*licum, & omnes Ec-
clesiasticos Ordines
in sancta Religione
conservare digneris,
te rogamus audi nos.*
- That thou vouchsafe to
humble the enemies of
thy Holy Church, we
beseech thee, hear us.
*Vt inimicos sancte
Ecclesie humiliate
digneris, te rogamus,
audi nos.*
- That thou vouchsafe to
give peace, and tru
concord, to Christian
kings and Princes, we
beseech thee, hear us.
*Vt regibus & Princi-
pibus Christianis pa-
cem & veram con-
cordiam donare di-
gneris, te rogamus.*
- That thou vouchsafe to
comfort, and keep us
in thy holy service, we
beseech thee, hear vs.
*Vt nosmetipsos in tuo
sancto servitio con-
fortare & conserva-
re digneris, te rog.*
- That thou render eter-
nall good things to our
benefactours, we be-
seech thee, hear us.
*Vt omnibus benefa-
ctoribus nostris sem-
piterna bona retri-
buas, te rog.*
- That thou vouchsafe to
give, and preserve the
fruits of the earth, we
beseech thee, hear us.
*Vt fructus terrae dare
& conservare digne-
ris, te rogamus audi
nos.*
- That thou vouchsafe to
give eternall rest to all
faithfull departed, we
beseech thee, hear us.
*Vt omnibus fidelibus
defunctis requiem
eternam donare di-
gneris, te rog.*

Et nos exaudire digneris, te rogamus, audi nos: That thou vouchsafe graciously to hear us, we beseech thee, hear us.

Agnus Dei, qui tollis peccata mundi, parce nobis Dom. Lamb of God, that takest away the sinnes of the world, spare us, ô Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine. Lamb of God, that takest away the sinnes of the world, hear us, ô Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis. Lamb of God, that takest away the sinnes of the world, have mercie on us.

Christe audi nos. Christ heare us.
Christe exaudi nos. Christ, graciously hear us.

The Litanies being ended, the Priest, with his Attendance, come to the foot of the Altar; where he makes his Confession: then he ascends the Altar, and kissing it, incenseth it, as usually. In the mean time Kyrie-Eleison is sung, as before. 31.

And as the Glorious Resurrection of Iesus-Christ crowned the mysterie of his Incarnation, the people testifie their ioy and acknowledgements, in singing the, Canticle which the Angels used, when this divine word became man.

Gloria in Excelsis, &c. as before page. 262.

You are to observe, that this dayes Mass belongs to the following night, for it was the custom formerly to celebrate this Service at night; and the people were wont to watch, till midnight, expecting the howr, in which our Saviour rose again. And likewise, that there is no introit said, to intimate unto

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us, that as yet Christs Resurrection was not manifested unto men.

Gloria in Excelsis is said, to observe unto us the ioy, conceived by the Angells, the first witnesses of Christ Resurrection wherefore they beginn to ring out the bells.

THE COLLECT.

The Priest beseeches God, that having made the new Baptized partakers of the merit of his Resurrection, by raising them from the death of sinn, he will please to preserve them in the life, they have new received.

Our Lord be with you. *Dominus Vobiscum.*
 R. And with thy spirit. *R. Et cum spiritu tuo.*

Let vs Pray. *Oremus.*

O God, who hast illustrated this night by the glorious Resurrection of our Lord, conserve the spirit of adoption, given unto these new children of thy Church; that being renewed both in mind and body, they may serve thee with a pure heart, through ô Lord, Iesus Christ.

R. Amen.

The Lesson of the Epistle of S. Paul, the Apostle to the Colossians, Chap. 3.

Deus, qui hanc sacratissimam noctem gloria Dominice Resurrectionis illustras: conserva in nova familie tue progenie adoptionis spiritum, quem dedisti: ut corpore & mente renovati, puram tibi exhibeant fervitutum. Per eundem Dominum nostrum Iesum Christum. R. Amen.

Lectio Epistolæ beati Pauli Apostoli ad Colossenses. cap. 3.

The Church instructs Christians, to look upon them selves as persons revived by Iesus-Christ; and in this qualitie they ought not to place their hopes and affections upon this world; but that heaven is their Contrie; where they should converse, and dwell in spirit; that they raise up themselves to the right hand of God, where our redeemer sits. They must be as it were dead to the world: and not live, but to God alone. The life of grace works in them, what the root does invisibly in trees, for as the trees, in winter, seem dead, their life being, on ly preserved in their roots hid under ground; but at Spring this hidden life makes them wax green again, and resume all their beauties! So during this life the faithfull are as in a state of death; because they applie not themselves to the exteriour actions of this, because they renounce the delights thereof, the satisfactions of the flesh, and all visible things, their life is hid with Iesus-Christ in God: that is, they live not but to God alone by the grace of Christ: and what they must be, appears not as yet; till the Spring time of eternity Shall Succeed the winter of this present life; that is when Iesus-Christ Shall come to iudge all men. Their life, which was hidden in Iesus-Christ, as in thier root, will make the flourish for all eternity and all that was corruptible in them will become incorruptible; and all that was mortall will putt on immortality, glorie, and splendour.

Fratres, Si con-
surrexistis cum
Christo, quæ sursum
sunt querite, ubi Chri-
stus est in dextera Dei
sedens: Quæ sursum
sunt sapite; non quæ
super terram. Mortui
enim estis: & vita ve-
stra abscondita est cum
Christo in Deo. Cum
autem Christus appa-
ruerit vita vestra: tunc

Brethren, if you be
risen with Christ,
seek the things, that
are above; where Christ
is sitting on the right
hand of God. Mind the
things that are above;
not the things, that are
upon the earth. For you
are dead; and your life
is his with Christ in God
when Christ shall ap-
pear, your life: then you

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also shall appear with *& vos apparebitis*
him in glorie. *cum ipso in gloria.*

The Priest invites the people to praise the Blessed Trinitie, for the graces powred upon them by the vertu of the Resurrection of Iesus-Christ, by saying Thrice.

Alleluia, Alleluia, Al- Alleluia, Alleluia,
leluia. Alleluia.

The Quire, concurring with the Priest in like acknowledgements, repeats Alleluia thrice also: and enlarge their praises by the following verse of the hundred seventeenth Psalm.

ψ. **C**onfess ye to ψ. **C**onfitemini
our Lord, be- *Domino quo-*
cause he is good; be- *niam bonus, quoniam*
cause his mercie conti- *in seculum misericor-*
nueth for ever. *dia eius.*

Then the Tract is said taken out of the 116.

Then the Tract is said, taken out of the 116. Psalm: To acknowledge with thanks the obligation we have to god, for calling us to the heavenly inheritance, by the Resurrection of his Sonne; and to testify our desire of corresponding to our vocation, according to the instruction given us by S. Paul, in the Epistle of this dayes Mass.

Praise our Lord, all
ye gentiles: praise
him, all ye people.

Laudate Domi-
num omnes gen-
tes: & collaudate
eum omnes populi.

ψ. Because his mercy
is confirmed on us; and
his truth remaines for
ever.

ψ. *Quoniam confir-*
mata est super nos mi-
sericordia eius, & ve-
ritas Domini manet
in eternum.

Munda cor meum, &c. as before, page 20.

No Tapers are Carried, when the Gospell is read; to note unto us, that Christs Resurrection (who is the Trulight of the world) was not, as yet, manifested to men.

But incense is used, to represent the perfumes prepared by the Thiee Maries, to anoynt our saviour bodie.

Sequentia sancti Evangelii secundum Matthæum. cap. 28. The sequence of the Holy Gospell according to S. Matthew. Chap. 28.

wherein the Church teaches us, how Iesus Christ manifested his Resurrection; and with what Charitie and zeale we ought to celebrate the memorie of it, in imitation of these holy women, whose prierie is proposed unto us in this Gospell.

V *Esperè autem Sabbati, quæ lucefcit in prima Sabbati: Venit Maria Magdalene, & altera Maria, videre Sepulchrum. Et ecce terræ motus factus est magnus; Angelus enim Domini descendit de cælo, & accedens revolvit lapidem, & sedebat super eum. Erat autem aspectus eius, sicut fulgur, & vestimen-* **I** N the evening of Sabbath, which dawneth upon the first of the Sabbath, came Marie Magdalen, and the other Marie, to see the Sepulcher. And behold, there was made a great earth quake. For the Angell of our Lord descended from heaven; and coming, roled back the stone, and sate upon it. And his countenance was as lightening; and his garment as snow. And

for fear of him the watchmen were frightened, and became as dead. And the Angell answering, said to the women, feare not you. For I know that you seek Iesus, that was crucified. He is not heer; for he is risen, as he said. Com, and see the place, where our Lord was fate. And going quickly, tell ye his Disciples that he is risen: and behold, he goeth before you into Gallilee: there you shall see him. Lo, I have foretold you.

sum eius, sicut nix. Præ timore autem eius, exterriti sunt custodes: & facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus. Noli timere vos. Scio enim, quod Iesum, qui crucifixus est, quaeritis. Non est hic. Surrexit enim, sicut dixit. Venite, & videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis eius, quia surrexit. Et ecce præcedet vos in Galilaam, ibi eum videbitis, ecce prædixi vobis.

The Credo is not said; because the Neophytes came to recite it. when they received their Baptisme but the Priest sayes.

Our Lord be with you. *Dominus vobiscum.*
 R. And with thy spirit, R. *Et cum spiritu tuo.*

Let us Pray.

Oremus.

Noris the Offertory said; because the Neophytes not being yet of the fraternitie, did not as yet make any oblations

[*SUSCIPE, SANCTE PATER*, till the Secret as before 87.

THE SECRET.

The Priest, in the name of the faithfull, begs Gods grace, that he may worthily celebrate the mysteries of the Resurrection of his Sonne, Iesus-Christ; and thereby receive its wholesom effects.

SUSCIPE quæsumus, Domine, preces populi tui cum oblationibus. Hostiarum: ut Paschalibus initiata mysteriis, ad eternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Iesum Christum, &c.

R Eceive, O Lord, we beseech thee, the prayers of thy people, with the oblations of these hoasts; that the Paschall mysteries, which we celebrate, being wholesom unto us, may by thine assistance, obtain us life everlasting: Through our Lord Iesus-Christ, Amen.

R. Amen.

Then the Priest, in the name of the faithfull, acknowledges their obligations to give God continuall Thanks, in that he raised Iesus-Christ again; whereby to revive and give us life everlasting. And protesting himself unworthy to discharge this duty, he sings that Hymne, which the Angells, Thrones, and Dominations use in heaven to Gods honour, *Sanctus, Sanctus, Sanctus*, and the Canticle *Benedictus, qui venis* etc. which the children Sung at Christs Triumphant entrie into Hierusalem: to testifie the Spirituall union of Angells and men, to praise the Divine Maiestie; and to confess, that we ought to have the purity of Angells, and innocence of children, to praise God as we ought.

V *Ere dignum & iustum est, æquũ* **I** T is truly meet and iust, right and whole-

lom, ô Lord, that at all times we set forth thy praises: But more especially in this night, wherein Iesus-Christ, our Paschall lamb, was immolated. For he is the tru lamb; who hath taken away the sinnes of the world: who by dying hath destroyed our death; and by rising again hath restored life. And therefore with the Angells and Archangells, with the thrones and dominations, together, with the celestiall host, we sing this Hymn of thy Glorie without end, saying, *Holy, Holy, Holy*, is the Lord God of Sabaoth. The heavens and earth are full of thy Glorie. Hosanna in the highest: blessed is he that comes in the name of our Lord: Hosanna in the highest.

& salutare, Te quidem, Domine omni tempore: sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus: Ipse enim venit est Agnus, qui abstulit peccata mundi: Qui mortem nostram moriendo destruxit, & vitam resurgendo reparavit. Et ideo cum Angelis & Archangelis, cum Thronis & Dominationibus, cūque omni militia celestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes. Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth. Pleni sunt cæli & terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine, Hosanna in excelsis.

The Canon, to *Communicantes*, as before,
page 99.

The Priest, by virtue of the vnion of the Church militant with the Triumphant, and in memorie of this Sacred night, wherein our Saviour rose again, beseeches God to Supplie the defect of his praier he now makes for his protection, by the merits and Suffrages of the Blessed Virgin Mary, of the Apostles, Martyrs, and of all the Saints.

Communicantes,
& noctem sacratissimam celebrantes Resurrectionis Domini nostri Iesu Christi, secundum carnem, sed & memoriam venerantes, in primis gloriosa semper Virginis Mariae, genitricis eiusdem Dei & Domini nostri Iesu Christi; sed & Beatorum, Petri & Pauli, Andreae, Iacobi, Ioannis, Thomae Iacobi, Philippi, Bartholomi, & Simonis, & Thadæi: Lini, Clementi, Clementis, Xisti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis & Pauli,

Partaking of the same Communion, and celebrating the solemnitie of this blessed night, wherein our Saviour rose again according to the flesh: and in the first place honouring the memorie of the ever glorious Virgin, Mary, Mother of our Lord Iesus-Christ; of the blessed Apostles, and Martyrs, Peter and Paul, Andrew, Iames, Iohn, Thomas, Iames, Philip, Bartholomew, Matthew Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, Iohn and Paul,

Cosme and Damian, and
of all thy Saints ; by
whose meritts and pra-
yers grant that in all
things we may be guar-
ded with thy holy Pro-
tection , through the
same our Lord Iesus-
Christ.

Rx. Amen.

*Cosmæ & Damiani.
Et omnium Sancto-
rum tuorum, quorum
meritis, precibusque
concedas ut in omni-
bus protectionis tue
muniamur auxilio.
Per eundem Christū
Dominum nostrum.*

Rx. Amen.

HANC IGITVR OBLATIONEM.

The Priest spreads his hands over the Hoast, and Chalice, to
testifie to God, that he offers up and Sacrifice: h himself ioyntly
therewith; begging fowr Things, first, that he will pleas to
accept this oblation. Secondly, to grant us peace. Thirdly to
deliver us from eternall damnation. Fourthly, to place us
among the Elect.

WE therefore beseech
thee, ô Lord, to
receive graciously this
offering of our servitu-
de, and of thy whole
familie; which we pre-
sent unto thee also for
those, whom thou hast
vouchsafed to regene-
rate by water and the
Holy Ghost; granting
them remission of all
their sinnes, giving us

H*anc igitur o-
blationē servi-
tutis nostræ, sed &
cunctæ familie tue,
quam tibi oferimus
pro his quoque, quos
regenerare dignatus
es ex aqua & Spiri-
tu sancto, tribuens
eis remissionem om-
nium peccatorum,
quæsumus Domine, ut
placatus accipias,*

dieſque noſtros in tua peace in theſe our
pace diſponas , atque dayes ; and preſerving
ab æterna damnatio- us from eternall dam-
ne nos eripi , & in E- nation to command us
lectorum tuorum iu- to be reckened among
beas grege numerari. thy elect ; Through our
Per eundem Domi- Lord Ieſus-Chriſt.
num noſtrum.

R. Amen.

R. Amen.

All is ſaid as before , till you com to *Agnus Dei.*

The Pax is not given ; nor *Agnus Dei* ſaid ; which is wont to begg of God the whole ſom effect of this Holy Kiſs ; becauſe the Neophytes , not having as yet Communicated , are not owned for Brethren ; and were not admitted to this Holy Kiſs of Peace.

And becauſe Peace is the principall diſpoſition of this Sacrament , (which is the Sacrament of union and Charitie) the Priſt begs it of God for the faithfull , who prepare themſelves to receive the Holy Communion : and acknowledging himſelf unworthy , that his prayers Should be heard , beſeecherh his Maieſtie , that , he will have regard to his Goodneſſ , where-with he preſented Peace unto us , in commanding us to ſeek it by the faith of the Church , which aſks it,

Domine Ieſu
 Chriſte qui di-
 xisti Apoſtoliſ tuiſ :
Pacem relinquo vo- Lord Ieſus-Chriſt,
 bis , *pacem meam do* who didſt ſay to
vobis ; Ne reſpicias thy Apoſtles , Peace I
peccata mea , ſed fi- leave unto you , my
dem Eccleſiæ tuæ eam- peace I give unto you,
que ſecundum vo- regard not my ſinnes;
luntatem tuam paci- but rather look upon
 and the faith of thy Church,
 and grant it that peace
 and union , which may

be according to thy will; *ficare & coadunare*
 Who livest, and reignest God for ever and *digneris. Qui vivis &*
regnas Deus. Per om-
 ever. Amen. *nia secula seculorum.*

R. Amen.

The Priest having prayed for the faithfull, praies for himself, to obtain a disposition requisite to receive the Eucharist worthily.

O Lord Iesus-Christ, sonne of the living God, who by thy fathers will, and by the cooperation of the Holy Ghost, by thy death hast given life to the whol, world, deliver me, by this thy Holy Body and Bloud, from all my sinnes, and from all evill; make me a true observer of thy commands; and that I be never separated from thee: who, being God, livest and reignest for ever.

R. Amen.

Domine Iesu Christe, Fili Dei vivi qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc Sacro-sanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & universis malis, & fac me tuis semper inhærere mundatis, & à te nunquam separari permittas. Qui vivis & regnas Deus, &c.

R. Amen.

O Lord, Iesus-Christ let not this parti-

Preceptio corporis tui, Domine Iesu

Iesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium & condemnationem, sed pro tua pietate profit mihi ad tutamentum mentis & corporis ad medellam percipiendam. Qui vivis & regnas cum Deo Patre in unitate, &c, Amen.

cipation of thy Body, which I, though unworthy, now presume to receive, be to my judgement, and damnation; but through thy mercy, a wholesom medecine to my infirmities: who, being God, livest and reignest with God the father, in the unity of the Holy Ghost, for ever and ever. Amen.

After he hath kneeled to adore the Blessed Sacrament, taking the Host into his hands, and considering, that he is to receive his God, he puts all his confidence in his *mercio*, Saying.

P *Anem cælestem accipiam, & nomen Domini, invocabo.*

I Will take the bread of heaven; and will call upon the name of our Lord.

And representing to himself, how acceptable the Centurions Humilitie was to the Son of God when he would have honoured him with a visit; in imitation of him he protests himself unworthy, of so great a favour: and striking his breast, repeats the same words thrice.

D *omine non sum dignus ut intres sub tectum meum, sed tantum dic verbo, &*

L Ord, I am not worthy, that thou shouldst enter under my roof: only say the words,

H h

and my soul shall be healed.

sanabitur anima mea.

Lord, I am not worthy, that thou shouldst enter under my roof: only say the word, and my soul shall be healed.

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

Lord, I am not worthy, that thou shouldst enter under my roof: only say the word, and my soul shall be healed.

Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo & sanabitur anima mea.

In receiving the bodie of our lord, he makes the signe of the Crofs with the Hoast, calling to his memorie, that it is the body, which Iesus-Christ exposed to death, to Save us.

THe bodie of our Lord Iesus-Christ preserve my soul to life everlasting. Amen.

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam eternam. Amen.

In taking the Chalice he gives God Thanks, for the advantages he receives by the Communion of the Bloud of Christ, by those words of the 117. and 118. Psalm.

WHat shall I render unto the Lord for all his benefits to me? I will take the cup of salvation, and call upon the name of our Lord.

Quid retribuam Domino, pro omnibus quæ retribuit mihi: Calicem salutaris accipiam, & nomen Domini invocabo.

Laudans invocabo In singing his praises I
Dominum, & ab i- will call upon our Lord;
nimicis meis saluus and I shall be safe from
ero. mine enemies.

when he receives the Bloud of our lord, making on himself the signe of the Croſs with the Chalice, and meditating, that it is the Bloud, which Ieſus-Chriſt would Shed to ſave us, he Sayes.

S *Anguis Domini*
noſtri Ieſu Chriſti
cuſtodiat animam
meam in vitam eter-
nam. Amen. **T**He Bloud of our
 Lord Ieſus-Chriſt
 preſerve my ſoul to life
 everlaſting. Amen.

whiſt he takes wine in the Chalice, to waſh his mouth and fingers, that. So the leaſt particle of the Sacrament may not remain there, and to Shew the care he muſt take to preſerve himſelf in puritie he Sayes this praier.

Q *Uod ore ſump-*
ſimus, Domine,
pura mente capiamus,
& de munere tempo-
rati fiat nobis reme-
dium ſempiternum. **G**Rant, ô Lord, that
 we may receive
 that with a pure heart,
 which we have taken
 by our mouths; and that
 of a temporall giſt it
 may becom an eternall
 remedie unto us.

In taking the ſecond Ablution he Sayes.

C *Orpus tuum,*
Domine, quod
ſumpſi, & Sanguis **L** Et thy Body, ô
 Lord, which I have
 received, and thy Bloud,
 H h ij

which I have drunk, *quem potavi, adhæ-*
 cleave unto my bowells; *reat visceribus meis :*
 and Grant, that the least *& præsta ut in me non*
 spott of sin may not *remaneat scelerum*
 remaine in me ; who *macula, quem pura &*
 have been satiated with *sancta refecerunt Sa-*
 thy pure and holy Sacra- *cramenta, qui vivis*
 ments : who livest and *& regnas in secula*
 reignest world without *seculorum.*
 end. Amen. *Amen.*

Neither Communion, nor Post-Communion is Said : becaus the Neophytes did not receive at this Mass. But the Priest, to give God Thanks, for the Benefitts we have received by the Incarnation, death, and Resurrection of Iesus. Christ ; uses that Thanksgiving, which the Blessed Virgin Mary Mother of our Saviour Did, for the whole Bodie of the Churh.

Secondly, to testifie, that we ought not to be less Sensible of the Benefitts received from God by the meritts of his Sonue ; then the Saints of the old Testament, to whom God had revealed them, the Church Says the 116. Psalm.

Thirdly, the Church teaches us, that in commemorating the Buriall, and Resurrection of Iesus Christ, we ought to present unto our Saviour the perfumes of our Praiers and Good works, in Imitation of the Charitie and zeale of those Good women, who came to his Sepulcher at Day-Break, with their perfumes, to pay him the duty of their pietie And therefore the Antiphon is taken out of the 28. Chap. of S. Matthew.

Alleluia, Alleluia, Al- *Alleluia, Alleluia,*
 leluia. *Alleluia.*

P S A L M E 116.

PRaise our Lord, all
 ye gentiles : prais
 him all ye people : *Laudate Domi-*
num omnes gen-
tes : laudate eum om-
nes populi.

*Quoniam confirma-
ta est super nos mise-
ricordia eius, & ve-
ritas Domini manet
in eternum.*

*Gloria Patri, &
Filio, & Spiritui
sancto.*

*Sicut erat in prin-
cipio, & nunc &
semper, & in secula
seculorum. Amen.*

*Alleluia, alleluya,
alleluia.*

Beaus his mercie is
confirmed on us : and
his truth remaines for
ever.

Glorie be to the fa-
ther, and to the sonne,
and, to the Holie Ghost.

As it was in the begin-
ning, and now, and
ever, and world with-
out end.

Alleluia, Alleluia, Al-
leluia.

ANOTHER ANTIPHON.

Out of the 28. Chap. of S. Matth.

V*Esperè autem
Sabbati, qua
lucescit in prima Sa-
bati, venit Maria
Magdalene, & alte-
ra Maria videre Se-
pulchrum. Alleluia.*

IN the end of the Sab-
bath, as it began to
dawn in the first day
of the week, came Ma-
rie Magdalen, and the
other Marie, to see the
Sepulcher. Alleluia.

The Canticle of the B. Virgin. Mary. Luc 2.

The Church in this Canticle represents us with an Abridge-
ment of the Promises and Mysteries of the Salvation, and tea-
ches us that as the Sonne of God became man, to repair, by his hu-
militie, what Adam had lost by his pride, he was pleased to
choose the Blessed Virgin to be his Mother, for the accomplish-
ing this great work, in regard of her Humilitie.

Hh iij

MY soule doth magnify our Lord.

Magnificat: anima mea Dominum.

And my spirit hath reioyced in God my Saviour.

Et exultavit spiritus meus in Deo salutari meo.

Because he hath regarded the humility of his hand maid: for behold from henceforth all generations shall call me blessed.

Quia respexit humilitatē ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

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

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

And his mercy from generation unto generations: to them that feare him.

Et misericordia eius à progenie in progenies timentibus eum.

He hath shewed might in his arme, he hath dispersed the proud in the conceit of their heart.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

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

Deposuit potentes de sede: & exaltavit humiles.

The hungry he hath

Esfurientes implevit

bonis, & divites dimisit inanes.

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

Suscepit Israel puerum suum : recordatus misericordiae suae.

He hath received Iſraël his child, being mindfull of his mercy.

Sicut locutus est ad Patres nostros: Abraham & semini eius in saecula.

As he spake to our fathers, to Abraham and his seed for ever.

Gloria Patri, & Filio, & Spiritui sancto.

Glorie be to the father, and to the son, and to the Holie Ghost.

Sicut erat in principio, & nunc & semper, & in saecula saeculorum. Amen.

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

ANTI-PHON.

In the end of the Sabbath, as before, page 481.

The incense putteth us in mind of the pietie of These Holy women; who carried perfumes to our Saviours Sepulcher: and the Church beseeches God, that our Prayers may ascend, as this incense, unto him.

Dominus vobiscum.

Our Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let vs Pray.

The Church begs of God the wholesom effect of the Passion and Resurrection of his Son, Iesus-Christ.

H h iij

POWr forth upon us,
 ô Lord, the spirit of
 thy charitie; that those,
 who are satiated with
 thy Paschall Sacraments
 through thy goodnes, may
 have but one heart, and
 one will; through our
 Lord Iesus-Christ.
 R. Amen.

Spiritum nobis
 Domine, tuæ cha-
 ritatis infunde: ut quos
 Sacramentis Pascha-
 libus satiaſti, tua fa-
 cias pietate concordēs.
 Per Dominum noſtrum
 Ieſum Chriſtum.

R. Amen.

The Priest comming to the end of the Maſs, turns to the
 faithfull, exhorting them, not to render themſelves unworthy
 of Gods Aſſiſtance ſaying.

Our Lord be with you. *Dominus vobiſcum.*

The faithfull answer, wiſhing him the like.

R. And with thy ſpirit. R. *Et cū ſpiritu tuo.*

Then the Priest tells the people, that Maſs being ended,
 they may retire, ſaying.

You may withdraw: *Ite Miſſa eſt.*
 Maſs is ended.

Alleluia, Alleluia, Al-
 leluia. *Alleluia, alleluia,
 alleluia.*

The faithfull answer.

Thanks be to God. R. *Deo gratias.*
 Alleluia, Alleluia, Al-
 leluia. *Alleluia, alleluia,
 alleluia.*

All the reſt, as before. 121. 122.

AT EVENSONG.

Pater noster, &c. Ave Maria, &c.

Alleluia, alleluia, Alleluia, Alleluia, Alleluia.

The Antiphon as before, 481. out of the 28. the Chap. of S. Matthew.

The Canticle of the Blessed virgin, out of the 2. the Chap. of S. Luke.

Magnificat, &c. as before page 482.

As also the Antip. in the End of the Sabbath &c.

Dominus vobiscum. Our Lord be with you.
R. Et cū spiritu tuo. R. And with thy spirit.

Oremus, Let vs Pray.

Spiritum nobis Domine, &c. as before page 448.

Dominus vobiscum. Our Lord be with you.
R. Et cum spiritu tuo. R. And with thy spirit.
Benedicamus Domino. Let us bleſs our Lord.

no.

Alleluia, alleluia, Alleluia, Alleluia.
R. Deo gratias. Thanks be to God.
Alleluia, Alleluia. Alleluia, Alleluia.



M. Kollar fecit



V PON THE SVNDAY
OF THE RESVRRECTION
OF OVR LORD IESVS-CHRIST.

A Prime.

Pater noster, &c. Ave Maria, &c. Credo, &c.



*Eus in ad-
iutorium
meum in-
tende.*



*NCLINE unto
my aid ô God.*

*Rx. Domine ad adiu-
vandum me festina.*

*Gloria Patri, &
Filio, & Spiritui
sancto.*

*Sicut erat, in princi-
pio, & nunc, & sem-
per & in secula scu-
lorum, Amen.*

Alleluia.

*Rx. O Lord make hast
to helpe me.*

*Glory be to the father,
and to the son, and to
the Holy Ghost.*

*As it was in the begin-
ning be now and ever
world without end,
Amen. Alleluia.*

Alleluia.

Deus in nomine tuo, &c. as before¹, page 206.

Beati immaculati, &c. at before 208.

Retribue, &c. as before, page 210.

Then the following Antiphon is said.

Ant. This is the day
which our Lord hath
made, let us reioyce and
be glad in it.

ψ. Our Lord be with
you.

℞. And with thy spi-
rit.

*Hæc dies, quam fe-
cit Dominus: exulte-
mus, & lætemur in
ea.*

ψ. *Dominus vobis-
cum.*

℞. *Et cum spiritu
tuo.*

Let us Pray.

Oremus.

O Lord God almighty
ty who hast cau-
sed us to come to the
beginning of this day,
save us this day by thy
power, to the end that
this day we fall into no
sin but that our words
may ever proceed, and
our thoughts and works
may be directed to
execute thy iustice.
Through our Lord Ie-
sus-Christ thy son who
liveth and reigneth with
thee in the unity of the

Domine Deus
omnipotēs, qui
ad principium huius
diei nos pervenire fe-
cisti: tu nos hodie sal-
va virtute: ut in hac
die ad nullum decli-
nemus peccatum, sed
semper ad tuam iusti-
tiam faciendam no-
stra procedant elo-
quia, dirigantur co-
gitationes & opera.
Per Dominum no-
strum Iesum Christum
Filiam tuum, qui te-

*cum vivit & regnat
in unitate, &c.*

Amen.

ψ. Dominus vobiscum.

℞. Et cum spiritu tuo.

ψ. Benedicamus Domino.

℞. Deo gratias.

In the Cathedrals and Collegiate Churches the Martyrologe is read & then the Priest says:

ψ. Pretiosa in conspectu Domini.

℞. Mors sanctorum eius.

Sancta Maria, & omnes sancti intercedant pro nobis ad Dominum : ut nos mereamur ab eo adiuvari & salvari qui vivit & regnat in secula seculorum.

℞. Amen.

ψ. Deus in adiutorium meum intende.

℞. Domine ad adiuvandum me festina.

Which is repeated three times and then is sayd.

Holy Ghost one God
world without end.

Amen.

ψ. Our Lord be with you.

℞. And with thy spirit.

ψ. Let us blesse our Lord.

℞. Thanks be to God.

ψ. Precious in the sight of our Lord.

℞. Is the death of his Saints.

The blessed Virgin Mary and all Saints make intercession for us to our Lord that we may obtaine to be assisted, and saved by him, who liveth and reigneth for ever and ever.

℞. Amen.

ψ. Incline unto my aide ô God.

℞. O Lord make haste to helpe me.

Glory be to the father and to the sonne and to the Holy Ghost, &c.

Gloria Patri & Filio & spiritui sancto, &c.

ψ. Lord have mercy on us.

Kyrie eleison.

℞. Christ have mercy on us.

Christe eleison.

ψ. Lord have mercy on us.

Kyrie eleison.

ψ. Pater noster, &c.

ψ. Pater noster.

In a low voice until.

ψ. And lead us not into temptation.

ψ. Et ne nos inducas in tentationem.

℞. But deliver us from evil.

℞. Sed libera nos a malo.

ψ. O Lord look upon thy servants and upon thy works & guide their children.

ψ. Respice in servos tuos Domine, & in opera tua, & dirige filios eorum.

℞. And let the splendour of the Lord our God shine upon us, and direct the works of our hands upon us, and direct the worke of our hands.

℞. Et sit splendor Domini Dei nostri super nos, & opera manuum nostrarum dirige super nos, & opus manuum nostrarum dirige.

Glory be to the father and to the sonne and] to the Holy Ghost, &c.

ψ. Gloria Patri, & Filio & Spiritui Sancto, &c.

Oremus.

Let us Pray.

D Irigere & sanctificare, regere & gubernare, dignare Domine Deus rex cæli & terræ, hodie corda & corpora nostra, sensus, sermones, & actus nostros in lege tua & in operibus mandatorum tuorum: ut hic & in æternum, te auxiliante, salvi & liberi esse mereamur, Qui salvator mundi, Qui vivis & regnas in sæculorum.

ψ. Iube Domne benedicere.

R. Dies & actus nostros in sua pace disponat Dominus omnipotens.

R. Amen.

Vouchsafe O Lord God king of heaven and earth this day to direct and sanctify, rule and governe our hearts and bodies, our senses speeches and deeds in thy law, and in the works of thy commandments that here and ever we may deserve to be safe and free by thy assistance ô Saviour of the world who livest & reignest world without end.

ψ. Vouchsafe father to blesse.

R. Almighty God dispose our dayes and actions in thy holy peace.

R. Amen.

This short lesson is taken out of the third Chap. of the Epistle of S. Paul to the Colossians.

SI consurrexistis cum Christo, quæ **I**F then ye be risen with Christ, seeke

those things which are
about where Christ sits
on the right hand of
God: set your affections
on things about not in
things on earth.

But thou ô Lord have
mercy on us,

R. Thanks be to God.

ψ. Our helpe is in the
name of our Lord.

R. Who made heaven
& earth.

ψ. God blesse us.

R. God blesse you.

*sursum sunt, quærite,
ubi Christus est in dex-
tera Dei sedens: quæ
sursum sunt sapite,
non quæ super ter-
ram.*

*Tu autem Domine
miserere nobis.*

R. *Deo gratias.*

ψ. *Adiuuorium no-
strum in nomine Do-
mini.*

R. *Qui fecit cælum
& terram.*

ψ. *Benedicite.*

R. *Deus.*

T H E B E N E D I C T I O N

O Lord blesse and
defend us from
all euill, and bring us
to life everlasting: and
may the souls of the
faithfull departed rest
in peace.

R. Amen.

Dominus nos be-
nedicat, & ab
omni malo defendat,
& ad vitam perducatur
eternam: & fidelium
animæ per misericor-
diam Dei requiescant
in pace. R. Amen.

A T T H E T H I R D H O W E R.

Pater noster, &c. Ave Maria, &c.

Deus

Deus in adiutorium, &c. as before page 487.

Alleluia.

Alleluia.

Legem pone, &c. as before, page 213.

Memor esto, &c. as before, page 216.

Bonitatem fecisti, &c. as before, page 219.

Then this following Antiphon said.

Antienne. Hæc dies, quam fecit Dominus : exultemus, & lætemur in ea.

ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Ant. This is day which our Lord hath made, let vs reioyce and be glad in it.

ÿ. Our Lord be with you.

R. And with thy spirit.

Let us pray.

D*eus qui hodie na die per unigenitum tuum æternitatis nobis auditum devicta morte reserasti, vota nostra, que preveniendo aspiras, etiam adiuvando prosequere Per eundẽ Dominum nostrum Iesum Christam Filium tuũ, Qui tecum vivit & regnat in unitate Spi-*

O *God, who this day opened to us, by thy only begotten son, the entrance to eternity through his victory over death. Vouchsafe, by thy mercy, to grãt those petitions, which thy preveniẽt grace inspires. Through the same our Lord Iesus-Christ thy son who with thee livest & reignest in the*

Ii

unity of the Holy Ghost *ritus sancti Deus, Per*
 one God world without *omnia sacula seculorum.*
 end.

At sprinkling holy water.

As formerly the Church was accoustumed to Baptize the Cathecumens upon the Eves of easter and whit-Sunday. The Priest being to celebrate the holy Sacrifice of the altar on Easter-day and whit-Sunday, did consider them ready to approach the altar pure and holy, all their sins being effaced by the Sacrament of Baptisme And therefore he besprinkleth them with water out of the font (as hath bin said) to admonish them to be carefull to preserve them selues in that innocence which they received by Baptisme; and to teach them that they have bin entirely purifyed from all their sins which is not to be doubted with failing in our faith.

The Ant. *Asperges me* is not said, nor the Psalme *Miserere* which signifi the sins wherewith wee are defiled, and from which wee ought to be cleared. But instead of *Asperges me* he says the following Ant. *Vidi aquam* which represents the excellency of the waters of Baptisme which Iesus-Christ instituted, to wash away the sins of men by vertue of the blood which he shed, and this was signified to us by the water which issued with blood from his side which he called his Temple in the 2. chap. of S. Iohn and was figured in the 38. and 47. chap. of the Prophet Ezechiel.

I Saw waters issuing forth of the Temple on the right side: Prayse to God.

And all who were sprinkled with this water were saved and they shall say: Prayse to God
 Prayse to God.

Vidi aquam egredientem de templo à latere dextro: Alleluia.

Et omnes ad quos pervenit aqua ista, salvi facti sunt, & dicent, Alleluia, alleluia.

The Priest begs of God that the Angell of his great counsell our Saviour Iesus-Christ who descends from heaven by the Consecration of These Divine Mysteries, will assist all those of his Church with his healing grace, that being purified they may worthily present themselves before his maiesty.

ψ. Ostende nobis Domine, misericordiam tuam. *ψ. O Lord shew unto us thy mercy.*

Alleluia.

R. Et salutare tuum da nobis.

ψ. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

ψ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

EXaudi nos Domine, Sancte Pater omnipotens, eterne Deus, & mittere dignare Sanctum Angelum tuum de cælis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum, &c.
R. Amen.

Prais be to God.

R. And give us thy salvation.

ψ. O Lord hear my prayer.

R. And let my cry come unto thee.

ψ. Our Lord be with you.

R. And with thy spirit.

Let us Pray.

VOuchsafe O Lord Holy father, almighty and everlasting God, to hear us and send from heaven thy holy Angel to defend sustain, protect, visit and guard us all that here inhabit. Through Christ &c.

R. Amen.

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ON EASTER DAY

AT MASSE.

The station in the Church of saint Mary Maior.

At Rome the Station is this day at our ladies Church, to represent unto us that no creature had so great a Share in the Glory of our Saviours Resurrection as the Blessed Virgin; because the body of this adorable Saviour risen again was formed in her womb and as by her faith Shee merited to be the mother of our Saviour in his Incarnation, so by the same faith Shee merited to receive all those advantages due unto her, as a mother in the glorious Resurrection of her son.

The INTROIT taken out of the 138. Ps.

The Church teaches us that Christs humanity was not separated from his divinity neither in his death nor Resurrection, and that nothing happened in the merveilous work of our Redemption but by order of the Divine Providence whose judgements are incomprehensible. 'Twas, Gods will that his only son Should become man, suffer death, and rise again: to the end that having by his death expiated the sins of men, which subiected them to death he gave them hopes of Resurrection, by his owne, and of following him their head and leader into Glory, whether he went before to establish them there with him.



AM risen and
yet I am with
thee. Prayse
God. Thou



*E*surrexi;
& adhuc
tecum sum
*A*lleluia:

hast put thy hand upon *posuisti super me ma-*

num tuam, Alleluia: me Prayse God. Thy
mirabilis facta est knowledge is wonder-
scientia tua. Alleluia, full Prayse God: Prayse
alleluia. God.

P S A L M E 138:

In this Psalm the Church instructs us that there is not any man so holy who can represent himself before God at the Resurrection without trembling and dread of his judgments. That Christ was the only person not apprehensive of them being absolutely assured that he was free from all that could be offensive to the Divine Eye, that only knows perfectly all that is in man.

Domine, probasti me, & cognovisti me: tu cognovisti sessionem meam, & resurrectionem meam. **L**ord thou hast proved me, and hast known me: Thou hast knowē my sitting down, & my rising up.

KYRIE ELEISON, as before, page 51.

And as our Saviours Glorious Resurrection crowns the mystery of his Incarnation. The faithfull testifying their ioy and acknowledgements by singing that Canticle which the Angels used when the Divine word became man to the end to praise God for this great work which gave to his Maiesty a perfect Adorer and to men a Sovereigne mediator, who reconciles them by his devine grace unto him and settles peace between heaven and Earth, which sin had broken.

Gloria in Excelsis Deo &c. as before, page 262.

THE COLLECT.

The faithfull begg of God that as Christs humanity being united to his divine Person by an Hypostatick union, was never separated from his divinity so that they being united to

I i iij

Iesus-Christ as to their head by the vnion of his grace may neuer be deuided from his Maiesty but being freed from death & sin conquered by Christ they may follow him as their guide into the state of glory whether he is gone before them to establish them there with him.

Let us Pray.

Oremus.

O God who this day hast opened to us, by thy only begotten son the entrance to eternity through his victory over death : vouchsafe by thy mercy to grant those petitions which thy preventing grace, inspires. Through the same our Lord Iesus-Christ who with thee liveth and reigneth in the unity of the Holy Ghost one God for ever & ever. Amen,

The Lesson out of the first Epistle of S. Paul 5. cap. to the Corinthians.

Deus qui hodie-
na die per uni-
genitum tuum aeterni-
tatis nobis aditum de-
victa morte reserasti:
vota nostra, quæ præ-
ueniendo aspiras, et-
tiam adiuvando pro-
sequere. Per eundem
Dominum nostrum
Iesum Christum Fi-
lium tuum, qui tecum
vivit & regnat in u-
nitate Spiritus sancti
Deus, Per omnia sæ-
cula sæculorū. Amen.

*Lectio Epistolæ Bea-
ti Pauli Apostoli ad
Corinthios, cap. 5.*

The Church instructs us that we are to dye unto sin, that so we may be capable of the benefit of Iesus-Christ's Resurreccion. That is to say, that as Iesus-Christ dyed and by dying destroyed that flesh which in appearance was criminall, & as he extinguished that sin which was not in him, but because he would take it upon him to satisfy the divine iustice, so we must put off the old man which truly is a sinner & putting on the

new destroy sin which is truly ours ; to live the life of grace which the life of glory will follow, if wee be united as perfectly with Iesus-Christ as the condition of our mortality permits.

To enterraine us in this new life of grace given us by the merits of the death and Resurrection of Iesus-Christ ; This divine Saviour was pleased by an excesse of loue to give himself vnto us for our spirituall nourishment figured by the Paschal lamb. This lamb immolated in the ancient law was the iewish Pasch and Iesus-Christ immolated on the crosse is our Pasch. The Iews were not to eate the Pascall lamb but with unleavend bread : yet since it was but a figure of Iesus-Christ who gives himselfe in the new banquet, whereunto he calls us far more excellent then their Pasch ; wee ought to purify our hearts from the old leaven that is from our former sins, and instead of malice and iniquity wee there must lodge innocence and truth being oblig'd to be as new past without leaven that is without sin.

Fratres expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur; non in fermento veteri, neque in fermento malitiae & nequitiae: sed in azymis sinceritatis & veritatis.

B Rethren purge the old leaven that you may be a new paste, as you are azyms for our Pasch Christ is immolated therefore let us feast not in the old leaven nor in the leaven of malice and wickednes but in the azyms of sincerity and truth.

THE GRADVAL taken out of the 117. Psal.

The Church representing unto us how Iesus-Christ hath by his death freed us from the tyranny of the devill and servitude of sin, and how by his Resurrection hath givin us here a new life,

Li iiii.

and glory hereafter, expressed her resentments and ioy in the same words which the Royall Prophet used in expectation of this day revealed unto him by God, according to S. Crisostome in this Homily upon this day.

THis is the day which our Lord hath made: let us reioyce and be glad in it.

ψ. Confesse ye unto the Lord, for he is good: because his mercy endureth for ever.

Alleluia, Alleluia.

ψ. Iesus-Christ who was our Pasch hath bin immolated.

H*Æc dies quam fecit Dominus: exultemus, & letemur in ea.*

ψ. *Confitemini Domino, quoniam bonus: quoniam in seculum misericordia eius.*

Alleluia, alleluia.

ψ. *Pascha nostrum immolatus est Christus.*

The Church by the following Prose tells us that our sins and the devill being vanquished by Iesus-Christ wee have cause to sing songs of praise with more ioy then the Israëlites when they had passed the red sea, and beheld the Egyptians on all sides strecht out upon the sands, and their Chariots drowned in the bottome of the sea.

THE PROSE.

BRing all ye dear bought nations bring.

Your richest prayes to your King;

That spotlesse lamb, who more then due

Paid for his sheep, & those sheep, you:

V*ictime Paschali laudes.*

Immolant Christiani.

Agnus redemit oves,

Christus innocens Patri,

Reconciliavit peccatores.

Mors & vita duello.

Confluxere mirando :

Dux vitæ mortuus

Regnat vivus.

Dic nobis, Maria!

Quid vidisti in via?

Sepulchrum Christi viventis,

Et gloriam vidi resurgentis,

Angelicos testes,

Sudarium, & vestes.

Surrexit Christus spes mea:

Præcedet vos in Galilæam.

Credendum est magis soli Mariæ veraci,

Quam Iudæorum turbæ fallaci.

That innocent Son who wrought your peace.

And made his fathers Anger cease.

Life and death together fought,

Each to a strange extreme were brought

Life dyed, but soon revived again;

And even by death's selfe has slain.

Say happy Magdalen,
ô say

What didst thou see these by the way?

I saw the tomb of my dear Lord;

I saw himself & him adored:

I saw the napkin, and the sheet,

That bound his head, and wrapt his feet,

I heard the Angels witness bear

Jesus is risen, hees not here.

Go tell his followers they shall see

Thine & their hope in *Scimus Christum*
Galily. *surrexisse*

They, Lord, with faith- *A mortuis verè,*
full heart, & cheer-
ful voyce.

Wee on thy glorious *Tu nobis Victor,*
rising day reioyce;

O Thou whose conque- *Rex misere.*
ring power ore came
the grave

By thy victorious grace
us sinners save.

R. Amen. Alleluia.

R. Amen. Alleluia.

Munda cor meum, &c. as before, page 20.

The sequenc e of the *Sequentia S. Evan-*
Holy Gospell accor- *gelii Secundum Mar-*
ding to S. Marck ch. 16. *cam. cap. 16.*

where in the Church relating what happened at our Saviours Sepulcher at his Resurrection, teacheth us what wee ought to do to prepare ourselves for the celebrating worthily this solemnity & then proposes to us the advantages wee reape.

1. This Gospell teacheth us that the three Maryes went early in the morning with perfumes to seeke Iesus-Christ in his Sepulcher. The example of these holy woementell us our obligation of going to seek for Christ in his Sepulcher as soone as wee are enlightened with his grace. That is in the Sacrament of Penance which is the figure of it there to bury our sins making a stock of Good works, signified by the perfumes.

2. These holy women had the happiness to see the Angels, to teach us that the soules which seek Christ with holy desires and the odour of virtues have a particular assistance from the blessed spirits.

3. The Angel appeared to these holy women in white, as

a token of innocence and ioy, to tell us with what purity & ioy wee are to solemnize the Resurrection of our lord. This ioy is common to us with the Angels : who reioyce because the voyd places of their Hierarchies are replenished, and wee ought to reioyce ; for that by its virtue wee are raised in this world from the death of sin to a life of grace and wee receive a pledge of happy immortality , where unto wee aspire.

The Angel appeared sitting on the right hand , which signifies that by Christs Resurrection wee are called to possess spirituall blessing expressed in holi scripture by the right hand.

5. These holy women were surprised with fear & their arrival but afterwards were emboldned by the Angel. To teach us that soules which seek God carefully and are toucht with a holy fear with is the first gift of the Holy Ghost are confirmed with celestiaall consolations.

6. The Angel recommended to these holy women to publish our Saviours Resurrection , namely to S. Peter to shew us the providence which God hath for true penitents , and the hope he gives them to partake of the glory of his sons Resurrection.

I*N illo tempore ; Maria Magdalene, & Maria Iacobi, & Salome, emerunt aromata : ut venientes ungerent Iesum. Et valde manè una sabbatorum, veniunt ad monumentum, orto iam sole. Et dicebant ad invicem : Quis revolvat nobis lapidem ab ostio monumenti ? Et respicientes, viderunt revo-*

A*T that time : Mary Magdalene, and Mary of Iames, & Salome, brought spices, that coming they might anoint Iesus : And very early the first of the Sabbaths, they come to the monument, the sun being now risen. And they said one to another : who shall roule us back the stone from the doore of the monument? and looking they saw the stone rowled back:*

for it was very great. And entring into the monument they saw a young man sitting on the right hand covered with a white robe. And they were astonished who said unto them: be not dismaied; you seek Iesus of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him. But go, tel his Disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

lutum lapidem: Erat quippe magnus valdè. Et introeuntes in monumentum, viderunt iuvenem sedentem in dextris, coopertum stola candida: & obstupuerunt: Qui dixit illis: Nolite expavescere, Iesum queritis Nazarenum crucifixum: surrexit, non est hic: Ecce locus ubi posuerunt eum, sed ite dicite Discipulis eius, & Petro: quia præcedet vos in Galilæam, ibi eum videbitis, sicut dixit vobis.

Credo, &c. as before, page 203

THE OFFERTORY, taken out of the 75. Ps.

The Church represents unto us that if the earth trembled at Christs Resurrection and that all present were astonished at his going forth of his Tomb when he came in mercy to men, how much more cause have wee to fear and tremble when wee consider the severity of his Iustice at his comming to examine us a Iudge, whose iudgements are so piercing that he sees into the most secret corner of our hearts, yea what our selves cannot discover, when at the generall Resurrection he shall come to iudge & living & the dead in such Maiesly and power that the

heavens and all the elements will be reduced to a condition of horror & Terror. This feare of Gods iudgment when it is ioyned to the hope we have through his mercy to reape the fruit of our Saviours Resurrection maks our hopes the more beneficiall.

T*erra tremuit , & quievit , dum resurgeret in iudicio Deus. Alleluia.* **T**He earth trembled; and was still, when God arose in iudgement. Alleluia.

Suscipe sancte Pater , &c. till the Secret as before, page 87

THE SECRET.

The Priest begs of God on the behalf of the faithfull to give them the grace to celebrate worthily the mysteries of the Resurrection of Iesus-Christ that so they may reape its wholesome effects.

S*uscipe , quesumus Domine, preces populi tui , cum oblationibus hostiarum : ut paschalibus initiata mysteriis , ad eternitatis nobis melam , te operante , proficiant. Per Dominum nostrum Iesum Christum , &c.* **A**Ccept O Lord we beseech thee the prayers of thy people with the oblation of these Hosts ; that these Pascal misteryes which wee celebrate may be wholesome , and by thy assistance availing us to obteyn life everlasting Through our Lord Iesus-Christ , &c.

The Preface till *Vere dignum & iustum est , &c.* as before , page 91.

the memorie of the ever blessed Virgin , Mother of our Lord Iesus-Christ ; of the blessed Apostles , and Martyrs , Peter and Paul , Andrew , James , Iohn , Thomas , James , Philip , Bartholomew , Matthew Simon and Thaddeus , Linus , Cletus , Clement , Xystus , Cornelius , Cyprian , Laurence , Chrysogonus , Iohn and Paul , Cosmas & Damian and all the other Saints by whose merits and prayers vouchsafe to grant us the assistance of thy protection. Through the same Christ our Lord. Amen.

ria, genitricis eiusdem Dei & Domini nostri Iesu Christi ; sed & Beatorum , Apostolorum , & Martyrum tuorum , Petri & Pauli , Andreae , Iacobi , Ioannis , Thoma Iacobi , Philippi , Bartholomi , Matthaei , Simonis & Thadaei Lini , Cleti , Clementis , Xisti , Cornelii , Cypriani , Laurentii , Chrysogoni , Ioannis & Pauli , Cosmae & Damiani . Et omnium Sanctorum tuorum , quorum meritis , precibusque concedas ut in omnibus protectionis tuae muniamur auxilio . Per eundem Christum Dominum nostrum . Amen .

HANC IGITUR OBLATIONEM, &c.

The Priest spreads his hands over the host and Chalice to testify to God that he offers and Sacrifices himselfe unto him jointly therewith begging fower things 1. that he will please to accept this oblation. 2. To grant us peace:. 3. To deliver us from hell. 4. To admit us among the blessed.

Hanc

nam gloria tuæ canimus, sine fine dicentes. Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth. Pleni sunt cæli & terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine, Hosanna in excelsis.

sing this Hymn of thy Glorie without end, saying, *Holy, Holy, Holy*, is the Lord God of Sabaoth. The heavens and earth are full of thy Glorie. Hosanna in the highest: blessed is he that comes in the name of our Lord: Hosanna in the highest.

The Canon, to *Communicantes*, as before; page 99.

COMMUNICANTES.

The Priest by vertue of the union between the Church militant with the triumphant, and in memory of this blessed day 'whereon our Saviour rose againe, beseeches God to supply the defects of his prayers, whereby he begs his protection by the merits and suffrages of the blessed Virgin, the apostles, Martyrs & of Saints.

Communicantes, *& diem sacratissimam celebrantes Resurrectionis Domini nostri Iesu Christi, secundum carnem; sed & memoriam venerantes, in primis gloriosæ semper Virginis Ma-*

Partaking in the same Communion, and celebrating the solemnity of this blessed day, wherein our Lord IESVS-CHRIST rose again according to the flesh: and in the first place honouring

hearts from the old leaen, that is their former sins, and plant innocence and truth there, in lieu of malice and iniquity.

CHrist our passeover is sacrificed for us therefore let us keep the feast with the unleavened bread of sincerity & truth. Alleluia, Alleluia, Alleluia.

P*ascha nostrum immolatus est Christus, alleluia: Itaque epulemur in azymis sinceritatis & veritatis. Alleluia, alleluia, alleluia.*

THE POST-COMMUNION.

we beg Gods grace to celebrate this divine Pasch worthily wherein Iesus-Christ gives himself unto us for our spiritual food, to the end we may be all united in him as inseparable members of his body.

INfuse O Lord into us the spirit of thy loue that whom thou hast satiated with thy Paschal Sacraments thou of thy goodnesse unite in heart and will through our Lord, &c.

S*piritum nobis Domine, tuæ charitatis infunde, ut quos Sacramentis Paschalibus satiasti, tua facias pietate concordare. Per Dominum nostrum, &c.*

All the rest as before, page 122. & 123.

AT THE SIXTH.

Pater noster, &c. Ave Maria, &c.

O God incline unto my aid.

D*eus in adiutorium meum intende.*

O Lord make hast to helpe me.

Domine ad adiuvandum me festina.

AT MASSE.

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Gloria Patri, &c. Glory be to the father,
Alleluia. &c. *Alleluia.*

Defecit in salutare, &c. as before, page 223.

Quomodo dilexi, &c. as before, page 226.

Iniquos odio habui, &c. as before, page 228.

Hæc dies, &c. as before, page 493.

Oremus.

Let us Pray.

Deus qui hodierna die, &c. as before page 493.

AT THE NINTH HOVVER.

Pater noster, &c. Ave Maria, &c.

D*Eus in adiuto-
rium meum in-
tende.*

O Lord incline unto
my aid.

*Domine. ad adiu-
vandum me festina.*

O Lord make hast to
helpe me.

*Gloria Patri, &c.
Alleluia.*

Glory be to the father,
&c. *Alleluia.*

Mirabilia testimonia tua, &c. as before, p. 232.

Clamavi in toto corde meo, &c. as before, p. 235.

Principes persecuti sunt me gratis, &c. as before,
page 238.

Alleluia.

Alleluia.

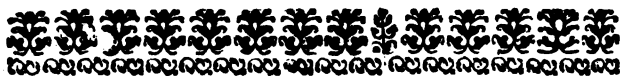
Hæc dies, &c. as before page 493.

Oremus.

Let us Pray.

Deus qui hodierna Die, &c. as before, p. 493.

K k ij



VPON EASTER MVNDAY.

AT PRIME.

Vntill the prayer, as before, page 487.

AT THE THIRD HOVER.

Vntill the prayer, as before, page 493.

Let us Pray.

Oremus.

O God who by the
mystery of thy
Pascal solemnity hast
given to the world a so-
veraine remedy against
all evils. Wee beseech
thee poure on thypeople
thy celestially grace that
they may both obtain
perfect liberty and also
advance dayly in the
way to life everlasting.
Through our Lord &c.

D *Eus, qui solem-
nitatem Pascha-
li, mundo remedia
contulisti, populum
tuum, quæsumus,
cælesti dono prosequere:
ut & perfectam
libertatem consequi
mereatur, & ad vi-
tam proficiat sempi-
ternam. Per Domi-
num nostrum, &c.*



THE MASSE FOR MVNDAY IN EASTER WEEKE.

*The Station, is this day in Rome at Saint
Peters Church.*

To put us in mind that this Apostle bore witness of our
vours Resurrection as this dayes epistle tells us.

THE INTROIT *taken out of the 13. Chap. of
Exodus & 17. Psalme.*

The Church exhorts the faithfull to give God thanks for
eing pleased by the death and Resurrection of his son, to
deliver us from the devill and servitude of sin and to lead us to
heaven, which had been figured in the old testament by the
delivery of the people of Israël, from the tyranny of Pharaoh
and the Egyptian bondage and by their entry into the land
abounding with milke and honey according to Gods promise,
After this the Church tels us our duty to acknowledge his
inestimable benefits by a faithfull observation of Gods com-
mandements, and alwaile keeping our selves in his law.

I *Ntroduxit vos
Dominus in ter-
ram fluentem lac &
mel, Alleluia: Ut lex
Domini semper sit in
ore vestro, Alleluia,
alleluia.*

THE Lord brought
you into a land
flowing with milk &
honey. Alleluia: That
the law of our Lord
may be for ever in your
mouth. Alleluia, Alle-
luia.

Kk iij

GIve thanks unto **C**onfitemini Do-
 our Lord, call mino, & invo-
 vpon his name, make cate nomen eius : an-
 knowen his deeds a nuntiate inter gentes
 mong the Nations. opera eius.

Glory be to the father *Gloria Patri & Fi-*
 and to the Son and to lio, & Spiritui san-
 the Holy Ghost. &c. *cto, &c.*

Kyrie Eleison, &c. Gloria in excelsis, &c. as be-
 fore, page 261. 262. 263.

THE COLLECT.

The faithfull beseech God that having delivered them from the slavery of sin by the death & Resurrection of his son, and having given them sovereign remedies against those evils which their sins have drawn upon them, he will give them the grace so to behave themselves that they may obtaine life everlasting.

O God, who by the **D**eus, qui so-
 mystery of thy Pas- lemnitate Pas-
 chal solemnity hast chali, mundo reme-
 given to the world a dia contulisti : po-
 veraine remedy against pulum tuum, qua-
 all evils : we beseech sumus caelesti dono
 thee poure forth on thy proseguere : ut &
 people thy celestial gra- perfectam libertatem
 ce that they may both consequi mereamur,
 obtaine perfect liberty & ad vitam proficiat
 and also advance dayly sempiternam, per Do-
 in the way to life ever- minum nostrum, &c.
 lasting. Through our Lord &c.

Beatio actuum A- The Lesson of the
pastolorum, cap. 10. Actes of the Apostles,
Chap. 10.

The Church reads Saints Peters testimony of our Saviours Resurrection & the advantages we receive thereby, teaching us why he was not pleased to rise againe in the view of the whole world as he dyed. He manifested his Resurrection to his owne servants, not to strangers, that is to sinners, for there are no men who are strangers, to him by nature, only those are strangers to him are only such through their sins, which are contrary to nature. Iesus-Christ dyed in the sight of men, and rose againe in the sight of those who did belong unto man, and Resurrection to the son of man. And as all did dye in Adam so all received life in Iesus-Christ; therefore manifesting his Resurrection to his disciples he shewed them in most evident truth, that which they are to expect as well as what they were to see: but as for those who caused his death and boasted that they had vanquished him, he left them in the opinion they had of him, to the end that those who among them would obtaine salvation, Should beleive the mystery of the Resurrection of this dead man, as those who saw it, published confirming the truth of their preaching by miracles, and bearing with invincible courage the same punishments which their divine master had indured in vindication of the truth they preached.

I*N diebus illis :* **I**N those dayes Peter
Stans Petrus in Standing in the midst
medio plebis, dixit: of the people said:
Viri fratres! vos sci- men bretheren: You
tis, quod factum est know the word that
verbum per univer- hath bee made through
sam Iudaeam, inci- all Iewry for begin-
piens enim à Galilea ning from Galilee,
post baptismum quod after the Baptism
predicavit Ioannes; which Iohn preached.

Kk. iiij

Iesus of Nazareth how God annointed him with the Holy Ghost, and with power, who went throughout doing good, and healing all that were oppressed of the divell, because God was with him. And we are witnesses of all things that he did in the country of the Iews and in Ierusalem, whom they killed hanging him upon thee. Him God raised up the third day, and gave him to be made manifest. Not to all the People but to us, who did eat and drink with him after he rose again from the dead; and he commanded us to preach to the people and to testify that it is he that of God was appointed iudge of the living and of the dead. To him all the Prophets give testimony, that all

Iesum à Nazareth, quomodo unxit eum Deus Spiritu sancto & virtute, qui pertransiit benefaciendo, & sanando omnes oppressos à diabolo: quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione Iudæorum & Ierusalē: quem occiderunt suspendētes in ligno. Hunc suscitavit tertia die: & dedit eū manifestum fieri, non omni populo, sed testibus præordinatis à Deo, nobis, qui manducavimus & bibimus cum illo, postquam resurrexit à mortuis. Et præcepit nobis prædicare populo, & testificari, quia ipse est, qui constitutus est à Deo iudex vivorū & mortuorum. Huic omnes Prophetæ testimoniū perhibent remissionem

peccatorum accipere receive remission of sins
per nomen eius, omnes by his name, which be-
qui credunt in eum. leeve in him.

THE GRADUAL taken out of 117. *Ps. and the*
 28. Chap. of S. Matthieu.

The Church representing to us with how great'a ioy the
 Angels rendred their dutifull ministry to Christ in his Refur-
 rection, and exhorts us to ioyne our aknowledgements and
 ioyne with that of those blessed Spirits.

H*Æc dies quam*
fecit Dominus
exultemus & late-
mur in ea.

THis is the day
 which our Lord
 hath made, let us re-
 ioyce and be glad the-
 rein.

ψ. *Dicat nunc Israel,*
quoniam bonus: quo-
niam in seculum mi-
sericordia eius.

ψ. Let Israël now say,
 for he is good for his
 mercy endureth for
 ever.

Alleluia, alleluia.

Alleluia. Alleluia.

ψ. *Angelus Domini*
descendit de Cælo, &
accedens revolvit la-
pidem, & sedebat
super eum.

ψ. The Angell of our
 Lord descended from
 heaven, and coming to
 the sepulcher removed
 the stone, and sate upon
 it.

P R O S E.

Victimæ Paschali, &c. as before, page 550.

Munda cor meum, &c. as before, page 20.

The sequence of the *Sequentia sanctæ*
 Holy Gospell accor- *Evangelii secundum*
 ding to Saint Luke. *Lucam*, cap. 24.
Chap. 24.

In this Gospell the Church propoſeth unto us how Ieſus-Chriſt manifested his Reſurrection to his two diſciples who went to Emaus whence we draw very profitable inſtructions.

1. Theſe diſciples entertained themſelves truly upon the Paſſion of our Saviour but they beleueed not as yet enough of his diuinity, and thereupon he diſcouereth not himſelfe unto them, to inſtruct us that to know God, it is not ſufficient only to entertaine our ſelves with him, but we muſt alſo beleue in him, without making doubt of any thing he hath declared.

2. Theſe two Diſciples gave no credit to what the holy women reported unto them, of the apparition of the Angels and of our Saviours Reſurrection, whereupon our Saviour reproved their incredulity, to inſtruct us that we ought to accept of the truth from whomſoever it comes unto us.

3. Ieſus-Chriſt interpreted the ſcripturs unto them expreſſing what concerned his perſon beginning from Moyses; for ſince in the books of Moyses there is no cleare and littell paſſage of Ieſus-Chriſt it was neceſſary there ſhould be traditions among the Iews to diſcover the concealed miſteryes in Moyses his books. And thereby we might ſee how neceſſary traditions are for the underſtanding of holy ſcripturs.

4. After Chriſt had reproved their incredulity after he had interpreted the ſcripturs unto them, he ſeemed as if he intended to go farther then they, for thar as yet he was not entred into the hearts by faith and his ſeigning was not a deceit; but as his diſciples tooke him for a traualer & ſtranger, he would try if thoſe who as yet loued him would not acknowledge him as God, could at leaſt loue him as a ſtranger & traualer.

5. They conſtrained Ieſus-Chriſt to ſtay with them, by which we may ſee that we are not only to offer our Charity to thoſe who want it, but muſt alſo compell them to receive it.

6. Though they knew not Ieſus-Chriſt when he interpreted the ſcripturs, yet they knew him by his breaking of bread. To teach us that the hearers only of the law are not iuſtified.

before God but those that keep it. As the disciples knew not Christ whilst they heard him speak till they expressed their Charity unto him.

7. Our Saviour would not be known but by the breaking of bread to teach us where we are to seek him, where we may find him, where we may know him, that is when we eat at his holy table.

8. The disciples tell us that before he broke bread their hearts were burning in them, to teach us the preparation requisite to receive him worthily.

9. So soone as they knew our lord he presently disappeared, in body he separated from them, but they retained him with them by the merit of their faith and for this reason also our lord corporally absents himself from his whole Church and ascended unto heaven to edify our faith; for if we acknowledge no more then what we see where is our faith?

IN illo tempore : **A**T that time two of
Duo ex Discipulis the Discip. of Iesus
Iesu ibant ipsa die in went the same day into
castellum, quod erat a town which was the
in spatio stadiorum space of sixty furlongs
sexaginta ab Ierusa- from Ierusalem, named
lem, nomine Emmaus. Emmaus. And they tal-
Et ipsi loquebantur ked betwixt themselves
ad invicem de his om- of all those things which
nibus quae acciderant. had chanced. And it
Et factum est, dum came to passe while they
fabularentur & se- talked and reasoned
cum quaererent, & with themselves Iesus
ipse Iesus appropin- also himself appro-
quans ibat cum illis. ching went with them.
Oculi autem illorum But their eyes were
tenebantur, ne eum held that they might
agnoscerent. Et ait ad not know him and he

said to them: what are these communications that you conferr one with another, walking and sad? And one whose name was Cleophas answering, said to him: Art thou only a stranger in Ierusalem, and hast not knowen the things that have been done in it, these dayes? To whom he said what things? and they said concerning Iesus of Nazareth, who was a man, a Prophet, mighty in work and word before God and all the people. And how our chief Priests and Princes delivered him into condemnation of death and crucified him. But we hoped that it was he that should redeem Israël: and now besides all this, to day is the third day since these things were done.

illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, & estis tristes? Et respondens unus cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Ierusalem, & non cognovisti que facta sunt in illa, his diebus? Quibus ille dixit: Quae? Et dixerunt: De Iesu Nazareno, qui fuit vir Propheta, potens in opere & sermone coram Deo & omni populo. Et quomodo tradiderunt eum summi sacerdotes & Principes nostri in damnationem mortis: & crucifixerunt eum. Nos autem sperabamus, quia ipse esset redempturus Israel. Et nunc super haec omnia, tertia die est hodie quod haec facta sunt. Sed & mulieres quaedam ex nostris

terraverunt nos , quæ ante lucem fuerunt ad monumentum, & non invento corpore eius, venerant , dicentes se etiam visionem Angelorum vidisse , qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum; & ita invenerunt , sicut mulieres dixerunt; ipsum vero non invenerant. Et ipse dixit ad eos: O stulti & tardi corde ad credendum in omnibus quæ locuti sunt Prophetæ! Nonne hæc oportuit pati Christum, & ita intrare in gloriam suam: Et incipiens à Moyse & omnibus Prophetis, interpretabatur illis in omnibus scripturis , quæ de ipso erant. Et appropinquaverunt castello, quo ibant: & ipse finxit se longius

But certain women of ours made us a fraid: who before it was light, were at the monument, and not finding his body, came , saying that they saw a vision also of angels, who say that he is alive. And certain men of our went to the monument : and they found it so as the women said, but him they found not. And he sayd to them : O foolish and slow of heart, to beleeve in all things which the Prophets have spoken. Ought not Christ to have suffered these things , and so to enter into his glory? and beginning from Moyse and all the Prophets , he did interpret to them in all the scripturs the things that were concerning him. And they drew nigh to the town whither they went, and

he made semblance to go farther; and they forced him saying: Tarry with us, because it is toward night, and the day is now far spent. And he went in with them, he took bread and blessed and brake, and did reach it to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning in us, whilst he spake in the way, and opened unto us the scriptures? And rising up the same hower they went back into Ierusalem: and they found the eleven gathered together, and those that were with them, saying: that our Lord is risen indeed, and hath appeared to Simon; and they told the things that

ire. Et coegerunt illum, dicens: Manet nobiscum, quoniam ad vesperas cit, & inclinata est iam dies. Et intravit cum illis. Et factum est, dum recumberet cum illis: accepit panem, ac benedixit ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & cognoverunt eum: Et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via, & aperiet nobis scripturas? & surgentes eadem hora regressi sunt in Ierusalem, & invenerunt congregatos undecim, & eos qui cum ipsis erant dicentes: quia surrexit Dominus verè, & apparuit Simoni Et ipsi narrabant quæ

gesta erant in via, & were done in the way:
quomodo cognoverunt and how they knew him
eum in fractione pa- in the breaking of
nis. bread.

Credo, &c. as before, page 87.

THE OFFERTORI, *taken out of the 29. chap.*
of S. Matt.

wherein the Church shews us that as at the creation of the world the diuell deceived Eve by a false hope that he would make her partake of the divinity, God was pleased that in the reparation of the world women should learne from the good Angel our Saviours Resurrection, who gave them true hopes of partaking of the divine glory. And as in the beginning of the world Eve was first deceived, and then deceived her husband which brought wofull effects upon them and their posterity in the reparation of the world it was Gods will that women should first have the news of our Saviours resurrection, upon which the Salvation of mankind depended, and that they should first declare it to men.

Angelus Domi-
ni descendit de
Cælo, & dixit mulie-
ribus, quem queritis,
Surrexit sicut dixit.
Alleluia.

THe Angell of our
 Lord, descended
 from heaven, and said
 unto the women, whom
 do ye seek, he is risen
 as he said. Alleluia.

SVSCIBE SANCTE PATER, till the Secret as before 87.

THE SECRET.

The Priest in the name of the faithfull begs Gods grace to celebrate worthily the memory of his sons Resurrection that they may reap its benefits.

S*V*scipe, *quæsu-*
mus Domine,

REcceive ô Lord we
 besecch thee the

prayers of thy People *preces populi tui cum*
 with the oblations of *oblationibus hostia-*
 these hosts, that these *rum : ut Paschalibus*
 Pascal misteries which *initiata mysteriis, ad*
 we celebrate by thy *æternitatis nobis me-*
 assistance may availe *delam, te operante,*
 us to eternal saluation. *perficiant. Per Domi-*
 Through our Lord, &c. *num nostrum, &c.*

The Preface, & Canon to the Communion, as before, page 92. 93. 93.

THE COMMUNION, *taken out of the 24, of S. Luke.*

The Church teaches us that as by a singular favour and ex-
 cesse of piety Iesus-Christ would manifest himselfe to others
 vouchsafed to appeare to him who aboue all the rest was fil-
 led with confusion for having denyed his Master : that grace
 should superabound where sin had abounded. And hereby the
 Church represents unto us the care we ought to take in pre-
 paring our selves to receive the Communion by a tru repen-
 tance to the end that by the eyes of faith wee may see Iesus-
 Christ risen again who incorporats himself with us that he
 may make us partakers of the glory of his Resurrection.

OVr Lord is risen **S***Vrrexist Domi-*
 and appeared to *nus, & apparuit*
 Peter. *Petro.*
 Alleluia. *Alleluia.*

THE POST-COMMUNION.

we beseech Gods grace worthily to celebrate this passeover
 where his son Iesus-Christ gives himself unto us for our spi-
 rituall food, to the end wee may all be united unto him as
 members of his body, never to be separated from him.

Spiritum

S*Piritum nobis ,
Domine, tuæ cha-
ritatis infunde : ut
quos Sacramētis Pas-
chalibus satiasti , tua
facias pietate concor-
des. Per Dominum
nostrum Iesum Chris-
tum, &c.*

POWre forth ô Lord
upon us the spirit of
thy charity that those
whom thou hast satia-
ted with these Pascall
Sacraments may have
but one heart and one
will: Through our Lord
Iesus-Christ, &c.

All the rest as before, page 122. or 123.

AT THE SIXTH HO VVER.

Vntill the prayer, as before, page 510.

Oremus.

Let vs Pray.

Deus qui solemnitate, &c. as before, pag. 514.

AT THE NINTH HO VVER.

Vntill the prayer, as before, page 511.

Deus qui solemnitate, &c. as before, page 514.



FOR THE TVESDAY

AFTER EASTER.

AT PRIME:

Vntill the prayer, as before, page 487.

AT THE THIRD HO VVER.

Vntill the prayer, as before, page 493.

LI

O God who by a new
 encrease dost al-
 wais enlarge thy
 church : Grant to thy
 servants that they may
 retaine that sacrament
 during their lives which
 by faith they have re-
 ceived. Through our
 Lord Iesus-Christ, &c.

D *Eus qui Eccle-
 siam tuam no-
 vo semper fœtu mul-
 tiplicas : concede fa-
 mulis tuis ut Sacra-
 mentum vivendo te-
 neant, quod fide per-
 ceperunt. Per Domi-
 num nostrum Iesum
 Christum, &c.*

THE MASSE FOR TVESDAY IN EASTER WEEKE.

The Station in S. Pauls Church.

The Station at Rome is this day in S. Pauls Church, which represents unto us how God by Christs Resurrection hath fulfilled his promises made to the saints in the old Testament, which S. Paul testifies in this dayes Epistle.

THE INTROIT *taken out of the 15. Chap. of Ecclesiasticus & 104. Psalm.*

The Church exhorts the faithfull and particularly the Neophits to prayse God for having raised them from the death of sin to the life of grace, and to begg of him the gift of his wisdom, to perseverin that iustice which they have received in baptisme; this divine wisdom refresheth the soule, and quenches all heat of covetousnesse, or thirst of temporall goods and fleeting pleasures in her and brings her to immortall life.

HE hath given the
 to drink of the **A** *Qua sapientia
 portavit eos.*

*Alleluia, firmabitur
in illis, & non flecte-
tur, Alleluia, &
exaltabit eos in æ-
ternum.*

Alleluia, alleluia.

water of wisdom,
Alleluia: he will be esta-
blished in them, & will
not be removed, Alle-
luia: and he will raise
them up for ever. Al-
leluia, alleluia.

PSALME 104.

Confitemini Do-
mino, & invo-
cate nomen eius: an-
nuntiate inter gentes
opera eius.

Gloria Patri, &c.

Give thanks unto
the Lord, call u-
pon his name, make
known his deeds a-
mong the nations.

Glorie be to the father,
&c.

Kyrie eleison, & Gloria in excelsis, &c. as be-
fore, page, 261. 262. & 263.

COLLECT.

The Priest prays for the gift of wisdom to all the faithfull
and particularly to the Neophits that they may persevere in iusti-
ce which they newly received in Baptisme.

Deus qui Ecce-
siam tuam no-
vo semper fœtu multi-
plicas: concede famu-
lis tuis: ut Sacra-
mentum vivendo te-
neant, quod fide per-
ceperunt. Per Domi-
num nostrum Iesum
Christum, &c.

O God who by a
new encrease dost
alwais enlarge thy
Church, grant unto thy
servants, that they may
retain that sacrament
during life, which by
faith they have received
Through our Lor Iesus-
Christ, &c.

L1 ij

The Lesson, out of the *Lectio Actuum Apostolorum. cap. 15. chap. 13.*

The Apostel shews us that all what the Prophets had foretold of the Messias was fulfilled in the person of Iesus-Christ. That he is not only the end of the law as being him whom all those figures did regard, but is the accomplishment as being he who iustifies all those who beleeve in him, it is he that doth what the law cannot do, and fulfills all the promises made to the Saints in the old testament.

IN those dayes Paul rising up, and with his hand bekening for silence: said men brethren, of the stock of Abraham, and they among you that fear God, to you the word of this salvation was sent. For they that inhabited Ierusalem, and the Princes thereof, not knowing Iesus nor the vowes of the Prophets that are read every Sabbath, iudging have fulfilled them, and finding no cause of death in him desired of Pilate that they might kill him. and when they had consum-

IN diebus illis: Surgens Paulus, & manu silentium indicens, ait: Viri fratres, filii generis Abraham, & qui in vobis timent Deum: vobis verbum salutis huius missum est. Qui enim habitabant Ierusalem, & Principes eius, ignorantes Iesum, & voces Prophetarum quae per omne Sabbatum leguntur, iudicantes impleverunt: & nullam causam mortis invententes in eo, petierunt a Pilato, ut interficerent eum: Cumque consummassent omnia

quæ de eo scripta erant : deponentes eum de ligno , posuerunt eum in monumento. Deus autem suscitavit eum à mortuis tertia die. Qui visus est per dies multos his, qui ascenderant simul cū eo de Galilea in Ierusalem : qui usque nunc sunt testes eius ad plebem. Et nos vobis annuntiamus eam, quæ ad Patres nostros repromissio facta est, quoniam hanc Deus adimplevit filiis vestris, resuscitans Iesum Christum Dominum nostrum.

mated all things that were written of him; taking him downe from the tree , they put him in a monument. But God raised him from the dead the third day who was seen for many dayes of them that came up together with him from Galilee into Ierusalem , who untill this present are his witnesses to the people. And we preach unto you that promise which was made to our fathers that God hath fulfilled this same to our children raising up Iesus-Christ our Lord.

THE GRADUAL , taken out of the 117. & 106.

Psalms.

The Church telling us how Iesus-Christ by his death hath freed us from the tyranny of the devill & slavery of sin , and how he hath given us new life by his Resurrection , with a future life of glory , expresses her resentments & joy in the same words which the Royal Prophet useth when God revealed it unto him.

HÆc dies quam
fecit Dominus:

THis is the day
which our Lord

Ll iij

made , let us reioyce *exultemus & letemur*
and be glad in it. *in ea.*

ψ. Let the redeemed ψ. *Dicant nunc*
of the Lord say now *qui redempti sunt à*
whom he hath redee- *Domino : quos rede-*
med from the hand of *mit de manu inimici,*
the enemy and gathe- *& de regionibus con-*
red the out of the sands. *gregavit eos.*

Alleluia, Alleluia, Al- *Alleluia, Alleluia,*
leluia. *Alleluia.*

ψ. Our Lord who for ψ. *Surrexit Domi-*
vs hung upon the wood *nus de Sepulchro, qui*
of the crosse is risen out *pro nobis pependit in*
of the sepulcher. *ligno.*

P R O S E.

Victimæ Paschali laudes, &c. as before, p. 500.
Munda cor meum, &c. as before, page 20.

The sequens of the *Sequentia sancti E-*
Holy Gospell according *vangelii secundum*
to S. Luke, chap. 24. *Lucam. cap. 24.*

First the Church layes open the proofs which Iesus-Christ gave his disciples of his Resurrection, where we are to observe, that in shewing himselfe unto them he gave them his peace to teach us that he is the true mediator betweene God & man, and that in this quality having the nature of the other & the other, as he is truly man he is truly God.

Secondly : He presented his Body to them to touch, to instruct them that though he were spiritual and incorruptible, yet he was palpable & materiall, whereby that which is incorruptible may make us aspire to the like perfection and what was palpable might confirme in us the beliefe of the Resurrection & that the body after the Resurrection changing its estate and condition yet alters not its nature.

Thirdly Iesus-Christ after his Resurrection did eat with his Disciples to teach us that though the body after its Resurrection

be free from corruption and have no need of corruptible food, which is requisite for the preservation of this life, yet that these spirituall bodies shall be incapable of using it and that they shall have strength to consume it, without being obliged thereunto through necessity.

Fourthly. After that he had shewed his Disciples how by his death and Resurrection he had fulfilled all that had bin foretold of him in the holy scriptures, he commanded them to preach in all places penance and remission of sins, to teach as that we can hope for no share of the glory of his Resurrection but by penance & remission of our sins.

I*n illo tempore: Stetit Iesus in medio Discipulorum suorum & dixit eis: Pax vobis; Ego sum, nolite timere. Conturbati vero & conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, & cogitationes ascendunt in corda vestra? Videte manus meas & pedes: quia ego ipse sum: Palpate & videte: quia spiritus carnem & ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus & pedes. Adhuc*

A*T* that time Iesus stood in the midst of his disciples and said unto them: Peace be to you; it is I, fear not. But they being troubled and frightened, imagined that they saw a spirit, and he said to them: why are you troubled, & cogitations arise into your hearts? see my hands and feet, that it is I myself: handle and see, for a spirit hath not flesh and bones, as you see me to have. And when he had said this he shewed them his hands and feet. But they not beleevyng and mervai-

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ling for ioy, he said: have you here any thing to be eaten? but they offered him a piece of fish broiled and a hony comb. and when he had eaten before them, taking the remaines, he gave to them. And he said to them: these are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyſes, and the Prophets, and the Psalmes, of me. Then he opened their understanding, that they might understand the ſcripturs: and he ſaid to them: that ſo it is written, and ſo it behoved Chriſt to ſuffer, and to riſe again from the dead the third day, and pennance to be preached in his name and remiſſion of ſinns unto all nations.

autem illis non credentibus & mirantibus præ gaudio: dixit: Habetis hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, & favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis: Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum: quoniam necesse est impleri omnia, quæ scripta sunt in lege Moyſi, & Prophetis & Psalmis de me. Tunc aperuit illis sensum, ut intelligerent scripturas. Et dixit: Quoniam sic scriptum est, & sic oportebat Christum pati, & resurgere à mortuis die tertia: & prædicari in nomine eius pœnitentiã, & remissionem peccatorum in omnes Gentes.

Credo, &c. as before, page 86.

THE OFFERTORY, *taken out of the Ps. 17.*

The Church shews us that the method which the Son of God used to call men to believe in him and to observe his commandments, is far different from that formidable apparition wherein God descended upon mount Sinai to give the law to the Israelites. Gods descent upon the top of the mountain which appeared all in fire in the midst of a darke cloud in thunder, tempest, and terrible noyse of trumpets, the ecchoing of his voice on all sides, brought so great a feare upon the Israelites that they besought him not so speak immediately unto them but to make his will known by an interpreter, who was so much astonished at what he saw that he sayd I am amazed & tremble. And the mountains of water which environed this people in their passage which God opened for them through the middst of the sea to free them from captivity, struck no lesse terror into them then fury of the the pursuing Egyptians.

But in the Evangelical law Iesus-Christ shewing himself to his disciples after his Resurrection and instructing them, instead of striking them with fear, he gave them his peace and inflamed their hearts with a love full of ioy and confidence, and the wholesome waters of Baptisme through which his people are to passe to be secure from the devill and sin fills them with consolations.

INtonuit de cælo **T**He Lord thund-
Dominus. Et Al- red from the hea-
tissimus dedit vocem vens and the highest
suam : & apparue- gave his voice and the
runt fontes aquarum. fontaine of waters were
Alleluia. seen. Alleluia.

Suscipe sancte Pater, &c. till the Secret as before,
page 87.

THE SECRET.

The Priest begs Gods grace on the behalfe of the faythfull to celebrate worthily the memory of our Saviours Resurrection that they may reape the benefit of it in heaven.

A Ccept ô Lord we beseech thee the prayers of the faithfull with these oblations, that by these offices of piety we may obtain eternall glory. Through our Lord &c.

*U*scipe Domine, *Fidelium preces cum oblationibus Hostiarum; ut per hæc pia deuotionis officia, ad cælestem gloriam transeamus. Per Dominum nostrum, &c.*

THE COMMUNION, out of the Apostle S. Paul his Epistle to the Collos: chap. the 3.

The preface and the Canon &c. till the Communion as before, page 92. 93. 94. 95. 96. 97.

The Church instructs the faithfull that they being now risen with Christ and incorporated with him they are no longer to place their hopes and settle their affections upon worldly things, but to consider that heaven is their country, where they are to converse and dwell in spirit, that they raise themselves up to the right hand of God where our Redeemer now sits.

IF you be risen with Christ seek those things which are aboue where Christ sitteth on the right hand of God; Alleluia; Saviour those things which are aboue. Alleluia.

*S*I *con surrexisti cum Christo, quæ sursum sunt, quærit, ubi Christus est in dextera Dei sedens, Alleluia: Quæ sursum sunt, sapite: Alleluia.*

POST-COMMUNION.

The faithfull beseech God that by virtue of this Sacrament which represents the death and Resurrection of Christ and which applies unto the merit of them they may alwaies raise their thoughts and hearts to the contemplation of heaven.

FOR TUESDAY.

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Concede , qua-
sumus omnipo-
tens Deus, ut Pascha-
lis perceptio Sacra-
menti, continua in no-
stris mentibus perse-
veret. Per Dominum,
&c.

GRant we beseech
thee O almighty
God that the virtue of
this Pascall Sacrament
which we have recei-
ued may alwais re-
main in our minds.
Through our Lord, &c.

All the rest as before, page 122. or 123.

AT THE SIXTH HOWER.

Vntill the Prayer, as before, page 510.

Oremus.

Let us Pray.

Deus qui Ecclesiam, &c. as before, page 522.

AT THE NINTH HOWER.

Till the Prayer, as before page 527.

Oremus.

Let vs Pray.

Deus qui Ecclesiam, &c. as before, page 527.



FOR VVEDNESDAY

AFTER EASTER.

A T P R I M E.

Vntil the prayer, as before, page 487.

AT THE THIRD HOWER.

Vntill the prayer, as before, page 493.

Let us Pray.

Oremus.

O God who makst vs glad by the yearly solemnity of our Lords Resurrection ; grant mercifully that by the temporall feasts, which we observe, we may attaine to ioyes everlasting. Through our Lord Iesus-Christ, &c.

D *Deus, qui nos Resurrectionis Dominice annua solemnitate letificas : concede propitius, ut per temporalia festa, quæ agimus, pervenire ad gaudia eterna mereamur. Per eundem Dominum nostrum Iesum Christum.*

THE MASSE ON WEDNESDAY.
AFTER EASTER.

The station in saint Laurence Church without the walls.

This day the Station at Rome is at the Church of S. Laurence without the wall to shew us by the example of this Martyr that to the end wee may have part in the Glory of our Lords Resurrection wee ought to offer our selves to God as a holocaust, by Pennance, sufferings, & Martyrdom, when it is for his honour and service, and the going out of the city represents to us, that as Christ dyed without the city of Ierusalem, so wee in Imitation of him must goe forth of our selves by renouncing the Goods of this world and be ready even to suffer death it selfe in defence of his faith.

THE INTROIT, taken out of the 25. Chap. of
Matth. & 95. Psalm.

The Church admonisheth us to give God thanks in that he is pleased to call us to the possession of his heavenly kingdom by the merits of the Passion and Resurrection of his son:

Venite benedicti
Patris mei, per-
cipite regnum, Alle-
luia: quod vobis pa-
ratum est ab origine
mundi, Alleluia, al-
leluia.

Come ye blessed of
my father posses
the kingdom, Alleluia:
which is prepared for
you from the beginning
of the world Alleluia,
Alleluia.

PSALME 95.

Cantate Domi-
no canticum no-
vum: cantate Domi-
no omnis terra.

Sing to our Lord a
new song: sing to
our Lord all the earth.

*Gloria Patri & Fi-
lio & spiritui sancto,
&c.*

Glory be to the father
and to the sonn and to
the Holy Ghost, &c.

Kyrie eleison. Et Gloria in excelsis, as before,
page 261. 262. or 263.

THE COLLECT.

The faythfull begg Gods grace so to celebrate the memory
of our Saviours Resurrection, that they may reape the bene-
fit of it in eternal Glory in his kingdom.

Deus, qui nos Re-
surrectionis Do-
minica annua solem-
nitate lætificas: con-
cede propitius: ut per
temporalia festa, quæ

O God who makest
vs glad by the
yearly solemnity of our
lords Resurrection, grant
mercifully that by the
temporall feasts which

we celebrate. We may attaine to ioyes everlasting. Through our Lord Iesus-Christ, &c.

agimus, pervenire ad gaudia aeterna mereamur. Per eundem Dominum nostrum Iesum Christum, &c.

From this day to the saturday following one of the following prayers is sayd and if there occurs a simple feast a commemoration is made of it.

THE PRAYER.

Against the Persecutors of the Church.

WE beseech thee O Lord being appeased, admit the prayers of thy Church, that all adversities and errors being destroyed it may serve thee in secure liberty. Through our Lord Iesus-Christ, &c.

Ecclesiæ, quaesumus Domine, preces placatus admittite: ut destructis adversitatibus, & erroribus universis, securam tibi serviat libertatem. Per Dominum nostrum Iesum Christum, &c.

Or for the Pope.

O God the Pastour and governour of all faithfull in mercy respect thy servant N. whom thou hast appointed to be chiefe Pastour over thy Church, grant him we beseech thee in

Dans omnium Fidelium Pastor & rector: famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice, da ei quaesumus, verbo &

*exemplo, quibus præ-
est, proficere: ut ad
vitam unà cum gre-
ge sibi credita perve-
niat sempiternam.
Per Dominum nostrum
Iesum Christum Fi-
lium tuum, &c.*

word and example to
profit them whom he
hath charge over, to the
end he may come toge-
ther with the flock com-
mitted to him to life
everlasting. Through
our Lord Iesus-Christ
thy son &c.

*Lectio Actuum A-
postolorum. chap. 3.*

The Lesson out of the
3. Chap. of the Acts of
the Apostels.

The Apostle S. Peter exhorting the Jews who were guilty
of Christs death to doe pennance, instructs them thereby
that there is not any sinner how grievous soever who may
not partake of our Saviours Resurrection, if he will repent
and be converted from the bottom of his heart.

I*N diebus illis: A-
periens Petrus os
suum, dixit: Viri Is-
raelita, & qui time-
tis Deum, audite:
Deus Abraham, &
Deus Isaac, & Deus
Iacob, Deus Patrum
nostrorum glorifica-
vit filium suum Iesum
quem vos quidem tra-
didistis, & negastis
ante faciem Pilati,*

I*N those dayes Peter
opening his mouth
sayed: ye men of Israël
and who fear God,
hear ye. The God of
Abraham and the God
of Isaac, and the God of
Iacob, and the God of
our fathers hath glori-
fied his sonn Iesus, whom
you indeed delivered
and denyed before the
face of Pilate he iud-*

ging him to be released. But you denied the holy and the iust one and asked a man killer to be given unto you but the authour of life you killed whō God hath raised from the dead, of which we are witnesses. And now bretheren, I know that you did it through ignorance as also your Princes. But God who fore shewed by the mouth of all the Prophets, that his Christ should suffer hath so fulfilled it. Be penitent therefore and convert, that your sinns may be put out.

indicante illo dimitti. Vos autem sanctum & iustum negastis, & petistis virum homicidam donari vobis : authorem vero vite interfecistis, quem Deus suscitavit à mortuis, cuius nos testes sumus. Et nunc fratres, scio quia per ignorantiam fecistis, sicut & Principes vestri. Deus autem, qui prænuntiavit per os omnium Prophetarum, pati Christum suum : implevit sic. Pœnitementini igitur & convertementini, ut deleantur peccata vestra.

THE GRADVAL taken out of the 117. Psal.
& 24. Chap. S. Luke.

The Church represents unto us that Iesus-Christ after his Resurrection being pleased to shew himselfe to him first who most stood confounded for denying his master, instructs true penitents in their obligation to give God thanks for giving them hopes by this example to be partakers of the glory of Christs Resurrection,

Hec

Hædies, quam
fecit Dominus:
exultemus, & letemur
in ea.

ψ. *Dextera Domini
fecit virtutem, dextera
Domini exaltavit me.*

ψ. *Surrexit Dominus vere:
& apparuit Petro.*

This is the day
which our Lord
made let us be glad &
reioyce in it.

ψ. The right hand of
the Lord doth valiantly,
the right hand of the
Lord hath exalted me.

Alleluia, Alleluia.

ψ. Our Lord is truly
risen again, and appea-
re unto Peter.

PROSE.

Victimæ Paschali laudes, as before, page 500.

Munda cor meum, &c. as before, page 20.

*Sequentia sancti
Evangelij secundum
Ioannem. cap. 21.*

The sequens of the
holy Gospel according
to S. Iohn, chap. 21.

The Church represents unto us farther proofs given by Iesus-Christ to his disciples of his Resurrection; and wee are to observe in the particulars of this Gospell.

1. That Saint Peter being a fisher man by his chiefe calling and S. Mathieu a banker, S. Peter Returned after his conversion to his Trade, but S. Mathieu not to his bank; to teach us that after our conversion, wee ought not to returne to that course of life which leads us to sin, or exposes us thereunto.

2. we may observe that Iesus-Christ who before his Resurrection did walk upon the sea to find his disciples, after his Resurrection staid upon the shore: which intimats unto us that so long as the disciples were exposed to the storms and tempest of this mortall life, figured by the sea, they must go in so

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it to labor. And for that Iesus-Christ was freed from the infirmities of humane nature and the corruption of the flesh he was in the stability of eternall repose, which belongs to the other life figured by the shoar.

3. By the direction which Christ gave his disciples to cast out their nets on the right hand of the boat, we may reflect that those who follow our Saviours counsell doe not labour in vaine.

4. what this gospell speaks of Saint Peters comming upon the water whilst the other Apostels came in their boats towards our Saviour upon the shoar is to teach us S. Peters singular Pontificall dignity, and that he had not a small boat to governe, as the rest of the Apostels, but that the whole world was committed to his charge, the sea representing the world and the boates particular churches. And to this end also at another time the same Apostel walking upon the sea shewed himselfe to be Christs only Vicar, who was not to governe one only but all sorts of People & Nations. For the multitude of waters 17. Apoc. meanes the multitude of people.

AT that time Iesus manifested himself again to his disciples at the sea of Tiberias. And he manifested thus: There were together Simon Peter, and Thomas who is called didymus, and Nathanael which was of Cana in Galilee, and the sonnes of Zebedee, and two others of his disciples. Simon Peter sayd to them: I go to fish. They say to him: we

IN illo tempore : Manifestavit se iterum Iesus Discipulis suis ad mare Tiberiadis. Manifestavit autem sic. Erant simul Simon Petrus, & Thomas qui dicitur Didymus, & Nathanael, qui erat à Cana Galilææ, & filij Zebedæi, & alij ex Discipulis ejus duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus & nos te

cum. Et exierunt, & ascenderunt in navim: & illa nocte nihil prendiderunt. Mane autem facto, stetit Iesus in littore: Nontamen cognoverant discipuli, quia Iesus est. Dicit ergo eis Iesus: Pueri: numquid pulmentarium habetis? Responderunt ei: Non. Et dixit eis; Mittite in dexteram navigij rete, & invenietis. Miserunt ergo: & jam non valebant illud trahere præ multitudine piscium. Dicit ergo Discipulus ille, quem deligebat Iesus, Petro, Dominus est. Simon ergo Petrus cum audisset quia Dominus est: tunica succinxit se (erat enim nudus) & misit se in mare. Alij autem Discipuli

also come with thee. And they went forth and got up into the boat and that night they took nothing. But when morning was now come Iesus stood on the shoar yet the disciples knew not that it was Iesus, Iesus therefore saith to them: childeren, have you any meat? they answered him, No. he saith to them: cast the net on the right side of the boat and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Iesus loved, saith to Peter: It is our Lord, Simon Peter when he had heard that it is our Lord, girded his coat unto him, for he was naked) and cast himself into the sea. But the other disci-

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ples came in the boat (for they were not farr from the land, but as it were two hundred cubits) drawing the nett of fishes. Therefore after they came down to land, they saw hot coales lying, and fish layd thereon, and bread Iesus said to them: bring hither of the fishes that you took now. Simon Peter wēt up, and drew the net to the land, full of great fishes, an hundred fifty three. And although they were so many, the net was not broken. Iesus saith to them: Come dine. And none of them that satt at meat, durst ask him: who art thou? knowing that it is our Lord. And Iesus commeth and taketh the bread and giveth them and the fish in like manner. This is now the third time Ie-

navigio venerunt } non enim longè erant à terra, sed quasi cubitus ducentis) trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, & piscem superpositum, & panem. Dicit eis Iesus. Aferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus, & traxit rete in terram, plenum magnis piscibus, centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Iesus: Venite, prædete. Et nemo audebat discumbentium interrogare eum, Tu quis es? Scientes quia Dominus est. Et venit Iesus, & accepit panem, & dedit eis, & piscem similiter. Hoc jã tertio manifestatus est Ie-

Jesus discipulis suis, cum resurrexisset à mortuis. Jesus was manifested to his disciples, after he was risen from the dead.

Credo, &c. as before, page 203

THE OFFERTORY, *taken out of the 75. Ps.*

The Church explicating the mystery of this food, which Christ gave his disciples that were in S. Peters boat, teacheth us that as God opened the heavens to shew down Manna wherewith he fed his people in the desert so that is only they to whom God opens the gates of his Church, which is signified by S. Peters boate; who may receive the heavenly food which he now dispenseth whereof Manna was a figure.

P*ortas cæli aperuit Dominus, & pluit illis Manna, ut ederent: panem cæli dedit eis, panem Angelorum manducavit homo. Alleluia.*

Our Lord opened the gates of heaven, and rained downe Manna upon them to eat: and gave them the bread of heaven, and man did eat the bread of Angels. Alleluia.

Suscipe sancte Pater, &c. till the Secret as before, page 87

THE SECRET.

The faithfull beseech God for his grace that during this Easter Solemnity they may worthily receive this celestial food, which he gives us in his Church.

S*acrificia, Domine, Paschalibus*

O Lord we offer unto thee with ioy
M m iij

these Paschall sacrifices
wherewith thy church
is merveilously both fed
& nourished. Through
our Lord Iesus-Christ
thy son, who with thee
liveth & reigneth, &c.

*gaudiis immolamus:
quibus Ecclesia tua
mirabiliter & pasci-
tur & nutritur. Per
Dominum nostrum Ie-
sum Christum Filium
tuum. Qui tecum vi-
vit & regnat, &c.*

Against the Persecutors of the Church.

WE beseech thee ô
Lord protect us,
who attend thy myste-
ries that being fixt upon
heavenly things, we
may serve thee in soul
& body Through our
Lord Iesus-Christ.

Protege nos Do-
mine, tuis myste-
riis servientes, ut di-
vinis rebus inherentes,
& corpore tibi famu-
lemur, & mente. Per
Dominum nostrum Ie-
sum Christum, &c.

Or for the Pope.

REcceve graciously
ô Lord these our
offerings and continual-
ly guide thy servant.
N. whom thou hast ap-
pointed chiefe Pa-
stor over thy church.
Through our Lord Ie-
sus - Christ thy son,
&c.

Oblatis, quesu-
mus Domine,
placare muneribus: &
famulum tuum N.
quem Pastorem Ecce-
siae tuae praesse volui-
sti, assidua protekti-
one gubernare. Per Do-
minum nostrum Iesum
Christum Filium tuum,
&c.

The Preface & the Canon till the Communion
as before, page. 92. 93. 94. 95. 96. & 97.

THE COMMUNION, taken out of the 6. chap. of
the Epistle of S. Paul to the Romans.

The Church represents unto us what was said in the introit of this Masse that being risen againe with Iesus-Christ by Baptisme and Penance wee are invited to the possession of the heavenly kingdome; and therefore as Christs being risen again from the dead is no more subiect to death, so wee being raised from the death of sin to the life of grace, and living in God by the merits of Christ with whom wee are incorporated ought not to precipitate our selues again into the death of sin.

C*Hristus resur-*
gens ex mor-
tuis, jam non mori-
tur, Alleluia, mors
illi ultra non domina-
bitur.

CHrist rising again
from the dead,
dyeth no more, Alle-
luia, earth hath no more
dominion over him.
Alleluia, Alleluia.

THE POST-COMMUNION.

The faithfull begg our Saviours grace, that they may so dye to sin, that they may for ever live in the new life they receive in his Sacraments.

A*B omni nos,*
quaesumus Do-
mine, vetustate pur-
gatos: Sacramenti tui
veneranda perceptio
in novam transferat
creaturam. Qui vi-
vis & regnas cum
Deo Patre in unitate,

GRant ô Lord we
beseech thee, that
being purifyed from the
old man, we may by this
venerable sacrament be
transformed into a new
creature. Who livest
and reignest with God
the father in the unity

Mm iij

of the same holy Ghost, *ejusdem Spiritus Sancti, &c.*

Against the Persecutors of the Church.

WE beseech thee ô Lord our God to preserve us from falling into the dangers of humane frailty, whom thou hast made partakers of this divine communion Through our Lord Iesus-Christ, &c.

Q *Vasumus Domine Deus noster: ut quos divinis tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum nostrum Iesum Christum, &c.*

Or for the Pope.

GRant ô Lord the participation of this divine sacrament may be our protection, and defend thy servant N. whom thou hast appointed chiefe Pastor of thy Church, with the flock committed to his charge Through our Lord Iesus-Christ, &c.

H *Æc nos, quesumus Domine, divini Sacramenti perceptio protegat: & fatalum tuum N. quem Pastorem Ecclesie tue præesse voluisti, una cum commisso sibi grege, salvet semper & muniat. Per Dominum nostrum Iesum Christum, &c.*

All the rest as before, page 122. & 123.

AT THE SIXTH.

Vntill the prayer, as before, page 487.

Let us Pray.

Oremus.

Deus qui nos Resurrectionis Dominicæ, &c. as before, page 537.

AT THE NINTH HOVVER.

Vntill the prayer as before, page 493.

Oremus.

Let us pray.

Deus qui nos Resurrectionis, &c. as before,
page 537.

FOR THVRSDAY AFTER EASTER

AT PRIME.

As before, page 223.

AT THE THIRD HOVVER.

Vntill the prayer, as before, page 493.

Oremus.

Let us Pray.

D*Eus, qui diversitatem Gētiū in confessione tui nominis adunasti: da ut renatis fonte baptismatis, una sit fides mentium, & pietas actionum. Per Dominum nostrum Iesum Christum, &c.*

O God who hast united the diversity of nations in confession of thy name grant that among the regenerate by the font of Baptisme there may be one belief of minds and piety of actions: Trough our Lord Iesus-Christ, &c.

All the rest, as before, page 493.

MASSE FOR THE THVRSDAY AFTER EASTER.

The station in the Church of the twelve Apostels.

To mind us of our obligation to give thanks to our Saviour for having sent his Apostels through the whole world after his Resurrection & Ascension to preach his gospell to all nations.

THE INTROIT *taken out of the 10. Chap. of
Wisdomes & 97. Psalm.*

The Church instructs us that as the favour which God did us through the wonderfull effects of his power and mercy in delivering us from the slavery of the devill and sin ; exceeded the benefit done unto the Israëlitish in redeming them from their Egyptian bondage, so are wee the more obliged to give God thanks and sing Canticles of praise to his Glory.

THy victorious Hād
ô Lord they pray-
ed together : Alleluia
because wisdom hath
opened the mouth of
the dumb, and the ton-
gues of infants she hath
made eloquent. Alle-
luia.

V*ultu manū
tuam Domine,
laudaverunt pariter:
Alleluia : Quia sa-
pientia aperuit os mu-
torum, & linguas in-
fantium fecit disert-
as. Alleluia, Alle-
luia.*

PSALME 97:

Sing to our Lord a
new song because **C***antate Domi-
no canticum no-*

um: quia mirabilia he hath done marvelous
fecit. things.

Gloria Patri, &c. Glory to the father, &c.

Kyrie Eleison, &c. Gloria in excelsis, &c. as be-
 fore, page 261. 262. 263.

THE COLLECT.

The Church begs Gods grace for those that have received Baptisme to have the same faith and Piety as being freed from the like servitude, they may have the same hopes and recompences proportionable to their merits.

D*eus, qui diver-*
sitatem Gentium
in confessione tui no-
minis adunasti: da ut
renatis fonte baptis-
matis, una sit fides
mentium, & pietas
actionum. Per Do-
minum nostrum Iesum
Christum, &c.

O God who hast uni-
 ted the diversity
 of nations in confession
 of thy name, grant that
 among the regenerate
 by the font of baptism
 there may be one be-
 lief of minds and piety
 of actions. Through our
 Lord Iesus-Christ, &c.

Against the Persecutors of the Church.

Ecclesiae tuae, &c. as before, page 127.

Or for the Pope.

Deus omnium, &c. as before, page 127.

Lectio Actum Aposto- The Lesson out of the
lorum. cap. 8. Apostels. chap. 8.

The Church teacheth us by this example of the Queen of Ethiopias Euenuk, the care which God hath to vnite all nations in the confession of his holy name.

IN those dayes an Angell of our Lord spak to Philipe saying arise, and go towards the south, to the way that goeth down from Ierusalem into Gaza, this is desert: And rising he went; and behold a man of Ethiopia, an Eunuch, of great authority under candace the Queen of the Ethiopians, who was over all her treasures, was come to Ierusalem to adore. And he was returning and sitting upon his chariot, and reading Isay the Prophet. And the spirit said to Philip: Go nere & ioyn thy self to this same chariot. And Philip running thereunto, heard them reading Isai the Prophet, and he said: thinkest thou that thou understandest the things which thou readest. Who said: And

IN diebus illis Angelus Domini locutus est ad Philip-pum, dicens, Surge, & vade contra meridianum, ad viam quae descendit ab Ierusalem in Gazam: haec est deserta. Et surgens abiit. Et ecce vir Aethiops Eunuchus, potens Candacis Reginae Aethiopum, qui erat super omnes Gavias ejus, venerat adorare, in Ierusalem: & revertebatur sedens super currum suum, legensque Isayam Prophetam. Dixit autem Spiritus Philippo: Accede, & adjungete ad currum istum. Accurrens autem Philippus audiuit illum legentem Isayam Prophetam, & dixit: Putasne intelligis quae legis? Qui ait. Et quomodo possum, si

non aliquis ostenderit mihi? Rogavitque Philippum, ut ascenderet, & sederet secum. Locus autem Scripturæ quem legebat, hic erat. Tamquam ovis ad occisionem ductus est: & sicut agnus coram tondeute se, sine voce, sic non aperuit os suum. In humilitate iudiciū ejus sublatum est. Generationem ejus quis enarrabit? Quoniam tolletur de terra vita ejus. Respondens autem Eunuchus Philippo, dixit: Obsecro te, de quo Propheta dicit hoc, de se, an de alio aliquo? Aperiens autem Philipus os suum, & incipiens à Scriptura ista, evangelizavit illi Iesum. Et dum irent per viam, venerunt ad quandam aquam: & ait Emu-

how can I unlesse some man shew me? and he desired Philip that he would come up and sit with him. And the place of the scripture which he did read, was this. As a sheep to slaughter was he led: and as a lamb before his sharer, without voice; so did he not open him. In humility his iudgemēt was taken away. his generation who shall declare for from the earth shall his life be taken? And the Eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other? And, Philip opening his mouth, and beginning from this scripture, evangelized unto Iesus. And as they went by the way, they came to a certain water: and the Eunuch said: loe

water, who thus let me to be baptized? And Philip said: If thou believe that with all thy heart, thou maist. and he answering said: I beleve that Iesus Christ is the son of God. And he commanded the chariot to stay: and both went down into the water Philip and the Eunuch and he baptized him. and when they were come up out of the water, the spirit of our Lord took away Philip, and the Eunuch saw him no more. And he went on his way reioycing. But Philip was found in Azotus, and passing through hee evangelized the name of our Lord Iesus Christ unto all the cities till he came to Cesarea.

chus. Ecce aqua, quis prohibet me baptizari? Dixit autem Philippus: Si credis ex toto corde, licet. Ei respondens, ait: Credo Filium Dei esse Iesum Christum. Et iussit stare currum: & descenderunt uterque in aquam, Philippus, & Eunuchus: & baptizavit eum. Cum autem ascendissent de aqua: Spiritus Domini rapuit Philip-pum, & amplius non vidit eum Eunuchus. Ibat autem viam suam gaudens. Philippus autem inventus est in Azoto. Et pertransiens Evangelizabat: civitatibus cunctis (donec veniret Cæsaream) nomen Domini Iesu Christi.

THE GRADVAL taken out of the 117. Psf.

The Church represents unto us that as God was pleased to make himselfe our benefactor in all manners possible, yet

that he limited not the pouring forth of his Goodnesse upon us in giving us only a being & things necessary for the conservatioⁿ and happinesse of this being but he would also make us see farther how infinite and how inexplicable his bounty is by another benefit which is that of our Redemption not finding any thing in man which had merited the least of his benefits, he bestowed all and gave himselfe to rasome man. He made himselfe the corner stone of his Church that wee should build the hopes of our salvation upon him they who beleeve not in him have reiect^d this stone with contempt, but in spight of their malice he fails not to be unto us a corner stone, but unto them a stone of offence and scandall against which they shall be brused by a iust punishment from God, permitting that they should perish by that which should preserve them, and suffer shipwreck where they would not find the harbour. To expresse Gods goodnesse towards us for this wonderfull benefit of our Redemption, the Church expresses her resentments & ioy in the same words which the royall Prophet used for seeing this day which God revealed unto him.

HÆc dies quam
fecit Dominus:
exultemus, & late-
mur in ea.

ψ. *Lapidem quem
reprobraverunt ædifi-
cantes, hic factus est
in caput anguli: à
Domino factum est
istud: & est mirabile
in oculis nostris. Alle-
luia, alleluia.*

ψ. *Surrexit Chri-
stus, qui creavit om-
nia: & misertus est
humano generi.*

THis is the day
which our Lord
made let us bee glad
and reioyce in it.

ψ. The stone which the
builders reiect^d the
same is made the head
of the corner: This was
don by our lord and it is
merveilous in our eyes.
Alleluia, alleluia.

ψ. Christ is risen again
who created all things,
and hath mercy on
mankind.

Victimæ Paschali, &c. as before, page 550.

Munda cor meum, &c. as before, page 20.

The Sequens of the Holy Gospel according to S. Iohn. chap. 20. *Sequentia sancti Evangelij secundum Ioannem. cap. 20.*

First by this example of Mary Magdalene wee are taught that our Saviour manifests himselfe to those who seek him faithfully with a sincere heart and perseverance.

2. That those who have perfect Charity, and are replenished with the Holy Ghost desire not to see and possesse our Saviour upon the Earth to receive thereby temporall blessing, but only seek and desire his glory knowing what he said to Magdalene Touch me not for as yet I have not ascended to my father as if he had said for I have not as yet sent you my holy spirit, which I am to send you after my Assension if you have knowen me according to the flesh, hence soth you shall not know me so but you shall know me in a condition infinitely aboue all creators on the right hand of my father equall to him in all things. And it is in this supreme estate of glory that a holy soule desires & hopes to possesse him, fixing her whole heart upon him for that shee knows eternall life consists in the knowledge and possession of the eternall father who is true God and also Iesus-Christ his son whom he sent who is equall unto him, is true God with him, and whom wee ought to praise eternally.

3. In as much as our Saviour made use of Mary Magdalen to teach his Disciples in what manner he is to be knowen after his Resurrection, wee are to observe that as so no as divine truths are to embrace them from any one that brings them.

4. Iesus-Christ appeared to Mary Magdalen in shape of a gardiner: to signify that man after his sin being banished Paradise where God had placed him as in the shade of life whence God after an exact observation of his commandments would have him carryed to a residence far more happy: Our Saviour came into the world to restore us to the possession of this blessed Paradise.

In

IN illo tempore :
*Maria stabat ad
 monumentum foris ,
 plorans : Eum ergo fle-
 ret , inclinavit se , &
 prostravit in monu-
 menti . : & vidit duos
 Angelos in albis , se-
 dentes : unum ad ca-
 put , & unum ad pe-
 des , ubi positum fue-
 rat corpus Iesu . Di-
 cunt ei illi : Mulier ,
 quid ploras ? Dicit
 eis : Quia tulerunt Do-
 minum meum , & nes-
 cio ubi posuerunt eum .
 Hæc cum dixisset ,
 conversa est retrorsum ,
 & vidit Iesum stan-
 tem : & non sciebat
 quia Iesus est . Dicit
 ei Iesus : mulier , quid
 ploras ? Quem quæris ?
 Illa existimans quia
 hortulanus esset dicit
 ei , Domine , si tu su-
 stulisti eum , dicito mi-
 hi ubi posuisti eum , &
 ego eum tollam . Di-*

AT that time Mary
 stood at the mo-
 nument without , wee-
 ping . Therefore as shee
 stooped down , and
 looked into the monu-
 ment : and she saw two
 Angels in white , sitting
 one at the head , and one
 at the feet , where the
 body of Iesus had been
 laid : they say to her ,
 women , why weepest
 thou ? she saith to them
 becaus they have takē
 away my Lord , and I
 know not where they
 have put him . When
 she had said thus , she
 turned backward and
 saw Iesus standing ; and
 she knew not that it is
 Iesus . Iesus saith to her
 woman , why weepest
 thou ? whom seekest
 thou ? she thinking that
 it was the gardiner , saith
 to him : Sir , if thou hast
 carryed him away , tell
 me where thou hast laid

N n

him; and I will take him away. Iesus saith to her: Mary. she turning saith to him Rabboni (which is to say, Master) Iesus said to her: do not touch me, for I am not yet ascended to my father: but go to my bretheren, and say to them, I ascend to my father and your father, my God & your God. Mary Magdalen cometh and telleth the disciples, that I have seen our Lord, and thus he said to me.

cit eis Iesus: Maria! Conversa illa, dicit ei, Rabboni, quod dicitur Magister. Dicit ei Iesus: Noli me tangere: nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos, & dic eis: Ascendo ad Patrem meum, & Patrem vestrum: Deum meum, & Deum vestrum. Venit Maria Magdalene annuntians Discipulis: quia vidi Dominum, & hæc dixit mihi.

Credo, &c. as before, page 87.

THE OFFERTORI, taken out of the 13. chap.
of Exodus.

The faithfull meditating upon the words of our Saviour who commanded Mary Magdalen to tell his disciples, I ascend to my father, and yours call to mind the promise made unto them, thereby to make them, partakers of his heavenly inheritance, as his adopted bretheren and Coheirs. As in the old testament God having delivered his people from the Egyptian bondage and commanding them to celebrate the memory of it in solemnizing the passe over, promised them at the same time to lead them to a land abounding with all sorts of Goods.

IN die solemnitate
Ivestra, dixit Do-
minus, inducam vos
in terram fluentem lac
& mel. Alleluia.

IN the day of your so-
lemnity saith our Lord
I will lead you into a
land flowing with milk
and honey. Alleluia.

SVSCIPE SANCTE PATER, till the Secret as before 87.

THE SECRET.

The Priest beseeches God on the behalf of the faithfull that they may partake of his heavenly inheritance.

Suscipe; ques-
umus Domine, mu-
nera populorū tuorum
propitius: ut cōfessione
cui nominis & baptis-
mate renovati, sempi-
ternā beatitudinē cō-
sequantur. Per Domi-
num nostrum, &c.

ACcept graciously
O Lord the gifts
of thy People that being
renewed by the confes-
sion of thy name and
baptism they may ob-
tain everlasting blisse.
Through our Lord,
&c.

Against the persecutors of the Church.

Protege nos, &c. as before, page 546.

Or for the Pope.

Oblatis, &c. as before, page 546.

*The Preface and Canon till the Communion, as
before, page 92. 93. 93.*

**THE COMMUNION, taken out of 2. chap. of
the Epistle of the Apostel S. Peter.**

N n ij

The Church represents unto us our obligation to acknowledge our Saviours Goodnesse in drawing us forth of the darknesse of infidelity, and enlightening us with his gospel that wee might be his people, and by the excesse of his charity and by vertue of his divine death in making us from enemyes to become his friends so as to vnite himselfe unto us both according to flesh and spirit so that he will be with us the same thing according to this spirit and even according to this flesh.

YOU who are a peculiar people shew forth the praises of him, Alleluia. who hath called you out of darknesse into his merveilous light. Alleluia.

P*Opulus acquisitionis, annuntiat virtutes ejus, Alleluia: Qui vos de tenebris vocavit in admirabile lumē suū, Alleluia.*

THE POST-COMMUNION.

The faithfull giving God thanks for his Goodnesse whereby he hath chosen them againe in Iesus-Christ his son to unite them unto him, beseech his Maiesty never to separate them that so they may enioy eternall glory with him.

O Lord graciously hear our prayers that the sacred commerce of our Redemption may obtain us thy grace in this life and eternall happinesse in the next. Through our Lord Iesus-Christ thy Son. Who liveth & reigneth.

E*xaudi, Domine, preces nostras: ut Redemptionis nostrae sacrosancta commercia, & vitae nobis conferat praesentis auxilium, & gaudia sempiterna concilient. Per Dominum nostrum Iesum Christum Filium tuum. Qui tecum vivit & regnat, &c.*

Against the Persecutors of the Church.

Quasumus, &c. as before page 548.

Or for the Pope.

Hæc nos, &c. as before, page 548.

AT THE SIXTH HOVVER.

Vntill the prayer, as before, page 487.

Oremus.

Let vs Pray.

Deus qui diversitatem, &c. as before, p. 549.

AT THE NINTH HOVVER.

Vntill the prayer, as before page 493.

Oremus.

Let us Pray.

Deus qui diversitatem, as before, page 549.



FOR FRYDAY

AFTER EASTER

AT PRIME.

Vntill the prayer, as before, page 487.

AT THE THIRD HOVVER.

Vntill the prayer, as before, page 493.

Oremus.

Let us Pray.

Omnipotēs, sempiternæ Deus, qui Paschale sacramentum in reconciliationis humanae fœdere

O Almighty everlasting God who hast bestowed thy Paschall sacrament in covenant of mans reconciliation

N n iij

tion grant unto our *contulisti*, *da menti-*
 minds that we may imi- *bue nostris*, *ut quod*
 tate in effect that which *professione celebramus*
 we celebrate in profes- *imitemur effectū. Per*
 sion. Through our Lord. *Dominum nostrum.*

MASSE ON FRIDAY AFTER EASTER.

*The Station, in our Laydes Church and at
the Martyrs.*

Some are of opinion with S. Ierome that our Saviour after his Resurrection appeared to his disciples in our ladyes house at Nazareth upon a mountain in Galilee where they by his command being assembled were instructed by him that his omnipotence was equall with that of God his father, as being one God with him and the Holy Ghost. He commanded them to Baptize all people in the name of his father, of himselfe and of the Holy Ghost promising them his assistance even to the worlds end. And therefore the station is this day at Rome in the Church consecrated to God in honour and memory of the blessed Virgin, the Martyrs and all Saints.

The INTROIT out of the 77. Ps.

By the delivery of the people of Israel from the Tyranny of Pharaos and captivity of Egypt, the Church instructs her children that they are freed from the tyranny of the devill and servitude of sin. By Pharaos is represented the devill, & by the Egyptians being swallowed in the waters, was a figure of our sins being washt away in the water of Baptisme, and that coming from the font we are not to regard them afterwards otherwise then the children of Israel, when they had passed the Red sea lookt upon the dead Egyptians strecht out upon the sands on all hands and saw their chariots sinking to the bottome of the sea.

E *Duxit eos Do-
minus in spe, Al-
leluia : Et inimicos
eorum operuit mare.
Alleluia , Alleluia ,
Alleluia.*

O Vr Lord brought
them forth in
hope. Alleluia, And the
sea covered their ene-
mies. Alleluia , alle-
luia.

PSALME 77.

* The Church teacheth us that being once freed from the
tyranny of the devill and sin , we are to stand upon our
guard alwaies looking up and invoking our Redeemer and
defender, strikly observing his commandments.

A *ttendite popu-
le meus legem
meam : inclinate au-
rem vestram in verba
oris mei.*

MY People attend
ye to my law :
Incline your ear to the
words of my mouth.
Glory be to the father,

Gloria Patri, &c. &c.

KYRIE ELEISON , as before , page 51.

Gloria in Excelsis Deo &c. as before , page 261.

THE COLLECT.

The faithfull begg Gods grace that they may lead a life
worthy the alliance he hath contracted with them in the
Sacrament of Baptisme by the merits of his sons blood shed
for us , whereof we celebrate the mystery at Easter.

O *Mnipotēs sem-
piterne Deus,
qui Paschale Sacra-
mentum in reconcilia-
tionis humanae fœdere
contulisti : da menti-*

O Almighty everla-
sting God who by
thy Paschal sacrament
hast contracted a holy
alliance with mankind
shed thy grace into our
Nn iiij

souls that our actions *bus nostris, ut quod*
 may correspond to the *professione celebramus*
 profession we make in *imitemur effectus. Per*
 celebrating these mi- *Dominum nostrum Ie-*
 steryes. Through our *sam Christum Filium*
 Lord Iesus-Christ thy *tuum, &c.*
 son, &c.

Against the persecutors of the Church.

Ecclesie tue, &c. as before, page 127.

Or for the Pope.

Deus omnium, &c. as before, page 127.

The Lesson out of the *Lectio Epistolæ bea-*
 first Epistle of the Apo- *ti Petri Apostoli.*
 stle S. Peter. *chap. 5. cap. 3.*

The Apostle tels us in the first place that the Ark and Deluge were a figure of the Church & of Baptisme. 2. That Noahs family signified the multitude of the faithfull. 3. That as those who were out of the Ark perished, so there is no salvation for those that are out of the Church. 4. That as of so many men then upon earth, eight only escaped, so of such a multitude of persons now living few are chosen. Then the Apostle teacheth us that the effect of Baptisme is not only an exteriour cleansing of the Body, as the iewish Baptisme was, but a spirituall purifying or washing of the soule by remission of all her sins and answering of a Good conscience towards God that is, a sincere stipulation between God and the person Baptized, where in man promises to renounce the devill and all his pomps as well by word of mouth as from his heart to live henceforth a new life whereof Christ Resurrection is both the Patern & source.

Dearely beloved: **C***Harissimi!*
 because Christ al- *Christus semel*
 so died once for our sin- *pro peccatis nostris*

mortuus est, iustus pro in-justis; ut nos offerret Deo, mortificatus quidem carne, vivificatus autem Spiritu. In quo & his qui in carcere erant, spiritus, veniens prædicavit: qui increduli fuerant aliquando, quando expectabāt Dei patientia in diebus Noë, cum fabricaretur Arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod & vos nunc similis formæ salvos facit Baptisma: non carnis depositio sordium, sed conscientie bona interrogatio in Deum, per Resurrectionem Iesu Christi Domini nostri, qui est in dextera Dei.

nes, the iust for the un-iust, that he might offer us to God truly mortified in flesh, but quickened in spirit. In the which spirit comming he preached to them also that were in prison, which had sometime been incredulous. when they expected the patience of God in the dayes of Noë when the Ark was a building: in the which, few, that is, eight souls were saved by water, whereunto baptism being of the like form now saveth you also, not laying away the filth of the flesh, but the examination of a good conscience towards God by the Resurrection of Iesus-Christ, who is on the right hand of God.

THE GRADVAL. taken out of 117. Psalm.

The Church representing unto us how Christ by his death delivered us from the tyranny of the devill and slavery of sin, and

that by this Resurrection he hath given us a new life, after which he shall live in glory. She expresseth her acknowledgements and ioy for these blessings in the same words which the Royall Prophet useth foreseeing this day by diuine reuelation.

THis is the day which our Lord made let us be glad and reioyce in it.

ψ. Blessed is he who comes in the name of our Lord God who is our Lord hath enlightened us. Alleluia, alleluia.

ψ. Declare unto the Gentils that our Lord hath reigned upon a tree.

H*æc dies quam fecit Dominus: exultemus & latemur in ea.*

ψ. *Benedictus qui venit in nomine Domini: Deus Dominus & illuxit nobis. Alleluia, alleluia.*

ψ. *Dicite in Gentibus, quia Dominus regnavit à ligno.*

THE PROSE.

Vittime Paschali laudes, &c. as before, page, 500.

Munda cor meum, &c. as before, page 20.

The sequens of the holy Gospell according to S. Mattheu. chap. 28. *Sequentia sancti Evangelij secundum Mattheum. cap. 28.*

By this Lesson we are taught. 1. That Christ after his Resurrection manifested his divinity to his disciples in the same place where he took flesh of the blessed Virgin, teaching them thereby that he who reigned formerly in heaven aboue the hierarchies of the angels, became man and is againe ascended into

heaven, yet to reigne upon earth, by the faith of those who shall beleve in him and obey his commandments.

2. That Christ being almighty God hath revealed unto us the mistry of the most blessed Trinitty, in whose name we are regenerated, and made capable of being incorporated with our Saviour, to receive the effects of the divine promises by the Sacrament of Baptisme which he hath instituted in his Church, & prescribed the forme of.

3. That Christ hath promised his disciples to stay with them till the end of the world, thereby instructing us that his Church shall never fail, since it shall be alwaies conducted by them in whom the Holy Ghost resides, in a very particular manner, and with whom Christ alwaise abides, according to the promise made to his Apostles, and in their persons to their successors to be with them to the end of the world.

I*N illo tēpore : Vnde
Decim Discipuli ab-
jerunt in Galileam, in
montem ubi constitue-
rat illis Iesus. Et vi-
dentes eum, adorave-
runt: Quidam autem
dubitaverunt. Et ac-
cedens Iesus locutus
est eis, dicens: Data
est mihi omnis potestas
in cælo, & in terra.
Hunc igitur ergo, docete
omnes gentes, bapti-
zantes eos, in nomine
Patris, & Filij, &
Spiritus sancti: Do-
centes eos servare om-
nia quaecumque man-*

A*T that time the e-
leven disciples
went into Galilee, unto
the Mount where Iesus
had appointed them.
And seeing him they a-
dored, but some doub-
ted: And Iesus coming
nere spake unto them,
saying: All power is gi-
ven to me in heaven and
in earth; going therefore
teach ye 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: *davi vobis. Et ecce*
 and behold I am with *ego vobiscum sum om-*
 you all dayes even to *nibus diebus, usque*
 the consummation of *ad consummationem*
 the world. *seculi.*

Credo, &c. as before, page 87.

THE OFFERTORY. *out of the 13. Chap. of*
Exodus.

The Church proposing unto us the commandment which God gave the Israëlites to solemnize the passeover in memory of their delivrance from the Egyptian bondage, purs us in mind of the obligation we have to celebrate holily this our Paschal feast, where of theirs was a figure in memory of our being freed from the snares of the devill & slavery of sin.

THIS day shall be *E**Rit vobis hac*
 memorable unto *dies memorialis,*
 you Alleluia, you shall *Alleluia: & diem fe-*
 sanctify it to our Lord, *stum celebrabitis so-*
 you shall make it a so- *lemnem. Domino in*
 lemne feast by a law *progenies vestras: le-*
 and order to all poste- *gitimum sempiternum*
 rity. Alleluia, alleluia, *diem. Alleluia, alle-*
 alleluia. *luia, alleluia.*

Suscipe sancte Pater, &c. till the Secret as
 before, page 77.

THE SECRET.

The faithfull implore Gods ayd & protection acknowled-
 ging the need they have of his continuall assistanceto pre-
 serve them from falling againe into the servitude of sin,
 from which they were delivered.

Hostias, quæsumus Domine, placatus assume; quas & pro renatorum expiatione peccati deferimus & pro acceleratione cælestis auxiliij. Per Dominum nostrum Iesum Christum, &c.

WE beseech thee ô Lord accept graciously these hosts which we offer for the expiation of their sins, who are regenerated; and for accelerating the assistance of thy heavenly grace. Through our Lord Iesus Christ, &c.

Against the persecutors of the Church.

Protege nos, &c. as before, page 134.

Or for the Pope.

Oblatis, &c. as before, page 135. †

The Preface & Canon till the Communion, as before, page 92.

**THE COMMUNION, out of the 28. Chap.- of
saint Matthieu.**

The Church shews us that our Saviour of his goodnesse having all power in heaven and earth hath vouchsafed to give us a new life to the end to incorporate us with him and render us capable of the fruition of eternall glory and of himself.

Data est mihi omnis potestas in cælo, & in terra, Alleluia: Euntes, docete omnes Gentes, baptizantes eos in nomine Patris, & Filij,

All power is given unto me in heaven and on earth, alleluia, Going teach ye all nations baptizing them in the name of the father and of the son;

& of the holy Ghost. *& Spiritus sancti, Alleluia, alleluia.*

THE POST-COMMUNION.

The faithfull beseech God that he will please to preserve them in this new life and secure them from all assaults which may occasion them to hazard it.

Look down ô Lord we beseech thee upon thy people and as thou hast vouchsafed to grant them a new life, by these eternall mysteries so grât them the pardon of their temporall offences Through our Lord Iesus-Christ. Who with thee liveth & reigneth, &c.

Respice, *quæsumus Domine, populum tuum: & quem æternis dignatus es renovare mysteriis, à temporalibus culpis dignanter absolve. Per Dominum nostrum Iesum Christum Filiû tuum. Qui tecum vivit & regnat, &c.*

Against the persecutors of the Church.

Quæsumus Domine, &c. as before, page 136.

Or for the Pope.

Hæc nos, &c. as before, page 137.

All the rest as before, page 122. or 123.

AT THE SIXTH H O V V E R.

Vntill the prayer, as before, page 510.

Oremus.

Let vs Pray.

Omnipotens sempiterne Deus, &c. as before,
page 563.

AT THE NINTH HO VVER:

Vntill the prayer, as before, page 511.

Omnipotens sempiterne Deus, &c. as before,
page 563.



FOR THE SATVRDAY

AFTER EASTER.

AT PRIME:

Vntil the prayer, as before, page 487.

AT THE THIRD HO VVER.

Vntill the prayer, as before, page 493.

Oremus.

Let us Pray.

COncede, *quæsumus omnipotens Deus, ut qui festa Paschalia venerandæ cogimus, per hæc contingere ad gaudia æterna mereamur. Per Dominum nostrum Iesum Christum.*

GRant we beseech thee almighty God that we who with veneration have celebrated the feasts of Easter may obtaine by the same to ioyes Everlasting. Through our Lord Iesus-Christ.

THE MASSE ON THE SATVRDAY.

AFTER EASTER.

*This day the Station is celebrated at the Church
of saint Iohn Lateran.*

Because at Rome on this day formerly the Neophits were assembled in this Church to put of their white garments which they had put on the Saturday before.

THE INTROIT, out of the 104. Psalm.

The Church representing unto us the ioy and gladnesse where with the people of Israël beheld them selves when freed from the Egyptian servitude and of the excessive painfull labors whereunto they were subiect to be lead into a land abounding with all sorts of Goods shee thereby shews us that our Saviour delivering us from the subiection of the devill like a king that would enrich his subiects out of his treasury and make them happy by his travaill and pains having taken upon himselfe all that was requisit for our obtaining the inheritance of glory, and to prepare for us an everlasting repose and permenent kingdome in heaven. It fught to be our sole ioy and comfort, to oettle our hopes in the fruition of this soveraign Good and this benefit should never be out of our thoughts nor mouths nor hearts.

O Vr Lord hath led
his people forth in
gladnesse, alleluia and
his elect in Ioy. Alle-
luia, alleluia.

E Duxit Dominus
populum suum in
exultatione, Alleluia:
& electos suos in læti-
tia. Alleluia, alleluia.

Psalme

P S A L M 104.

Confitemini Do-
mino, & invo-
cate nomen ejus: an-
nuntiate inter Gentes
opera eius.

Gloria Patri, &c.

Confesse ye to our
Lord and invoke
his name, shew forth his
works among the gen-
tils.

Glorie be to the father,
&c.

Kyrie eleison, & Gloria in excelsis, &c. as be-
fore, page, 261. 262. & 263.

C O L L E C T.

The faithfull considering that the Paschal solemnity re-
presents unto us that Iesus-Christ opened heaven to make
us his heirs begg Gods grace that they may worthily cele-
brate this mistery & receive its effects.

Concede quesu-
mus, omni-
potens Deus; ut qui
festa Paschalia vene-
rando egimus, per hæc
contingere ad gaudia
æterna mereamur.
Per Dominum nostrum
&c.

GRant we beseech
the almighty God
that we who with ve-
neration have celebra-
ted the feasts of easter
may obtain by the
same to come to ioyes
everlasting. Through
our Lord Iesus-Christ.

Against the Persecutors of the Church.

Ecclesie tue, &c. as before page 538.

Or for the Pope.

Deus omnium, &c. as before, p. 538.

O o

The Lesson out of the *Lectio Epistola Beati Petri Apostolici* cap. 2.
S. Peter. chap. 2. 2.

The Church makes use of this discourse of S. Peter the Apostle to exhort the Neophytes to give God thanks with gladness in that by the virtue of this Sacrament of regeneration they have cast off the old man Adam and are entered into a holy and happy infancy, and that having been hitherto fed with the milke of the divine word, they ought not to aspire farther then this aliment only with so proper to entertaine a spirituall life which they are to lead: and as our infancy is ourage of innocence they are obliged as infants new borne to be free from all those vices, which that age knows not, as malice, deceit dissimulation, and detraction. Then the Apostle teaches the neophytes & especially the converted Gentils that it is their duty to approach unto Christ and to raise all their hopes on him, as vpon the living stone, which sustains the building of the Church, and consequently of their salvation making them not only a rich, illustrious and spirituall palace, but a temple yea Priests in that by this vnion they have power to Sacrifice their hearts thoughts words and actions to God. Next having spoken of the excellencies of this corner stone mentioned long since by the Prophet Isaye, he shews that to those who remaine in their infidelity it hath been a stone of offence and confusion, but to those that beleeeve a Rock of salvation and honor whereby they have fouer notable advantages.

1. To be the nation particularly chosen out by God from all eternity by a gratuite predestination. 2. To be kings and Priests in as much as being members of Christ who descended according to the flesh from the Tribe of Iuda and that of Aaron, was both king and soueraigne Priest. They Sacrifice them selues to God as he did, and are called to partake of his kingdome in heaven, and exercise a glorious empire upon earth ouer all their passions. 3. To be a holy people not exteriorly and legally only, but interiorly purifying their hearts and consecrating them to the diuinity. 4. To be a people redeemed by an inestimable Price from the slavery of the devill, and that for his glory who calls them of his pure mercy, not having the least moue from their merit.

for they were not his People before , that is , they had not any thing in them , pleasing to his eyes , but on the other side worthy his hate, and separated from him by Idolatry & other crimes.

Charissimi Deponentes omnes malitiam, & omnem dolum, & simulationes, & invidias & omnes detractiões: sicut modo geniti infantes, rationabiles, sine dolo lac concupiscite: Ut in eo crescatis in salutem, si tamen gustatis: quoniam dulcis est Dominus. Ad quem accedentes lapidem vivum ab hominibus quidem reprobaturum, a Deo autem electum & honorificatum; & ipsi tamquam lapides vivi superedificamini, domus spiritalis, sacerdotium sanctum, offerre spirituales Hostias, acceptabiles Deo per Iesum Christum.

MY Beloved: laying away therefore all malice and all guile, and simulations and envies, and all detractiões; as infants even now born, reasonable, milk without guile desire ye, that in it you may grow unto salvation. If yet you have tasted that our Lord is sweet unto whom approaching, a living stone, of men indeed reprobated but of God elect and made honorable. Be ye also yourselves superedified as it were living stones, spirituall houses, a holy priesthood to offer spirituall hosts; acceptable to God by Iesus-Christ. For the which cause the scripture contained: Be-

O o ij

hold I put in Sion a principall corner-stone, elect pretious. And he that shall beleeeve in him, shall. Not be confounded. To you therefore that beleeeve honour: but to thē that beleeeve not, the stone which the builders reiect, the same is made into the head of the corner. and a stone of offence, and a rock of scandall to them that stumble at the word; neither do beleeeve wherein also they are put. But you are an elect generation, a kingly Priesthood, a holy nation, a people of purchase: that you may declare his virtues which from darkenesse hath called you into his merveilous light. which sometime not a people but now the people of God. Which not having obtained mercy:

Propter quod continet Scriptura: Ecce ponam in Sion lapidem summum angularem, electum, pretiosum. Et qui crediderit in illum, non confundetur. Vobis igitur honor credentibus: Non credentibus: autem, lapis quem reprobaverunt ædificantes, hic factus est in caput anguli: Et lapis offensionis, & petra scandali, his qui offendunt verbo, nec credunt in quo & positi sunt. Vos autem genus electum, regale Sacerdotium, gens sancta, populus acquisitionis: Ut virtutes eius annuntietis, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus: Nunc autem populus Dei. Qui non consecuti misericordiam:

nunc autem misericordiam consecuti. Alleluia. but now having obtained mercy.

Instead of the gradual the following versicles are said to expresse the Churches Ioy for the call of the Gentils.

H*æc dies, quam fecit Dominus: exultemus, & letemur in ea. Alleluia.* **T**His is day which our Lord made, let us reioyce and be glad in it. Alleluia.

ψ. Laudate pueri Dominum: laudate nomen Domini. *ψ. Prais our Lord ye Childeren. Prayse ye the name of our Lord.*

P R O S E.

Victimæ Paschali laudes, &c. as before, p. 500.
Munda cor meum, &c. as before, page 20.

Sequentia sancti Evangelii secundum Ioannem. cap. 20. The sequens of the Holy Gospell according to S. Iohn, chap. 20.

Besides what the lesson of this gospell relates unto us of S. Iohns and S. Peters running together to our Saviours Sepulcher, and of S. Iohns arrivall thether first, yet went not in but that S. Peter went first in though he came last, the Church thereby will have us understand that the Iewish sinagouge figured by S. Iohn, and the Church of the Gentils figured by S. Peter, having been called to the participation of Christs death and Resurrection; the Iews reaped not the wholesome effect of these divine mysteries because they would not beleeve in Christ, but that the Gentils are made partakers of the merits of our Saviours death and Resurrection for that they embraced the faith. And when all the Gentils are enured then shal the Iews likewise be called.

O o iij

AT that time on the first of the Sabaoth Mary Magdalen com-meth early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. She ran therefore & commeth to Simon Peter, and to the other disciple whom Iesus loved, and saith to them: they have taken our Lord out of the monument and we know not where they have laid him. Peter therefore wēt forth & that other disciple, and they went to the monument. And both ran together, and that other disciple did out run Peter, and came first to the monument. And when he had stooped down, he saw the linnen clothes lying; But yet he went not in. Si-

IN illo tempore : *Vna Sabati, Maria Magdalene venit mane, cum adhuc tenebræ essent ad monumentum : Et vidit lapidem sublatum à monumento, Currens ergo, & venit ad Simonem Petrum, & ad aliam Discipulam, quem diligebat Iesus: & dicit eis: Tulerunt Dominam de monumento: & nescimus ubi posuerunt eum. Exiit ergo Petrus, & ille alius Discipulus, & venerunt ad monumentum: Currebant autem duo simul, & ille alius Discipulus præcurrit citius Petro, & venit primus ad monumentum, & cū se inclinasset; vidit linteamina posita, non tamen introiit, Venit ergo Simon Petrus sequēs eū,*

Et introiuit in monumentum, & vidit linteam inaposta, & sudariũ, quod fuerat super caput ejus, nõ cum linteaminibus positũ; sed separatim involutum in unũ locũ. Tunc ergo introiuit & ille Discipulus, qui venerat primus ad monumentum: & vidit, & credidit: nondum enim sciebat Scripturas, quia oportebat eum à mortuis resurgere.

mon Peter therefore commeth following him and went into the monument, and saw the linnen clothes lying, and the napkin that had been upon his head, not lying with the linnen clothes, but apart, wrapped up into one place. Then therefore went in that other disciple, also which came first to the monument: and they saw, and beleeved for as yet they knew not the scriptur, that he should rise againe from the dead.

Credo, &c. as before, page 84.

THE OFFERTORY, *taken out of the Ps. 117.*

The Priest gives God thanks for the favour done us in granting us the light of his Gospell, and beseeches his Majesty to heape his blessings upon us.

Benedictus qui venit in nomine Domini: Benedicimus vobis de domo Domini Deus Dominus & illuxit nobis. Alleluia, alleluia.

Blessed is he that comes in the name of our Lord. we have blessed you of the house of our Lord; God is the Lord ad he hath shewed us his light. Alleluia, alleluia.

O o iiii

Suscipe sancte Pater, &c. till the Secret as before,
page 87.

THE SECRET.

wherein we begg of God that in celebrating these Paschall misteries, which puts us in mind of the grace we receive thereby of being freed from the illusions of the devill and subiection to sin, making us capable of his heavenly kingdom, by the merits of christ's passion and Resurrection applyed unto us, we may so correspond to this inestimable benefit that we may receive the wholesome effect.

<p>GRant ô Lord we beseech thee that by these Paschal misteries we may be alwaies ready to give thee thanks, to the end that laboring continually for our reparation we may at last enjoy eternall happinesse. Through our Lord Iesus-Christ thy son who liveth & reigneth, &c.</p>	<p>COncede quæsumus Domine, semper, nos per hæc mysteria Paschalia gratulari: at continua nostræ reparationis operatio, perpetuæ nobis fiat causa lætitiæ. Per Dominum nostram Iesum Christum Filium tuum. Qui tecum vivit & regnat, &c.</p>
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Against the Persecutors of the Church.

Protege nos, &c. as before, page 546.

Or for the Pope.

Oblatis, &c. as before, page 546.

The Preface & Canon, &c. till the Communion, as before, page 92. &c.

THE COMMUNION, *taken out of the Epistle of the Apostle S. Paul 3. chap. to the Galatians.*

The church herein tells us that we are baptized, we have put on christ, that is we have changed our conditions from being slaves of sinne we are becom children of our heavenly father and members of his sonn Iesus-christ, not being only in his company but united unto him.

O *Mnes qui in Christo baptizati estis, Christum induistis. Alleluia.*

A *ll that have been baptized in Christ, have put on Christ. Alleluia.*

THE POST-COMMUNION.

The faithfull and chiefly the Neophits prayse God for his grace bestowed upon them in Baptisme and in the communion incorporating them thereby to him and likewise beseech his divine Maiesty not to permit them ever to be separated from him.

R *Edemptionis nostræ munere vegetati; quæsumus Domine: ut hoc perpetuæ salutis auxilio, fides semper vera proficiat. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum Amen.*

W *E beseech thee ô Lord that having received a new life by the benefit of our Redemption we may always advance in the true light. Through our Lord Iesus-Christ thy son. who with thee liveth & reigneth in the unity of the holy Ghost one God for ever and ever. Amen.*

Against the Persecutors of the Church.

Quæsumus, &c. as before, page 548.

Or for the Pope.

Hæc nos, &c. as before, page 548.

All the rest as before, page 122. or 123.

AT THE SIXTH HOWER.

Vntill the Prayer, as before, page 510.

Oremus.

Let us Pray.

Concede quæsumus, &c. as before, page 571.

AT THE NINTH HOWER.

Till the Prayer, as before page 527.

Oremus.

Let vs Pray.

Concede quæsumus, &c. as before, page 571.





FOR THE COMMEMORATION
*of such simple feasts as occur either on
the Wednesday. Thursday Friday or
Saturday in the Weeke after Easter.*

FOR THE COMMEMORATION
of S. Tiburtius Valerianus and
Maximees Martyrs.

14. of April Martyrs.

COLLECT.

P *Ræſtaquæſumus
omnipotēs Deus:
ut qui Sanctorum
Martyrum tuorum Ti-
burtij, Valeriani, &
Maximi ſolemnia co-
limus, eorum etiam
virtutes imitemur. Per
Dominum, &c.*

G Rant we beſeech
thee almighty god
that we who celebrate
the feaſt of thy holy
martyrs S. Tiburtius,
Valerianus and Maxi-
mus, may imitate their
virtues. Through our
Lord, &c.

S E C R E T.

H *Æc Hoſtia,
quæſumus Do-
mine, quam San-*

M Ay this holy ſa-
crifice we be-
ſeech thee ô Lord,

which we, commemorating the new birth of thy Martyrs into eternall life offer thy divine Maieſty, both abſolve us from the chains of our ſins ad procure for us the bleſſings of thy mercy. Through our Lord, &c.

torum Martyrum tuorum natalitia recententes offerimus, & vincula noſtræ pravitatis abſolvat, & tuæ nobis miſericordiæ dona conciliet. Per Dominum noſtrum, &c.

POST-COMMUNION.

R Eplenish't with thy holy mysteries, we hūbly beſeech thee ô Lord, that the office which according to our bounden duty, we performe, may availe us to the encrease of our ſalvation, which we wholly derive frō thee. Through our Lord Ieſus-Chriſt, &c.

S *Acto munere ſatiati ſupplices te, Domine, deprecamur: ut quod debitæ ſervitutis celebramus officio, ſalvationis tuæ ſentiamus augmentum. Per Dominum noſtrum Ieſum Chriſtum Filium tuum qui tecum vivit & regnat in unitate, &c.*

FOR THE COMMEMORATION
of S. Anicetus Pope & Martyr.

17. April.

COLLECT.

DEus qui nos
beati Aniceti
Martyris tui, atque
Pontificis annua so-
lemnitate latificas :
concede propitius , ut
cujus natalitia coli-
mus, de ejusdem etiam
protectione gaudea-
mus. Per Dominum
nostrum &c.

O God who every
year renewest
our ioy by the solemne
festivall of the holy Po-
pe and Martyr S. Ani-
cethus: mercifully grāt
that as we celebrate his
memory we may enioy
his protection. Through
our Lord , &c.

SECRET.

MVnera tibi
Domine dica-
ta sanctifica: & in-
tercedente beato Ani-
ceto Martyre tuo , at-
que Pontifice , per ea-
dem nos piacatus in-
tende. Per Dominum
nostrum Iesum Chri-
stum, Filium tuum qui
tecum vivit & regnas
in unitate, &c.

Sanctify ô Lord ,
these Guifts which
we dedicate to thy bo-
nour and vouch safe by
them , the holy Pope
and martyr S. Anice-
tus interceding also for
us , to pacify thy wrath,
and look down upon
us with the Eye of
of thy mercy. Through
our Lord Iesus-Christ.

POST-COMMUNION.

GRant we beseech thee ô Lord that this holy communion may cleans us from our sins , and make us the holy Pope & martyr S. Anicetus interceding for us partakers of eternall life. Through our Lord Iesus-Christ, &c.

H*Æc nos communio Domine , purget à crimine: & intercedente beato Aniceto Martyre tuo atque Pontifice , celestis remedij faciat esse consortes. Per Dominum nostrum Iesum Christum , &c.*

FOR THE COMMEMORATION.
of S. Vitalis Martyr.

28. April.

COLLECT.

GRant we beseech thee almighty god that by the intercession of thy holy Martyr saint Vitalis , whose happy birth day into eternall life we now celebrate, our affections may be fortified in the loved of thy name. Through our Lord, &c.

P*Resta, quæsumus omnipotēs Deus, ut qui Beati Vitalis Martyris tui natalitia colimus: intercessionem ejus in tui nominis amore robaremur. Per Dominum nostrum Iesum Christum Filium tuum qui tecum vivit, &c.*

M*V*neribus no-
stris, quasu-
mus Domine, preci-
busque susceptis, &
cœlestibus nos munda
mysteriis, & clemen-
ter exaudi. Per Do-
minum nostrum Iesum
Christum, &c.

WE beseech thee ô
Lord by the sacred
oblations and prayers we
have represented thee
both to purify us by
these holy mysteries
and graciously heare us
when we call upon thee
Through our Lord.

POST-COMMUNION.

D*A*, quoniam,
Domine Deus
noster: ut sicut tuorum
commemoratione San-
ctorum temporali gra-
tulamur officio; ita
perpetuo letemur as-
pectu. Per Dominum
nostrum Iesum Chri-
stum Filium tuum.
Qui tecum vivit &
regnat in unitate,
spiritus, &c.

GRant we beseech
thee ô Lord our
God that as we here, by
our commemorations of
thy saints congratulate
their felicity we may
hereafter eternally re-
ioyce in the contempla-
tion of thy glory.
Through our Lord Je-
sus Christ thy son, who
with thee liveth &
reigneth, &c.



FOR LOVV SVNDAY

OR DOMINICA IN ALBIS,

Being eight days or the Octave of Easter.

AT PRIME.

Vntil the prayer, as before, page 487.

AT THE THIRD HOWER.

Vntill the prayer, as before, page 493.

Let us Pray.

Oremus.

GRant we beseech thee almighty God that we who have observed the pascall feasts may by thy bounty re-
taine the same in our māners and life through our Lord Iesus-Christ, &c.

P*Ræsta quasumus
omnipotēs Deus:
ut, qui Paschalia fe-
sta peregrimus; hæc, te
largiente, moribus &
vita teneamus. Per
Dominum nostrum Ie-
sum Christum Filium
qui tecum, &c.*

Messe



MASSE ON QVASIMODO OR LOW SVNDAY.

The station at the Church of saint Pancratius.

This holy saint is proposed as an example to the Neophits, for that when he was but fifteen years of age, so soon as he received Baptism generously suffered martyrdom for the fayth of Christ.

THE INTROIT *taken out of the 2. Chap. of
the first Epistle of the Apostle S. Peter
& the 80. Psalm.*

The Church exhorts the Neophits to render God thanks with ioy in that by the virtue of this Sacrament of regeneration they have cast of the old man Adam and are entered into a holy and happy infancy; and that having been hitherto fed with the milk of the divine word they ought not to aspire farther then this aliment only which is so proper to entertaine a spirituall life which they are to lead, & as our infancy is our age of innocence they are obliged as infants new borne to be free from all those vices, which that age knows not as malice, deceit, dissimulation, detraction & lying.

Q *Vasi modo geniti infantes, alleluia: rationabiles sine dolo lac concupiscite, Alleluia, alleluia* **A** S borne infants, Alleluia, reasonable, milk without guile desire ye, Alleluia, alleluia, alleluia.

P S A L M E 80.

E *Xultate Deo adiutori nostro:* **R** Eioyce to God our helper, make iu-
Pp

bilation to the God of *jubilate Deo Jacob.*
Jacob.

Glory be to the father *Gloria Patri, &*
 and to the son and to *Filio, & Spiritui san-*
 the holy Ghost. *cto: Sicut erat &c.*

*The Priest returning to the midst of the Altar
 implores Gods mercy.*

Lord have mercy **K**Yrie eleison.
 on us.

R. Lord have mercy on *R.* Kyrie eleison.
 us.

Lord have mercy on *Kyrie eleison.*
 us.

R. Christ have mercy *R.* *Christe eleison.*
 on us.

Christ have mercy on *Christe eleison.*
 us.

R. Christ have mercy *R.* *Christe eleison.*
 on us.

Lord have mercy, on *Kyrie eleison.*
 us.

R. Lord have mercy *R.* *Kyrie eleison.*
 on us.

Lord have mercy on *Kyrie eleison.*
 us.

GLORIA IN EXCELSIS.

The faithfull concurring with the Angels in their reioy-
 cing for our Saviours birth prayse God for this miraculous
 wo k whereby his divine Maiesty hath a perfect adorer,

and men a Souveraign mediator, who by his grace reconciles them unto him and settles peace betwixt heaven and Earth which sinn had divided and then renders thanks to the blessed Trinity.

*Gloria in Excelsis
Deo, & in terra
pax hominibus bonæ
voluntatis. Laudamus
te, Benedicimus
te, Adoramus te, Glo-
rificamus te. Gratias
agimus tibi propter
magnam gloriam tuâ:
Domine Deus, Rex
cœlestis, Deus Pater
omnipotens. Domine
Fili unigenite Iesu
Christe, Domine Deus.
Agnus Dei Filius Pa-
tris, Qui tollis peccata
mundi, miserere nobis.
Qui tollis peccata
mundi, suscipe depre-
cationem nostrâ. Qui
sedes ad dexteram Pa-
tris, miserere nobis.
Quoniâ tu solus San-
ctus, Tu solus, Altissi-
mus, Iesu Christe, cum
Sancto-Spiritu in glo-
ria Dei Patris. Amen.*

GLory be to God in the highest and on earth peace to men of good will we prays thee, we adore thee; we glorify thee; we give thanks to thee for thy great glory, O Lord God heavenly king, god the father almighty, ô Lord the only begottē son Iesus Christ. ô Lord God, lamb of God son of the father who takest away the sins of the world receive our prayer, thou that sittest at the right hand of the father have mercy on us for thou art holy, thou only art the Lord thou only ô Iesus-Christ with the holy Ghost art most high in the Glory of God the father. Amen.

Pp ij

Our Lord be with you. *Dominus vobiscum.*
R. And with the spirit. *R. Et cum spiritu tuo.*

Let us Pray.

Oremus.

The faithfull give god thanks for the new life which they have now received beseeching his Maiesty to nourish them with the milke of his word and grace whereby they may be exempt from all sort of vice.

THE COLLECT.

GRant we beseech thee almighty God that we who have observed the Pascall feasts may by thy bounty retain the same in our manners and life.

Through our Lord Iesus-Christ thy son, &c.

The Lesson out of the first Epistle of the Apostel S. Iohn Chap. 5.

P*Raesta, quæsumus omnipotens Deus: ut qui Paschalia festa peregrimus; hac, te largiente, moribus & vita teneamus. Per Dominum nostrum Iesum Christum Filium tuum, &c.*

Lectio Epistolæ beati Ioannis Apostoli, cap. 5.

The Church exhorts the Neophyts to take heed that in putting of their white robes, they doe it so that it be only in exteriour, but that they preserve their interiour whitenesse both in faith and manners, which they have received by the Sacrament of Baptisme, in the quality of the children of God and Cohiers of his sonn our lord Iesus-Christ.

That faith which makus triumph over the divell consists in beleevving that Iesus-Christ is true God & man whereof there are three divine testimonies & three on earth. God the father hath testified that Iesus-Christ is his son when he said. This is my beloved son in whom I am well pleased Marth. 3. & 17. The eternall 3. word hath proved his divinity by his miracles & resurrection, and by purifying of men not only by the baptism of water which could not cleanse the inward spots, but by a baptism of

bloud which he shed on the crosse, and a Baptism of sanctifying water instituted by him, which penetrats the bottom of the soul to cleanse it from all filth. The holy Ghost hath made it known by his discent upon him in the shape of a doue. Matt. 3. And upon the day of Pentecost when he descended upon the Apostels in the likenesse of fiery tongues. Act. 1. The three testimonies on Earth are his reall humanity not a phantastick, that is the water and bloud which flowed from his side after his death, And his soule which he commended into his fathers hands which are only proper ties belonging to a true man.

Charissimi! Omne quod natum est ex Deo, vincit mundum. Et hæc est victoria, quæ vincit mundum, fides nostra. Quis est autem, qui vincit mundum: nisi qui credit quoniam Iesus est Filius Dei? Hic est, qui venit per aquam & sanguinem, Iesus Christus. Non in aqua solum: sed in aqua & sanguine. Et spiritus est qui testificatur, quoniam Christus est veritas. Quoniam tres sunt qui testimonium dant in cælo: Pater, Verbum,

DEarly Beloved I All that is borne of God, overcommeth the world: And this is the victory which overcommeth the world, our faith. who is he that overcometh the world, but he that beleeveth that Iesus is the Son of God? this is he that came by water and bloud Iesus-C. not in water only, but in water and bloud. And it is the spirit which testifieth, that Christ is the truth for there be three which give testimony in heaven, the father, the word, and the holy

Pp iij

Ghost. And these three be one. And there be three which give testimony in earth : the spirit , water , & bloud and these three be one. If we received the testimony of men the testimony of God is greater, because this is the testimony of God which is greater , that he hath testified of his Son. He that beleeveth in the Son of God, hath the testimony of God in himself.

& Spiritus sanctus : Et hi tres unum sunt. Et tres sunt qui testimonium dant in terra: Spiritus, aqua & sanguis : Et hi tres, unum sunt. Si testimonium hominum accipimus : testimonium Dei majus est. Quoniam hoc est testimonium Dei, quod majus est : quia testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium Dei in se.

THE GRADVAL taken out of the 28. Chap. of S. Matt. & 20. Chap. of S. Iohn.

The faithfull meditating upon what S. Iohn the Apostle taught them in the Epistle of this dayes Masse, that the word incarnate made his divinity known by miracles in his life time , as by his Resurrection after his death , dispose themselves to consider the proofs he gave by his Resurrection at this time whilst the Church celebrates the memory of it.

1. They consider that Christ appeared to his disciples in Galilee according as he had promised before his death , that seeing by this his apparition the accomplishment of what he had told them , they might thence beleve other revealed truths confirmed by severall miracles particularly in Galilee.

2. They consider that Christ came among his disciples, the doors being shutt, thereby to teach them the infinit power he hath over all creatures by this change of an animal and sensible body into a spirituall.

3. The faithfull consider that Christ gave peace to his disciples, to instruct them that he was the true mediator between God and men, and that in this quality having both natures as he is truly man, so is he truly God.

Alleluia, Alleluia.

IN die Resurrectionis meæ, dicit Dominus, præcedam vos in Galliam. *Alleluia.*

ψ. Post dies octo, januis clausis, stetit Iesus in medio Discipulorum suorum, & dixit: Pax vobis: *Alleluia.*

Alleluia, Alleluia.

ON the day of my Resurrection, I will go before you into Galilee saith our Lord. *Alleluia.*

ψ. After eight dayes the doors being shut, Iesus stood in the midst of his disciples & said Peace be with you.

A PRAYER WHICH THE PRIEST SAYS before the Gospell.

The Priest comming to the midst of the altar, beseeches God so to cleanse his heart and lips that he may worthily publish his holy Gospell through the merits of Christ.

MVndacormeñ,
ac labia mea,
omnipotens Deus, qui
labia Isaie Prophetæ
calculo mūdasti igni-
to: Ita me tua grata
miseratione dignare
munda.e ut sanctum
Evāgelium tuū digne
valeam nūtiare. Per
Christum &c.

ALmighty God pu-
rify my heart and
lips as thou didst purify
the prophet Isaies with
a fiery coale, purify me
so by thy gracious mer-
cy that I may worthily
shew forth thy Gospell.
Through Christ our
Lord. Amen.

Pp iiii

Vouchsafe ô Lord to
blesse me. *Iube Domine Bene-
dicere.*

May Our Lord be
in my heart and
lips that I may worthily
and as is fit publish his
holy Gospell. Amen. *Dominus sit in
cordemeco, & in
labiis meis: ut digne
& cōpeteter annuntie
Euāgeliū suū. Amen.*

After this benediction the Priest moves the peoples atten-
tion by this salutation.

Our Lord be with you. *Dominus vobiscum.*
R. And with thy spi- R. *Et cum spiritu*
rit. *tuo.*

The Priest tells the faithfull he is to read the Gospell which
contains the word of God.

The sequens of the *Sequentia sancti E-*
holy Gospell according *vangelii secundum*
to S. Iohn. chap. 20. *Ioannem. cap. 20.*

The faithfull answer that they are ready to heare it to gods
glory, and make the signe of the Crosse upon their fore heads,
upon their mowhs, and breasts to testify they receive his word
with a good heart, and that they will not blush to confesse it
before men.

Glory be to thee ô Lord. *Gloria tibi Domine.*

The Church represents to us five remarkable passages of our
Saviours Resurrection. 1. That he came into the chamber
among his disciples the doors being shut tendring his body
to them to touch, to teach them that though he was spiri-
tuall and incorruptible, yet he left not from being palpable and
materiall to the end that which was incorruptible might make
us aspire to the like perfection, and that that which was pal-

pable might establish us in the belief of the Resurrection, and make us understand that bodies after their Resurrection in changing their esta te and condition yet alter not their nature.

2. wee are taught that Christ gave peace, and the Holy Ghost to his disciples declaring unto us thereby that he his God, since the spirit of God proceeds from him.

3. As the eternall father sent his son to be the victime for our sins, yet failed not to loue his son, whom he had consecrated to the death of the brosse. So his son our lord Iesus-Christ truly loued his Apostels, though he designed them not to delights and pleasures but to pains & torments in this life.

The Churrah tells us the power which Iesus-Christ gave his disciples and their successors of remitting sins in his name, which only belongs to Gods.

5. wee may obserue by saint Thomas his incredulity the weakenesse of men addicted to their senses, and in that Iesus-Christ presented his body for him to touch he confessed his diuinity though he only saw his humanity wee are taught that faith is a gift of God which elevats us to beleeeve what wee doe not see.

IN illo tempo-
re : Cum esset se-
ro die illa, una Sab-
batorum, & fores
essent clausæ, ubi
erant Discipuli con-
gregati propter me-
tum Iudeorum: Ve-
nit Iesus, & stetit
in medio, & dixit
eis: Pax vobis. Et
cum hoc dixisset, of-
tendit eis manus &
latus. Gausi sunt er-
go Discipuli, viso

AT that time when
it was late that day
the first of the Sabbaths,
and the doors were shut
where the disciples
were gathered together
for fear of the Jews Iesus
came and stood in the
midst, and saith to
them: Peace be to you,
and when he had said
this, he shewed them
his hands and side; The
disciples therefore were
glad when they saw our

Lord. He said therefore to them again : Peace be to you ; As my father hath sent me : I also do send you. When he had said this : he breathed upon them, & he said to thē. Receive ye the holy Ghost whose sins you shall forgive, they are forgiven them : And whose you shall retain they are retained. But Thomas one of the twelve, who is called didymus, was not with them when Iesus Came: The other Disciples therefore said to him we have seen our Lord. But he said to them: unlesse I see in his hāds the print of the nailes, and put my finger into the place of the naile and put my hand into his side, I will not beleeve. And after eight daies, againe his disciples were within, and Thomas

Domino. Dixit ergo eis iterum: Pax vobis: Sicut misit me Pater, & ego mitto vos. Hæc cum dixisset, insufflavit, & dixisset, insufflavit, & dixit eis. Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis: & quorum retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis, quando venit Iesus. Dixerunt ergo ei alij Discipuli. Vidimus Dominum: Ille autem dixit eis: Nisi videro in manibus ejus fixurā clavorum, & mittam digitum meum in locū clavorum, & mittā manum meam in latus ejus, non credam. Et post dies octo, iterum erant Discipuli ejus

intus : & Thomas cum eis. Venit Iesus, ianuis clausis, & stetit in medio, & dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, & vide manus meas, & offer manum tuam, & mitte in latus meum: & noli esse incredulus, sed fidelis. Respondit Thomas & dixit ei: Dominus meus, & Deus meus. Dicit ei Iesus: Quia vidisti me Thomas, credidisti: Beati qui non viderunt, & crediderunt. Multa quidem & alia signa fecit Iesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credatis, quia Iesus & Christus Filius Dei: & ut credentes, vitam habeatis.

The Gospell being ended the faithfull prayse God.

*R. Laus tibi Chris-
te.*

*R. Praise be to thee
ô Lord.*

Then the Priest kisseth the book to testify those words are holy and adorable and that by the faith which wee have

Christ reconciles us to God his father. He prays that our sins may be forgiven that so wee may not be unworthy of his reconciliation.

May our sins be forgiven by the words of the Gospell. Amen. *Per Evangelica dicta deleantur nostra delicta. Amen.*

Then follows the Credo which is the sum of our beliefs to testify that we hear in the Gospell.

Credo, &c. as before, page 203

The Priest turning himselfe towards the faithfull begs Gods grace that they may be able to performe his commandments & to offer themselves worthily to his Maiesty.

ψ. Our Lord be with you. *ψ. Dominus vobiscum.*

THE FAITHFULL ANSWER.

R. And with thy spirit. *R. Et cum spiritu tuo.*

THE OFFERTORY, taken out of the 28. chap. of S. Matt.

The Church signifies unto us the testimony which the Angels gave of Christs Resurrection; That as the Angels of darkness seduced the first women, and brought death upon all her posterity, so the Angels of light instructed the women to carry the first news of Christs Resurrection and of the life everlasting which men are to receive by the virtue of it.

AN angell of our Lord descended from heaven, and said unto the women he whom ye seek is risen *Angelus Domini descendit de celo, & dixit mulieribus: Quem queritis, surrexit*

sicut dixit.
Alleluia.

again, as he told you,
Alleluia.

Suscipe sancte Pater, &c. till the Secret as
before, page 87.

THE PRIEST SAYS IN SECRET.

R. Amen.

R. Amen.

THE SECRET.

The faithfull beseech God to make them worthy of the
benefit of his Resurrection.

S*uscipe munera,*
Domine, quaesu-
mus, exultantis Ec-
clesiae: & cui causam
tanti gaudij praestitisti,
perpetuae fructum
concede laetitiae. Per
Dominum nostrum Ie-
sum Christum.

A Ccept ô Lord we
beseech thee, the
ioyfull offerings of thy
Church, & as thou hast
given them the cause of
so much gladnesse, so
grant them the benefit
of eternall happinesse.
Through our Lord Ie-
sus-Christ, &c.



THE PREFACE

*That is, the entry into the Canon of the Masse, and
the generall preparation of the Sacrifice.*

The Priest disposes the faithfull to raise up their hearts to God
and to disengage them from all affections towards créatures,

to begin this Sacrifice with that of their hearts, and to acknowledge the excellence of Gods benefits and chiefly that of our Saviours Resurrection.

ψ. Our Lord be with you. ψ. *Dominus vobiscum.*

℞. And with thy spirit. ℞. *Et cum spiritu tuo.*

Raise up your hearts. *Sursum corda.*

The faithfull answer that their hearts are well disposed.

℞. We have them towards our Lord. ℞. *Habemus ad Dominum.*

The Priest bids the faithfull consider that God having granted them the grace to have their hearts in that condition, they ought to give him publick thanks.

Let us give thanks to our Lord God. *Gratias agamus, Domino Deo nostro.*

The faithfull answer that it is iust and reasonable and that they give God thanks in publik by the Priest & particularly by themselves, in their interiour resentments following in their hearts what the Priests speaks.

ψ. It is meete and iust. *Dignum & iustum est.*

Then the Priest in the name of the faithfull acknowledges the obligation wee have to give God thanks alwaile and in all places in that Christ rose againe, that he might raise us and give us life everlasting, and confessing himselfe to acquit himselfe worthily of his duty he loynes himselfe to the Angels Throns & domination. Singing the himne which the celestiall spirits sing in heaven in honour of God. *Sanctus, Sanctus, Sanctus*, and the Canticle which the children song at Christs triumphant entry in Ierusalem. *Benedictus qui venit. &c.* to testify the union of spirit both of Angels and men in prayse of the divine Maiesty, and to confesse that to prayse God as we ought, wee must have the purity of Angels and Innocence of Children.

VErè dignum & iustum est, æquum & salutare, Te quidem, Domine omni tempore; sed in hac potissimum die gloriosius prædicare, cū Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit & vitam resurgendo reparavit. Et ideo cum Angelis & Archangelis, cum Thronis & Dominationibus, cūque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli & terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in Excelsis.

IT is truly Iust right and necessary that we alwaise sing thy praises, but more particularly on this day, whereon Iesus - Christ our Pascall lamb was immolated, for he is the tru lamb who has taken away the sins of the world, who by dying destroyed our death & by rising again hath restored life. And therefore with the Angels and Archangels, with the Thrones & dominations and with the whole celestially troupe we incessantly sing a hymne to thy glory saying Holy, Holy, Holy is the Lord God of Hosts the heavens and earth are full of thy Glory. Hosanna in the highest: Blessed is he that coms in the name of our Lord. Hosanna in the highest.

*The Canon till the Communion, as before,
page. 92. 93. 94. 95. 96. & 97.*

Then the Priest gives God thanks for the benefits he hath received in the Communion, by this Antiphon: which is called the Communion.

THE COMMUNION, out of the 20. chap. S. Iohn.

The faithfull beseech God to strenghten them in faith as he did S. Thomas that they may not be incredulous but faithfull.

R Each hither thy
hand and marke
the place of the nails.
Alleluia and be not inc-
redulous but beleeving,
Alleluia, alleluia.

M *itte manum
tuam & co-
gnosce loca clavorum,
Alleluia: & noli esse
incredulus, sed fidelis,
Alleluia, Alleluia.*

The faithfull. being taught to consider that this Sacrifice of the altar represents the Passion and Resurrection of Iesus-Christ and applyes its merits unto us, begg Gods grace that they may firmly beleeve, what they see not but under the Sacramentall species so that they reap the wholefom effect of it both in this and the next life.

WE beseech thee O
Lord God that the
holy and sacred myste-
ryes, which thou hast
bestowed upon us to
conserve and fortify us
in the grace of our re-
paration may availe us
asa remedy for the time
& futurum. Per
Dominum

Q *Væsumus, Do-
mine Deus nos-
ter: ut Sacro-sancta
mysteria, quæ pro re-
parationis nostræ mu-
nimine contulisti, &
præsens nobis reme-
dium esse facias,
& futurum. Per
Dominum*

*Dominum nostrum Ie-
sum Christum, &c.*

present and to come.
Through our Lord Ie-
sus-Christ, &c.

*From Munday after the Oſtave of easter to the
Aſcenſion the following prayers are ſaid after the prayer
of the day When there is no double feaſt.*

THE COLLECT of the bleſſed Virgin.

COncede nos fa-
mulos tuos ,
quaſumus Domine
Deus , perpetua men-
tis & corporis ſanita-
te gaudere : & glorio-
ſa Beatae Mariae ſem-
per Virginis interceſ-
ſione , à præſenti li-
berari triſtitia , & æ-
terna perfrui lætitia.
Per Dominum noſ-
trum.

O Lord God we be-
ſeech thee , grant
uſ thy ſervants to enioy
perpetuall health of mīd
and body , and by the
glorious interceſſion of
the ever bleſſed Virgin
Mary to be delivered
from preſent ſorrow
and to enioy everlaſting
happineſſe. Through
our Lord.

Againſt the Perſecutors of the Church.

Ecclēſiæ tuæ , qua-
ſumus Domine
preces placatus ad-
mitte : ut deſtruētis
adverſitatibus & er-
roribus univerſis , ſe-
cura tibi ſerviat li-

WE beſeech thee ō
Lord being appea-
ſed , admit the prayers
of thy Church that all
adverſities and errors
being deſtroyed it may
ſerve thee in ſecure li-

Qq

berthy. Through our *beritate. Per Domi-*
 Lord Iesus-Christ, &c. *num nostram Iesum*
Christum, &c.

Or for the Pope.

O God the Pastor and
 governor of all
 faithfull in mercy res-
 pect thy servant. N.
 whom thou hast appoin-
 ted chief Pastor over
 thy Church, grant him
 we beseech in word and
 example to profit them
 whom he hath charge
 over to the end he may
 come together with the
 flock committed to him
 to life everlasting.
 Through our Lord Ie-
 sus Christ.

Deus omnipotens
 fidelium Pastor
 & rector famulum
 tuum N. quem Pas-
 torem Ecclesie tue
 praeesse voluisti, pro-
 pitius respice; da ei
 quasumus, uerbo &
 exemplo, quibus
 praest, proficere: ut
 ad vitam una cum
 grege sibi credito, per-
 veniat sempiternam.
Per Dominum nostrum
Iesum Christum, Fi-
lium tuum &c.

SECRET, of the holy Virgin.

GRant ô Lord by
 thy mercy and in-
 tercession of the ever
 blessed Virgin that this
 oblation may availe us
 to obtain Peace and

Tua, Domine,
 propitiacione,
 & Beatae Mariae
 semper Virginis in-
 tercessione, ad perpetuum
 acque praedium
 hac obligatio nobis

*proficiat prosperitas
tem & pacem.*

prosperity in this life
& in eternity.

Against the Persecutors of the Church.

Protege nos Domine, tuis mysterijs servientes, ut divinis rebus inhaerentes, & corpore tibi famulemur, & mente. Per Dominum nostrum, &c.

WE beseech thee O Lord protect us who attend thy mysteries, that being fixt upon heavenly things we may serve thee in soule & body: Through our Lord, &c.

Or for the Pope.

Oblatis, quæsumus Domine, placare muneribus: & famulam tuam N. quem Pastorem Ecclesie tue præesse, voluisti, assidua protectione governa. Per Dominum nostrum. &c.

Recieve graciously O Lord these our offerings and continually guide thy servant N. whom thou hast appointed chiefe Pastor over thy Church. Through our Lord, &c.

POST COMMUNION, of the the Holy Virgin.

Sumptis, Domine, salutis nostræ subsidii: da quæsumus, Beate Maria sem-

O Lord, having received the benefit of our salvation: grāt us we beseech thee thy

Qq ij

protection in all places by the intercession of the ever blessed Virgin Mary to whose honour we have offered up these sacrifices to thy maiesty.

Against the Persecutors of the Church.

WE beseech thee ô Lord our God to preserve us from falling into the dangers of humane frailty, whom thou hast made partakers of this divine Communion. Through our Lord Iesus-Christ, &c.

Q*V*æsumus Domine Deus noster: ut quos: divina tribuis participatione gaudere, humanis non finis subiacere periculis. Per Dominum nostrum Iesum Christum, &c.

Or for the Pope.

GRant ô Lord that the participation of this divine sacrament may be our protection and defend thy servant. N. whom thou hast appointed chiefe Pastor of they Church, with the flock committed to his charge. Through

H*Æc nos, quæsumus Domine divini Sacramenti perceptio protegat: & famulũ tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, unacum commissio sibi grege, saluet semper & muniat. Per Domi-*

nam nostrum Iesum our Lord Iesus-Christ,
Christum, &c. &c.

The Priest being to end Masse turns againe towards the faithfull exhorting them not to render themselves unworthy of Gods assistance.

Dominus vobis- Our Lord be with you.
cum.

The faithfull answer.

R. Et cum spiritu *R.* And with thy spirit.
tuo.

The Priest tells the faithfull that Mass is ended and that they may retire.

Ite, Missa est. Go, for that Masse is ended.

The People Answer.

R. Deo gratias. Thanks be to God.

Then Priest bowing in the middle of the Altar says this Prayer.

Placeat tibi, sancta Trinitas, obsequiū servitutis meae & præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, & omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum

Accept ô holy Trinity this oblation of my servitude, and grant that though this sacrifice be presented to thy divine Maiesty by my unworthy hands yet that through thy mercy it may be acceptable to thee & propitiatory for me and all others, for, whom I

Qq iij

have offered it. through *Dominum nostrum*.
Christ our Lord. Amen. Amen.

And kissing the altar to receive Gods blessing : he gives it
to the faithfull.

Almighty God father *Benedicat vos omni-*
son and Holy Ghost *potens Deus ; Pater*
blesse you. Amen. *& Filius, & Spiritus sanctus Amen.*

Masse being ended the Priest admonisheth the faithfull to
preserve the Union they have with Iesus-Christ. & says.

Our Lord be with you. *Dominus vobiscum.*

R. And with thy spirit. R. *Et cō spiritu tuo.*

Then the Priest reads S. Iohas gospel which celebrats the
birth of the word, and the highest mysteries of divinity, to
teach us that the end of this holy mystery is to make us happy
for all Eternity by the visible participation of the divinity
which Chrift communicats unto us veyled in this life, ha-
ving covered it with our humanity in his incarnation, and
under the species of bread & wine in this adorable sacrament
to accommodate himselfe to the weakenes of our Morta-
lity.

The Beginning of the *Initium sancti E-*
Gospell according to S. *vangelii secundum*
Iohn. chap. 1. *Ioannem, cap. 1.*

The People answer.

R. Glory to thee ô *Gloria tibi Domine.*
Lord.

In Principio erat Verbum, &c. as before,

A Prayer to beg Gods Grace for the due examination of our Consciences.

O My God thou hast declared that if we make an exact review of our actions, and that after we have knowen the horror of our crimes we shall detest them, and make a firme resolution of amendment we shall not then feel the rigour of thy Iudgements Grant me the grace necessary to the well examining the state of my soul Through our Lord Iesus-Christ, &c.

FINIS I. E.

THE END.