EASTER WEDNESDAY

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Station at St. Lawrence.

Today we honor St. Lawrence, the Cross-bearer of the Roman Church, to express our gratitude for the favor shown by him to the catechumens in bringing them to holy Baptism.

The Gospel gives the account of the third appearance of the Risen Savior to the Apostles. On the shores of Lake Tiberias, St. John, the virgin soul among the Apostles, sees him first, but Peter, the most ardent and the most impetuous, in the vigor of his faith throws himself into the water and is the first to reach the divine Master, while the others slowly follow in the boat. The fishes brought by St. Peter at the command of Jesus are interpreted to represent the neophytes baptized on Holy Saturday.

Throughout the paschal season the Church displays a great veneration for the martyrs, of which the first evidence is seen today at the tomb of St. Lawrence. The reason of this devotion is that the martyrs have a special claim to the glory of the Resurrection, since they have participated more closely than others in the ignominy of the Cross.

INTROIT Matthew 25: 34

Veníte, benedícti PatrIs mei, percípite regnum, allelúja: quod vobis parátum est ab orígine mundi, allelúja, allelúja, allelúja. (Ps. 95: 1) Cantáte, Dómino cánticum novum: cantáte, Dómino omnis terra. Glória Patri et Fílio et Spirítui Sancto, sicut erat in princípio, et nunc, et semper, et in sǽcula sæculórum. Amen. Veníte, benedícti PatrIs mei, percípite regnum, allelúja: quod vobis parátum est ab orígine mundi, allelúja, allelúja, allelúja.

Come, ye blessed of My Father, receive the kingdom, alleluia: which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. (Ps. 95: 1) Sing ye to the Lord a new canticle; sing to the Lord all the earth. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen. Come, ye blessed of My Father, receive the kingdom, alleluia: which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia.

COLLECT

Deus, qui nos Resurrectiónis Domínicæ ánnua solemnitáte lætíficas: concéde propítius; ut per temporália festa quæ ágimus, perveníre ad gáudia ætérna mereámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

O God, Who dost gladden us: with the yearly solemnity of the Lord's resurrection, grant in Thy loving kindness that through the temporal feast which we keep we may be worthy to reach eternal joys. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

LESSON Acts 3: 13-15, 17-19

In diébus illis: Apériens Petrus os suum, dixit: Viri Israëlítæ, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrórum glorificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante fáciem Piláti, judicánte illo dimítti. Vos autem sanctum, et justum negástis, et petístis virum homicídam donári vobis: auctórem vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cujus nos testes sumus. Et, nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pœnitémini ígitur et convertímini, ut deleántur peccáta vestra.

In those days, Peter opening his mouth, said, Ye men of Isræl, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, Whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

GRADUAL Psalms 117: 24, 16

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. Dextera Dómini fecit virtútem, déxtera Dómini exaltávit me.

This is the day which the Lord hath made: let us be glad and rejoice therein. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me.

ALLELUIA Luke 24: 34

Allelúja, allelúja. Surréxit Dóminus vere, et appáruit Petro.

Alleluia, alleluia. The Lord is risen indeed; and hath appeared to Peter.

SEQUENCE

Victímæ pascháli laudes ímmolent Christiáni.
Agnus redémit oves:
Christus ínnocens Patri reconciliávit peccatóres.
Mors et vita duéllo conflixére mirándo:
Dux vitæ mórtuus, regnat vivus.
Dic nobis, María, quid vidísti in via?
Sepúlchrum Christi vivéntis: et glóriam vidi resurgéntis,
Angélicos testes, sudárium et vestes.
Surréxit Christus spes mea: præcédet vos in Galilǽam.
Scimus Christum surrexísse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúja.

Christians! to the Paschal Victim offer your praises.
The Lamb the sheep redeemeth:
Christ, sinless, reconcileth sinners to the Father.
Death and life contended in that conflict stupendous:
The Prince of Life, Who died, reigneth alive.
Speak to us, Mary, what thou sawest on your way?
The tomb of Christ who now liveth: and likewise the glory of the Risen.
Angels attesting, the shroud and napkin resting.
Christ my hope is arisen: to Galilee He goeth before you.
We know that Christ is risen truly from the dead: have mercy on us, Thou Victor King. Amen. Alleluia.

GOSPEL John 21: 1-14

In illo témpore: Manifestávit se íterum Jesus discípulis ad mare Tiberíadis. Manifestávit autem sic. Erant simul Simon Petrus, et Thomas, qui dícitur Dídymus, et Nathánaël, qui erat a Cana Galilǽæ, et fílii Zebedǽi, et álii ex discípulis ejus duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venímus et nos tecum. Et exiérunt, et ascendérunt in navem: et illa nocte nihil prendidérunt. Mane autem facto, stetit Jesus in líttore: non tamen cognovérunt discípuli quia Jesus est. Dixit ergo eis Jesus: Púeri, numquid pulmentárium habétis? Respondérunt ei: Non. Dicit eis: Míttite in déxteram navígii rete: et inveniétis. Misérunt ergo: et jam non valébant illud tráhere præ multitúdine píscium. Dixit ergo discípulus ille, quem diligébat Jesus, Petro: Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus) et misit se in mare. Alii autem discípuli navígio venérunt: (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete píscium.Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jesus: Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes, quia Dóminus est. Et venit Jesus, et áccipit panem, et date eis, et piscem simíliter. Hoc jam tértio manifestátus est Jesus discípulis suis, cum resurrexísset a mórtuis.

At that time, Jesus showed Himself again to His disciples at the sea of Tiberias. And He showed Himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathánaël, who was of Cana in Galilee, and the sons of Zebedee and two others of His disciples. Simon Peter saith to them, I go fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered Him: No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, it is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask Him, Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

OFFERTORY Psalms 77: 23-25

Portas cæli apéruit Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis: panem Angelórum manducávit homo, allelúja.

The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of Heaven: man ate the bread of angels, alleluia.

SECRET

Sacrifícia, Dómine, paschálibus gáudiis immolámus: quibus Ecclésia tua mirabíliter et páscitur et nutrítur. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

With the joys of Easter, O Lord, we offer to Thee the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

PREFACE FOR EASTER

Vere dignum et justum est, æquum et salutáre, Te quidem, Dómine, omni témpore, sed in hac potíssimum die, gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dóminatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus sine fine dicéntes:

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially at this time above others when Christ our Pasch was sacrificed. For He is the true Lamb Who hath taken away the sins of the world: Who by dying hath 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 the hymn of Thy glory, evermore saying:

***COMMUNICANTES* FOR EASTER**

Communicantes, et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beati Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomǽi, Matthǽi, Simónis, et Thaddǽi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxíio. Per eúmdem Christum Dóminum nostrum. Amen.

Communicating, and keeping the most holy day of the Resurrection of our Lord Jesus Christ according to the flesh and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also of blessed Joseph, Spouse of the Virgin, of the blessed Apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection Through the same Christ our Lord. Amen.

***HANC IGITUR* FOR EASTER**

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu Sancto, tríbuens eis remissiónem ómnium peccatórum, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electorum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Spirit, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

COMMUNION Romans 6: 9

Christus resúrgens ex mórtuis, jam non móritur, allelúja: mors illi ultra non dominábitur, allelúja, allelúja.

Christ rising again from the dead, dieth now no more, alleluia; death shall no more have dominion over Him, alleluia, alleluia.

POSTCOMMUNION

Ab omni nos quǽsumus, Dómine, vetustáte purgátos: sacraménti tui veneránda percéptio in novam tránsferat creatúram. Qui vivis et regnas, cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

Purged thoroughly of the old leaven, we beseech, O Lord, that the reception of Thy sacrament may transform us into a new creation. Who lives and reigns with God the Father in the unity of the Holy Spirit, God, forever and ever.