

GOOD FRIDAY ON THE PARASCEVE

Station at the Holy Cross in Jerusalem

The Lessons and the Passion

¶ *The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist; the Priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross, and then she reads the history of the passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.*

The priest and his ministers, in black vestments, go to the altar without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the priest, with his minister, goes up to the altar, and a reader reads the following lesson:

Osee 6, 1-6

HÆC dicit Dóminus: In tribulatione sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiét, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu eius. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum preparátus est egréssus eius, et véniet quasi imber nobis temporáneus et serótinus terræ. Quid fáciám tibi, Ephraim? Quid fáciám tibi, Iuda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídí eos in verbis oris mei: et iudícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

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: 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 judgements shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

TRACT

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. *ψ*. In médio duórum animálium innotescéris: dum appropinquáverint anni, sognoscéris: dum advénerit tempus, osténdens. *ψ*. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *ψ*. Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *ψ*. Opéruit cælos maiéstas eius: et laudis eius plena est terra.

Orémus. Flectámus génua.
℞. Leváte.

Habacuc 3

O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. *ψ*. In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come, Thou shalt be manifested. *ψ*. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. *ψ*. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. *ψ*. His majesty covered the heavens: and the earth is full of His praise.

Let us pray. Let us kneel.
℞. Arise.

COLLECT

DEUS, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro prámium sumpsit, concéde nobis tuæ propitiatiónis ef-féctum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto veltustátis errore, resurrectiúnis suæ grátiam largiátur: Qui tecum.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow upon us the grace of His Resurrection. Who with Thee liveth and reigneth.

Exodus 12, 1-11

IN diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste vobis princípium ménsium primus erit in ménsibus anni Loquímuni ad univérsum cœtum filiórum Israél, et dícite eis: Décima die mensis huius tollat unusquísque agnum per famílias et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínum suum, qui iunctus est dómui suæ, iuxta númerum animárum, quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis huius: immolábítque eum univérsa multitúdo filiórum Israél ad vésperam. Et sument de sáanguine eius, ac ponent super utrúmque postem et in superlimináribus domórum, in quibus cómedent

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 fo 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, be shall take unto him his neighbor 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 blood thereof, and put

illum. Et edent carnes nocte illa assas igni, et ázmos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid nec coctum aqua, sed tantum assum igni: caput cum pédibus eius et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night 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 entrails thereof. Neither shall there remain any thing of it until morning. If there be an 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

Eripe me, Dómine, ab homine malo: a viro iníquo líbera me. *ψ*. Qui cogitavérunt malítias in corde: tota die constituébant prælia. *ψ*. Acuérunt linguas suas sicut serpn-tis: venénium áspidum sub labiis eórum. *ψ*. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *ψ*. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. *ψ*. Et funes extendérunt in láqueum pédibus meis: iuxta iter scándalum posuérunt mihi. *ψ*. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. *ψ*. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. *ψ*. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelín-quas me, ne umquam exalténtur. *ψ*. Caput circúitus eórum: labor labiórum ipsórum opériet eos. *ψ*. Verúmtamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

Psalm 139, 2-10, 14

Deliver me, O Lord, from the evil man: rescue me from the unjust man. *ψ*. Who have devised iniquities in their hearts: all the day long they designed battles. *ψ*. They have sharpened their tongues like a serpent; the venom of asps is under their lips. *ψ*. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. *ψ*. Who have proposed to supplant my steps. The proud have hidden a net for me. *ψ*. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *ψ*. I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. *ψ*. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. *ψ*. 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. *ψ*. The head of them compassing me about: the labor of their lips shall overwhelm them. *ψ*. But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

Passio Dómini nostri Iesu Christi
secúndum Ioánnem.

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

John 18, 1-40; 19, 1-42

In illo témpore: Egréssus est Iesus cum discipulis suis trans torréntem Cedron,

AT that time Jesus went forth with His disciples over the brook Cedron,

ubi erat hortus, in quem introívit ipse et discípoli eius. Sciébat autem et Iudas, qui tradébat eum, locum: quia frequénter Iesus convénérat illuc cum discípolis suis. Iudas ergo cum accepísset cohórtem, et a pontíficibus et pharisæis ministros, venit illuc cum latérnis et fáribus et armis. Iesus itaque sciens ómnia, quæ ventúra erant super eum, processit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Iesum Nazarénum. C. Dicit eis Iesus: ✠ Ego sum. C. Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrorsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? C. Illi autem dixérunt: S. Iesum Nazarénum. C. Respóndit Iesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abíre. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídít aurículam eius dexteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: ✠ Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo et tribúnus et ministri Iudæórum comprehendérunt Iesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pónlífex anni illús. Erat autem Cáiphás, qui consílium déderat Iudæis: Quia expédit, unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus et álius discíplus. Discíplus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discíplus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discípolis es hóminis istús? C. Dicit ille: S. Non sum. C. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans et calefaciens se.

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 that all things that should come upon Him, went forth and said to them: ✠ Whom seek ye? C. They answered Him: S. Jesus of Nazareth. C. Jesus saith to them: ✠ I am He. C. 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? C. And they said: S. Jesus of Nazareth. C. Jesus answered: ✠ I have told you that I am He. If therefore you seek Me, let these go their way; C. That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost anyone. 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 in the scabbard. The chalice which My Father hath given Me, shall I not drink it? C. 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 Caiphas, who was the high priest that year. Now Caiphas was he who had given the counsel to the Jews: that it was expedient 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. The maid therefore that was portress saith to Peter: S. Art not thou also one of

Póntifex ergo interrogávit Iesum de discípulis suis et de doctrína eius. Respóndit ei Iesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga et in templo, quo omnes Iudæi convéniunt: et in occulto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt, quid locútus sim ipsis: ecce, hi sciunt, quæ díxerim ego. C. Hæc autem cum dixisset, unus assístens ministrórum dedit álapam Iesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Iesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefáciens se. Dixérunt ergo ei: S. Numquid et tu ex discípulis eius es? C. Negávit ille et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus eius, cuius abscédit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Iesum a Cáipha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras et dixit: S. Quam accusatiónem affértis advérsus hóminem hunc? C. Respondérunt et dixérunt ei: S. Si non esset hic malefáctor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: S. Accípite eum vos, et secúndum legem vestram iudicáte eum. C. Dixérunt ergo ei Iudæi: S. Nobis non licet interficere quemquam. C. Ut sermo Iesu implerétur, quem dixit, significans, qua morte esset moritúrus. Introívit ergo íterum in prætórium Pilátus, et vocávit Iesum et dixit ei: S, Tu es Rex Iudæórum? C. Respóndit Iesus: ✠ A temetípso hoc dicis, an álii dixérunt tibi de me? C. Respóndit Pilátus: S. Numquid ergo Iudæus sum? Gens tua et

this man's disciples? C. He saith: S. I am not. C. Now the servants and ministers 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 synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. C. And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: S. Answerest Thou the high priest so? C. Jesus answered him: ✠ If I have spoken evil, give testimony of the evil; but if well, why striketh thou Me? C. And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: S. Art not thou also one of His disciples? C. He denied it and said: S. I am not. C. One of the servants of the high priest a kinsman to him whose ear Peter cut off saith to him: S. Did I not see thee in the garden with Him? C. Again therefore Peter 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: S. What accusation bring you against this man? C. They answered and said to him: S. If He were not a malefactor, we would not have delivered Him up to thee. C. Pilate therefore said to them: S. Take Him you, and judge Him according to your law. C. The Jews therefore said to him: S. It is not lawful for us to put any man to death. C. 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: S. Art Thou the King of the Jews? C. Jesus answered:

pontífices tradidérunt te mihi: quid fecisti? C. Respondit Iesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent, ut non tráderer Iudæis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respondit Iesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. C. Dicit ei Pilátus: S. Quid est veritas? C. Et cum hoc dixisset, íterum exívit ad Iudæos, et dicit eis: S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis, ut unum dimítam vobis in Pascha: vultis ergo dimítam vobis Regem Iudæórum? C. Clamavérunt ergo rursus omnes, dicéntes: S. Non hunc, sed Barábbam. C. Erat autem Barábbas latro.

Tunc ergo apprehéndit Pilátus Iesum et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti eius: et veste purpúrea circumdedérunt eum. Et veniebant ad eum, et dicébant: S. Ave, Rex Iudæórum. C. Et dabant ei álapas. Exívit ergo íterum Pilátus foras et dicit eis: S. Ecce, addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Iesus portans corónam spíneam et purpúreum vestiméntum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontífices et ministri, clamábant, dicéntes: S. Crucífige, crucífige eum. C. Dicit eis Pilátus: S. Accípite eum vos et crucifigite: ego enim non invénio in eo causam. C. Respondérunt ei Iudæi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætórium íterum: et dixit ad Iesum: S. Unde es tu? C. Iesus autem respónsum

✠ Sayest thou this thing of thyself, or have other told it thee of Me? C. Pilate answered: S. Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? C. 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. C. Pilate therefore said to Him: S. Art Thou a King then? C. Jesus answered: ✠ Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. C. Pilate saith to Him: S. What is truth? C. And when he had said this, he went out again to the Jews and saith to them: S. 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? C. Then cried they all again, saying: S. Not this man, but Barabbas. C. 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: S. Hail, King of the Jews. C. And they gave Him blows. Pilate therefore went forth again and saith to them: S. Behold, I bring Him forth unto you, that you may know that I find no cause in Him. C. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: S. Behold the man. C. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: S. Crucify Him, crucify Him. C. Pilate saith to them: S. Take Him you, and crucify Him; for I find no cause in Him. C. The Jews answered him: S. We have a law, and according to the law He ought to die, because He made Himself the Son of God. C. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: S. Whence art

non dedit ei. Dicit ergo ei Pilátus: S. Mihi non lóqueris? nescis, quia potestátem hábeo crucifigere te, et potestátem hábeo dimittere te? C. Respóndit Iesus: ✠ Non habéres potestátem advérsus me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet. C. Et exínde quærébat Pilátus dimittere eum. Iudæi autem clamábant dicétes: S. Si hunc dimíttis, non es amícus Césaris. Omnis enim, qui se regem facit, contradíct Césari.

C. Pilátus autem cum audísset hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Iudæis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucifige eum. C. Dicit eis Pilátus: S. Regem vestrum crucifígam? C. Respondérunt pontífices: S. Non habémus regem nisi C.sarem. C. Tunc ergo trádidit eis illum, ut crucifigerétur. Suscepérunt autem Iesum et eduxérunt. Et báulans sibi Crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, médium autem Iesum. Scripsit autem et títulum Pilátus: et pósuit super crucem. Erat autem scriptum: Iesus Nazarénus, Rex Iudæórum. Hunc ergo títulum multi Iudæórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Iesus. Et erat scriptum hebráice, græce et latíne. Dicébant ergo Piláto pontífices Iudæórum: S. Noli scribere Rex Iudæórum, sed quia ipse dixit: Rex sum Iudæórum. C. Respóndit Pilátus: S. Quod scripsi, scripsi. C. Mílites ergo cum crucifíxissent eum, acceperunt vestimenta eius (et fecérunt quátuor partes: unicuique míliti partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: S. Non scindámus eam, sed sortiámur de illa, cuius

Thou? C. But Jesus gave him no answer. Pilate therefore saith to Him: S. Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? C. 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 a greater sin. C. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: S. If thou release this Man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar.

C. 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 Parascève of the Pasch, about the sixth hour; and he saith to the Jews: S. Behold your King. C. But they cried out: S. Away with Him. Away with Him: Crucify Him. C. Pilate saith to them: S. Shall I crucify your King? C. The chief priests answered: S. We have no king but Caesar. C. Then, therefore, he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His 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: 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 Hebrew, Greek, and in Latin. Then the chief priests of the Jews said to Pilate: S. Write not: The King of the Jews; but that He said: I am the King of the Jews. C. Pilate answered: S. What I have written, I have written. C. 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 with-

sit. C. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem hæc fecérunt. Stabant autem iuxta Crucem Iesu Mater eius et soror Matris eius, María Cléophæ, e María Magdaléne. Cum vidisset ergo Iesus Matrem et discípulum stantem, quem diligébat, dicit Matri suæ: ✠ Múlier, ecce fílius tuus. C. Deinde dicit discípulo: ✠ Ecce mater tua. C. Et ex illa hora accépit eam discípulus in sua. Póstea sciens Iesus, quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori eius. Cum ergo accepisset Iesus acétum, dixit: ✠ Consummátum est. C. Et inclináte cápite trádidit spíritum.

Here all kneel, and pause a little, to meditate on the redemption of mankind.

Iudæi ergo (quóniam Parascève erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura et alteríus, qui crucifíxus est cum eo. Ad Iesum autem cum veníssent, ut vidérunt eum iam mórtuum, non fregérunt eius crura, sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium eius. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfíxerunt.

out seam, woven from the top throughout. They said then one to another: S. Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garemnts 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. C. After that, He saith to the disciple: ✠ Behold thy mother. C. 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. C. 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. C. And bowing His head, He gave up the ghost.

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 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.

Here Munda cor meum is said, but the blessing is not asked, nor are lights used, as in other Gospels; and the Priest at the end does not kiss the book.

POST hæc autem rogávit Pilátum Ioseph ab Arimathæa (eo quod esset discipulus Iesu, occúltus autem propter metum Iudæórum), ut tólleret corpus Iesu. Et permísit Pilátus. Venit ergo et tulit corpus Iesu. Venit autem et Nicodémus, qui vénerat ad Iesum nocte primum, ferens mixtúram myrrhæ et álœs, quasi libras centum. Accepérunt ergo corpus Iesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Iudæis sepelíre. Erat autem in loco, ubi crucifixus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Iudæórum, quia iuxta erat monuméntum, posuérunt Iesum.

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 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 pound 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 in the place where He was crucified a garden: 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.

The Great Intercessions

¶ *The faithful by these lessons are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this passion, by praying for all sorts of persons, even schismatics, heretics, Jews, and pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.*

Then the priest, at the Epistle corner, says the following prayers:

FOR THE HOLY CHURCH OF GOD

ORÉMUS, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subiciens ei principátus et potestátes: detque nobis quietam et tranquíllam vitam degentibus, glori ficáre Deum, Patrem omnipoténtem.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custodí ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúndem Dóminum

LET us pray, dearly beloved, for the holy Church of God: that our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world, subjecting to it principalities and powers: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, Who in Christ hast revealed Thy glory too all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same.

nostrum. *℞.* Amen.

℞. Amen.

FOR THE SOVEREIGN PONTIFF

OREMUS et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órđine episcopátus, salvum atque incólumem custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne Deus, cuius iudício univérša fundántur: réspice propítius ad preces nostras, et electum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernátur auctóre, sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum. *℞.* Amen.

LET us pray for our most holy Father Pope N., that our Lord and God, Who chose him to the order of the Episcopate, may keep him in health and safety for His holy Church to govern the holy people of God.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, by Whose judgement all things are established, mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people who are ruled by Thine authority, may under so great a Pontiff, be increased in the merits of faith. Through Jesus Christ. *℞.* Ainsí soit-il.

FOR ALL THE FAITHFUL

OREMUS et pro ómnibus Episcopis, Presbýteris, Diacónibus, Subdiacónibus, Acólýthis, Exorcístis, Lectoribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne Deus, cuius Spírítu totum corpus Ecclésiæ sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut, grátia tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum ... in unitáte eiusdem.

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.

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is sanctified and rules, hear our humble pleading for all the orders thereof; that by the gift of Thy grace in all their several degrees may faithfully serve Thee. Through Jesus Christ.

FOR THE CATECHUMENS

OREMUS et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum ianuámque misericordiæ; ut, per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Iesu, Dómino nostro.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui Ec-

LET us pray also for our Catechumens: that our Lord and God would open the ears of their hearts, and the gate of mercy; that, having received by the font of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, who

clésiám tuam nova semper prole fecúndas: auge fidem et intellectum catechúmenis nostris; ut, renáti fonte baptismátis, adoptiónis tuæ fíliis aggregéntur. Per Dóminum nostrum.

dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated wiht the children of Thine adoption. Through Jesus Christ.

FOR ALL NEEDS

OREMUS, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depellat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salutis indúlgeat.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gaudeant affuisse. Per Dóminum nostrum.

LET us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting God, the comfort of the sorrowful, and the strength of those that labor: hasten the prayers of those that call upon Thee in any trouble reach Thee; that all may rejoice that in their necessities Thy mercy has helped them. Through Jesus Christ.

FOR HERETICS AND SCHISMATICS

OREMUS et pro hæréticis et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam atque Apostólicam revocáre dignétur.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui salvas omnes, et néminem vis períre: respice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitate depósita, errántium corda respíscant, et ad veritatís tuæ rédeant unitátem. Per Dóminum nostrum.

LET us pray also for heretics and schismatics: that our Lord God would be pleased to rescue 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 everlasting God, who savest all, and wouldst that no one should perish: look on the souls that are led astray by the deceit of the devil: that having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Thy truth. Through Jesus Christ.

FOR THE JEWS

ORÉMUS et pro Iudæis: ut Deus et Dóminus noster illúminet corda eórum; ut agnóscant Iesum Christum, salvatórem ómnium hóminum.

Orémus. Flectámus génuá.

LET us pray also for the Jews: that our God and Lord would illumine their hearts: that they also may acknowledge our Lord Jesus Christ.

Let us pray. Let us kneel.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitiónem veritátis véniant: concéde propítius, ut plenitúdine géntium in Ecclésiám tuam intránte, omnis Israel salvus fiat. Per Dóminum.

℞. Arise.

ALmighty and everlasting God, who wouldst that all men be saved and should come to the knowledge of truth: grant that, in the fullness of the nations entering into the Church, all Israel be saved. Through Jesus Christ.

FOR THE PAGANS

OREMUS et pro pagánis: ut Deus omnipotens áuferat iniquitátem a córdibus eórum; ut, reléctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium eius Iesum Christum, Deum et Dóminum nostrum.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratióem nostram, et líbera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum.

LET us pray also for the pagans: that Almighty God would remove iniquity from their hearts: that, putting aside 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 everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through Jesus Christ.

The Adoration of the Cross

¶ *Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to Him who on it offered for our sins the sacrifice of propitiation.*

After the prayers, the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the antiphon:

Ant.
6

EC-ce li- gnum Cru- cis, in quo sa- lus mun- di pe-pén-
dit. ℞. Ve- ní- te, ad- o-ré- mus.

Behold the wood of the Cross, on which hung the Savior of the world. R. Come, let us adore.

From thence the priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the crucifix. What follows may be sung wholly or in part.

During the adoration, two chanters in the middle of the choir sing the following verses:

POPULE meus, quid feci tibi? aut in quo
contristávi te? respónde mihi.

ψ. Quia edúxi te de terra Ægypti: parásti
Crucem Salvatóri tuo.

Agios o Theós.

Sanctus Deus.

Agios ischyrós.

Sanctus fortis.

Agios athánatos, eléison imas.

Sanctus immortalis, miserére nobis.

ψ. Quia edúxi te per désertum quadra-
gínta annis, et manna cibávi te, et introdúxi
te in terram satis bonam: parásti Crucem Sal-
vatóri tuo.

ψ. Quid ultra débui fácere tibi, et non
feci? Ego quidem plantávi te víneam meam
speciosíssimam: et tu facta es mihi nimis
amára: acéto namque sitim meam potásti:
et láncea perforásti latus Salvatóri tuo.

ψ. Ego propter te flagellávi Ægyptum cum
primogénitis suis: et tu me flagellátum tra-
didísti.

ψ. Ego edúxi te de Ægypto, demérso
Pharaóne in Mare Rubrum: et tu me tra-
didísti princípibus sacerdotum.

ψ. Ego ante te aperuí mare: et tu aperuísti
láncea latus meum.

O my people, what have I done to thee? or
wherein have I afflicted thee? Answer
me.

ψ. Because I led thee out of the land of
Egypt, thou hast prepared a cross for thy Sav-
ior.

The first choir:

O holy God!

The second choir:

O holy God!

The first choir:

O holy strong one!

The second choir:

O holy strong one!

The first choir:

O holy immortal one, have mercy on us!

The second choir:

O holy immortal one, have mercy on us!

ψ. Because I led thee out 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.

ψ. What more ought I have done for thee,
that I have not done? I planted thee, indeed,
My most beautiful vineyard: and thou hast
become exceeding bitter to Me: for in My
thirst thou gavest Me vinegar to drink: and
with a lance thou hast pierced the side of thy
Savior.

ψ. For thy sake I scourged Egypt with its
first-born: and thou hast scourged Me and
delivered Me up.

ψ. I led thee out of Egypt having drowned
Pharao in the Red Sea: and thou hast deliv-
ered Me to the chief priests.

ψ. I opened the sea before thee: and thou
with a spear hast opened My side.

ψ. Ego ante te prævi in colúmna nubis: et tu me duxísti ad prætóríum Piláti.

ψ. Ego te pavi manna per désértum: et tu me cecidísti álapis et flagéllis.

ψ. Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

ψ. Ego propter te Chananæórúrum reges percússi: et tu percussísti arúndine caput meum.

ψ. Ego dedi tibi sceptrum regale: et tu dedísti capiti meo spíneam coronam.

ψ. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

The following antiphon is then sung:

CRUCEM tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim, propter lignum venit gáudium in univérso mundo. *Ps. 66, 2* Deus misereátur nostri et benedicat nobis: Illúminet vultum suum super nos et misereátur nostri.

After this is sung the versicle Crux fidélis, with the hymn Pange lingua gloriósi, and after each verse is repeated Crux fidélis or Dulce lignum, in the following manner:

CRUX fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert
Fronde, flore, gérmine.
Dulce lignum, dulces clavos,
Dulce pondus sústinet.

PANGE, lingua, gloriósi
Láuream certáminis,
Et super Crucis tropháo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vícerit.

℞. Crux fidélis.

De paréntis protoplásti
Fraude Factor cóndolens,
Quando pomi noxiális
In necem morsu ruit:
Ipse lignum tunc notávit,
Damna ligni ut sólveret.

ψ. I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate.

ψ. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges.

ψ. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.

ψ. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.

ψ. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

ψ. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.

WE adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world. *Ps.* May God have mercy on us, and bless us: May He cause the light of His countenance to shine upon us, and have mercy on us.

FAITHFUL Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

SING, my tongue, the glorious battle!
With completed victory rife!
And above the Cross's trophy,
Tell the triumph of the strife:
How the world's Redeemer conquer'd,
By the offering of His life.

God, his Maker, sorely grieving,
That the first-made Adam fell,
When he ate the fruit of sorow,
Whose reward was death and hell,
Noted then this Wood the ruin,
Of the ancient wood to quell.

℞. Dulce lignum.

Hoc opus nostræ salutis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde láserat.

℞. Crux fidélis.

Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Cónditor:
Atque ventre virgináli
Carne amíctus pródiit.

℞. Dulce lignum.

Vagit Infans inter arcta
Cónditus præsepia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus pedésque
Stricta cingit fáscia.

℞. Crux fidélis.

Lustra sex qui iam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stípíte.

℞. Dulce lignum.

Felle potus ecce languet:
Spina, clavi, láncea
Mite corpus perforárunť,
Unda manat et cruor:
Terra, pontus, astra, mundus,
Quo lavántur flúmine!

℞. Crux fidélis.

Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille,
Quem dedit natívitas:
Et supérni membra Regis
Tendé miti stípíte.

℞. Dulce lignum.

Sola digna tu fuísti
Ferre mundi víctimam:
Atque portum præparáre
Arca mundo náufrago:

For this work of our salvation,
Needs must have its order so,
And the manifold deceiver's,
Art by art would overthrow,
And from thence would bring the healing,
Whence the insult of the foe.

Wherefore when the appointed fullness,
Of the holy time was come,
He was sent who maketh all things,
From th' eternal Father's home,
And proceeded, God Incarnate,
Offspring of the Virgin's womb.

Weeps the Infant in the manger,
That in Bethlehem's stable stands:
And His Limbs the Virgin Mother,
Doth compose in swaddling bands,
Meetly thus in linen folding,
Of her God the feet and hands.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken,
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Bend thy boughs, O Tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor,
That thy birth bestowed, suspend:
And the King of heavenly beauty,
On thy bosom gently tend!

Thou alone wast counted worthy,
This world's ransom to uphold;
For a shipwrecked race preparing,
Harbor, like the Ark of old;

Quam sacer cruor perúnxit,
Fusus Agni córpore.
℞. Dulce lignum

The conclusion is never omitted:

Sempitérna sit beáta
Trinitáti glória:
Æqua Patri Filióque;
Par decus Paráclito:
Uníus Triníque nomen
Laudet univérsitas. Amen.

The priest, having come back to the altar, places the Blessed Sacrament on it, incenses it on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the chalice, and the Priest incenses the sacred Host and the offering of wine and water, saying:

Incénsum istud, a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Then he incenses the altar, saying:

Ps. 140, 2-4

DIRIGATUR, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiám ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

When he gives the thurible back to the Deacon, he says:

Accéndat in nobis Dóminus ignem sui amoris, et flammam æternæ cantátis. Amen.

After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down:

IN spiritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Then, turning to the people, he says:

ORATE, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

Suscípiat Dóminus is not said.

OREMUS: Præcéptis salutáribus móniti, et divína institutione formáti, audémus dícere:

PATER noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum:

With the sacred Blood anointed,
From the smitten Lamb that rolled.

To the Trinity be glory,
Everlasting, as is meet:
Equal to the Father, equal,
To the Son, and Paraclete:
Trinal Unity, Whose praises,
All created things repeat. Amen.

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

ACCEPT, O Lord, in the spirit of humility and contrition of heart, and grant that this sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

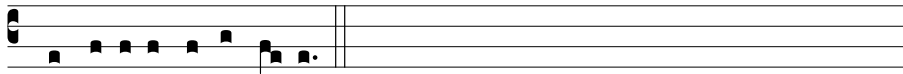
BRETHREN, pray that my Sacrifice and yours may be acceptable to God the Father almighty.

LET us pray. Instructed by Thy saving precepts, and following Thy divine institution, we are bold to say:

OUR Father, who art in heaven, hallowed be Thy Name; Thy kingdom come;

Fiat volúntas tua, sicut in cælo, et in terra.
Panem nostrum cotidiánum da nobis hódie:
Et dimítte nobis débita nostra, sicut et nos
dimíttimus debitóribus nostris. Et ne nos
indúcas in tentationem.

Thy will be done on earth as it is in heaven.
Give us this day our daily bread. And for-
give us our trespasses, as we forgive those
who trespass against us. And lead us not into
temptation.



℞. Sed lí-be-ra nos a ma-lo.
℞. But deliver us from evil.

The priest in a low voice says Amen, and then says aloud:

LIBERA nos, quásumus, Dómine, ab óm-
nibus malis, præteritis, præsentibus et
futúris: et intercedénte beáta et gloriósa sem-
per Vírgine Dei Genetríce Maríá, cum beáteis
Apóstolis tuis Petro et Paulo, atque An-
dréa, et ómnibus Sanctis, da propítius pacem
in diébus nostris: ut, ope misericórdiæ tuæ
adiúti, et a peccáto simus semper líberi
et ab omni perturbatióne secúri. Per eún-
dem Dóminum nostrum Iesum Christum,
Fílium tuum: Qui tecum vivit et regnat
in unitáte Spíritus Sancti Deus, per ómnia
sæcula sæculórum.

℞. Amen.

After this prayer, having adored on his knees, he puts the paten under the sacred Host, which with his right hand he elevates, that It may be seen by the people; and immediately divides It into three parts, putting the last into the chalice. Then he says the following prayer:

PERCEPTIO Córporis tui, Dómine Iesu
Christe, quod ego indígnus súmere
præsúmo, non mihi provéniat in iudícium et
condemnatiónem: sed pro tua pietáte prosit
mihi ad tutaméntum mentis et córporis, et
ad medélam percipiéndam: Qui vivis et reg-
nas cum Deo Patre in unitáte Spíritus Sancti
Deus, per ómnia sæcula sæculórum. Amen.

Then he kneels and takes the paten with the body of Christ, and says with the greatest humility and reverence:

Panem cæléstem accípiam, et nomen
Dómini invocábo.

Then striking his breast, he says thrice:

DOMINE, non sum dignus, ut intres sub
tectum meum: sed tantum dic verbo,
et sanábitur ánima mea.

After which, he signs himself with the Blessed Sacrament, saying:

DELIVER us, we beseech Thee, O Lord,
from all evils, past, present, and to
come; and by the intercession of the blessed
and glorious ever Virgin Mary, Mother of
God, and of the Holy Apostles, Peter and
Paul, and of 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.

℞. Amen.

LET not the partaking of Thy Body, O
Lord Jesus Christ, which I, though un-
worthy, presume to receive, turn to my judg-
ment and condemnation; but let it, through
Thy mercy, become a safeguard and remedy,
both for soul and body; Who with God the
Father, in the unity of the Holy Ghost, livest
and reignest God, for ever and ever. Amen.

I will take the Bread of heaven, and will
call upon the Name of the Lord.

LORD, I am not worthy that Thou
shouldst enter under my roof; say but
the word, and my soul shall be healed.

CORPUS Dómini nostri Iesu Christi custó-
diat ánimam meam in vitam ætérnam.
Amen.

MAY the body of our Lord Jesus Christ
preserve my soul unto life everlasting.
Amen.

Then he reverently receives the Body, and immediately after the particle of the sacred Host with the wine in the chalice. And having, as usual, washed his fingers and taken the purification, bowing in the middle of the altar, with his hands joined, he says:

QUOD ore sumpsimus, Dómine, pura
mente capiámus: et de múnere tem-
poráli fiat nobis remédium sempitérnum.

GRANT, O Lord, that what we have taken
with our mouth, we may receive with
a pure mind; and from a temporal gift may
it become to us an eternal remedy.

After this, the priest, having made a reverence to the altar, departs.