

**Additional  
Devotions**

# Antiphons for Morning and Evening Prayer

On Principal Feasts and Holy Days, the proper Antiphons may be sung or said before and after the *Benedictus Dominus Deus* and the *Magnificat*. They serve as enrichments to the Office, emphasizing the significance of the day.

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## Antiphons on the Benedictus

### *On the Feast of the Nativity*

Glory \* to God in the highest, and on earth peace to men of good will, alleluia, alleluia.

### *On the Feast of the Holy Innocents*

From two years old and under, \* did Herod slay all the male children, for the sake of the Lord.

### *On the Feast of the Holy Name*

He gave himself \* that he might deliver his people, and thereby obtain an everlasting Name, alleluia.

### *On the Feast of the Epiphany*

Today \* the Church is joined to her heavenly Bridegroom; because in Jordan Christ hath washed away her offenses: the wise men with their offerings hasten to the royal marriage, and the guests are regaled with water made wine, alleluia.

### *On the Feast of the Presentation*

And when the parents \* brought in the Child Jesus, then

**Simeon took him up in his arms, and blessed God, saying:  
Lord, now lettest thou thy servant depart in peace.**

*On Ash Wednesday*

**When ye fast, \* be not, as the hypocrites, of a  
sad countenance.**

*On the Feast of St. Joseph*

**Then Joseph, \* being raised from sleep, did as the angel of  
the Lord had bidden him, and took unto him his wife.**

*On the Feast of the Annunciation*

**How shall this be, \* O Angel of God, seeing I know not a  
man? Hearken, O Virgin Mary: The Holy Ghost shall come  
upon thee, and the power of the Highest shall  
overshadow thee.**

*On Palm Sunday*

**The multitudes \* which came together for the feast day cried  
unto the Lord: Blessed is he that cometh in the Name of the  
Lord. Hosanna in the highest.**

*On Maundy Thursday*

**Now he that betrayed him \* gave them a sign, saying: Whom-  
soever I shall kiss, that same is he; hold him fast.**

*On Good Friday*

**They set up \* over his head this accusation written: Jesus of  
Nazareth, the King of the Jews.**

*On Easter Day*

**And very early in the morning \* the first day of the week,  
they came unto the sepulcher at the rising of the sun,  
alleluia.**

*On Ascension Day*

I ascend \* unto my Father, and to your Father: and to my God, and your God, alleluia.

*On the Day of Pentecost*

Receive ye \* the Holy Ghost: whosoever sins ye remit, they are remitted unto them, alleluia.

*On Trinity Sunday*

Blessed be \* the holy Creator and Governor of all things, the holy and undivided Trinity, both now and ever, and to endless ages of ages.

*On the Feast of Corpus Christi*

I am \* the living bread, which came down from heaven: if any man eat of this bread, he shall live forever, alleluia.

*On the Feast of the Visitation*

When Elizabeth \* heard the salutation of Mary, she spake out with a loud voice, and said: Why is this granted me, that the mother of my Lord should come to me? alleluia.

*On the Feast of St. John the Baptist*

The mouth of Zacharias \* was opened, and he prophesied, saying: Blessed be the God of Israel.

*On the Feast of St. Mary Magdalene*

Mary therefore \* anointed the feet of Jesus, and wiped them with her hair, and the house was filled with the odor of the ointment.

*On the Feast of the Transfiguration*

And behold a voice \* out of the cloud, which said, This is my

**beloved Son, in whom I am well pleased; hear ye him,  
alleluia.**

*On Holy Cross Day*

**Thou alone \* excellest in stature all the cedars of  
Lebanon: for on thee the Life of the world was hanged,  
on thee was Christ victorious, and death over death did  
forever triumph.**

*On the Feast of St. Michael and All Angels*

**There was silence in heaven \* while the dragon waged war:  
and Michael fought against him, and had the victory,  
alleluia.**

*On the Feast of All Saints (also suitable for Common of Saints)*

**The glorious company \* of the Apostles praise thee; the  
goodly fellowship of the Prophets praise thee; the white  
robed army of Martyrs praise thee; with one heart and  
voice do all the elect acknowledge thee: O blessed Trinity,  
one only God.**

*Common of Feasts of the Blessed Virgin Mary*

**Blessed art thou, \* O Mary, for thou hast believed; and there  
shall be a performance in thee of those things which were  
told thee from the Lord, alleluia.**

*Common of Apostles and Evangelists*

**Ye which have forsaken all, \* and followed me, shall receive  
a hundred-fold, and shall inherit everlasting life.**

*Common of Martyrs*

**He that hateth his life \* in this world shall keep it unto  
life eternal.**

## Antiphons on the Magnificat

### The Great "O" Antiphons

#### *December 16 O Sapientia*

O Wisdom, \* which comest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.

#### *December 17 O Adonai*

O Adonai, \* and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the law in Sinai: Come and redeem us with an outstretched arm.

#### *December 18 O Radix Jesse*

O Root of Jesse, \* which standest for an ensign of the people, at whom kings shall shut their mouths, unto whom the Gentiles shall seek: Come and deliver us, and tarry not.

#### *December 19 O Clavis David*

O Key of David, \* and Scepter of the house of Israel; that openest and no man shutteth, and shutteth and no man openeth: Come, and bring the prisoners out of the prison-house, them that sit in darkness and the shadow of death.

#### *December 20 O Oriens*

O Day-spring, \* Brightness of the Light everlasting, and Sun of righteousness: Come and enlighten them that sit in darkness and the shadow of death.

*December 21 O Rex gentium*

O King of Nations, \* and their Desire; the Cornerstone, who makest both one: Come and save mankind, whom thou formedst of clay.

*December 22 O Emmanuel*

O Emmanuel, \* our King and Lawgiver, the Desire of all nations and their Salvation: Come and save us, O Lord our God.

*December 23 O Virgo virginum*

O Virgin of Virgins, \* how shall this be? for neither before thee was any seen like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

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*On the Feast of the Nativity*

Today \* the Christ is born; today hath a Savior appeared: today on earth Angels are singing, Archangels rejoicing: today the righteous exult and say, Glory to God in the highest, alleluia.

*On the Feast of the Holy Innocents*

Then were innocent children \* slain instead of Christ by a wicked ruler; the very sucklings were put to death: spotless, they followed the Lamb himself, and say forever: Glory be to thee, O Lord.

*On the Feast of the Holy Name*

Thou shalt call \* his Name Jesus, for he shall save his people from their sins, alleluia.

*On the Feast of the Epiphany*

Now do we celebrate \* a holy day adorned by three miracles: today a star led the wise men to the manger; today water was made wine at the wedding feast; today Christ vouchsafed to be baptized of John in Jordan that he might save us, alleluia.

*On the Feast of the Presentation*

Today \* the blessed Virgin Mary presented the Child Jesus in the temple; and Simeon, filled with the Holy Spirit, received him into his arms, and blessed God for ever.

*On Ash Wednesday*

Lay up for yourselves \* treasures in heaven, where neither moth nor rust doth corrupt.

*On the Feast of St. Joseph*

Behold a faithful \* and wise servant, whom his Lord hath made ruler over his household.

*On the Feast of the Annunciation*

The Angel Gabriel \* spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee; blessed art thou among women.

*On Palm Sunday*

For it is written, \* I will smite the shepherd, and the sheep shall be scattered. But after I am risen again, I will go before you into Galilee: there shall you see me, saith the Lord.

*On Maundy Thursday*

As they were eating, \* Jesus took bread, and blessed it, and brake it, and gave it to his disciples.

*On Good Friday*

When he had received \* the vinegar, he said, **It is finished: and he bowed his head, and gave up the ghost.**

*On Easter Day*

And when they looked, \* they saw that the stone was rolled away: for it was very great, alleluia.

*On Ascension Day*

O King of glory, \* thou Lord of Sabaoth, who triumphing today hast ascended above all heavens, leave us not comfortless; but send on us the promise of the Father, even the Spirit of truth, alleluia.

*On the Day of Pentecost*

Today \* are fulfilled the days of Pentecost, alleluia: today the Holy Spirit appeared in fire to the disciples, and bestowed upon them his manifold graces: sending them into all the world, to preach the gospel, and to testify: He that believeth and is baptized shall be saved, alleluia.

*On Trinity Sunday*

Thee, O God, \* the Father unbegotten; thee, O only begotten Son; thee, O Holy Spirit, the Paraclete; holy and undivided Trinity: with our whole heart and mouth we confess thee: to thee be glory for ever and ever.

*On the Feast of Corpus Christi*

O sacred banquet, \* wherein Christ is received, the memory of his Passion is renewed; the soul with grace is filled, and a pledge of future glory is bestowed, alleluia.

*On the Feast of the Visitation*

All generations \* shall call me blessed: for God hath regarded the lowliness of his handmaiden, alleluia.

*On the Feast of St. John the Baptist*

The child \* that is born unto us is more than a prophet; for this is he of whom the Savior saith: Among them that are born of woman, there hath not risen one greater than John the Baptist.

*On the Feast of St. Mary Magdalene*

A woman \* in the city, which was a sinner, brought an alabaster box of ointment, and stood at the Lord's feet, and began to wash his feet with tears, and did wipe them with the hairs of her head.

*On the Feast of the Transfiguration*

And when the disciples heard it, \* they fell on their face, and were sore afraid: and Jesus came and touched them, and said, Arise, and be not afraid, alleluia.

*On Holy Cross Day*

O Cross, \* surpassing all the stars in splendor, world renowned, exceeding dear unto the hearts of men, holier than all things: thou only wert counted worthy to uphold the world's ransom. Sweet the wood, sweet the iron, bearing so sweet a burden: bring aid to this congregation, who are here assembled to celebrate thy praises.

*On the Feast of St. Michael and All Angels*

O Prince most glorious, \* Michael the Archangel, keep us in remembrance: here and everywhere, always, entreat the Son of God for us, alleluia, alleluia.

*On the Feast of All Saints (also suitable for Common of Saints)*

O how glorious \* is the kingdom wherein all the Saints  
rejoice with Christ; arrayed in white robes, they follow the  
Lamb whithersoever he goeth.

*Common of Feasts of the Blessed Virgin Mary*

All generations \* shall call me blessed: for God hath  
regarded the lowliness of his handmaiden.

*Common of Apostles and Evangelists*

They will deliver you up \* to the councils, and they will  
scourge you in their synagogues; and ye shall be brought  
before governors and kings for my sake, for a testimony  
against them and the Gentiles.

*Common of Martyrs*

Whosoever will come after me, \* let him deny himself, and  
take up his cross, and follow me.

*The following two Eucharistic prayers are included for the convenience of those parishes where they are used.*

## The Gregorian Canon

The following translation of the Gregorian Canon (the Eucharistic prayer of the Western Church before the Reformation) is that of Salisbury Cathedral, made by Miles Coverdale.

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*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says*

	<b>The Lord be with you.</b>
<i>People</i>	<b>And with thy spirit.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them up unto the Lord.</b>
<i>Celebrant</i>	Let us give thanks unto our Lord God.
<i>People</i>	<b>It is meet and right so to do.</b>

*Then, facing the Altar, the Celebrant proceeds*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

*Celebrant and People*

**Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.**

**✠ Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**

*The people kneel. Then the Celebrant continues*

Therefore, most gracious Father, through Jesus Christ, thy Son our Lord, we humbly beseech thee, and we desire, that thou accept, and bless, these gifts, these presents, these holy and unspotted sacrifices, which, first of all, we offer unto thee for thy holy Catholic Church: that thou vouchsafe to pacify, keep, unite and govern it throughout the whole world: with thy servant *N.* our chief Bishop, and *N.* our own Bishop, and all true believers, and such as have the Catholic and Apostolic faith in due estimation.

Remember, Lord, thy servants and handmaids, *N.* and *N.*, and all who stand here round about, whose faith and devotion unto thee is known and manifest: for whom we offer unto thee, or who themselves do offer unto thee, this sacrifice of praise (for them and theirs, for the redemption of their souls, for the hope of their salvation and health) and render their vows unto thee, the eternal, living, and true God:

In communion with and in worshipful remembrance of the glorious and Ever-Virgin Mary, the Mother of our God and Lord Jesus Christ:

*Here is sometimes made mention of the day itself, as indicated below*

*On the Nativity of the Lord, and thereafter to the Octave Day inclusive:*

In communion with and in honor of this most holy day [night], whereon Blessed Mary, with maidenhood inviolate, brought forth the Savior to this world: and in worshipful remembrance of the same glorious and Ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: and also of thy blessed Apostles...

*On the day of the Epiphany, and through the whole Octave:*

In communion with and in honor of this most holy day, whereon thy only-begotten Son, co-eternal with thee in thy glory, manifestly appeared in the true substance of our flesh: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: and also of thy blessed Apostles...

*From the Vigil of Easter to Saturday before Low Sunday inclusive:*

In communion with and in honor of this most holy day [night] whereon Jesus Christ our Lord did rise again in his own flesh: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the Same our God and Lord Jesus Christ: and also of thy blessed Apostles...

*On the Day of the Ascension and through the whole Octave:*

In communion with and in honor of this most holy day whereon our Lord thy only-begotten Son, set on high at the right hand of thy glory our frail human nature in union with himself: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the same our God and Lord

Jesus Christ: and also of thy blessed Apostles...

*On the Vigil of Pentecost to the following Saturday inclusive:*

In communion with and in honor of this most holy day of Pentecost whereon the Holy Ghost appeared to the Apostles in countless tongues of fire: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of our God and Lord Jesus Christ: and also of thy blessed Apostles...

*Through the rest of the year*

and also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints; by whose merits and prayers grant thou that in all things we may be defended with the help of thy protection. Through the same Christ our Lord **Amen.**

Therefore, Lord, we beseech thee, that thou wilt graciously receive this oblation of our bounden service, and of all thy household:

*On the Vigil of Easter and of Pentecost, and thereafter through the following Saturday inclusive, here is inserted:*

and we offer it to thee on behalf also of those whom thou hast been pleased to regenerate by water and the Holy Ghost, granting unto them remission of all their sins:

And do thou order our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. Through Christ our Lord. **Amen.**

Which oblation, we beseech thee, O Almighty God, in all things to make blessed, appointed, ratified, reasonable and acceptable, that unto us it may be the Body and Blood of thy most dearly beloved Son, our Lord Jesus Christ.

Who the next day afore he suffered, took bread into his holy and reverent hands, and his eyes being lifted into heaven unto thee, God almighty his Father, rendering thanks unto thee, he blessed, he brake, and gave unto his disciples, saying: Take and eat this, ye all. For this is my body.

Likewise after they had supped, he taking this excellent Cup into his holy and reverent hands, rendering thanks also unto thee, blessed, and gave unto his disciples, saying, Take and drink of this, ye all.

For this is the cup of my blood of the new and everlasting testament: the mystery of faith: which for you and for many shall be shed to the remission of sins. As oft as ye do these things, ye shall do them in remembrance of me.

Wherefore, O Lord, we also, thy servants, and thy holy people, being mindful as well of the blessed passion and resurrection, as of the glorious ascension of the same Christ thy Son, our Lord God, do offer unto thy excellent Majesty of thy own rewards and gifts, a pure host, a holy host, an undefiled host, the holy bread of eternal life, and the cup of eternal salvation.

Vouchsafe thou also, with a merciful and pleasant countenance, to have respect hereunto: and to accept the same, as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and the holy sacrifice, the undefiled host, that the high priest Melchisedek did offer unto thee.

We humbly beseech thee, O Almighty God, command thou these to be brought by the hand of thy holy Angel unto thy high Altar in the presence of thy Divine Majesty, that as many of us as of this partaking of the Altar shall receive thy Son's holy Body and Blood may be replenished with all heavenly ✠ benediction and grace. Through the same Christ our Lord. **Amen.**

Remember, Lord, also the souls of thy servants and handmaidens, *N. and N.* which are gone before us with the mark of faith, and rest in the sleep of peace. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace. Through the same Christ our Lord. **Amen.**

Unto us sinners also, thy servants, hoping of the multitude of thy mercies, vouchsafe to give some portion and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship we beseech thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

By whom, O Lord, all these good things thou dost ever create, thou sanctifiest, thou quickenest, thou blessest, and givest unto us.

Through him, and with him, and in him, is unto thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory. World without end. **Amen.**

Let us pray: Commanded by saving precepts, and taught by divine example, we are bold to say:

*Continue with the Lord's Prayer, page 263.*

## The Eucharistic Canon of 1549

The following is an adaptation of the Eucharistic prayer of the First English Book of Common Prayer of Edward VI, compiled by Thomas Cranmer.

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*If this prayer is used, the Prayer for the Whole State of Christ's Church is omitted earlier.*

*The Celebrant, whether bishop or priest, faces them and sings or says*

	The Lord be with you.
<i>People</i>	<b>And with thy spirit.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them up unto the Lord.</b>
<i>Celebrant</i>	Let us give thanks unto our Lord God.
<i>People</i>	<b>It is meet and right so to do.</b>

*Then, facing the Altar, the Celebrant proceeds*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

*Celebrant and People*

**Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.**

**✠ Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**

*The People kneel. The Celebrant continues*

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men: we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. Specially we beseech thee to save and defend this our country; and grant to [the President of the United States, and] all [others] in civil authority, wisdom and strength to know and to do thy will. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

Give grace, O heavenly Father, [to *N.*, our chief Bishop, to *N.*, our own Bishop, and] to all bishops, priests, and deacons, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments:

And to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy

Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succor all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness [*N.*, and *N.*, and] this congregation which is here assembled in thy Name, to celebrate the Commemoration of the most glorious death of thy Son.

And here we do give unto thee most high praise and hearty thanks *for the wonderful grace and virtue declared in all thy Saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God,* and in the holy Patriarchs, Prophets, Apostles and Martyrs whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace.

Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all thy servants which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the

cross for our redemption, who made there, by his one oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate a Perpetual Memory of that his precious death, until his coming again:

Hear us, O merciful Father, we beseech thee: and with thy Holy Spirit and Word vouchsafe, to bless and sanctify these thy gifts, and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ:

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

Who in the same night that he was betrayed, took Bread, and when he had blessed and given thanks, he brake it, and gave it to his disciples, saying: Take, eat, this is my Body which is given for you, do this in remembrance of me.

Likewise after supper, he took the Cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as you shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son, our Savior Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the Memorial which thy Son hath willed us to make, having in remembrance his blessed Passion, mighty Resurrection and glorious Ascension,

rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same:

Entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church, may obtain remission of our sins, and all other benefits of his Passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be  $\text{X}$  filled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: Yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offenses. Through Christ our Lord.

By whom, and with whom, in the unity of the Holy Ghost: all honor and glory, be unto thee, O Father almighty, world without end. **Amen.**

Let us pray: As our Savior Christ hath commanded and taught us, we are bold to say,

*Continue with the Lord's Prayer, page 263.*

# Quicunque Vult

*commonly called*

## The Creed of Saint Athanasius

The following creed, which is thought to have been written by the disciples of Saint Athanasius of Alexandria, is a response to the Fourth Century heresy of Arianism (the denial of the full divinity of Jesus). It seeks to give a fuller expression of the relation among the three Persons of the Blessed Trinity; its use, therefore, is especially appropriate on Trinity Sunday.

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Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almightyies, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord,

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our  
Lord Jesus Christ, the Son of God, is God and Man;  
God, of the Substance of the Father, begotten before the  
worlds; and Man, of the Substance of his Mother, born in  
the world;  
Perfect God and perfect Man, of a reasonable soul and human  
flesh subsisting;  
Equal to the Father, as touching his Godhead; and inferior to  
the Father, as touching his Manhood.  
Who although he be God and Man, yet he is not two, but  
one Christ;  
One, not by conversion of the Godhead into flesh, but by taking  
of the manhood into God;  
One altogether; not by confusion of Substance, but by unity  
of Person.  
For as the reasonable soul and flesh is one man, so God and  
Man is one Christ;  
Who suffered for our salvation, descended into hell, rose again  
the third day from the dead.  
He ascended into heaven, he sitteth on the right hand of the  
Father, God Almighty, from whence he shall come to judge  
the quick and the dead.  
At whose coming all men shall rise again with their bodies and  
shall give account for their own works.  
And they that have done good shall go into life everlasting; and  
they that have done evil into everlasting fire.  
This is the Catholic Faith, which except a man believe  
faithfully, he cannot be saved.

*If desired, the Gloria Patri may be said here.*

# The Solemn Reception of a Bishop

This rite emphasizes the role of the Bishop as a chief Pastor of the Church. He leads the people in humble reverence before the Crucified Savior (the kissing of the crucifix); he reminds them of their baptism (the aspersion with blessed water); and he holds before them our common vocation to holiness (the blessing of incense and of the people). The emphasis in this rite is on the Bishop as a good shepherd in the following of the Good Shepherd, who leads his flock to the place where they should go.

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*The Bishop may be met at the entrance to the Church where he kneels down to pray. He may be presented with a crucifix, holy water, and incense in the customary manner. A procession is then made toward the altar. The choir sings the canticle, Benedictus Dominus Deus, page 46, with the following antiphon.*

**Antiphon** *Sacerdos et Pontifex*

O priest and bishop, thou worker of all virtues, good shepherd of thy people, pray for us unto the Lord. (Alleluia.)

*The following may also be sung, if desired.*

**Responsory** *Ecce Sacerdos magnus*

Behold, a great High Priest, who in his days was pleasing unto God. Therefore with an oath the Lord hath made him to increase among his people.

V. He hath given unto him the blessing of all nations: and hath confirmed his covenant upon his own head.

R. Therefore with an oath...

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

R. Therefore with an oath...

# Stations of the Cross

The practice of pilgrims to the Holy Land following the Way of Sorrows from the house of Pilate to the Holy Sepulchre was the origin of this devotion, which became widespread in the later Middle Ages, although it was not completely formalized until the eighteenth century. This is a popular and appropriate devotion during Lent and Holy Week. Eight of the stations are based directly upon events recorded in the Gospels. The remaining six (stations III, IV, VI, VII, IX, and XIII) are based upon inferences from the Gospels or upon pious legend, and may be omitted if desired.

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## Preparation

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Lord, have mercy upon us.

**Christ, have mercy upon us.**

Lord, have mercy upon us.

**Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.**

V. God forbid that I should glory:

R. **Save in the Cross of our Lord Jesus Christ.**

Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.  
**Amen.**

*Stanzas of the hymn, Stabat Mater, may be sung before each station.*

At the Cross her station keeping  
Stood the mournful mother weeping,  
Where he hung, the dying Lord.

For her soul of joy bereaved,  
Bowed with anguish, deeply grieved,  
Felt the sharp and piercing sword.

## I. Jesus is Condemned to Death

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

And straightaway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And they all condemned him to be guilty of death. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. Then delivered he him unto them to be crucified. And they took Jesus and led him away.

V. God spared not his own Son:  
R. **But delivered him up for us all.**

Let us pray.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. **Amen.**

Who, on Christ's dear mother gazing,  
Pierced by anguish so amazing,  
Born of woman, would not weep?

## II. Jesus Takes up His Cross

V. We adore thee, O Christ, and we bless thee,  
R. **Because by thy holy Cross thou hast redeemed the world.**

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. Though he were a Son, yet learned he obedience by the things which he suffered. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

V. The Lord hath laid on him the iniquity of us all:  
R. **For the transgression of his people was he stricken.**

Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. **Amen.**

Who, on Christ's dear mother thinking  
Such a cup of sorrow drinking,  
Would not share her sorrows deep?

### III. Jesus Falls the First Time

V. We adore thee, O Christ, and we bless thee,  
R. **Because by thy holy Cross thou hast redeemed the world.**

Christ Jesus, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. O come, let us worship and fall down, and kneel before the Lord our Maker, for he is the Lord our God.

V. Surely he hath borne our griefs:  
R. **And carried our sorrows.**

Let us pray.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and

protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. **Amen.**

For his people's sins chastised,  
She beheld her Son despised,  
Scourged, and crowned with thorns entwined.

#### IV. Jesus Meets His Mother

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

What shall I testify unto thee? What shall I liken to thee, O daughter of Jerusalem? What shall I compare to thee, that I may comfort thee, O virgin daughter of Zion? For thy ruin is deep as the sea: who can heal thee? Blessed are they that mourn: for they shall be comforted. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

V. A sword shall pierce through thine own soul also:

R. **That the thoughts of many hearts may be revealed.**

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. **Amen.**

Saw him then from judgment taken,  
And in death by all forsaken,  
Till his spirit he resigned.

## V. The Cross is Laid upon Simon of Cyrene

- V. We adore thee, O Christ, and we bless thee,  
R. **Because by thy holy Cross thou hast redeemed the world.**

And as they came out, they found a man of Cyrene, Simon by name, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. If any man will come after me, let him deny himself, and take up his cross and follow me. Take my yoke upon you and learn of me; for my yoke is easy, and my burden light.

- V. Whosoever doth not bear his cross and come after me:  
R. **Cannot be my disciple.**

Let us pray.

O God, whose blessed Son did overcome death for our salvation: Mercifully grant that we who have his glorious passion in remembrance may take up our cross daily and follow him; through the same thy Son Jesus Christ our Lord. **Amen.**

Jesus, may her deep devotion  
Stir in me the same emotion,  
Fount of love, Redeemer kind.

## VI. A Woman Wipes the Face of Jesus

- V. We adore thee, O Christ, and we bless thee,  
R. **Because by thy holy Cross thou hast redeemed the world.**

He hath no form or comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. His visage was so marred more than any man, and his form more than the sons of men. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

V. Turn us again, O Lord God of hosts:

R. **Show us the light of thy countenance, and we shall be whole.**

Let us pray.

O God, who before the passion of thine only begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory: through the same Jesus Christ our Lord. **Amen.**

That my heart fresh ardor gaining,  
And a purer love attaining,  
May with thee acceptance find.

## VII. Jesus Falls the Second Time

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

Surely he hath borne our griefs and carried our sorrows. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: for the transgression of his people was he stricken.

V. But as for me, I am a worm and no man:

R. A very scorn of men, and the outcast of my people.

Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

True repentance, Jesus, win me:  
Savior print thy wounds within me.  
Brand them on my stubborn heart.

As thou bought'st, through tribulation,  
In thy passion, my salvation,  
Let me bear therein my part.

## VIII. Jesus Meets the Women of Jerusalem

V. We adore thee, O Christ, and we bless thee,

R. Because by thy holy Cross thou hast redeemed the world.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

V. They that sow in tears:  
R. **Shall reap in joy.**

Let us pray.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord.  
**Amen.**

Let me mourn, O Lord, beside thee  
For the sins which crucified thee,  
While my life remains in me.

## IX. Jesus Falls the Third Time

V. We adore thee, O Christ, and we bless thee,  
R. **Because by thy holy Cross thou hast redeemed the world.**

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me. Because I brought thee forth from the land of Egypt, thou hast prepared a Cross for thy Savior. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding

good, thou hast prepared a Cross for thy Savior. What more could I have done unto thee that I have not done?

V. He was led as a sheep to the slaughter:

R. **And like a lamb dumb before his shearer, so opened he not his mouth.**

Let us pray.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful and lead us to all things profitable to our salvation; through Christ our Lord. **Amen.**

Take beneath the cross my station.  
And in all thy desolation  
so unite myself with thee.

## X. Jesus is Stripped of His Garments

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

And when they were come unto a place called Golgotha, that is to say, place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots."

V. They gave me gall to eat:

R. **And when I was thirsty they gave me vinegar to drink.**

Let us pray.

O Lord God, whose blessed Son, our Savior, gave his back to the smiters and hid not his face from shame: Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. **Amen.**

Jesus, great beyond all other,  
Turn not from me, heav'nly brother,  
Let me too bewail thy pain.

## XI. Jesus is Nailed to the Cross

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

And when they were come to the place which is called Calvary, there they crucified him. And with him they crucified two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, "And he was numbered with the transgressors." O my people, what have I done unto thee? I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

V. I, if I be lifted up:

R. **Will draw all men unto me.**

Let us pray.

O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace: Grant us so to glory in the Cross of Christ, that we

may gladly suffer shame and loss; for the sake of the same thy  
Son our Lord. **Amen.**

Let my soul, thy death declaring,  
Thy unsparing passion sharing,  
Count thy bruises one by one.

## **XII. Jesus Dies on the Cross**

**V. We adore thee, O Christ, and we bless thee,**

**R. Because by thy holy Cross thou hast redeemed the  
world.**

When Jesus therefore saw his mother, and the disciple standing  
by, whom he loved, he saith unto his mother, "Woman, behold  
thy son!" Then saith he to the disciple, "Behold thy mother!"  
When Jesus therefore had received the vinegar, he said, "It is  
finished." And when he had cried with a loud voice, he said,  
"Father, into thy hands I commend my spirit." And he bowed  
his head, and gave up the ghost.

*All kneel. Then may be said the Our Father and the Hail Mary  
silently, after which all rise.*

**V. Christ for our sake became obedient unto death:**

**R. Even the death of the Cross.**

Let us pray.

O God, who for our redemption didst give thine only-begotten  
Son to the death of the Cross, and by his glorious resurrection  
hast delivered us from the power of our enemy; Grant us so to  
die daily from sin, that we may evermore live with him in the

joy of his resurrection; through the same thy Son Christ our Lord. **Amen.**

Let thy stripes and scourging smite me;  
At thy holy Cross requite me,  
Let thy blood refresh me there.

### **XIII. The Body of Jesus is Placed in the Arms of His Mother**

**V. We adore thee, O Christ, and we bless thee,**

**R. Because by thy holy Cross thou hast redeemed the world.**

All ye that pass by, behold, and see if there be any sorrow like unto my sorrow. Mine eyes do fail with tears, my soul is troubled; my heart is poured out in grief because of the downfall of my people. Call me not Naomi (which is Pleasant), call me Mara (which is Bitter); for the Almighty hath dealt very bitterly with me.

**V. Her tears are on her cheeks:**

**R. She hath none to comfort her.**

Let us pray.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen.**

O how sad and sore distressed  
Now was she, that mother blessed  
Of the sole-begotten One.

## XIV. Jesus is Laid in the Tomb

V. We adore thee, O Christ, and we bless thee,

R. **Because by thy holy Cross thou hast redeemed the world.**

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

V. Thou shalt not leave my soul in hell:

R. **Neither shalt thou suffer thy Holy One to see corruption.**

Let us pray.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Savior Jesus Christ, so by continual mortifying our corrupt affection we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. Amen.

Deep the woe of her affliction,  
When she saw the crucifixion  
Of her everglorious Son.

*Here may be said the Apostles' Creed, page 49.*

- V. O Savior of the world, who by thy Cross and precious  
Blood hast redeemed us  
R. **Save us and help us, we humbly beseech thee, O Lord.**

Let us pray.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. **Amen.**

✠ The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all evermore. **Amen.**

## Benediction of the Blessed Sacrament

This brief service of adoration of our Lord's presence in the Blessed Sacrament provides the faithful with an opportunity to worship Him as He extends His risen and glorified life in heaven to be present sacramentally with His people on earth. It had its origin in the heightened devotion of the faithful to the Presence of Christ in the Eucharistic Gifts and in the practice of concluding extraliturgical devotions by blessing the faithful with some sacred object connected with the devotion, such as a crucifix, a relic of a saint, or the Consecrated Bread of the Eucharist. Benediction may be given using a monstrance or a ciborium. Because the only divinely-ordained purpose of the Sacraments is "that we should duly use them," Benediction cannot under any circumstances be considered a substitute for attendance at the Eucharist and the reception of Holy Communion; it is, rather, a supplemental aid in our devotion to Jesus.

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*All kneeling, the blessed Sacrament in the Monstrance is exposed; then the following hymn is sung.*

O Saving Victim opening wide  
The Gate of Heaven to man below,  
Our foes press on from every side,  
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend  
For evermore, blest One in Three;  
O grant us life that shall not end,  
In our true native land with Thee. Amen.

*St. Thomas Aquinas*

*Here may follow this hymn or other devotion.*

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

Glory let us give and blessing  
To the Father and the Son,  
Honor, thanks, and praise addressing,  
While eternal ages run;  
Ever too His love confessing  
Who from Both with Both is One. Amen.

*St. Thomas Aquinas*

*Priest*           Thou gavest them Bread from heaven. (Alleluia.)  
*People*           Containing in itself all sweetness. (Alleluia.)

*Priest*           Let us pray: O God, who in this wonderful  
Sacrament has left us a perpetual Memorial of Thy Passion:  
Grant us, we beseech Thee, so to venerate the Sacred Mysteries  
of Thy Body and Blood, that we may ever perceive within  
ourselves the fruit of Thy redemption; who livest and reignest,  
world without end. Amen.

*The Priest then goes to the altar and with the Monstrance makes the  
sign of the Cross over the people as the thurifer censes the Blessed  
Sacrament and the server rings the bell. The people may make the  
sign of the Cross and bow in fervent adoration, saying silently*

Blessed, praised and adored be Jesus in the most  
Holy Sacrament.

*The Monstrance is placed on the Altar and the Divine Praises are said by the Priest, the people repeating them after him, all kneeling. At the Celebrant's discretion, additional Praises may be added.*

Blessed be God.  
Blessed be His Holy Name.  
Blessed be Jesus Christ, true God and true Man.  
Blessed be the Name of Jesus.  
Blessed be His Most Sacred Heart.  
Blessed be Jesus in the Most Holy Sacrament of the Altar.  
Blessed be God the Holy Ghost, the Comforter.  
Blessed be the Great Mother of God, Mary most Holy.  
Blessed be the name of Mary, Virgin and Mother.  
Blessed be Saint Joseph, her most chaste spouse.  
Blessed be God in His Angels and in His Saints.

*The Blessed Sacrament is replaced in the Tabernacle, the People stand, and Psalm 117, with this antiphon, is sung or said.*

Antiphon: Let us forever adore the Most Holy Sacrament.  
(Alleluia.)

O praise the Lord, all ye nations; \* praise him, all ye peoples.  
For His merciful kindness is ever more and more toward us; \*  
and the truth of the Lord endureth for ever.

Praise the Lord.

Glory be to the Father, and to the Son, \*  
and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen. (*Repeat Antiphon*).

*Here a hymn may be sung.*

# Tenebrae

## The Evening Service for Wednesday of Holy Week

*Tenebrae* is a Latin word meaning "darkness," and is the popular name for the special forms of the offices of Mattins and Lauds appointed for the last three days in Holy Week. Because it is now a nearly universal practice to hold the liturgies for Maundy Thursday and Good Friday in the evening, it has become customary, in some places, to offer Tenebrae in the evening on Holy Wednesday, at times drawing elements from Tenebrae of Good Friday and Holy Saturday. Perhaps the most striking feature of the service is the gradual extinguishing of the candles until only one is left, which is then concealed for a time until a loud noise is made (signifying the earthquake at the time of the Resurrection), whereupon the hidden candle is restored to its place in anticipation of the Resurrection. The congregation then departs in silence.

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*After the procession to the choir, all kneel and pray silently. Then all stand and say in silence Our Father, Hail Mary, and the Apostles' Creed. The Cantor then intones the first antiphon, which is continued by the Choir. All sit when the Cantor begins intoning the first Psalm.*

### Nocturn I

Antiphon: (*Zelus domus*) The zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

Psalm 69 (*Salvum me fac, page 522*) *The Antiphon is repeated.*

Antiphon: (*Avertantur retrorsum*) Let them be turned backward and put to confusion, that wish me evil.

Psalm 70 (*Deus, in adiutorium, page 525*) Repeat Antiphon.

Antiphon: (*Deus meus*) Deliver me, O my God, out of the hand of the ungodly.

Psalm 71 (*In te, Domine, speravi, page 525*) Repeat Antiphon.

*Then all stand and say Our Father silently. All sit when the Reader goes to the lectern and says*

Here beginneth the Lamentation of Jeremiah the Prophet.

Lesson I. 1:1-5

- V. Jerusalem, Jerusalem, return unto the Lord thy God.  
R. On the mount of Olives he prayed to the Father: Father, if it be possible, let this cup pass from me: \* The spirit indeed is willing, but the flesh is weak.  
V. Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

Lesson II. 1:6-9

- V. Jerusalem, Jerusalem, return unto the Lord thy God.  
R. My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me: now shall ye see the multitude which shall come about me: \* Ye shall flee, and I go to be offered up for you.

- V. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. ye shall flee, and I go to be offered up for you.

Lesson III. 1:10-14

- V. Jerusalem, Jerusalem, return unto the Lord thy God.  
R. Lo, we have seen him without form or comeliness; his look is gone from him: he hath borne our sins and mourneth for us: but he was wounded for our transgressions, \* with his stripes we are healed.  
V. Surely he hath borne our griefs, and carried our sorrows. With his stripes we are healed.  
R. Lo, we have seen him without form or comeliness; his look is gone from him: he hath borne our sins and mourneth for us: but he was wounded for our transgressions, with his stripes we are healed.

Nocturn II

Antiphon: He shall deliver the poor when he crieth: the needy also, and him that hath no helper.

Psalm 72 (*Deus, iudicium*, page 527) Repeat Antiphon.

Antiphon: They corrupt other, and speak of wicked blasphemy: their talking is against the Most High.

Psalm 73 (*Quam bonus Israel*, page 529) Repeat Antiphon.

Antiphon: Arise O God: maintain my cause.

Psalm 74 (*Ut quid, Deus, page 531*) Repeat Antiphon.

V. Deliver me, O my God, out of the hand of the ungodly.

R. Out of the hand of the unrighteous and cruel man.

*Then all stand and say Our Father silently. All sit as the Reader goes to the lectern and says*

From the Treatise of Saint Augustine the Bishop, on the Psalms

Lesson IV. *On Psalm 55:1*

"Hear my prayer, O God: and hide not thyself from my petition. Take heed unto me, and hear me." These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be released from evil. Let us now see under what evil he lies: and when he begins to speak, let us place ourselves by him: that, sharing his tribulation, we may join in his prayer. I mourn, saith he, in my prayer, and am vexed. When does he mourn? When is he vexed? He says: in my prayer. He speaks of the evil men whom he suffers: and that sufferance of evil men he calls his complaint. Think not that the evil are in the world to no avail, or that God makes no use of them. Every wicked man lives either that he may be corrected himself: or that the righteous may be exercised by him.

Respond: Mine own familiar friend hath betrayed me with a kiss: Whomsoever I shall kiss, that same is he; hold him fast. This wicked sign he gave: who with a kiss brought

about my death. \* Unhappy man, he threw down the price of blood: and in the end hanged himself.

- V. It had been good for that man if he had not been born.  
Unhappy man, he threw down the price of blood: and in the end hanged himself.

### Lesson V.

Would that they who now try us were converted and tried with us: yet, though they continue to try us, let us not hate them: for we know not whether any of them will continue to the end in his evil ways. And mostly, when thou thinkest thyself to be hating thine enemy, thou hatest thy brother, and knowest it not. The devil and his angels are shown to us in Scripture as doomed to eternal fire. Their amendment alone is hopeless against whom we wage a secret strife: for which strife the Apostle arms us, saying; We wrestle not against flesh and blood: that is, not against men, whom we see, but against principalities, against powers, against the rulers of the darkness of this world. Lest that by saying, the world, ye should think perhaps he says: Of the darkness of this world. He says, of the world, that is, the lovers of the world: Of the world, that is, the impious and wicked: Of the world, that is, of which the Gospel saith; And the world knew him not.

Respond: Judas, that most wicked traitor, betrayed the Lord with a kiss: he, like an innocent lamb, refused not the kiss of Judas: \* For a few pence he hath delivered Christ to the Jews.

- V. It had been better for that man if he had not been born. For a few pence he hath delivered Christ to the Jews.

Lesson VI.

For I have spied unrighteousness and strife in the city. See the glory of the Cross itself. Now on the brow of kings is placed that Cross, which enemies did deride. Effect hath proved strength: he hath subdued the world, not with steel, but with wood. The wood of the Cross seemed a worthy object of scorn to his enemies; and standing before that wood they wagged their heads, saying: If thou be the Son of God, come down from the Cross. He stretched forth his hands to an unbelieving and gainsaying people. If he is just who lives by faith he is unrighteous who has not faith. Therefore when he saith unrighteousness, understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hand to an unbelieving and gainsaying people; and yet, waiting for them, he saith; Father, forgive them, for they know not what they do.

Respond: One of my disciples shall this day betray me: Woe unto that man by whom I shall be betrayed: \* It had been better for that man if he had not been born.

- V. He that dippeth his hand with me in the dish, the same is he that shall betray me into the hands of sinners. It had been better for that man if he had not been born.

Respond: One of my disciples...

Nocturn III

Antiphon: I said unto the fools: speak not with a stiff neck.

Psalm 75 (*Confitebimur tibi, page 532*) Repeat Antiphon.

Antiphon: The earth trembled and was still, when God arose to judgment.

Psalm 76 (*Notus in Judaea, page 533*) Repeat Antiphon.

Antiphon: In the time of my trouble: I sought the Lord.

Psalm 77 (*Voce mea ad Dominum, page 534*) Repeat Antiphon.

V. Arise, O God.

R. Maintain my cause.

*Then all stand and say Our Father silently. All sit as the Reader goes to the lectern and says*

From the First Epistle of Saint Paul the Apostle to the Corinthians

Lesson VII. 11:17-22

Respond: I was like a lamb that is innocent; I was brought to the slaughter, and I knew it not; mine enemies have taken counsel against me, saying: \* Come, let us put wood into his bread; and let us root him out of the land of the living.

V. All mine enemies have thought evil things against me: and have spoken against me, saying: Come, let us put wood into his bread: and let us root him out of the land of the living.

Lesson VIII. 11:23-26

Respond: Could ye not watch with me one hour, who were ready to die for me? \* Or see ye not Judas, how he sleepeth not, but hasteneth to deliver me up to the Jews?

V. Why sleep ye? Arise and pray, that ye enter not into temptation. Or see ye not Judas, how he sleepeth not, but hasteneth to deliver me up to the Jews?

Lesson IX. 11:27-34

Respond: The elders of the people took counsel \* How they might take Jesus by subtlety, and put him to death: they went out as against a thief, with swords and staves.

## At Lauds

Antiphon: Mayest thou be justified in thy saying, and clear when thou art judged.

Psalm 51 (*Miserere mei, Deus, page 503*) Repeat Antiphon.

Antiphon: He was led as a sheep to the slaughter, and he opened not his mouth.

Psalm 90 (*Domine, refugium, page 554*) Repeat Antiphon.

Antiphon: My heart within me is broken: all my bones shake.

Psalm 36 (*Dixit injustus, page 484*) Repeat Antiphon.

Antiphon: Thou hast encouraged us in thy power, O Lord, and in thy holy refection.

Canticle: *Cantemus Domino (page 57)* Repeat Antiphon.

Antiphon: He was made an offering because he himself desired it: and himself bare our sins.

Psalm 147 (*Laudate Dominum, page 624*) Repeat Antiphon.

V. Mine own familiar friend whom I trusted.

R. Who did also eat of my bread, hath laid great wait for me.

*All stand. During the singing of the following Canticle, all the candles upon the triangular stand having been put out (except the one placed at the top), the six candles upon the Altar are likewise extinguished one by one, so that at the last verse the last candle is put out. The lamps and other lights throughout the church, except those which burn before the Blessed Sacrament, are extinguished.*

Antiphon: Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that same is he; hold him fast.

**Canticle: *Benedictus Dominus Deus* (page 46) Repeat Antiphon.**

*During the repetition of the Antiphon, the topmost candle is taken from the candelabrum and hidden from sight under the Epistle corner of the Altar or other place as prepared.*

*Then all kneel and the following is sung*

Christ became obedient for us unto death [even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name].

*Our Father is then said in silence.*

*Then Psalm 51, Misere mei, Deus, (page 503) may be said in a humble voice.*

*Then the officiant, still kneeling, says the Collect in a humble voice, without The Lord be with you or Let us pray.*

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. *He adds silently:* Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

*A noise is then made; the lighted candle is at once brought forth from the place where it was concealed; and all rise and depart in silence.*

*If a shorter form of the service is desired, Nocturns II and III may be omitted.*

## Blessing of the Font

This traditional Blessing of the Font is appropriate for use at the Easter Vigil. Through the use of rich symbolism, it calls to mind the mighty saving acts which God accomplishes through the waters of Baptism, calling us to die with Christ and to be raised to new life in him.

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*An appropriate psalm or anthem may be sung as the ministers process to the font.*

*Celebrant*            The Lord be with you.  
*People*                **And with thy spirit.**  
*Celebrant*            Let us pray.

Almighty and everlasting God, mercifully look upon the devout prayers of thy servants now seeking regeneration and desiring the fountain of thy water-brooks: and of thy goodness grant that they who thirst after thy faith may in this mystery of thy Holy Baptism obtain sanctification both of body and soul; through Jesus Christ our Lord. **Amen.**

*People*                The Lord be with you.  
*Celebrant*            **And with thy spirit.**  
*Celebrant*            Let us pray.

O merciful God, grant that like as Christ died and rose again, so *all that are baptized* may die to sin and rise to newness of life. **Amen.**

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. **Amen.**

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.  
**Amen.**

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things: world without end.  
**Amen.**

	The Lord be with you.
<i>People</i>	<b>And with thy spirit.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them up unto the Lord.</b>
<i>Celebrant</i>	Let us give thanks unto our Lord God.
<i>People</i>	<b>It is meet and right so to do.</b>

*The Celebrant continues*

It is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy, Father Almighty, Everlasting God. For that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

O God, whose Spirit moved over the face of the waters, when the earth was without form and void at its creation: that even then the nature of water might conceive the virtue of purging all defilement:

O God, who didst cover the earth with water, and wash away its wickedness, and didst show forth in the saving of eight souls

by the same water, a figure of our regeneration: that by the mystery of this one element of water thou mightest make an end of sin, and give birth unto righteousness:

Behold with thy good pleasure the family of thy Church, and make the grace of thy regeneration to abound therein, for thou dost with the rivers of thy plenteous mercy make glad the city of thy redeemed: and openest unto us fountains of Baptism through the whole world for the healing of nations; that, at the word of thy majesty, the same may receive the grace of thine only Son, through the Holy Ghost.

*Here the priest makes the sign of the cross, dividing the water.*

May he by the secret operation of his power make this water fruitful unto the regeneration of man: that having received sanctification, and being born again without spot of defilement, the same may be found a new creature, that springeth from this womb of living water: that young and old, both men and women, who henceforth shall be baptized herein, may all become the children of grace and heirs of thy heavenly promises.

Speak the word, O Lord, and drive away speedily unclean spirits and all things that may hurt us: banish from us by thy Name all the snares and assaults of the devil. And may our ghostly enemy have no power at all to encompass us: to deceive our hearts by his subtilty: to waylay us in secret, and spread abroad the leaven of malice.

Be this an holy and undefiled creation, and such that the son of wickedness may not approach it, nor the stain of iniquity come near to defile it. Be it a fountain that doth regenerate, a stream that doth purify: may all they that by this means shall be dedicated before thee by the operation of the Holy Ghost,

receive the grace of redemption and remission of their offenses. Wherefore I do hallow thee, O creature of water, by God that liveth, by God the faithful, by God, the Holy: by God, who in the beginning by his Word divided the land from thee: and whose Spirit moved upon thy face.

*Here the priest divides the water with his hand and scatters it towards the four corners of the earth.*

Who did ordain that thou shouldst issue out of Eden, and be parted from thence into four heads, flowing therefrom into all the earth. Likewise in the desert of Marah he did turn thy bitterness into sweetness, and made thee to come forth out of the rock for his people.

In the Name of his only Son our Savior Jesus Christ do I hallow thee, O creature water: for he did change thee into wine as a wondrous sign of his Omnipotence, when he was bidden to the wedding at Cana.

Who walked upon thee with his feet to come to his disciples: and was baptized in thee in Jordan by John his minister.

Who moreover did mingle thee with Blood from his side at his Passion: and commanded his disciples that such as believed should be in thee baptized.

Almighty God, mercifully assist our prayers, who here observe what thou hast commanded: and of thy great goodness breathe thy Breath upon us.

*Here the priest breaths on the water three times in the form of a cross.*

Hallow by the Word of thy mouth and of thy power the weakness of this water: that like as by nature it doeth service unto the purifying of the body, so by thy grace it may effectually cleanse our souls.

*Here the priest lowers the Paschal Candle into the water three times while singing the following. Then, breathing on the water, he proceeds.*

May the power of the Holy Ghost be poured out on this Font which we have filled.

And make the whole substance of this water effectual unto the washing of regeneration.

*The candle is taken out of the water.*

May every stain of our iniquity here be cleansed: may our nature be restored to its perfect fashioning, and be conformed again to thine own image of righteousness; may it be redeemed from the old sins of its conversation: that every person, being born again by the Sacrament he hath here received, may be restored verily unto the innocence of thy children.

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

*The priest then pours the Oil of Catechumens into the Font in the form of a cross.*

May this Oil of salvation make this Font holy and fruitful, in such wise that those who find herein their new birth may come to life everlasting. **Amen.**

*In the form of a cross, he pours in the Chrism.*

May this mingling of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be wrought in the Name of the Most Holy Trinity. **Amen.**

*In the form of a cross, he pours in both together, saying*

May this commingling of the Chrism of salvation and of the Oil of unction and of the Water of Baptism likewise be wrought in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

*Then he mingles the Oil and Water, and scatters it over the Font with his hand.*

Regard, we beseech thee, the supplications of thy congregation: sanctify this Water to the mystical washing away of sin; [and grant that *these thy Servants*, now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful children:] through the same Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honor and glory, now and evermore. **Amen.**

*The service then continues with Baptism or the Renewal of Baptismal vows, on page 208.*

## Concerning Marian Devotion

Popular devotion to the Blessed Virgin Mary is an affirmation of the inseparable union between our Lord's true humanity and his full divinity. The Church teaches that he who was incarnate of the Holy Ghost and the Virgin Mary is a union of divine and human natures in one divine Person. That being the case, it is appropriate to call His Mother *Theotokos* (accurately rendered as "Birth-giver of God," but more usually translated as "Mother of God"). Indeed, the Nestorian controversy during the fifth century was ignited by the condemnation by the heretical Bishop of Constantinople of the use of the term *Theotokos*. Every orthodox doctrine about Mary is Christological, continuing the pattern of the Wedding Feast at Cana, where she says to the servants, "Whatsoever he saith unto you, do it." Because of her faith in the works of God, all generations have indeed "called her Blessed." Mary is the model of humanity redeemed by Christ, and the principal type of the Church.

The councils of the undivided Church encourage the faithful to venerate and emulate the saints of the Christian family, and this is supremely true of the Blessed Virgin Mary. Adoration, however, is due only to the Holy Trinity and devotion to the saints is supplementary to the worship of the one, true, living God. It is an expression of the unity of the whole family of God in Heaven and on earth. At the heart of all Marian devotion is the simple request for the prayers of our Mother in Christ - one who is held by the common tradition of the Church to be "higher than the Cherubim, more glorious than the Seraphim," yet still a creature, and subordinate to God the creator.

## The Angelus

In many churches the bell is rung morning, noon, and evening in memory of the Incarnation of God, and the faithful say the following prayers, except during Eastertide, when the Regina coeli is said.

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V. The Angel of the Lord announced unto Mary,  
R. **And she conceived by the Holy Ghost.**

V. Hail Mary, full of grace, the Lord is with thee,  
Blessed art thou among women,  
and blessed is the fruit of thy womb, Jesus.

R. **Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.**

V. Behold the handmaid of the Lord;  
R. **Be it unto me according to thy word.**

Hail, Mary...

V. And the Word was made flesh,  
R. **And dwelt among us.**

Hail Mary...

V. Pray for us, O holy Mother of God.  
R. **That we may be made worthy of the promises of Christ.**

Let us pray: We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ (announced) by the message of an angel (to the Virgin Mary), so by his ✠ cross and passion we may be brought unto the glory of his resurrection. Through the same Christ our Lord. **Amen.**

## Regina coeli

*During Eastertide, until First Vespers of Trinity Sunday*

**O Queen of heaven, be joyful, alleluia;  
Because he whom so meetly thou barest, alleluia,  
Hath arisen, as he promised, alleluia:  
Pray for us to the Father, alleluia.**

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. **For the Lord is risen indeed, alleluia.**

Let us pray: O God, who, by the resurrection of thy Son Jesus Christ didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary, his Mother, may attain unto the joys of everlasting life. Through the same Christ our Lord. **Amen.**

*An alternative version of the "Hail Mary" is as follows*

V. Hail Mary, full of grace, the Lord is with thee,  
Blessed art thou among women,  
and blessed is the fruit of thy womb, Jesus.

R. **Son of Mary, son of the Living God,  
have mercy upon us, now,  
and at the hour of our death. Amen.**

# Anthems of the Blessed Virgin

## Alma Redemptoris Mater

*From Advent to the Feast of the Presentation*

**Gracious Mother of our Redeemer, for ever abiding Heaven's gateway, and star of ocean, O succor the people, who, though falling, strive to rise again. Thou Maiden who barest thy holy Creator, to the wonder of all nature; ever Virgin, after, as before thou receivedst that Ave from the mouth of Gabriel; have compassion on us sinners.**

*In Advent*

**V. The Angel of the Lord announced unto Mary.**

**R. And she conceived by the Holy Ghost.**

Let us pray: We beseech thee, O Lord, pour thy grace into our hearts: that, as we have known the incarnation of thy Son Jesus Christ (announced) by the message of an angel (to the Virgin Mary), so by his ✠ cross and passion we may be brought unto the glory of his resurrection. Through the same Christ our Lord. **Amen.**

*From First Vespers of the Nativity*

**V. After Childbearing, O Virgin, thou didst remain inviolate.**

**R. Intercede for us, O Mother of God.**

Let us pray: O God, who by the fruitful virginity of Blessed Mary hast bestowed upon mankind the reward of eternal salvation: Grant, we beseech thee, that we may know the help of her intercession through whom we have been accounted worthy to receive the Author of our life, Jesus Christ thy Son our Lord. **Amen.**

## Ave Regina coelorum

*From Candlemas to Maundy Thursday*

**Queen of the heavens, we hail thee,  
Hail thee, Lady of all the Angels;  
Thou the dawn, the door of morning  
Whence the world's true Light is risen:  
Joy to thee, O Virgin glorious,  
Beautiful beyond all other;  
Hail and farewell, O most gracious,  
Intercede for us always to Jesus.**

**V. Vouchsafe that I may praise thee, O holy Virgin.**

**R. Give me strength against thine enemies.**

Let us pray: Grant us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

*The Regina coeli is found on page 729.*

## Salve Regina

*From First Vespers of Trinity Sunday to Advent*

**Mary, we hail thee, Mother and Queen compassionate;  
Mary, our comfort, life and hope, we hail thee. To thee we  
exiles, children of Eve, lift our crying. To thee we are  
sighing, as mournful and weeping, we pass through this vale  
of sorrow. Turn thou therefore, O our intercessor, those  
thine eyes of pity and loving-kindness upon us sinners.  
Hereafter, when our earthly exile shall be ended, show us  
Jesus, the blessed fruit of thy womb. O gentle, O tender, O  
gracious Virgin Mary.**

*or the following*

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

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

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

Let us pray: Almighty and everlasting God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary to become a habitation meet for thy Son: Grant that as we rejoice in her commemoration, we may be delivered by her loving intercession from our present evils and from eternal death. Through the same Christ our Lord. **Amen.**

# Form for the Blessing with Water from the Holy Well of Our Lady of Walsingham

*The Priest begins*

(Hear what our Lord Jesus Christ saith:) Come unto me all ye that travail and are heavy laden, and I will refresh you.

Your heavenly Father knoweth that ye have need of all these things.

*The People repeat the following after the Priest*

Lord, be merciful unto me, a sinner.

Lord, I believe; help thou mine unbelief.

Mary, Mother of Jesus, pray for us.

Our Lady of Walsingham, intercede for us.

*The Priest then says*

Almighty God, who didst send thy holy Angel unto the pool of Bethesda, that at the moving of the waters he who stepped in was healed of whatever infirmities afflicted him, hear our prayers and the prayers of our blessed Lady, and be pleased to stretch out thy hand, and according to thy holy will grant restoration of health and the fulfillment of the good desires of all those who are about to be blessed with this water. **Amen.**

*As each person is blessed, the Priest says*

May it please Almighty God of his great goodness, and at the intercession of our blessed Lady, to grant thee health and peace, according to his holy will, and fulfill all thy good desires for his honor and glory. The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee now and always. **Amen.**

*After all have been blessed, the following is said*

- V. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus.  
R. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

Grant, we beseech thee, O Lord God, that we thy servants may rejoice in perpetual health of mind and body, and at the glorious intercession of blessed Mary, ever Virgin, may be delivered from present sadness and attain to eternal joy. Through Jesus Christ our Lord. **Amen.**

- V. The Lord be with you.  
R. **And with thy spirit.**  
V. Let us bless the Lord.  
R. **Thanks be to God.**

✠ May the souls of all the faithful departed, through the mercy of God, rest in peace. **Amen.**