

there are no penitential signs or robes. Care, however, is taken to show that this suspension of mourning is but temporary. During the *Gloria* the bells, both in church and the large church bells outside, are rung loud and joyously, but from that moment they are silent throughout the whole city till the appointed time on Holy Saturday. Not even at the Elevation is there the usual bell to call the faithful to adore their Saviour present on the altar.

At this mass two Hosts are consecrated, one of which is consumed by the celebrant and the other reserved to be carried afterwards to the Altar of Repose, and consumed on the morrow at the Mass of the Pre-sanctified. At the close of the mass a procession is formed, and in solemn pomp and with lighted tapers the reserved Host is borne to the Altar of Repose, which has been specially prepared and beautified in some other part of the church, and there it is deposited in the temporary tabernacle, and the procession returns silent and with extinguished tapers to the high altar. Vespers are intoned at once, and all the altars are stripped of their ornaments and linen, while the unveiled tabernacle doors left open show that He is there no longer. After the stripping of the altars comes the ceremony of the washing of the feet, called "Mandatum"* from the first words of the Antiphon sung during the ceremony. The principal priest or prelate of the church, assisted by the deacon and sub-deacon, washes and kisses the feet of twelve poor men. In the case of the Holy Father, he similarly washes the feet of thirteen priests, all of different nations. There are various reasons given for this number thirteen, but the number twelve is universally believed to typify the Twelve Apostles.

In the afternoon of this day the *Tenebrae* are again sung. Each day there are different psalms and lessons at this office, but the triangular candlestick bearing lighted tapers and the ceremonies connected with it are always the same. In the afternoon it is customary for the faithful to make seven visits either to different churches or to the same where there is but one. While visiting the Blessed Host reposing on the Altar of Repose, commemoration is made of the *Seven Stations (or principal circumstances)* of the Passion, viz.: 1. Jesus in the Garden of Olives, 2. Jesus Christ at the houses of Anas and Caiaphas, 3. Jesus before Pilate and before Herod; 4. Jesus being scourged at the Prætorium; 5. Jesus going up to Calvary; 6. Jesus on the Cross; 7. Jesus in the Sepulchre. In some countries these Stations are not customary. On Good Friday the morning office is divided into four parts: the reading of the Prophecies and Passion according to St. John, the prayers; the Adoration of the Cross, the Mass of the Pre-sanctified.

The altar remains bare, the crucifix is still veiled, and the clergy are vested in black. Before the reading of the Prophecies and lessons one simple white cloth is spread on the altar, and at their termination the Passion is read. Next, the Church prays solemnly for all conditions of men, even for the Jews, but for these latter the faithful are not invited to kneel or genuflect, since the Jews had knelt in mockery to our Divine Lord.

When the prayers are ended the Adoration of the Cross takes place. This ceremony is of very ancient date, having commenced at Jerusalem shortly after the discovery of the True Cross by the Empress St. Helena. This True Cross was exposed for public veneration in Jerusalem every Good Friday, and drew together an immense concourse of pilgrims. It being impossible, however, for every one to go to Jerusalem, the custom was established in the seventh century of Adoring the Cross though not the True Cross, in all the churches on Good Friday. During this ceremony the Cross is gradually unveiled, piece by piece, and at each removal of the veil the people kneel and adore, till, at length, the whole Crucifix being freed from the covering, it is offered to the clergy and faithful, that they may press their lips to the feet of Him who this day died for them on Mount Calvary. During the Adoration of the Cross the choir sing the *Improperia*.

*The English popular name for Holy Thursday is Maunday Thursday, and the general opinion is that Maunday is a corruption of the word *Mandatum*.

Nothing can be more beautiful and touching than these reproaches addressed to the Jews by the Messiah. Each *Improperium* is followed by the *Trisagion* in Greek and in *Improperia* are followed by an anthem and a hymn composed in the sixth century in honour of the Sacred Tree of our Redemption.

At the termination of the Adoration the celebrant re-assumes the vestment which he had laid aside (as well as his shoes) to adore the Cross, and proceeds with his clergy and attendants to the Altar of Repose, and the tapers, which they all carry, being lighted, the Host, which had been borne there the previous day, is now borne back to the principal altar, on which the candles have been Latin. If the Adoration last a sufficiently long time these lighted, the hymn, *Vexilla Regis* (Forth comes the Standard of the Cross), being sung. The priest continues the office by celebrating the Mass of the Pre-sanctified, an abridgement of the ordinary Mass, during which the Sacred Host is elevated and adored, but the celebrant alone communicates. Formerly the faithful were allowed to receive Holy Communion on Good Friday, but the Church only allows it now in case of sickness. Immediately after Mass Vespers are recited. Again, in the afternoon, the office of *Tenebrae* is sung. It is usual for the Passion to be preached during the day, or some other devotional public exercise performed.

From all antiquity the day of Holy Saturday has passed without any Mass being offered, since it was not becoming that the divine mysteries should be renewed and celebrated whilst our Saviour's Body was reposing in the sepulchre and no Mass was celebrated till towards morning on the Sunday. The words now used during the Mass bear witness to this. Time has, however, modified these laws and regulations of the Church, and already in the forenoon of Holy Saturday we anticipate our Easter joys. At present the ceremonies begin early in the morning with the blessing of the new fire struck from the flint. A special blessing is imparted to this mysterious fire which is to be applied to the Paschal candle and to the tapers on the altar. In the church all lights have been extinguished and formerly the Faithful extinguished all fire in their houses before taking their way to the church, and throughout the city there was no fire or light till the newly blessed fire should be obtained. The Bishop or celebrant blesses this new fire (which is struck from a flint) and also blesses incense, outside the church, where an acolyte lights a taper from the new fire. On re-entering the church a three-stemmed candle is lighted, one stem at a time, and carried up the aisle to where the Paschal candle has been prepared. This Paschal candle is of unusual size and beauty and five grains of incense are imbedded in it, by the priest, in the form of a cross, and after a solemn blessing it is lighted from the new fire, and all the lamps in the church are then relighted, likewise with the new fire.

After this ceremony a series of twelve prophecies are read, and then the priest goes in procession to bless the baptismal font and the water. During his blessing the water is scattered towards the four quarters of the world, to indicate the universality and catholicity of the Church. The priest also breathes on the water in the form of a cross and plunges the Paschal candle into it thrice, for the Spirit of God is to hallow it, and the power of Christ to descend upon it. Lastly, a few drops of the oil of Catechumens and a few drops of Chrism are added, to signify the union of Christ our anointed King with His people. The procession then returns to the High Altar, the Litany of the Saints being sung. The celebrant and sacred ministers lie on their faces prostrate on the altar till this Litany is ended, when the Mass of the day is begun in white vestments, the altar having been decked with flowers and lights. The Mass proceeds as far as the Gloria, when again burst forth the thrilling sounds of the organ and the bells which have been silenced since Holy Thursday. After the Epistle sounds forth once more the glorious "Alleluia," that we have not heard since Septuagesima, and then all the pictures and statues that have been veiled since Passion-Tide commenced are again revealed to view. The crucifixes had all been unveiled during the Adoration of the Cross.