

Good Friday

Station at the Church of the Holy Cross in Jerusalem

Black

Duplex 1 Cl.

Today is the only day of the year on which Mass is not celebrated – the Church encounters Christ in the adoration of the Cross, not in the bloodless repetition of his death. Nevertheless, the liturgy has the form of the Mass, and the priest wears a black chasuble. It begins with a sequence of readings that in its simplicity reflects the beginning of Mass in the early Church, followed by a series of intercessions that are likewise survivors from early Christianity. Afterwards the Cross on the altar is unveiled and venerated by the faithful – this follows the veneration of the relics of the true cross in Jerusalem. Finally, the Host brought to the place of repose on Maundy Thursday is returned with great solemnity and, after some of the rites of the Offertory and the Pater noster, consumed by the celebrant. Then, he leaves in silence.

Clergy and servers enter in silence; Celebrant, Deacon and Subdeacon prostrate themselves in front of the altar for silent prayer. After the altar has been covered with one cloth only, a lector chants the following LESSON.

LESSON: Os. 6:1–6

Hæc dicit Dominus : In tribulatione sua mane consurgent ad me : Venite, et revertamur ad Dominum : quia ipse cepit, et sanabit nos : percutiet, et curabit nos. Vivificabit nos post duos dies : in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque, ut cognoscamus Dominum : quasi diluculum præparatus est egressus ejus, et veniet quasi imber nobis temporaneus, et serotinus terræ. Quid faciam tibi Ephraim? Quid faciam tibi Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei : et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium, et scientiam Dei plus quam holocausta.

Thus saith the Lord: In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us; he will strike, and he will cure us. He will revive us after two days; and on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth, and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

TRACT: Hab. 3:1–3 (*Vetus Latina translation*)

Domine, audivi auditum tuum, et timui : consideravi opera tua, et expavi. ¶ In medio duorum animalium innotesceris : dum appropinquaverint anni, cognosceris :

O Lord, I have heard thy hearing, and was afraid : I considered thy works, and trembled. ¶ In the midst of two animals thou shalt be made known : when the years shall draw nigh,

dum advenerit tempus, ostenderis. ʒ. In eo, dum conturbata fuerit anima mea : in ira, misericordiæ memor eris. ʒ. Deus a Libano veniet : et Sanctus de monte umbroso et condense. ʒ. Operuit cælos majestas ejus : et laudis ejus plena est terra.

thou shalt be shown. ʒ. In the time when my soul shall be troubled : in anger thou shalt be mindful of mercy. ʒ. God shall come from Libanus : and the holy one from the shady and thickly-covered mountain. ʒ. His majesty hath covered the heavens : and the earth is full of his praise.

COLLECT

ʒ. Oremus. Flectamus genua.

ʒ. Let us pray. Let us kneel.

℞. Levate.

℞. Arise.

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit, concede nobis tuæ propitiationis effectum : ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit.

O God, from whom Judas received the punishment of his guilt and the thief the reward of his confession, grant us the fruit of thy mercy; that, as our Lord Jesus Christ in his Passion gave recompense to each according to his merits, so he may destroy the old man in us and bestow on us the grace of his resurrection. Who liveth.

The next LESSON is sung by the Subdeacon, like an Epistle.

LESSON: *Exod. 12:1–11*

In diebus illis : Dixit Dominus ad Moysen et Aaron in terra Ægyptensium : Mensis iste, vobis principium mensium : primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus : juxta quem ritum tolletis et hædum. Et servabitis eum usque ad quartamdecimam diem mensis hujus : immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses wherein they shall eat it. And they shall eat the flesh that night

azymos panes cum lactucis agrestibus. Non comeditis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pedibus ejus et intestinis vorabit. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comeditis illum : renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter : est enim Phase (id est transitus) Domini.

roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and the entrails thereof, neither shall there remain any thing of it until morning. If there shall be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the Phase (that is the passage) of the Lord.

TRACT: Ps. 139

Eripe me, Domine, ab homine malo : a viro iniquo libera me. V. Qui cogitaverunt malitias in corde : tota die constituebant praelia. V. Acuerunt linguas suas sicut serpentes : venenum aspidum sub labiis eorum. V. Custodi me, Domine, de manu peccatoris : et ab hominibus iniquis libera me. V. Qui cogitaverunt supplantare gressus meos : absconderunt superbi laqueum mihi. V. Et funes extenderunt in laqueum pedibus meis : juxta iter scandalum posuerunt mihi. V. Dixi Domino : meus es tu : exaudi Domine vocem orationis meae. V. Domine, Domine, virtus salutis meae : obumbra caput meum in die belli. V. Ne tradas me a desiderio meo peccatori : cogitaverunt adversum me : ne derelinquas me, ne unquam exaltentur. V. Caput circuitus eorum : labor labiorum ipsorum operiet eos. V. Verumtamen justi confitebuntur nomini tuo : et habitabunt recti cum vultu tuo.

Deliver me, O Lord, from the evil man; rescue me from the unjust man. V. Who have devised wickedness in their heart : all the day long they designed battles. V. They have sharpened their tongues like a serpent : the venom of asps is under their lips. V. Keep me, O Lord, from the hand of the sinner : and from unjust men deliver me. V. And they have stretched out cords for a snare for my feet : they have laid for me a stumbling-block by the wayside. V. I said to the Lord: Thou art my God : hear, O Lord, the voice of my supplication. V. O Lord, Lord, the strength of my salvation : overshadow my head in the day of battle. V. Give me not up, from my desire to the wicked : they have plotted against me; do not thou forsake me, lest at any time they should triumph. V. The head of them compassing me about : the labour of their lips shall overwhelm them. V. But the just shall give glory to thy name : and the upright shall dwell with thy countenance.

PASSION: Jn. 18: 1–19:3

If possible, the PASSION is sung by three Deacons, one singing the words of Christ, one the words of all other persons, and the third singing the narrative passages (if necessary, Celebrant, Deacon and Subdeacon of the Mass can replace some or all of them). Since this is not the Gospel of the Mass, the Deacons do not ask for a blessing, nor are they accompanied by candles or incense.

Passio Domini nostri Jesu Christi secundum Joannem.

In illo tempore : Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum : quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis : Quem quæritis? Responderunt ei : Jesum Nazarenum. Dicit eis Jesus : Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis : Ego sum : abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos : Quem quæritis? Illi autem dixerunt. Jesum Nazarenum. Respondit Jesus : Dixi vobis, quia ego sum : si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit : Quia quos dedisti mihi, non perdi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum : et percussit pontificis servum : et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro : mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum : et adduxerunt eum ad Annam primum; erat autem socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphæ, qui consilium dederat Judæis :

The Passion of our Lord Jesus Christ according to St John.

At that time: Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither, together with his disciples. Judas, therefore, having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth and said to them: whom seek ye? They answered him: Jesus of Nazareth. Jesus said to them: I am he. And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them: I am he; they went backward, and fell to the ground. Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he. If, therefore, you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and they led him away to Annas first, for he was father-in-law to Caiphæ, who was the high priest of that year. Now, Caiphæ was he who had given counsel to the Jews: that it was

Quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ : et introduxit Petrum. Dicit ergo Petro ancilla ostiaria : Numquid et tu ex discipulis es hominis istius? Dicit ille : Non sum. Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus : Ego palam locutus sum mundo : ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt : et in occulto locutus sum nihil. Quid me interrogas? Interroga eos, qui audierunt quid locutus sim ipsis : ecce hi sciunt quæ dixerim ergo. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens : Sic respondes pontifici? Respondit ei Jesus : Si male locutus sum, testimonium perhibe de malo : si autem bene, quid me cædis?

Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei : Numquid et tu ex discipulis ejus es? Negavit ille, et dixit : Non sum. Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam : Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus : et statim gallus cantavit.

Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane : et ipsi non introierunt in prætorium, ut non contaminerentur, sed ut manducarent pascha. Exivit ergo Pilatus ad eos foras, et dixit : Quam

expedit that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. And the maid that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now, the servants and officers stood at a fire of coals because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high priest therefore asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the synagoga, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken to them; behold they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why striketh thou me?

And Annas sent him bound to Caiphas, the high priest. And Simon Peter was standing warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock crew.

Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate, therefore, went out to them, and said:

accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei : Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus : Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi : Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus et vocavit Jesum, et dixit ei : Tu es Rex Judæorum? Respondit Jesus : A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus : Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi : quid fecisti? Respondit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis : nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus : Ergo rex es tu? Respondit Jesus : Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati : omnis qui est ex veritate, audit vocem meam. Dicit ei Pilatus : Quid est veritas? Et cum hoc dixisset, iterum exivit ad Judæos, et dicit eis : Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha : vultis ergo dimittam vobis regem Judæorum? Clamaverunt ergo rursus omnes, dicentes : Non hunc, sed Barabbam. Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus : et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant : Ave rex Judæorum. Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis : Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit

What accusation bring you against this man? They answered and said to him: If he were not a malefactor, he would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate, therefore, said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch; will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now, Barabbas was a robber.

Then, therefore, Pilate took Jesus and scourged him. And the soldiers, plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him and said: Hail, king of the Jews; and they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth bearing

ergo Jesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis : Ecce homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes : Crucifige, crucifige eum. Dicit eis Pilatus : Accipite eum vos, et crucifigite : ego enim non invenio in eo causam. Responderunt ei Judæi : Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum : et dixit ad Jesum : Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus : Mihi non loqueris? Nescia quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus : Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet.

Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes : Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Judæis : Ecce rex vester. Illi autem clamabant : Tolle, tolle, crucifige eum. Dicit eis Pilatus : Regem vestrum crucifigam? Responderunt pontifices : Non habemus regem, nisi Cæsarem. Tunc ergo tradidit eis illum ut crucifigeretur.

Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum, qui dicitur Calvariæ, locum hebraice autem Golgotha : ubi crucifixerunt eum, et cum eo alios duos hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus : et posuit super crucem. Erat autem

the crown of thorns, and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin.

And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now, when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified.

And they took Jesus and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was:

scriptum : Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus ubi crucifixus est Jesus. Et erat scriptum hebraice, græce et latine. Dicebant ergo Pilato pontifices Judæorum : Noli scribere, Rex Judæorum, sed quia ipse dixit : Rex sum Judæorum. Respondit Pilatus : Quod scripsi, scripsi.

Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes : unicuique militi partem), et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem : Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleretur, dicens : Partiti sunt vestimenta mea sibi : et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt.

Stabant autem juxta crucem Jesu mater ejus et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ : Mulier, ecce filius tuus. Deinde dicit discipulo : Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit : Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit : Consummatum est. Et inclinato capite, tradidit spiritum. (*hic genuflectitur, et pausat aliquantulum*).

Judæi ergo (quoniam Parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogarunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites : et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem

Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city. And it was written in Hebreu, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that he said: I am the King of the Jews. Pilate answered: What I have written, I have written.

The soldiers, therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now, the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be: that the Scripture may be fulfilled, saying: They have parted my garments among them; and upon my vesture they have cast lots. And the soldiers indeed did these things.

Now, there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus, therefore, had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now, there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus, therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost (here all kneel, and a pause is made).

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came, and they broke the legs of the first, and of the other that

cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura : sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit : et verum est testimonium ejus. Et ille scit, quia vera dicit : ut et vos credatis. Facta sunt enim hæc ut Scriptura impleretur : Os non comminuetis ex eo. Et iterum alia Scriptura dicit : Videbunt in quem transfixerunt.

was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

GOSPEL: Jn. 19:38–42

The last part of the Passion is sung by the Deacon (who replaces his chasuble with the broad stole beforehand) in a way similar to how the Gospel is normally sung in a High Mass. In some places, a special lamenting melody is used.

Post hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ, et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus : et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews), besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came, therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now, there was a garden in the place where he was crucified, and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Intercessions

FOR HOLY CHURCH

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei : ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum : subjiciens ei principatus et potestates : detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

℣. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti : custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum.

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord may be pleased to give it peace and union, and preserve it over the world, subjecting to it principalities and powers; and grant us, that live in peace and tranquillity, grace to glorify God the Father almighty.

℣. Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who in Christ hast revealed thy glory to all nations, preserve the works of thy mercy; that thy Church, spread over all the world, may persevere with a steadfast faith in the confession of thy name. Through the same Lord Jesus Christ.

FOR THE POPE

Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine episcopatus, salvum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

℣. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, cujus iudicio universa fundantur : respice propitius ad preces nostras, et electum nobis antistitem tua pietate conserva; ut Christiana plebs, quæ te gubernatur auctore, sub tanto pontifice, credulitatis suæ meritis augeatur. Per Dominum.

Let us pray also for our most holy Pope N.: that our Lord God, who elected him to the order of the episcopate, may preserve him in health and safety for the good of his holy Church, to govern the holy people of God.

℣. Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, by whose judgment all things are established; mercifully regard our prayers, and in thy goodness preserve our chief bishop chosen for us; that the Christian people, who are governed by thine authority, may increase in the merits of their faith under so great a prelate. Through our Lord.

FOR BISHOPS, PRIESTS, AND ALL ORDERS

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis, et pro omni populo sancto Dei.

℣. Oremus. Flectamus genua.

℞. Levate.

Let us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, porters, confessors, virgins, widows, and for all the holy people of God.

℣. Let us pray. Let us kneel.

℞. Arise.

Omnipotens sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur : exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum.

Almighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed; hear our supplications for all orders thereof; that by the assistance of thy grace, all in their different grades, may render thee faithful service. Through our Lord.

FOR THE CATECHUMENS

Oremus et pro catechumenis nostris : ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ : ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Let us pray also for our catechumens: that our Lord and God would open the ears of their hearts and the gate of his mercy; that having received, by the laver of regeneration, the remission of all their sins, they also may be found in Christ Jesu our Lord.

℣. Oremus. Flectamus genua.

℣. Let us pray. Let us kneel.

℞. Levate.

℞. Arise.

Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fecundas : auge fidem et intellectum catechumenis nostris; ut renati fonte baptismatis, adoptionis tuæ filiis aggregentur. Per Dominum.

Almighty and eternal God, who dost always render thy Church fruitful in new offspring; increase the faith and understanding of our catechumens; that being regenerated in the waters of baptism, they may be admitted into the society of thine adopted children. Through our Lord.

FOR ALL NEEDS

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus : morbus auferat : famem depellat : aperiat carceres : vincula dissolvat : peregrinantibus reditum : infirmantibus sanitatem : navigantibus portum salutis indulgeat.

Let us pray, dearly beloved, to God the Father almighty, that he would cleanse the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to those who are at sea.

℣. Oremus. Flectamus genua.

℣. Let us pray. Let us kneel.

℞. Levate.

℞. Arise.

Omnipotens sempiterne Deus, mæstorum consolatio, laborantium fortitudo : perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum.

Almighty and eternal God, the comfort of the afflicted and the strength of those that labour; let the prayers of those that call upon thee in any trouble reach thee; that all may rejoice that in their necessities thy mercy relieved them. Through our Lord.

FOR HERETICS

Oremus et pro hæreticis et schismaticis : ut Deus et Dominus noster eruat eos ab erroribus universis; et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

℣. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis petire : respice ad animas diabolica fraude deceptas; ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem. Per Dominum.

Let us pray also for heretics and schismatics; that our Lord God would be pleased to deliver them from all their errors; and recall them to our holy mother the Catholic and Apostolic Church.

℣. Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who savest all, and wouldst not that any should perish; look on the souls that are seduced by the deceit of the devil; that the hearts of those that err, having laid aside all heretical malice, may repent and return to the unity of thy truth. Through our Lord.

FOR THE JEWS

Oremus et pro Judæis : ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Jesum Christum salvatorem omnium hominum.

℣. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant : concede propitius, ut plenitudine gentium in Ecclesiam tuam intrante omnis Israel salvus fiat. Per Dominum.

Let us also pray for the Jews, that our God and Lord may enlighten their hearts, so that they may recognise Jesus Christ as the saviour of all men.

℣. Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who will that all men may be saved and come to recognising the truth; mercifully grant, that, with all the heathen entering into the Church, also all Israel may be saved. Through our Lord.

FOR PAGANS

Oremus et pro paganis : ut Deus omnipotens auferat iniquitatem a cordibus eorum : ut relicti idolis suis convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.

℣. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris : suscipe propitius orationem nostram, et libera eos ab idolorum cultura : et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum.

Let us pray also for the pagans: that almighty God would remove iniquity out of their hearts; that by quitting their idols, they may be converted to the true and living God, and his only Son, Jesus Christ our God and Lord.

℣. Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who seekest not the death, but the life of sinners: mercifully bear our prayer, and deliver them from the worship of idols; and for the praise and glory of thy name, join them to thy holy Church. Through our Lord.

Adoration of the Cross

Celebrant and Subdeacon remove their chasubles, the Deacon takes the veiled altar cross and gives it to the Celebrant at the back corner of the Epistle side. The Celebrant unveils it in three steps – at the back of the Epistle side, at the front of the Epistle side, and at the centre of the altar – and each time lifts it up, while the following verse is sung (every time a note higher) and the faithful genuflect.

℣. Ecce lignum Crucis, in quo salus mundi pependit. ℣. Behold the wood of the cross, on which hung the Saviour of the world.
 ℞. Venite adoremus. ℞. Come, let us adore.

The Celebrant removes his shoes, goes up to the cross, genuflecting three times on the way, and finally kissing it, afterwards clergy and servers do likewise. Then, the cross is brought to the Communion rail for the adoration by the faithful.

IMPROPERIA

As soon as the Adoration of the Cross begins, the choir starts singing the IMPROPERIA, the reproaches of the suffering Christ to the sinners. They contain several times the TRISHAGION, a prayer that is very common in the Greek liturgy but only appears on this occasion in the Roman Rite, it is sung alternating in Latin and Greek.

℞. Popule meus, quid feci tibi? aut in quo contristavi te? responde mihi. ℞. O my people, what have I done to thee? Or in what have I grieved thee? Answer me.

Quia eduxi te de terra Ægypti : parasti crucem Salvatori tuo. Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Hagios ho Theos / Sanctus Deus. Holy God.

Hagios ischyros / Sanctus fortis. Holy and strong.

Hagios athanatos, eleison imas / Sanctus immortalis, miserere nobis. Holy immortal, have mercy on us.

Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi in terram satis optimam : parasti crucem Salvatori tuo. Because I led thee out through the desert for forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a cross for thy Saviour.

Hagios ho Theos ... Holy God ...

Quid ultra debui facere tibi, et non feci? Ego quidem plantavi vineam meam speciosissimam : et tu facta es mihi nimis amara : aceto namque sitim meam potasti : et lancea perforasti latus Salvatori tuo. What more ought I to do for thee, and have not done it? I planted thee indeed my most beautiful vineyard : and thou art become to me exceeding bitter; for thou hast given me vinegar to drink in my thirst; and with a spear thou hast pierced the side of thy Saviour.

Hagios ho Theos ... Holy God ...

Ego te eduxi de Ægypto, demerso Pharaone in mare Rubrum : et tu me tradidisti principibus sacerdotum. ℞. Popule meus. I led thee out of Egypt, drowning Pharaoh in the Red Sea : and thou hast delivered me to the chief priests. ℞. O my people.

Ego ante te aperui mare : et tu aperuisti lancea latus meum. ℞. Popule meus. I opened the sea before thee : and thou with a spear hast opened my side. ℞. O my people.

Ego ante te præivi in columna nubis : et tu
me duxisti ad prætorium Pilati.
℞. Popule meus.

Ego te pavi manna per desertum : et tu me
cecidisti alapis et flagellis. ℞. Popule
meus.

Ego te potavi aqua salutis de petra : et tu
me potasti felle et aceto. ℞. Popule
meus.

Ego propter te Chananæorum reges per-
cussi : et tu percussisti arundine caput
meum. ℞. Popule meus.

Ego dedi tibi sceptrum regale : et tu dedisti
capiti meo spineam coronam. ℞. Popule
meus.

Ego te exaltavi magna virtute : et tu me
suspendisti in patibulo crucis. ℞. Popule
meus.

*I went before thee in a pillar of cloud : and thou
hast brought me to the palace of Pilate.
℞. O my people.*

*I fed thee with manna in the desert : and thou
hast beaten me with buffets and scourges.
℞. O my people.*

*I gave thee to drink the water of salvation from
the rock : and thou hast given me gall and
vinegar. ℞. O my people.*

*For thy sake I struck down the kings of the
Chananites : and thou hast struck my head
with a reed. ℞. O my people.*

*I gave thee a royal sceptre : and thou hast given
to my head a crown of thorns. ℞. O my
people.*

*I have exalted thee with great strength : and
thou hast hanged me on the gibbet of the
cross. ℞. O my people.*

ANTIPHON

Crucem tuam adoramus, Domine : et
sanctam resurrectionem tuam laudamus et
glorificamus : ecce enim propter lignum
venit gaudium in universo mundo.
*Ps. 66:2: Deus misereatur nostri, et bene-
dicat nobis : illuminet vultum suum super
nos, et misereatur nostri.*

*We adore thy cross, O Lord : and we praise
and glorify thy holy resurrection : for behold by
the wood of the cross joy came into the whole
world. Ps. 66:2: May God have mercy on us,
and bless us : may he cause the light of his
countenance to shine upon us, and may he have
mercy on us.*

HYMN: *Pange lingua* (Venantius Fortunatus)

℞. Crux fidelis inter omnes
Arbor una nobilis :
Nulla silva talem profert,
Fronde, flore, germine :
*Dulce lignum, dulces clavos
Dulce pondus sustinet.

℞. *Faithful Cross, the one noble tree amongst
all, no forest has the same in leaves, flowers,
seeds.
*Sweet wood, sweet nails, bearing a sweet
weight.*

Pange, lingua, gloriosi
Lauream certaminis :
Et super crucis trophæo
Dic triumphum nobilem.
Qualiter Redemptor orbis
Immolatus vicerit.
℞. Crux fidelis

*Sing, tongue, the laurel of the glorious battle,
and, standing above the trophy of the Cross, tell
of the noble victory, how the Redeemer of the
world was sacrificed and won.
℞. Faithful cross.*

De parentis protoplasti
 Fraude factor condolens :
 Quando pomi noxialis
 In necem morsu ruit :
 Ipse lignum tunc notavit,
 Damna ligni ut solveret.
 *Dulce lignum.

Hoc opus nostræ salutis
 Ordo depoposcerat :
 Multiformis proditoris
 Ars ut artem falleret :
 Et medelam ferret inde,
 Hostis unde læserat.
 ℞. Crux fidelis.

Quando venit ergo sacri
 Plenitudo temporis :
 Missus est ab arce Patris
 Natus, orbis conditor :
 Atque ventre virginale
 Carne amictus prodiit.
 *Dulce lignum.

Vagit infans inter arcta
 Conditus præsepia :
 Membra pannis involuta
 Virgo Mater alligat :
 Et Dei manus pedesque
 Stricta cingit fascia.
 ℞. Crux fidelis.

Lustra sex qui jam peregit,
 Tempus implens corporis :
 Sponte libera redemptor
 Passioni deditus :
 Agnus in crucis levatur
 Immolandus stipite.
 *Dulce lignum.

The creator, mourning the deception of the first-formed parent, when he fell to death through biting into the harmful apple, himself then destined the wood, so that it would cancel the damaged done by the wood.

**Sweet wood.*

This was demanded by the order of our salvation, it was the cunning to deceive the many-shaped betrayer's cunning, and to bring healing whence the enemy had caused the wound.

℞. Faithful cross.

When the fullness of sacred time had come, the Son, the creator of the world, was sent from the castle of the Father, and issued from the Virgin's womb, clad in flesh.

**Sweet wood.*

The infant cries, placed in the narrow manger, the Virgin mother binds his limbs that are wrapped in sheets, and girds the hands and feet of God with a tight band.

℞. Faithful cross.

After he had lived six times five years and fulfilled the time of his body, the redeemer was given, out of his free will, to the suffering. The lamb was lifted to be sacrificed on the stem of the Cross.

**Sweet wood.*

Felle potus ecce languet :
 Spina, clavi, lancea
 Mite corpus perforarunt,
 Unda manat et cruor :
 Terra, pontus, astra, mundus,
 Quo lavantur flumine.
 ℞. Crux fidelis.

*See how weary he is, having drunk vinegar.
 With the thorn, the nail, the lance pierce they
 his tender body, whence flows his blood. Land,
 sea, stars, all the world are washed by this
 stream.*

℞. Faithful cross.

Flecte ramos, arbor alta,
 Tensa laxa viscera :
 Et rigor lentescat ille,
 Quem dedit nativitas :
 Et superni membra regis
 Tende miti stipite.
 *Dulce lignum.

*Bend the branches, high tree, relax your tense
 entrails. And make your hardness, that nature
 has given to you, be softened, and so may you
 stretch out the limbs of the heavenly King with a
 tender stem.*

*Sweet wood.

Sola digna tu fuisti
 Ferre mundi victimam :
 Atque portum præparare
 Arca mundo naufrago :
 Quam sacer cruor perunxit
 Fusus agni corpore.
 ℞. Crux fidelis.

*Only you were worthy to carry the victim for the
 world, and to be the ark that leads the
 shipwrecked world into a port, whom the holy
 blood anointed, shed by the body of the lamb.*

℞. Faithful cross.

Sempiterna sit beatæ
 Trinitati gloria :
 Æqua Patri, Filioque,
 Par decus Paraclito :
 Unius Trinique nomen
 Laudet universitas. Amen.
 *Dulce lignum.

*Eternal glory be to the blessed Trinity, equally
 to the Father and the Son, and the same
 honour to the comforter, everyone shall praise
 the name of the one and three. Amen.*

*Sweet wood.

Mass of the Præsanctified

When everyone has adored the Cross, it is returned to the altar, the candles are lit, and the chalice containing the Blessed Sacrament is brought to the altar by the Celebrant in a solemn procession.

HYMN: *Vexilla Regis* (Venantius Fortunatus)

Vexilla Regis prodeunt,
Fulget crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

The King's banners come forward, the mystery of the cross is shining, through which life suffered death, and through death brought forth life.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Wounded with the harsh point of the lance, flowed the wave of blood, to clean us from the stains of our sins.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus :
Regnavit a ligno Deus.

It was fulfilled what David had sung in a trustworthy song, telling the nations that God was reigning from the wood.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

You beautiful and shining tree, decorated with the King's purple, chosen to touch with its worthy stem those so holy limbs.

Beata, cujus brachiis
Pretium pependit sæculi :
Statera facta corporis,
Tulitque prædam tartari.

Blessed tree, on whose branches the ransom for the world was hanging, who became a balance of the body, and carried the spoils of death.

O Crux, ave, spes unica,
Hoc passionis tempore.
Piis adauge gratiam,
Reisque dele crimina.

Hail, Cross, only hope, in this time of the Passion, give to the pious more grace, and expunge the sins of the guilty.

Te, fons salutis Trinitas,
Collaudet omnis spiritus :
Quibus Crucis victoriam
Largiris, adde præmium.
Amen.

*You, Trinity, the well of salvation, shall every spirit praise, to those whom you give the victory of the Cross, give also its prize.
Amen.*

Having returned to the altar, the Celebrant incenses the Blessed Sacrament, places It on the paten, pours wine and water into the chalice, and then incenses the altar as during the Offertory. He also says some of the Offertory prayers:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

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

No reply is given, and the priest says the Our Father immediately afterwards, as in solemn Mass. However, the Embolism of this prayer is today not recited quietly but sung aloud:

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata, et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

Afterwards, the celebrant elevates the Host (holding the paten beneath It), breaks It, places one part into the chalice, says the prayers before Communion as in a Mass and then receives the Host and drinks the wine with the particle of the Host in the chalice. Afterwards, he purifies the vessels with the usual prayers.

Then, clergy and servers leave in silence.

In the spirit of humility and with a contrite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father almighty.

Amen. Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with the holy Apostles, Peter and Paul, and Andrew and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord. Who with thee in the unity of the Holy Ghost liveth and reigneth God, world without end.