

Preface for Easter

IT IS TRULY meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously (especially this day) when Christ our Pasch was sacrificed. For He is the true Lamb Who took away the sins of the world: Who by dying destroyed our death, and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus*.

Communion (John 20:27)

PUT IN thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

Postcommunion

WE BEG Thee, O Lord our God, that these sacred and holy mysteries which Thou hast given us to safeguard our rebirth, may be for us a remedy both now and in the future. Through our Lord Jesus Christ Thy Son ...

VERE DIGNUM et justum est, æquum et salutare: Te quidem, Dómine, omni tempore, sed in hac potissimum die gloriósius prædicare, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatióibus, cumque omni militia cœlestis exér-citus, hymnum gloriæ tuæ canimus, sine fine dicentes: — *Sanctus*.

MITTE manum tuam, et cognosce loca clavorum, alleluia: et noli esse incrédulus, sed fidélis, alleluia, alleluia.

QUÆSUMUS, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatióni nostræ munímine contulisti: et præ-sens nobis remédiu[m] esse fácias, et futúrum. Per Dó-minum nostrum ...



Bring hither thy hand, and put it into My side; and be not faithless, but believing.

Proper Prayers of the Mass in the Extraordinary Form

Divine Mercy Sunday (Dominica in Albis)

Introit (I Peter 2:2)

As NEWBORN babes, alleluia, desire ye the rational milk without guile, alleluia, alleluia, alleluia. *Psalm.* Rejoice to God our Helper; sing aloud to the God of Jacob. ¶ 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.—As newborn babes ...

Collect

GRANT, we beseech Thee, almighty God, that we who have celebrated the Paschal Feast, may, by Thy bounty, retain its fruits in our daily habits and behavior. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

Epistle (I John 5:4-10)

CARÍSSIMI: Omne, quod natum est ex Deo vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est qui vincit mundum, nisi qui credit quóniam Jesus est Fílius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spíritus est qui

MERCY THRIVES in the souls of those alone who visualize everything *in conspectu Dei*; who, in full awakeness, measure everything by supernatural standards. It also presupposes an inward suppleness and fluidity; a thoroughly melted, quickened, liberated heart. Every inward scar, as it were — every “hardening,” every “incrustation” brought about by an experience we have failed to rectify before God — dams up the flux of mercy. Nay, the path of mercy is thwarted by every kind of inner unfreedom: by our bondage, for example, to anxiety or to disgust; to the rancor evoked in us by an insult; and in general to every over-emphatic preoccupation. For everything that stunts our freedom tends to make us self-conscious and to deprive us of the capacity, implied in mercy, of taking our stand “above the situation.” He alone who has attained the supernatural sovereignty that results from true freedom and that is reserved for those who seek only the kingdom of God and His justice, who expects nothing of his own forces but everything of God — he alone can participate in the specifically divine virtue of mercy.

Commentary from Transformation in Christ by Dietrich von Hildebrand (1889-1977).

Illustration: The Incredulity of St. Thomas, 1601-02. Michaelangelo Merisi da Caravaggio (1571-1610).

which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

Alleluia

ALLELÚIA, alleluia. (*Matthew 28:7*) On the day of My Resurrection, saith the Lord, I will go before you into Galilee. Alleluia. (*John 20:26*) After eight days, the doors being shut, Jesus stood in the midst of His disciples and said: Peace be to you. Alleluia.

Gospel (*John 20:19–31*)

AT THAT TIME, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas,

testificátur quóniam Christus est véritas. Quóniam tres sunt qui testimónium dant in cœlo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accípimus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est, quóniam testificáitus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

ALLELÚIA, alleluia. ¶ In die resurrectiōnis meæ, dicit Dóminus, præcédam vos in Galilæam. Alleluia. ¶ Post dies octo jánuis clausis, stetit Jesus in medio discipulórum suórum, et dixit: Pax vobis. Alleluia.

IN ILLO TÉMPORE: Cum sero esset die illo, una sabbatórum, et fores essent clausæ ubi erant discípuli congregáti propter metum Judæórum: venit Jesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit, et dixit eis: Accípite Spíritum Sanctum: quorum remisérítis peccáta, remittuntur eis: et quorum retinuérítis, reténta sunt. Thomas autem unus ex

duódecim, qui dicitur Dídimus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álli discípuli: Vidimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, íterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus, jánuis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas et dixit ei: Dóminus meus et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti qui non viderunt, et credidérunt. Multa quidem et ália signa fecit Jesus in conspectu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credátis quia Jesus est Christus Fílius Dei: et ut credéntes vitam habeáti in nómine ejus. — *Credo.*

ÁNGELUS Dómini descendit de cœlo, et dixit mulieribus: Quem quáritis, surréxit, sicut dixit, alleluia.

SÚSCIPE múnera, Dómine, quásumus, exultántis Ecclésiæ: et cui causam tanti gáudii præstítisti, perpétuæ fructum concéde lætitiæ. Per Dóminum ...

one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name. — *Creed.*

Offertory (*Matthew 28:2, 5, 6*)

AN ANGEL of the Lord descended from heaven, and said to the women: He whom you seek is risen, as He said, alleluia.

Secret

RECEIVE, we beseech Thee, O Lord, the gifts of Thine exultant Church: and to whom Thou has given cause for so great joy, grant the fruit of perpetual happiness. Through our Lord Jesus Christ ...