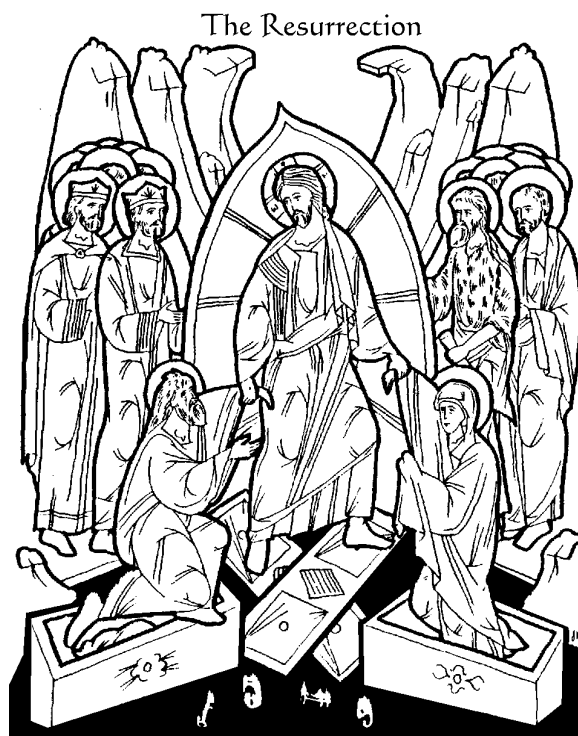


Holy Week

according to
the Orthodox Missal &
other approved sources



St. Gregory Orthodox Church
Washington, DC

2016

First edition - 2008.

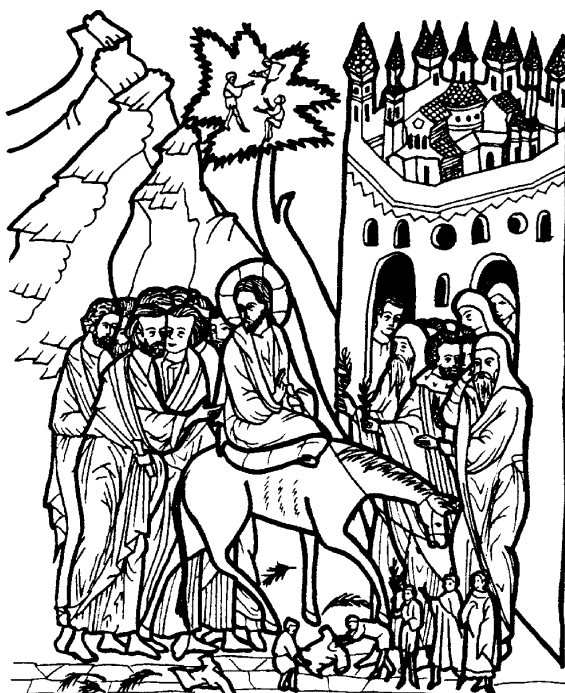
Second edition with additions - 2016.

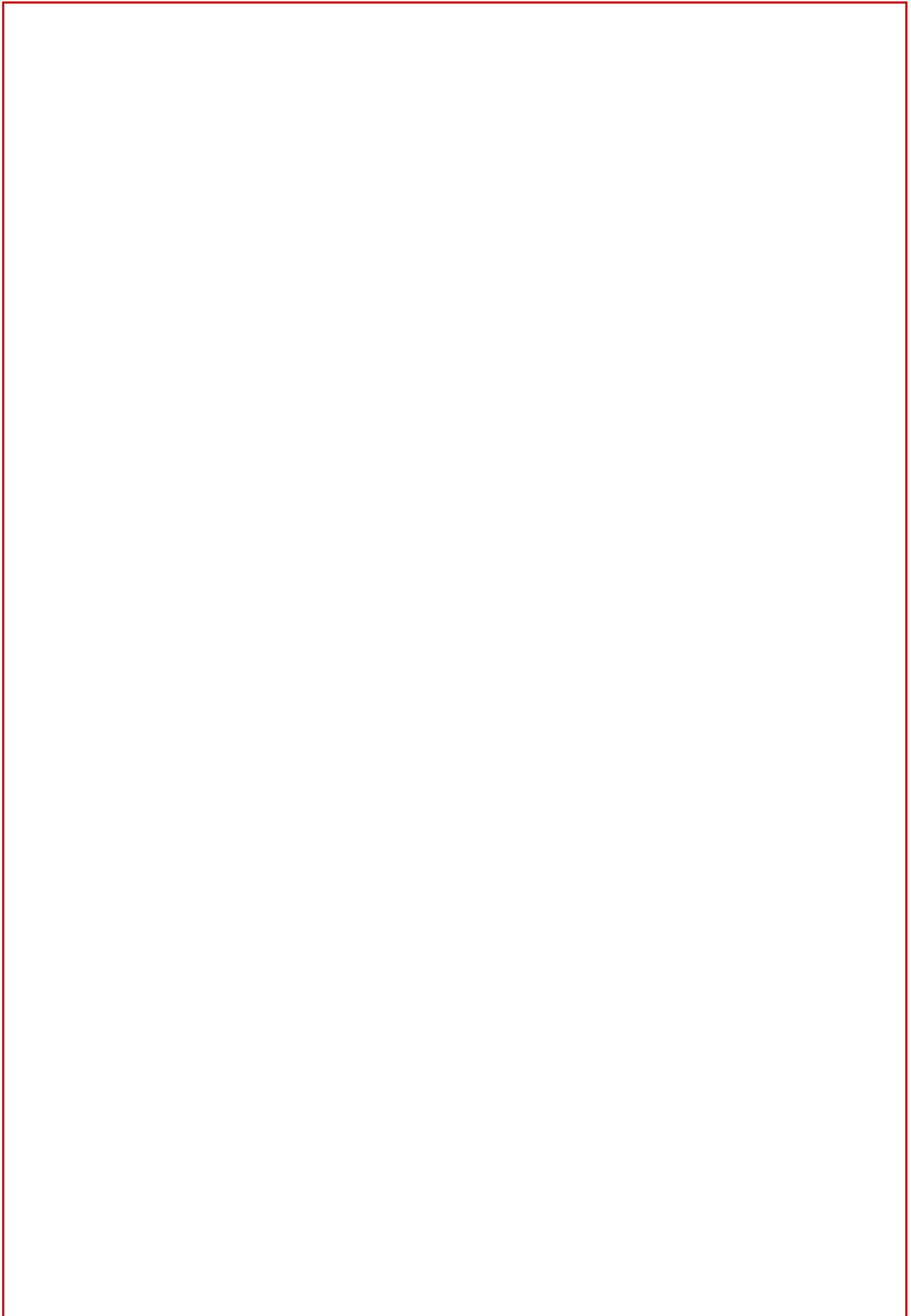
Music for cantors, choir and congregation may be found in The St. Ambrose Hymnal (SAH) and at <http://www.stgregoryoc.org/music>.

Ceremonial directions for clergy and acolytes, adapted from traditional sources for use at St. Gregory's, may be found at <http://www.stgregoryoc.org/wp-content/uploads/2015/03/Acolyte-Ceremonial-for-St.-Gregorys.pdf>.

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Palm Sunday

Preparations are made at the place where the palms are to be blessed. The sacred ministers vest in red vestments, the priest in cope. The acolytes and clergy process to the place at the appointed time as the choir sings the antiphon.

AT THE BLESSING OF THE PALMS

Antiphon. Matt. 21:9. Hosanna to the Son of David: blessed is he that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray. ✠ Bless, O Lord, we beseech thee, these branches of palm (*or olive, or other*): and grant; that as thy people on this day perform this outward observance to thine honor, so they, inwardly fulfilling the same with reverence and purity of heart, may win the victory over the enemy, and continually abound in all good works. Through...

The Palms are sprinkled with Holy Water, then censed. The priest distributes the palms. The people kiss the palm and the priest's hand as they receive their palm. The choir sings the antiphons and psalms as needed.

AT THE DISTRIBUTION OF PALMS

Antiphon 1. The children of the Hebrews, bearing branches of olive, went out to meet the Lord, crying out and saying: Hosanna in the highest.

Ps. 24:1-2, 7-10. Domini est terra.

The earth is the Lord's, and all that therein is, * the compass of the world, and they that dwell therein. For he hath founded it upon the

seas, * and prepared it upon the floods. *The antiphon is repeated.* Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, * and the King of glory shall come in! Who is the King of glory? * it is the Lord strong and mighty, even the Lord mighty in battle. *The antiphon is repeated.* Lift up your heads, O ye gates, and be ye lift up, ye ever-lasting doors, * and the King of glory shall come in. Who is the King of glory? * even the Lord of hosts, he is the King of glory. *The antiphon is repeated.* Glory be... As it was... *The antiphon is repeated.*

Antiphon 2. The children of the Hebrews spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is he that cometh in the name of the Lord.

Ps. 47. Plaudite manibus.

O clap your hands together, all ye people, * sing unto God with the voice of melody. For the Lord is high, and to be feared, * he is the great King upon all the earth. *The antiphon is repeated.* He shall subdue the people unto us * and the nations under our feet. He shall choose out an heritage for us, * even the worship of Jacob, whom he loved. *The antiphon is repeated.* God is gone up with a merry noise, * and the Lord with the sound of the trump. O sing praises, sing praises unto our God, * O sing praises, sing praises unto our King. *The antiphon is repeated.* For God is the King of all the earth, * sing ye praises with understanding. God reigneth over the heathen, * God sitteth upon his holy seat. *The antiphon is repeated.* The princes of the people * are joined unto the people of the God of Abraham. For God, which is very high exalted, * doth defend the earth as it were with a shield. *The antiphon is repeated.* Glory be.. As it was... *The antiphon is repeated.*

After the prayer Cleanse my heart, *the Gospel book is censed and the gospel is sung.*

V. The Lord be with you.

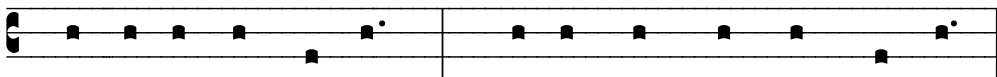
R. And with thy spirit.

✠ The Continuation of the Holy Gospel according to Matthew

At that time: when Jesus drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord.

(21:1-9)

AT THE PROCESSION WITH BLESSED PALMS



V. Let us go forth in peace. *R.* In the Name of Christ. A-men.

The antiphons are sung as needed. The hymn, Gloria, laus et honor (All glory, laud and honor), is always sung.

97✠

All Glory, Laud, and Honor

Passiontide

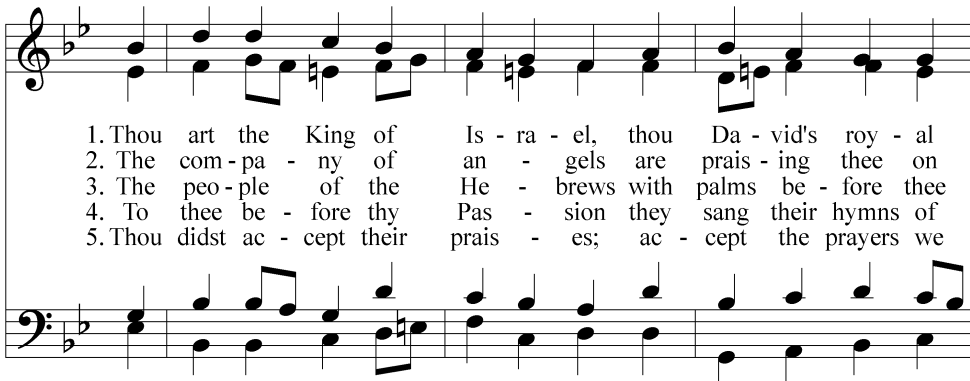
(refrain)



All glo - ry, laud, and hon - or to thee, Re-deem-er, King! To

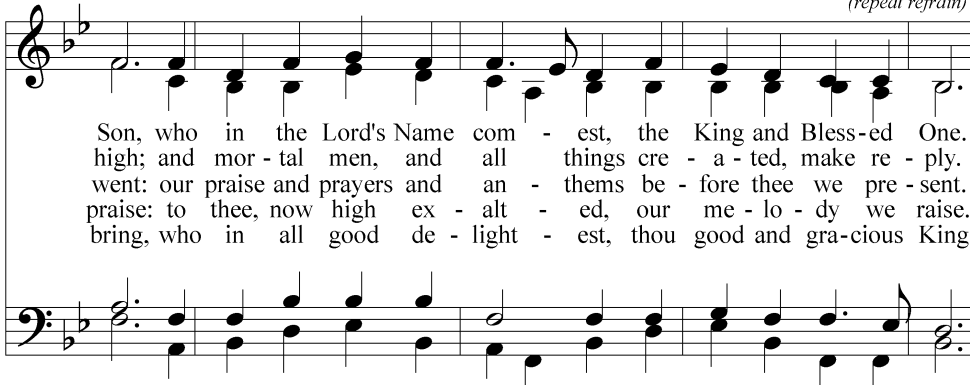


whom the lips of chil - dren made sweet ho-san-nas ring. A-men.



1. Thou art the King of Is - ra - el, thou Da - vid's roy - al
 2. The com - pa - ny of an - gels are prais - ing thee on
 3. The peo - ple of the He - brews with palms be - fore thee
 4. To thee be - fore thy Pas - sion they sang their hymns of
 5. Thou didst ac - cept their prais - es; ac - cept the prayers we

(repeat refrain)



Son, who in the Lord's Name com - est, the King and Bless-ed One.
 high; and mor - tal men, and all things cre - a - ted, make re - ply.
 went: our praise and prayers and an - thems be - fore thee we pre-sent.
 praise: to thee, now high ex - alt - ed, our me - lo - dy we raise.
 bring, who in all good de - light - est, thou good and gra-cious King.

Text: Gloria, laus, et honor, Theodulph of Orleans, circa 820
 tr. John Mason Neale, 1854
 Tune: Theodulph, Melchoir Teschner, 1615, 76.76D

Antiphon 1. The multitudes with flowers and palms go forth to meet the Redeemer; and render worthy homage to the triumphant conqueror: the Gentiles with their lips proclaim the Son of God: and in the praise of Christ their voices thunder through the skies: Hosanna!

Antiphon 2. With the Angels and the children may we be found faithful, crying unto the vanquisher of death: Hosanna in the highest!

Antiphon 3. A great multitude, that were come together to the feast, cried unto the Lord: Blessed is he that cometh in the name of the Lord: Hosanna in the highest!

Antiphon 4. Luke 19:37-38. The whole multitude of them that went down began to rejoice and praise God with a loud voice, for all the mighty works which they had seen, saying: Blessed is the King that cometh in the name of the Lord; peace on earth, and glory in the highest.

The hymn, Gloria, laus et honor, is sung (page 4 or SAH #97).

Antiphon 5. All men praise thy name, and say: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Ps. 147. Lauda, Jerusalem.

Praise the Lord, O Jerusalem: * praise thy God, O Sion. For he hath made fast the bars of thy gates: * and hath blessed thy children within thee. He maketh peace in thy borders: * and filleth thee with the flour of wheat. He sendeth forth his commandment upon earth: * and his word runneth very swiftly. He giveth snow like wool: * and scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: * who is able to abide his frost? He sendeth out his word, and melteth them: * he bloweth with his wind, and the waters flow. He sheweth his word unto Jacob: * his statutes and ordinances unto Israel. He hath not dealt so with any nation: * neither have the heathen knowledge of his laws. Glory be... As it was... *Antiphon 5 is repeated.*

Antiphon 6. With palms bright shining we fall low before the Lord: let us all go forth to meet him with hymns and song, glorifying him and saying: Blessed be the Lord.

Antiphon 7. Hail, our King, Son of David, Redeemer of the world, whom the Prophets foretold should come to be the Savior of the house of Israel. For the Father hath sent thee into the world to be the saving victim, whom all the Saints awaited from the foundation of the world, and now: Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.

The hymn, Christus vincit, or some other hymn in honour of Christ the King may be sung.

On entering the church is sung:

Antiphon 8. When the Lord entered the holy city, the children of the Hebrews, foretelling the resurrection of Life, With branches of palm: Hosanna, they cried, in the highest. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him. With branches of palm: hosanna, they cried, in the highest.

After the procession the priest sings:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray. O Lord Jesu Christ, our King and Redeemer, to whose honor we, bearing these branches, have sung our solemn praises: mercifully grant; that whithersoever these branches may be carried, there the grace of thy benediction may descend, and, all the wickedness and craft of the devil being put to nought, thy right hand may protect those whom thou hast redeemed: Who livest and reignest with God the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.

AT THE MASS

The Sacred Ministers change from red to purple vestments. Note that at the Prayers of Preparation Psalm 43 and the Gloria Patri are omitted in Passiontide. An additional hymn may be sung as the Preparation is made.

Introit. Ps. 22:20, 22. Domine, ne longe.

Be not thou far from me, O Lord, thou art my succor, haste thee to help me: save me from the lion's mouth, thou hast heard me also from among the horns of the unicorns. *Ps. 22:1.* My God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint? *(Gloria Patri is omitted.)* Be not...

Collect. Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant: that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same...

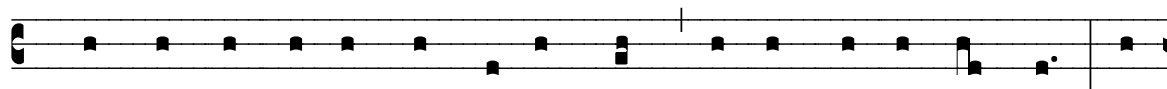
Note that in the Epistle below, all genuflect at the phrase "at the name of Jesus every knee should bow."

Epistle. Philippians 2:5-11. The Lesson from the Epistle of Blessed Paul the Apostle to the Philippians. Brethren: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow *(genuflect)*, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

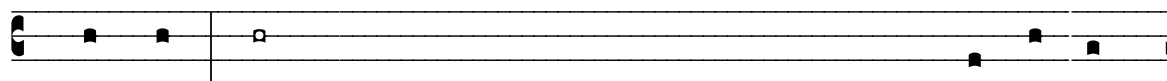
Gradual. Ps. 73:24, 1-3. Thou has holden me by my right hand; thou shalt guide me with thy counsel: and after that receive me with glory. *V.* Truly God is loving unto Israel, even unto such as are of a clean heart; nevertheless, my feet were almost gone; my treadings had well nigh slipt: and why? I was grieved at the wicked, I do also see the ungodly in such prosperity.

Tract. Ps. 22:2-9, 18-19, 22, 24, 32. My God, my God, look upon me: why hast thou forsaken me? *V.* And art so far from my health, and from the words of my complaint? *V.* O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. *V.* And thou continuest holy, O thou worship of Israel. *V.* Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. *V.* They called upon thee, and were holpen: they put their trust in thee, and were not confounded. *V.* But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. *V.* All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying: *V.* He trusted in God, that he would deliver him: let him deliver him, if he will have him. *V.* They stand staring and looking upon me: they part my garments among them, and cast lots upon my vesture. *V.* Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *V.* O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob. *V.* They shall be counted unto the Lord for a generation: they shall come, and the heavens shall declare his righteousness: *V.* Unto a people that shall be born, whom the Lord hath made.

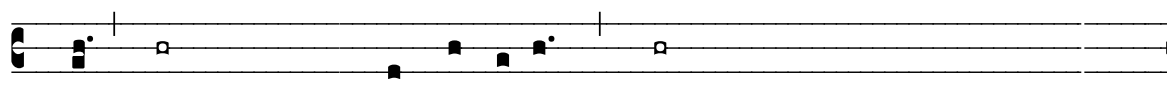
The Passion according to St. Matthew is sung. The prayer Cleanse my heart *is not said, nor is a blessing asked, nor are candles or incense carried, nor is the book signed with the Cross. The form for chanting the Passion with three Sacred Ministers is found on page 213.*



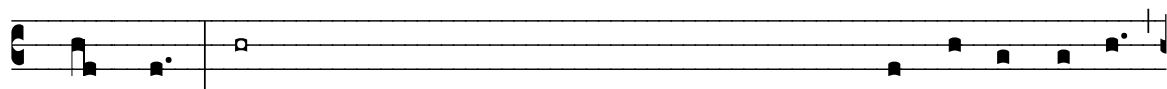
The Pas-sion of our Lord Je-sus Christ ac-cord-ing to Matt-hew. At



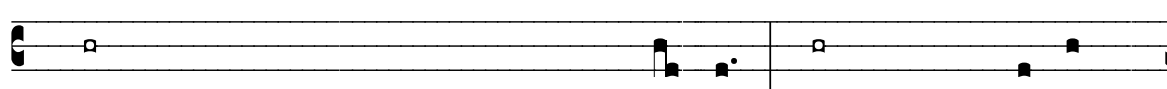
that time: Cometh Jesus with them unto a place called Geth-se-ma-



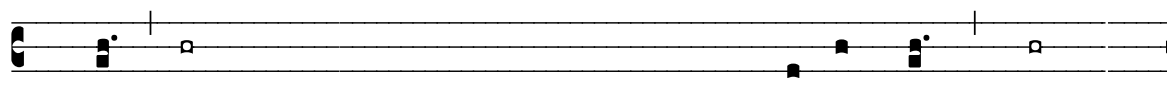
ne, and saith unto the dis-ci-ples, Sit ye here, while I go and pray



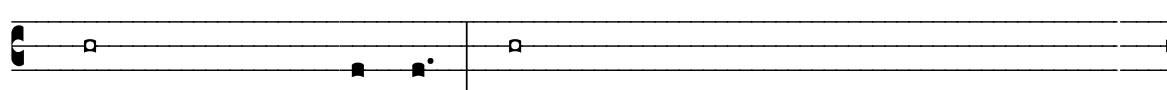
yon-der. And he took with him Peter and the two sons of Ze-be-dee,



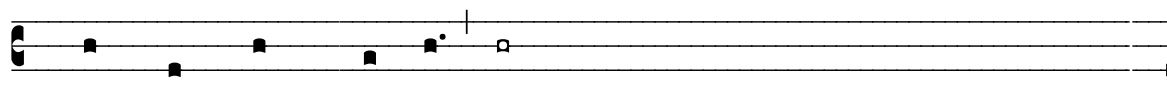
and began to be sorrowful and very hea-vy. Then saith he un-to



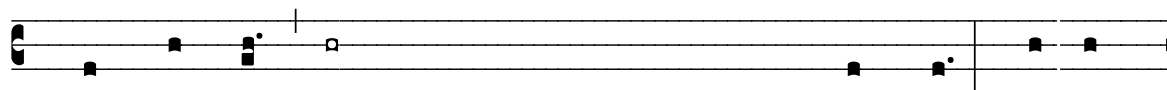
them, My soul is exceeding sorrowful, even un-to death: tarry ye



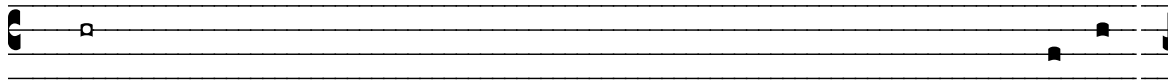
here, and watch with me. And he went a little farther, and fell on his



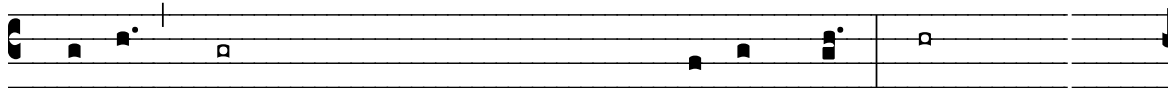
face, and prayed, say-ing, O my Father, if it be possible, let this cup



pass from me: nevertheless not as I will, but as thou wilt. And he



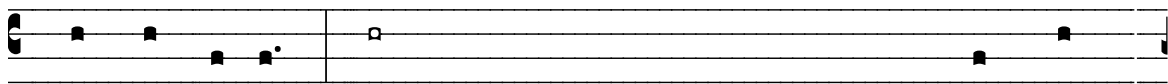
cometh unto the disciples, and findeth them asleep, and saith un-to



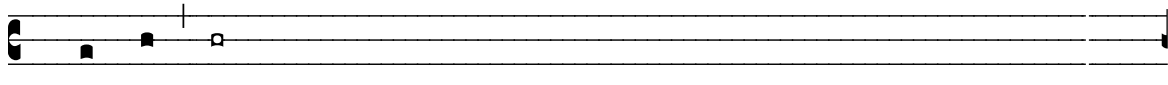
Pe-ter, What, could ye not watch with me one hour? Watch and pray,



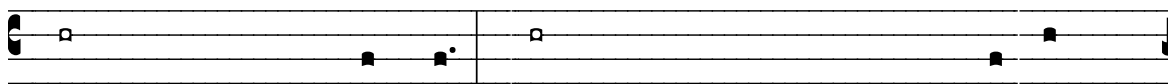
that ye enter not in-to temp-ta-tion: the spirit indeed is willing, but



the flesh is weak. He went away again the second time, and prayed,



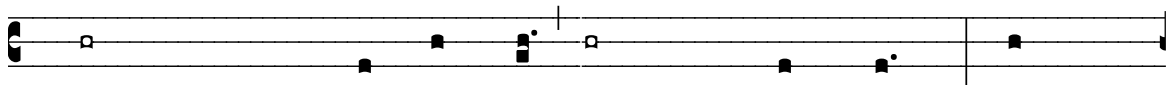
say-ing, O my Father, if this cup may not pass away from me, except



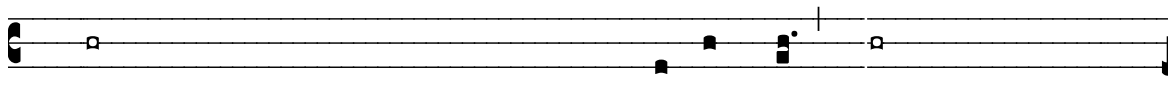
I drink it, thy will be done. And he came and found them a-sleep



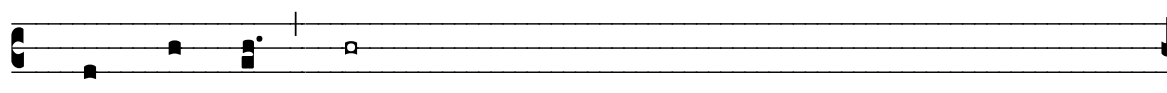
a-gain: for their eyes were hea-vy. And he left them, and went away



again, and prayed the third time, saying the same words. Then



cometh he to his disciples, and saith un-to them, Sleep on now, and



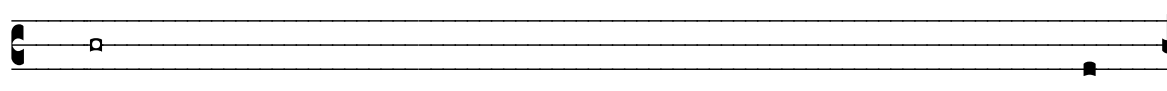
take your rest: behold, the hour is at hand, and the Son of man is



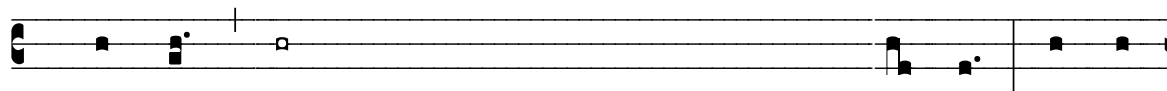
betrayed into the hands of sin-ners. Rise, let us be go-ing: be-hold,



he is at hand that doth be-tray me. And while he yet spake, lo, Judas,



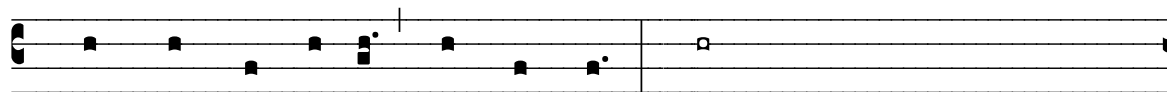
one of the twelve, came, and with him a great multitude with swords



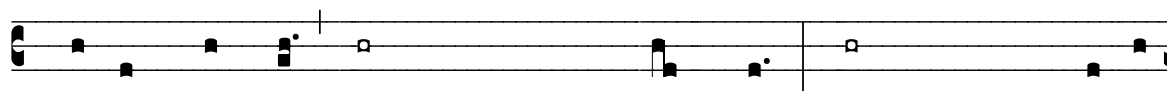
and staves, from the chief priests and elders of the peo-ple. Now he



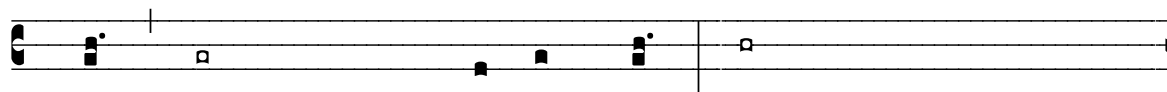
that betrayed him gave them a sign, say-ing, Whomsoever I shall



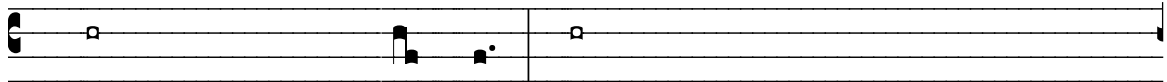
kiss, that same is he: hold him fast. And forthwith he came to



Je-sus, and said, Hail, master; and kissed him. And Jesus said un-to



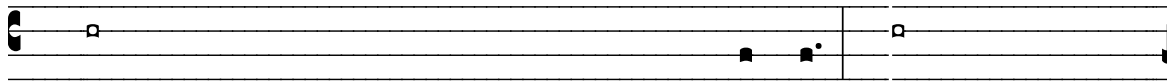
him, Friend, wherefore art thou come? Then came they, and laid



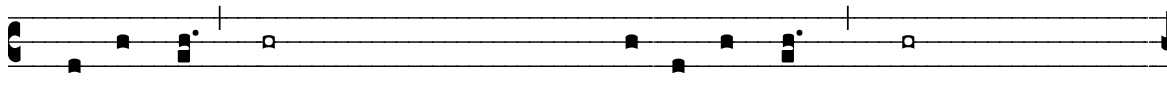
hands on Jesus and took him. And, behold, one of them which were



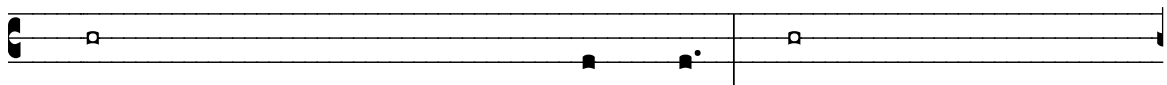
with Jesus stretched out his hand, and drew his sword, and struck a



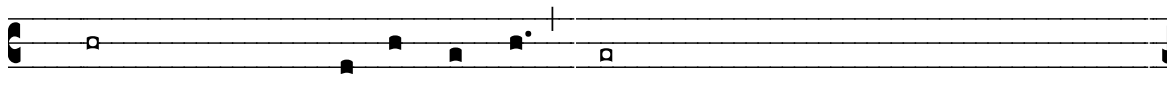
servant of the high priest's, and smote off his ear. Then said Jesus



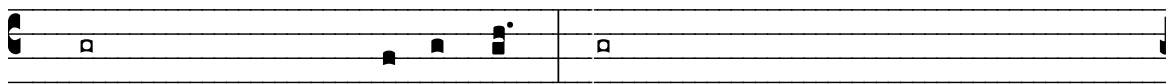
un-to him, Put up again thy sword in-to his place: for all they that



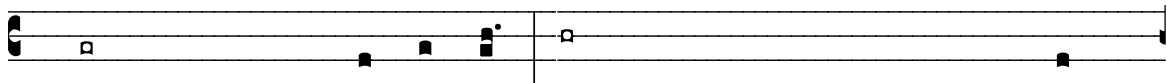
take the sword shall perish with the sword. Thinkest thou that I



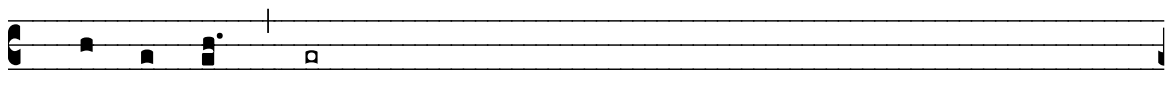
cannot now pray to my Fa-ther, and he shall presently give me more



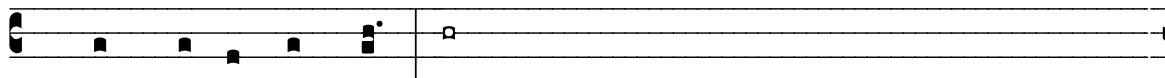
than twelve legions of an-gels? But how then shall the scriptures be



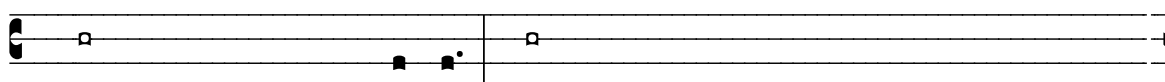
fulfilled, that thus it must be? In that same hour said Jesus to the



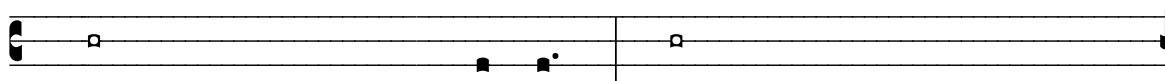
mul-ti-tudes, Are ye come out as against a thief with swords and



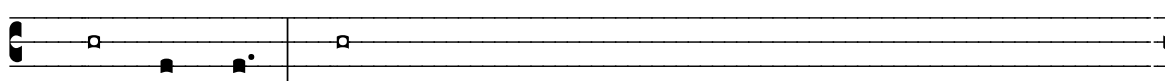
staves for to take me? I sat daily with you teaching in the temple,



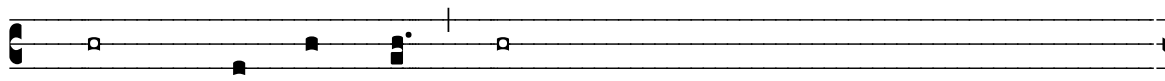
and ye laid no hold on me. But all this was done, that the scriptures



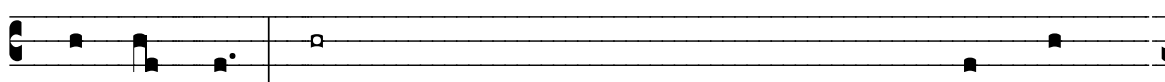
of the prophets might be ful-filled. Then all the disciples forsook



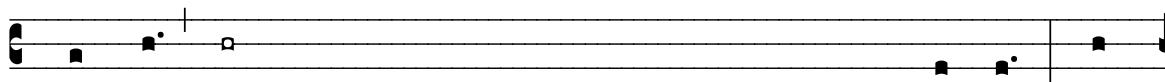
him, and fled. And they that had laid hold on Jesus led him away to



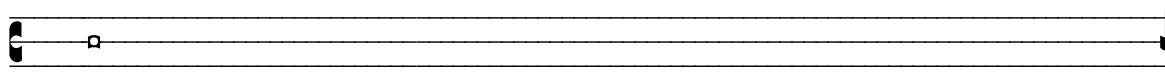
Caiaphas the high priest, where the scribes and the elders were



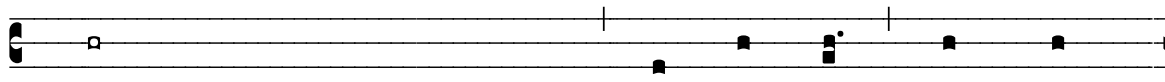
as-sem-bled. But Peter followed him afar off unto the high priest's



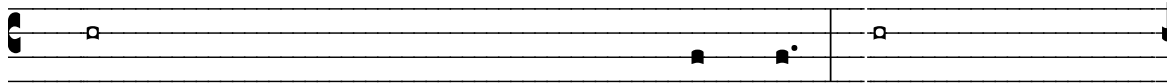
pal-ace, and went in, and sat with the servants, to see the end. Now



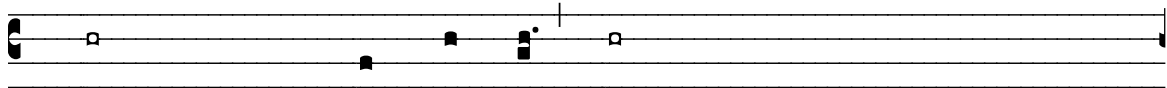
the chief priests, and elders, and all the council, sought false witness



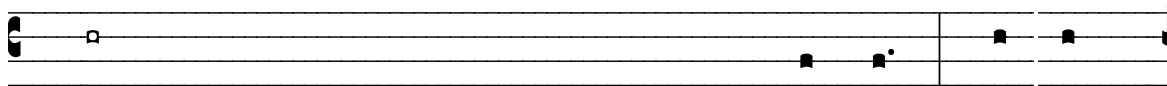
against Jesus, to put him to death; But found none: yea, though



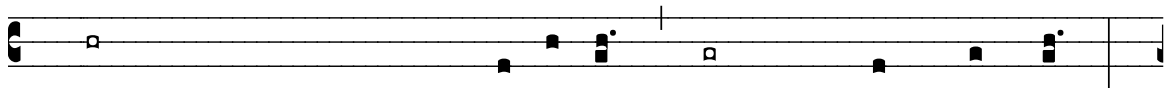
many false witnesses came, yet found they none. At the last came



two false wit-nes-ses, And said, This fellow said, I am able to



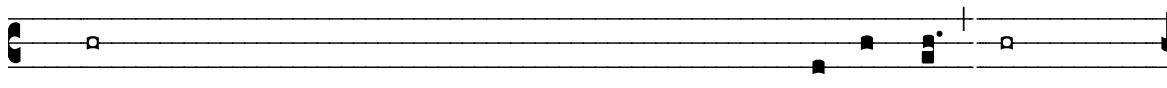
destroy the temple of God, and to build it in three days. And the



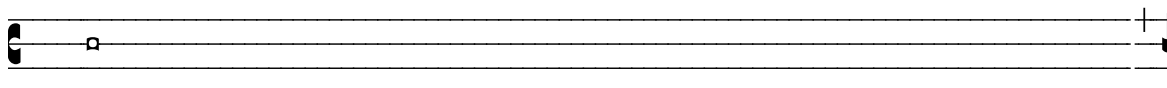
high priest arose, and said un-to him, Answerest thou noth-ing?



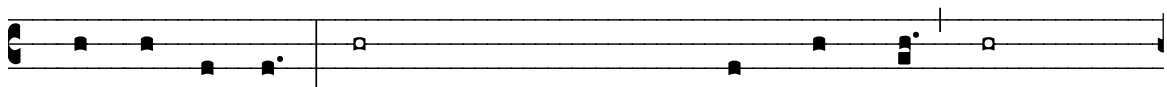
what is it which these witness a-gainst thee? But Jesus held his



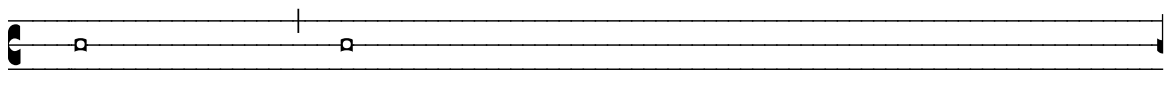
peace, And the high priest answered and said un-to him, I adjure



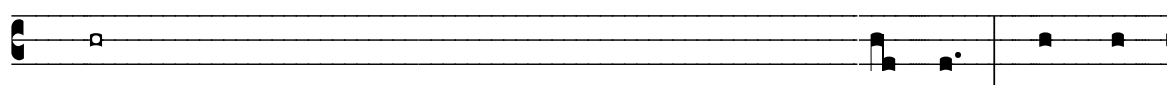
thee by the living God, that thou tell us whether thou be the Christ,



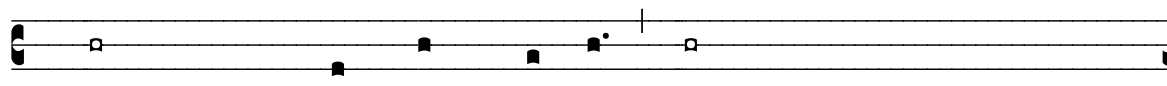
the Son of God. Jesus saith un-to him, Thou hast said: nevertheless



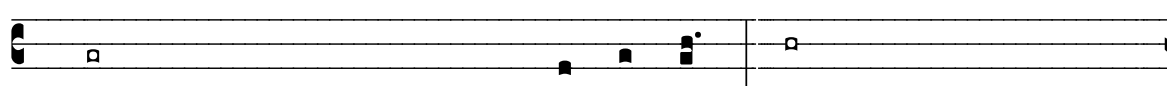
I say unto you, Hereafter shall ye see the Son of man sitting on the



right hand of power, and coming in the clouds of hea-ven. Then the



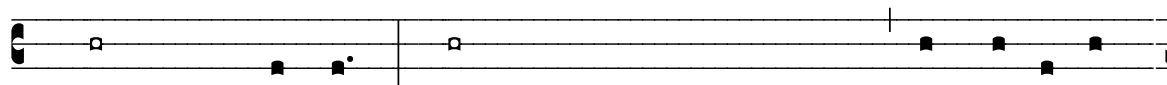
high priest rent his clothes, say-ing, He hath spoken blasphemy;



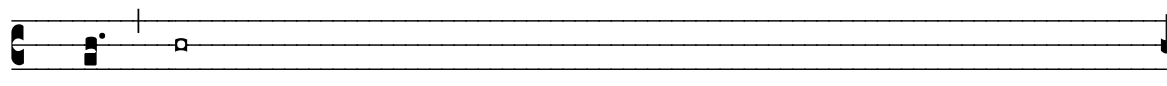
what further need have we of wit-nes-ses? behold, now ye have



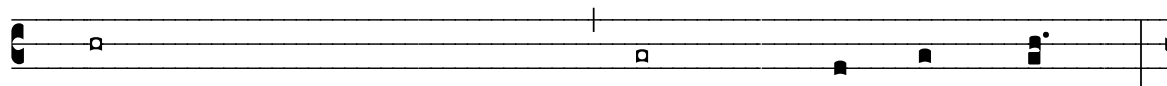
heard his blas-phe-my. What think ye? They an-swered and said,



He is guilty of death. Then did they spit in his face, and buf-fe-ted



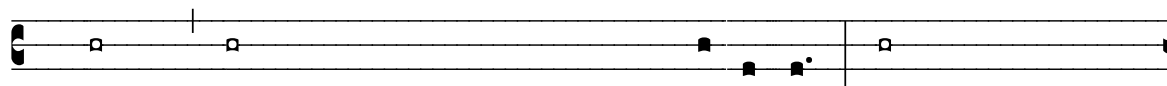
him; and others smote him with the palms of their hands, Saying,



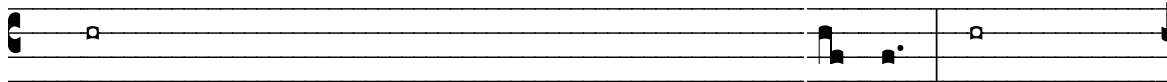
Prophecy unto us, thou Christ, Who is he that smote thee?



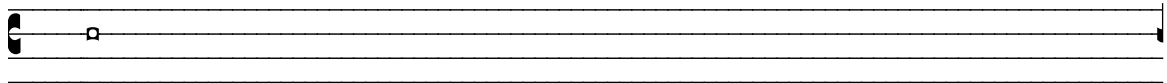
Peter sat without in the pal-ace: and a damsel came unto him,



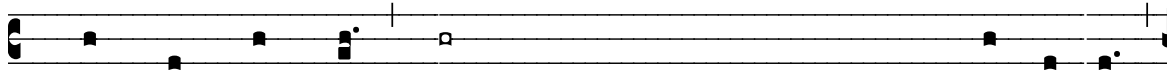
say-ing, Thou also wast with Jesus of Ga-li-lee. But he denied



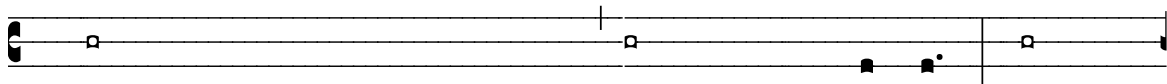
before them all, saying, I know not what thou say-est. And when he



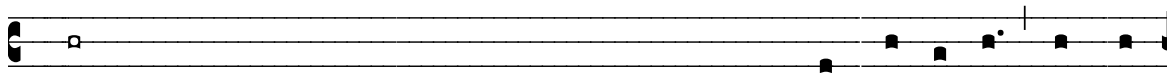
was gone out into the porch, another maid saw him, and said unto



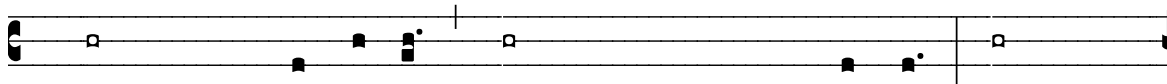
them that were there, This fellow was also with Jesus of Na-za-reth.



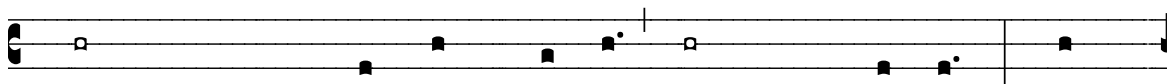
And again he denied with an oath, I do not know the man. And after



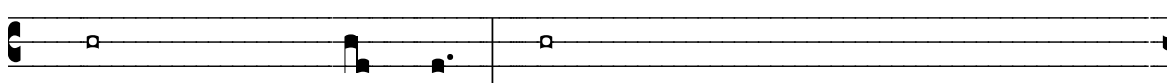
a while came unto him they that stood by, and said to Pe-ter, Sure-ly



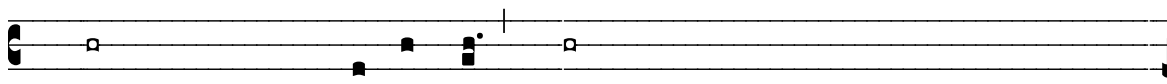
thou also art one of them; for thy speech betray-eth thee. Then began



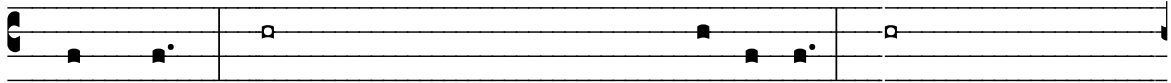
he to curse and to swear, say-ing, I know not the man. And



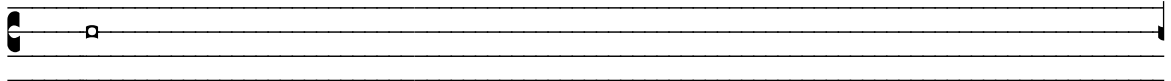
immediately the cock crew. And Peter remembered the word of



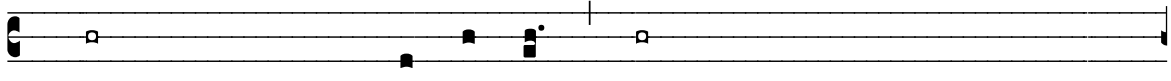
Jesus, which said un-to him, Before the cock crow, thou shalt deny



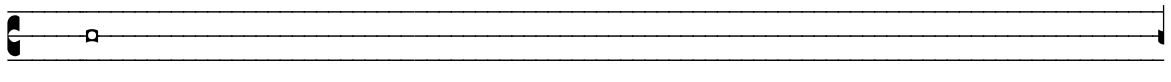
me thrice. And he went out, and wept bit-ter-ly. When the morning



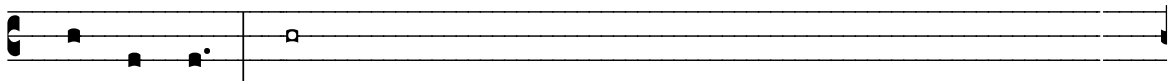
was come, all the chief priests and elders of the people took counsel



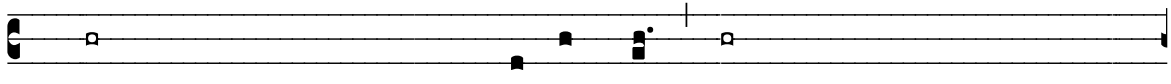
against Jesus to put him to death: And when they had bound him,



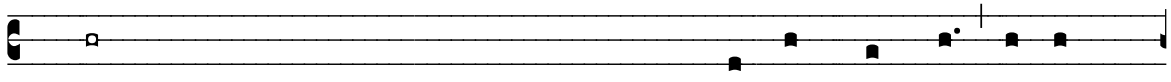
they led him away, and delivered him to Pontius Pilate the



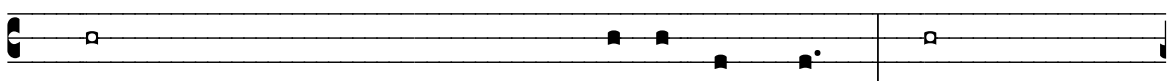
go-ver-nor. Then Judas, which had betrayed him, when he saw that



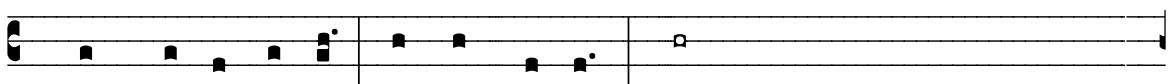
he was condemned, repent-ed him-self, and brought again the thirty



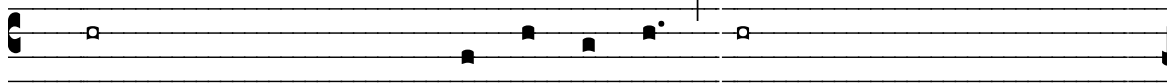
pieces of silver to the chief priests and el-ders, Say-ing, I have



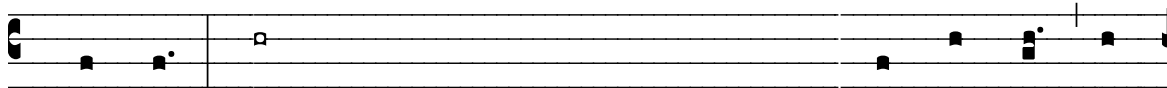
sinned in that I have betrayed the in-no-cent blood. And they said,



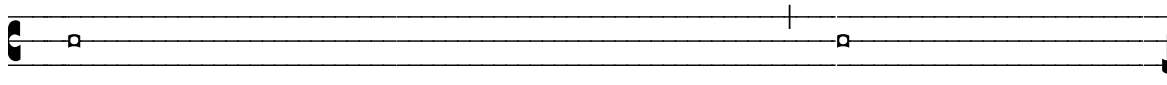
What is that to us? see thou to that. And he cast down the pieces



of silver in the temple, and de-part-ed, and went and hanged



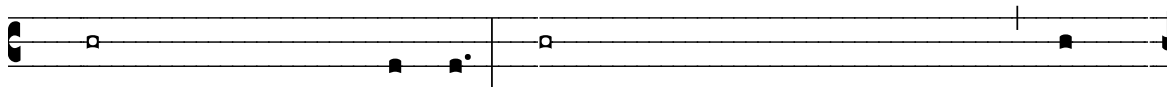
him-self. And the chief priests took the silver pie-ces, and said, It



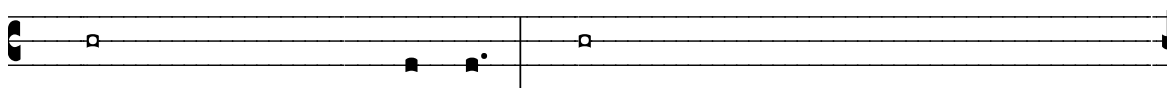
is not lawful for to put them into the treasury, because it is the price



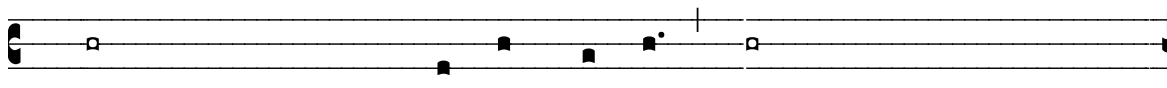
of blood. And they took coun-sel, and bought with them the potter's



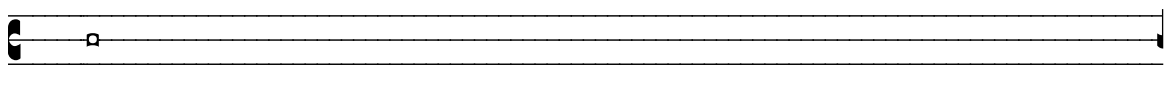
field, to bury stran-gers in. Wherefore that field was called, The



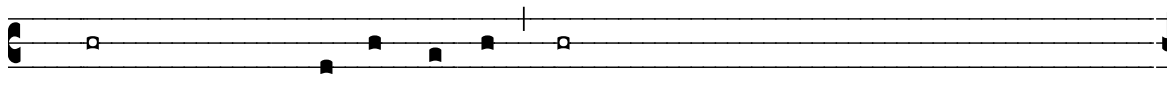
field of blood, unto this day. Then was fulfilled that which was



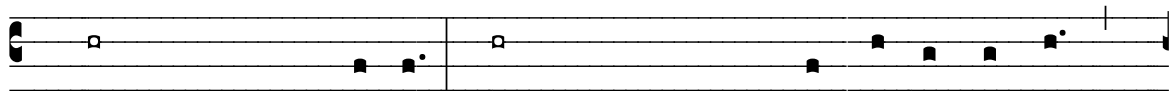
spoken by Jeremy the pro-phet, say-ing, And they took the thirty



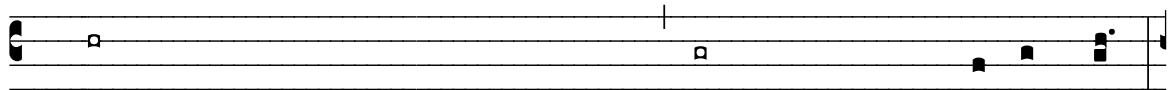
pieces of silver, the price of him that was valued, whom they of the



children of Isra-el did val-ue; And gave them for the potter's field, as



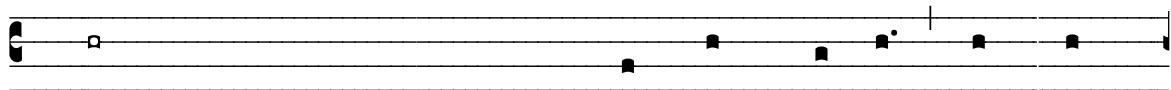
the Lord appoint-ed me. And Jesus stood be-fore the go-ver-nor:



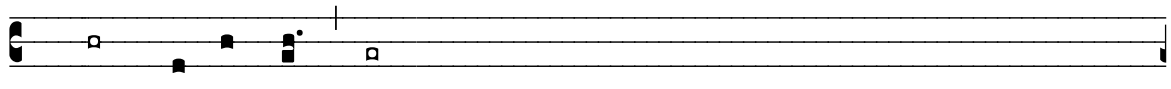
and the governor asked him, say-ing, Art thou the King of the Jews?



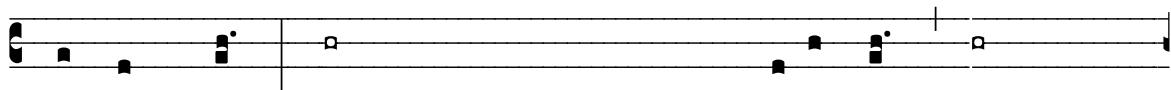
And Jesus said unto him, Thou say-est. And when he was accused



of the chief priests and elders, he an-swered noth-ing. Then said



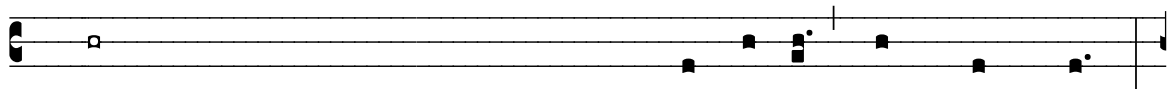
Pilate un-to him, Hearest thou not how many things they witness



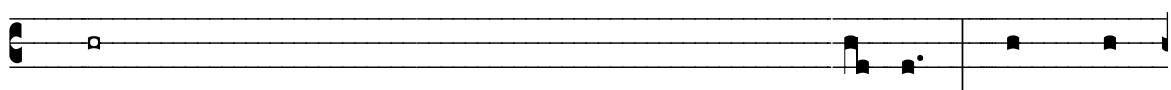
a-against thee? And he answered him to nev-er a word; insomuch



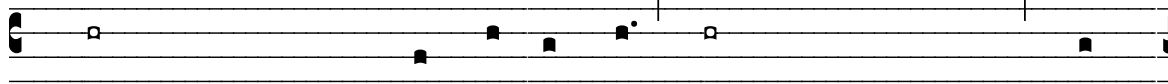
that the governor marvelled great-ly. Now at that feast the governor



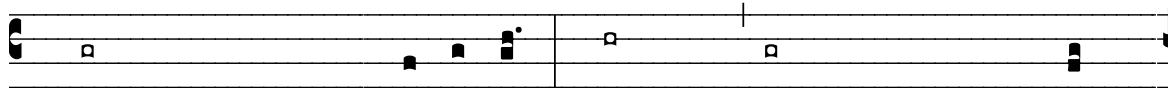
was wont to release unto the people a pri-son-er, whom they would.



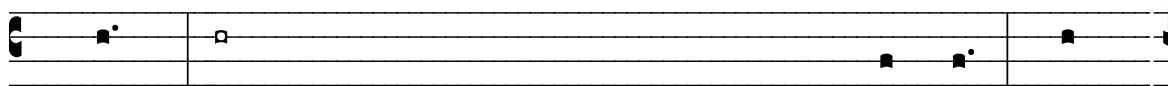
And they had then a notable prisoner, called Ba-rab-bas. There-fore



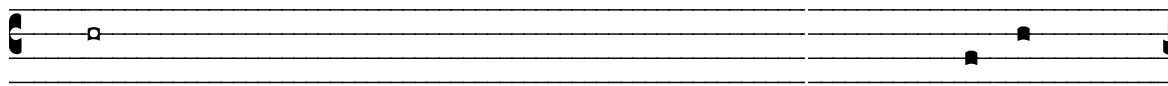
when they were ga-thered to-geth-er, Pilate said unto them, Whom



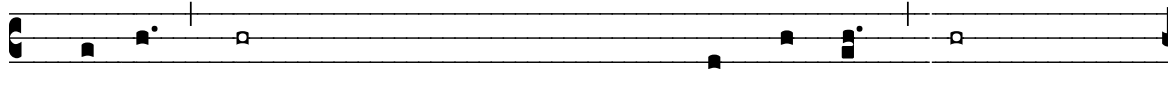
will ye that I release un-to you? Barabbas, or Jesus which is called



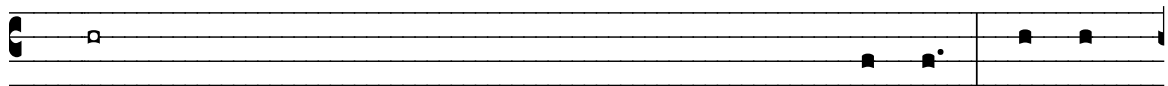
Christ? For he knew that for envy they had deliv-ered him. When



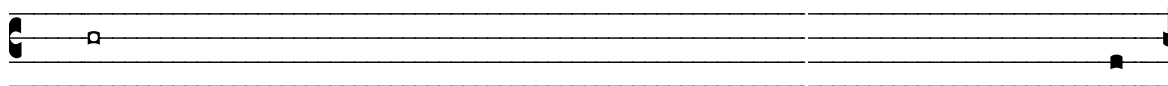
he was set down on the judgment seat, his wife sent un-to him,



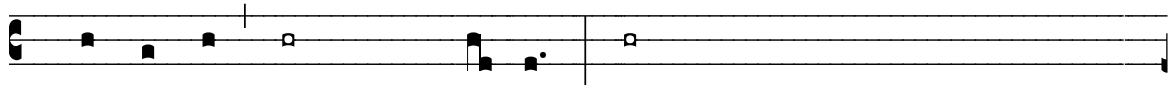
say-ing, Have thou nothing to do with that just man: for I have



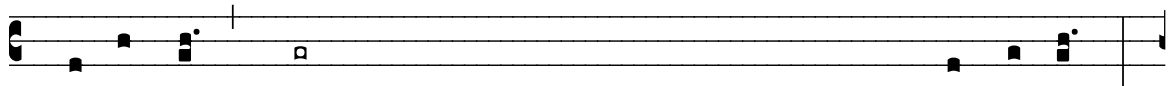
suffered many things this day in a dream because of him. But the



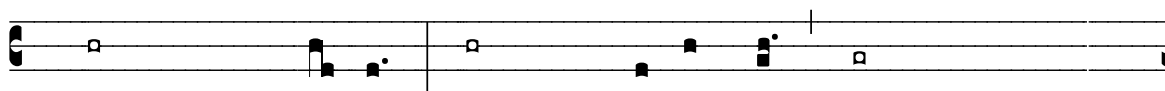
chief priests and elders persuaded the multitude that they should ask



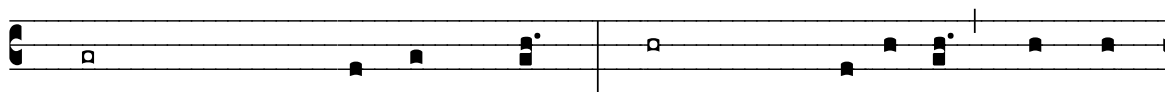
Ba-rab-bas, and destroy Je-sus. The governor answered and said



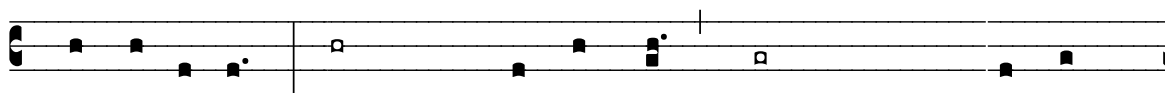
un-to them, Whether of the twain will ye that I release un-to you?



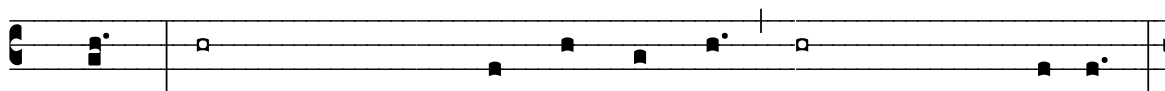
They said, Ba-rab-bas. Pilate saith un-to them, What shall I do then



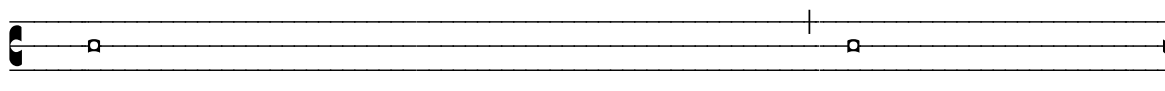
with Jesus which is called Christ? They all say un-to him, Let him



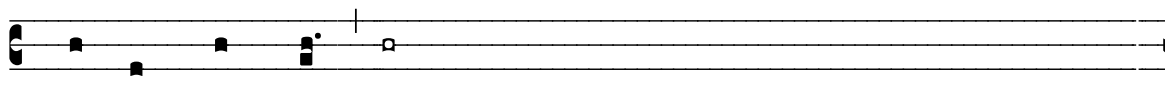
be cru-ci-fied. And the go-ver-nor said, Why, what evil hath he



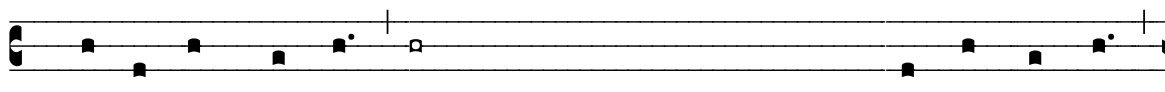
done? But they cried out the more, say-ing, Let him be cru-ci-fied.



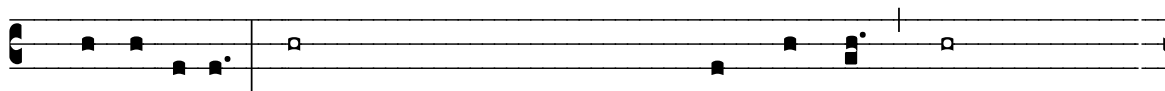
When Pilate saw that he could prevail nothing, but that rather a



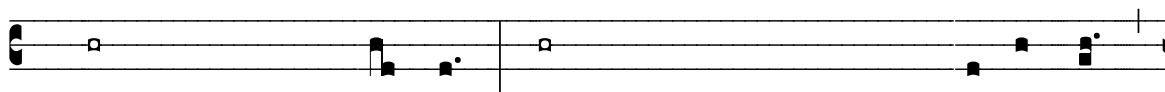
tu-mult was made, he took water, and washed his hands before the



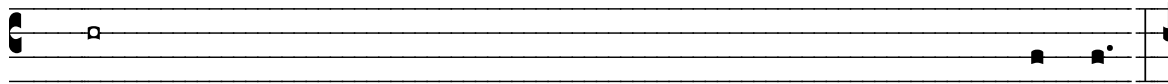
mul-ti-tude, say-ing, I am innocent of the blood of this just per-son:



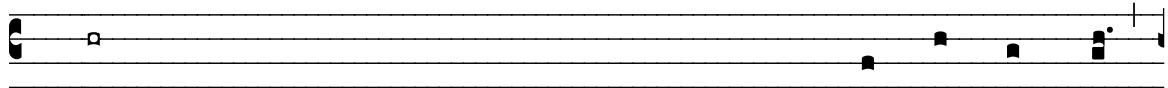
see ye to it. Then answered all the peo-ple, and said, His blood be



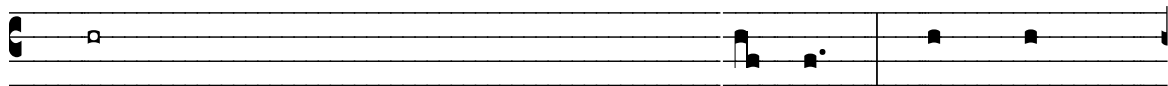
on us, and on our chil-dren. Then released he Barabbas un-to them:



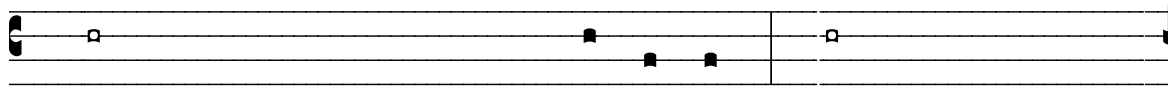
and when he had scourged Jesus, he delivered him to be cru-ci-fied.



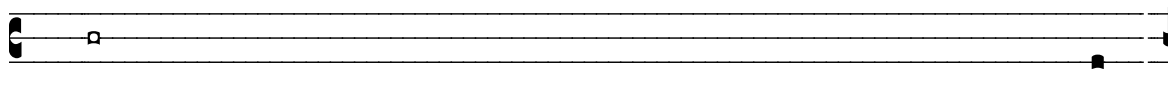
Then the soldiers of the governor took Jesus into the com-mon hall,



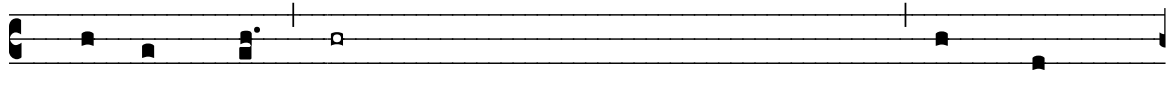
and gathered unto him the whole band of sol-diers. And they



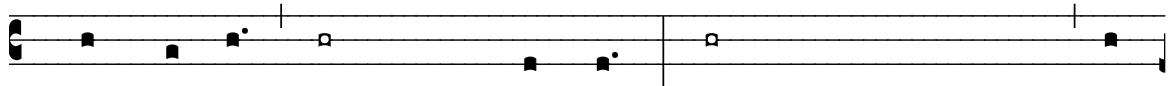
stripped him, and put on him a scar-let robe. And when they had



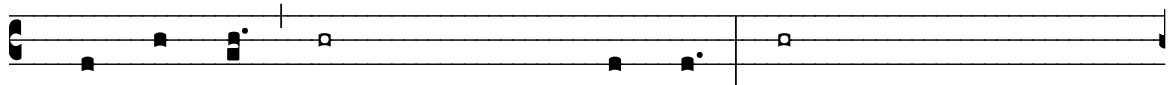
platted a crown of thorns, they put it upon his head, and a reed in



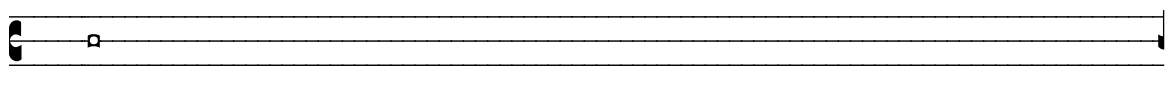
his right hand: and they bowed the knee before him, and mocked



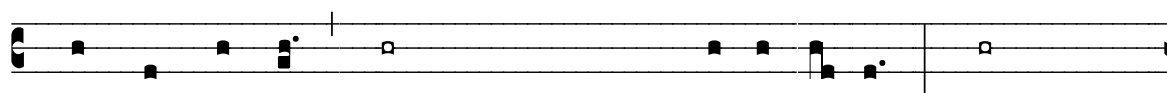
him, say-ing, Hail, King of the Jews! And they spit upon him, and



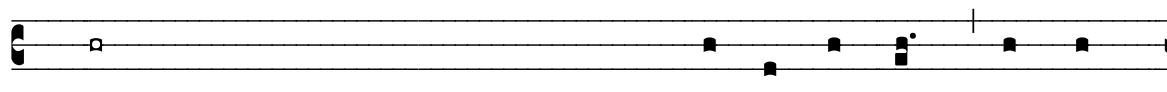
took the reed, and smote him on the head. And after that they had



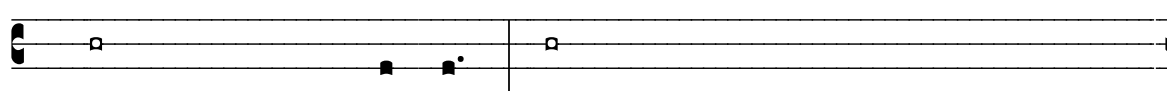
mocked him, they took the robe off from him, and put his own



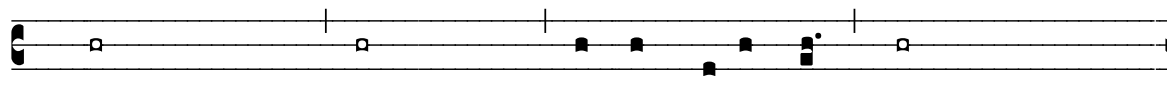
rai-ment on him, and led him away to cru-ci-fy him. And as they



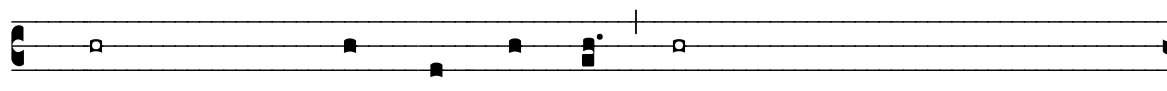
came out, they found a man of Cyrene, Si-mon by name: him they



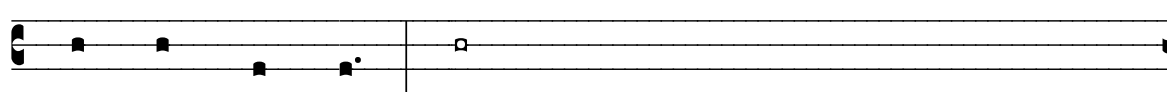
compelled to bear his cross. And when they were come unto a place



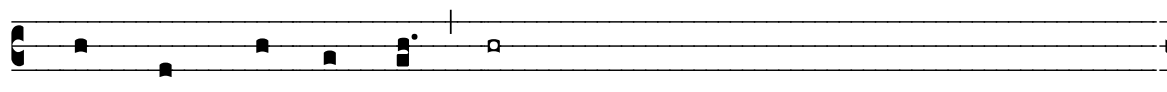
called Golgotha, that is to say, a place of a skull, They gave him



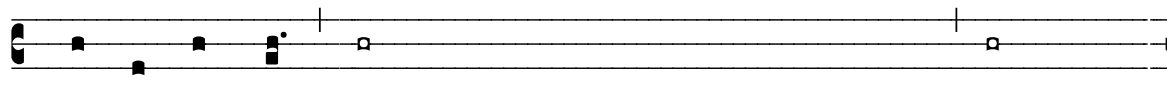
vinegar to drink min-gled with gall: and when he had tasted thereof,



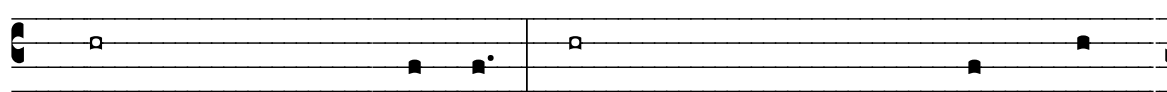
he would not drink. And they crucified him, and parted his



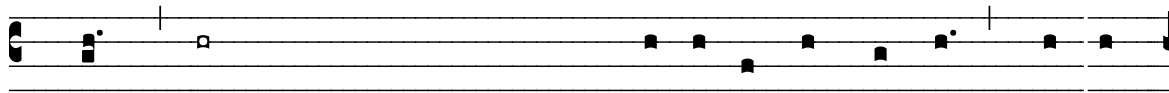
gar-ments, cas-ting lots: that it might be fulfilled which was spoken



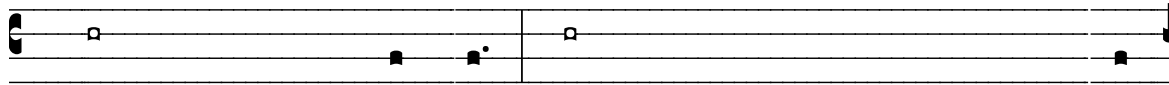
by the pro-phet, They parted my garments among them, and upon



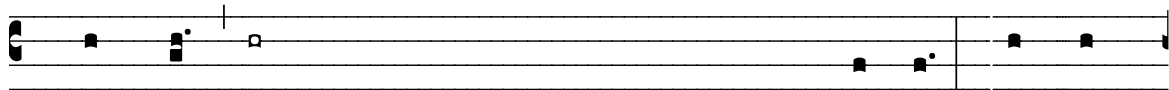
my vesture did they cast lots. And sitting down they watched him



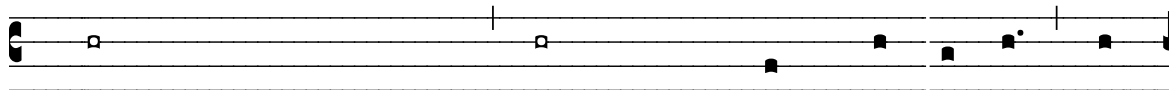
there; And set up over his head his ac-cu-sa-tion writ-ten, This is



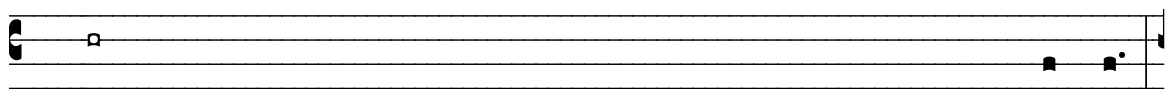
Jesus The King Of The Jews. Then were there two thieves cruci-fied



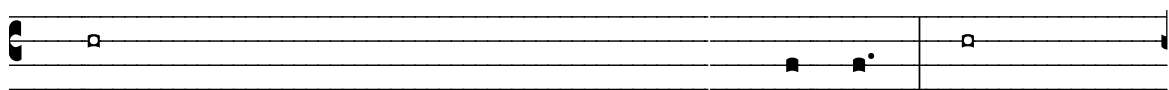
with him, one on the right hand, and another on the left. And they



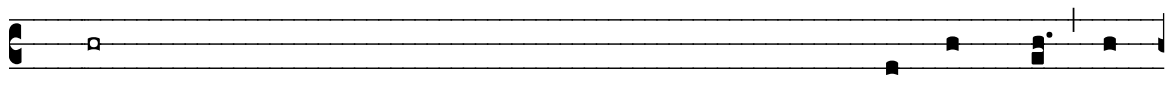
that passed by reviled him, wagging their heads, And say-ing, Thou



that destroyest the temple, and buildest it in three days, save thy-self.



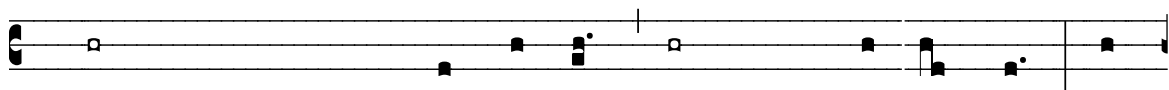
If thou be the Son of God, come down from the cross. Likewise also



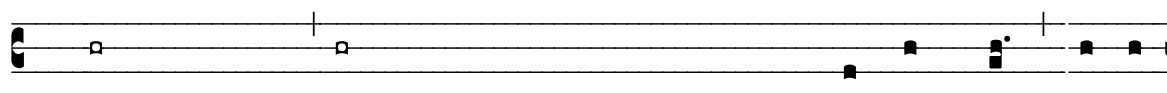
the chief priests mocking him, with the scribes and el-ders, said, He



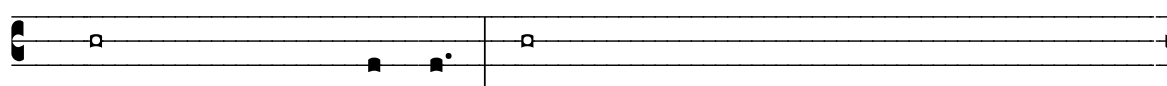
saved others; himself he can-not save. If he be the King of Israel, let



him now come down from the cross, and we will be-lieve him. He



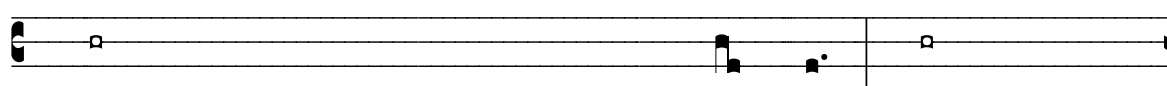
trusted in God: let him deliver him now, if he will have him: for he



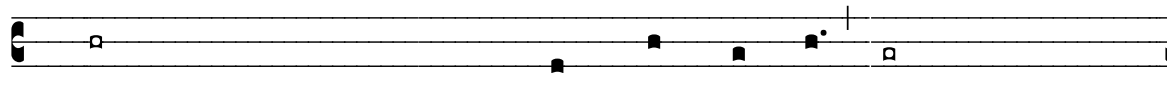
said, I am the Son of God. The thieves also, which were crucified



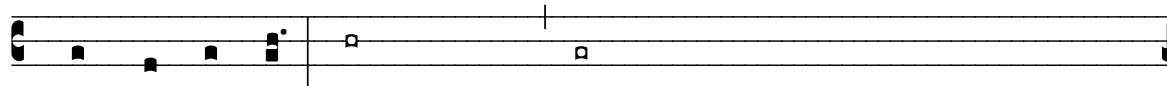
with him, cast the same in his teeth. Now from the sixth hour there



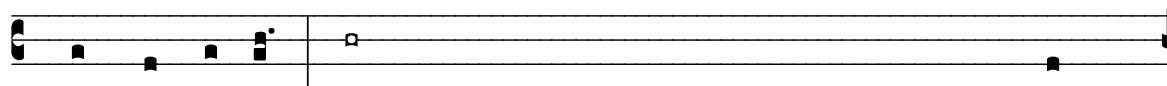
was darkness over all the land unto the ninth hour. And about the



ninth hour Jesus cried with a loud voice, say-ing, Eli, Eli, lama



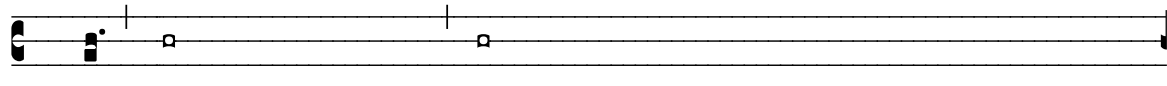
sa-bach-tha-ni? that is to say, My God, my God, why hast thou



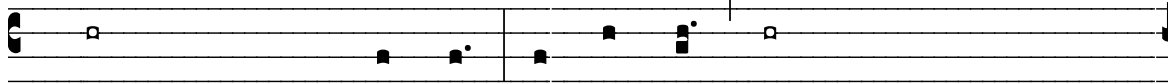
for-sak-en me? Some of them that stood there, when they heard



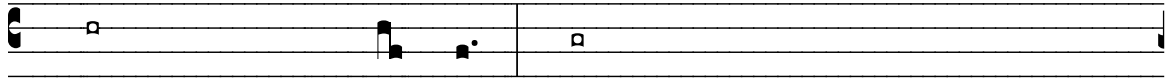
that, said, This man calleth for E-li-as. And straightway one of them



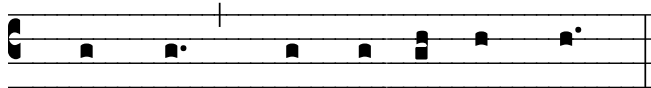
ran, and took a sponge, and filled it with vinegar, and put it on a



reed, and gave him to drink. The rest said, Let be, let us see whether



Elias will come to save him. Jesus, when he had cried again with a

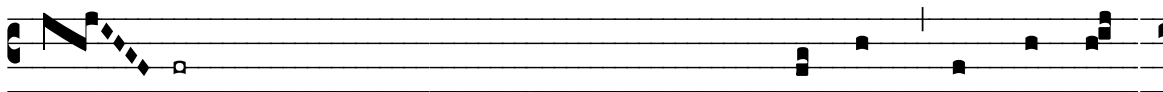


loud voice, yield-ed up the ghost.

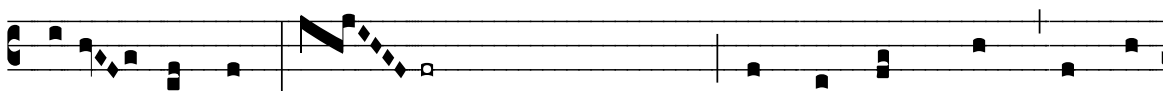
Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebêdee's children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. (26:36-75; 27:1-54)

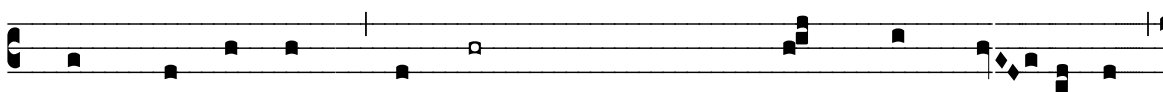
Or in the Solemn Tone:



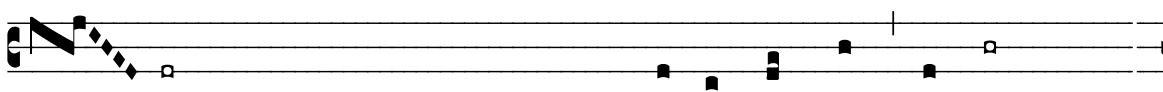
And, behold, the veil of the temple was rent in twain from the top



to the bot-tom; and the earth did quake, and the rocks rent; And the



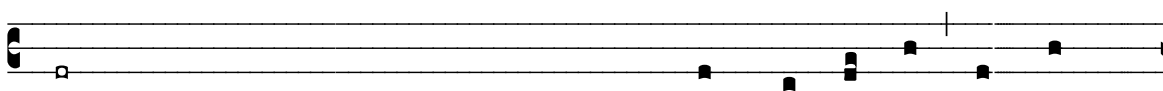
graves were o-pened; and many bodies of the saints which slept a-rose,



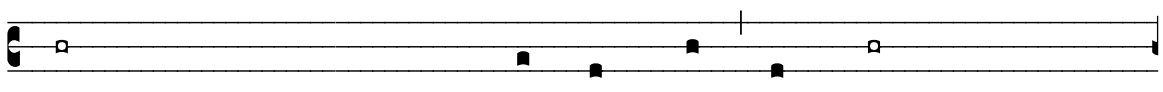
and came out of the graves after his re-sur-rec-tion, and went into



the ho-ly ci-ty, and ap-peared un-to ma-ny. Now when the



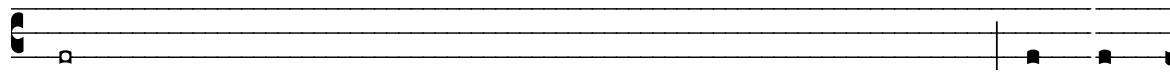
centurion, and they that were with him, watch-ing Je-sus, saw the



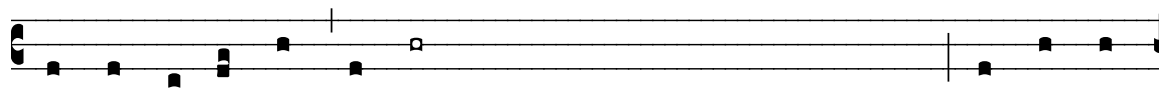
earthquake, and those things that were done, they feared greatly,



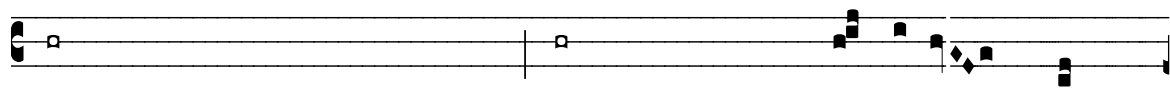
say-ing, Tru-ly this was the Son of God. And many women were



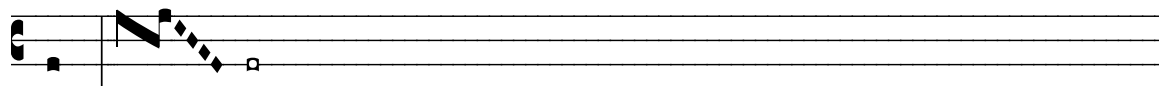
there beholding afar off, which followed Jesus from Galilee, min-is-



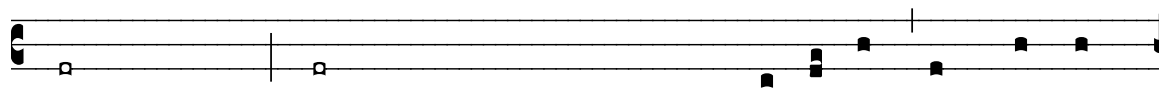
ter-ing un-to him: A-mong which was Mary Magdalene, and Ma-ry



the mother of James and Joses, and the mother of Ze-be-dee's child-



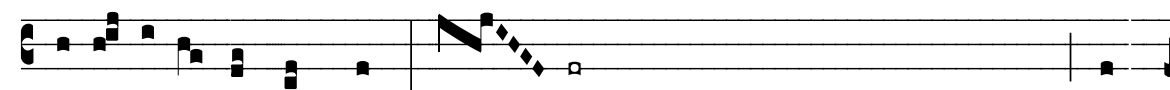
ren. When the even was come, there came a rich man of Arimathaea,



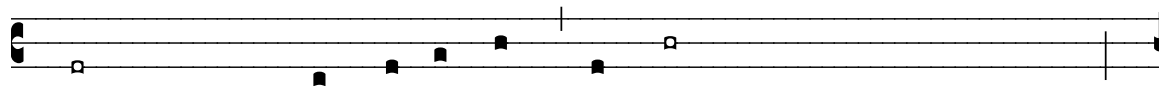
named Joseph, who also himself was Jesus' dis-ci-ple: He went to



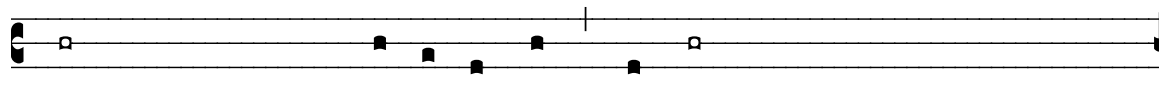
Pilate, and begged the bo-dy of Je-sus. Then Pilate commanded the



bo-dy to be de-liv-ered. And when Joseph had taken the body, he



wrapped it in a clean lin-en cloth, and laid it in his own new tomb,



which he had hewn out in the rock: and he rolled a great stone to the



door of the se-pul-chre, and de-part-ed.

The Creed is said.

Antiphon at the Offertory. Ps. 69:21-22. Thy rebuke hath broken my heart: I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me. They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

Secret. Grant, we beseech thee, O Lord: that the gift which we offer in the sight of thy majesty may obtain for us grace to serve thee with all godliness, and bring us in the end to everlasting felicity. Through...

Preface of the Cross (page 134 or page 140).

Antiphon at the Communion. Matt. 26:42. Father, if this cup may not pass away from me, except I drink it: thy will be done.

Postcommunion. O Lord, let the operation of this mystery avail for the cleansing of our sins: that we may thereby obtain those things which we ask, according to thy will. Through...

The Dismissal is Let us bless the Lord... *The Last Gospel is not said on this day.*

Holy Tuesday

Being the service for the evening of Holy Monday

Introit. Gal. 6. Nos autem.

But it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom, is our salvation, life, and resurrection: by whom we are saved and set free. *Ps. 67.* God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. But it behoveth...

Collect. Almighty and everlasting God: grant unto us so to celebrate the mysteries of the passion of the Lord; that we may be worthy to obtain thy pardon. Through the same...

Second against the persecutors of the Church. We beseech thee, O Lord, mercifully to hear the prayers of thy Church; that all adversities and errors being done away, she may serve thee in freedom and quietness. Through...

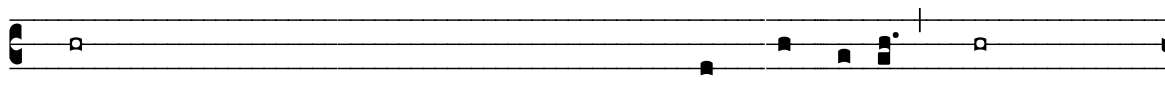
Lesson. Jeremiah 11:18-20. In those days: Said Jeremiah: The LORD hath given me knowledge, and I know: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of Hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause, O Lord my God.

Gradual. Ps. 35. Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom. *V.* Plead thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me.

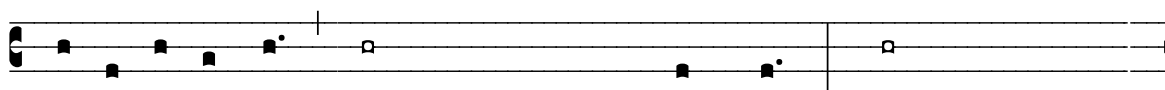
The Passion Gospel is then sung as on Palm Sunday, or it may be read and the final section sung in the customary manner.



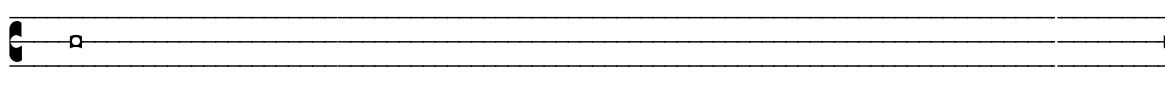
The Pas-sion of our Lord Je-sus Christ ac-cord-ing to Mark. And



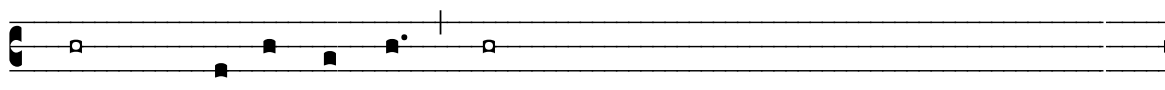
they came to a place which was named Geth-sem-a-ne: and he saith



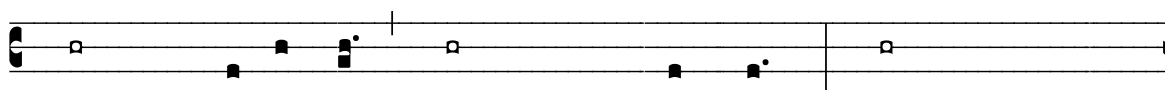
to his di-sci-ples, Sit ye here, while I shall pray. And he taketh



with him Pe-ter and James and John, and began to be sore amazed,



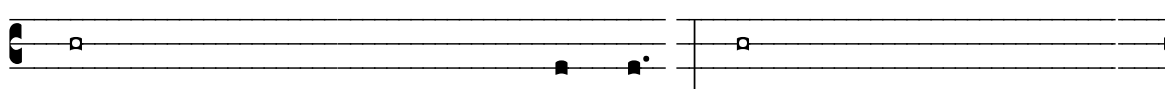
and to be ve-ry hea-vy; And saith unto them, My soul is exceeding



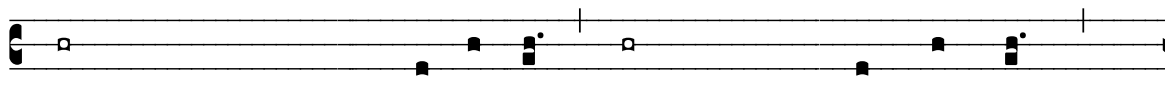
sorrowful un-to death: tarry ye here, and watch. And he went



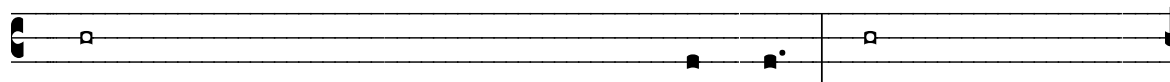
forward a little, and fell on the ground, and prayed that, if it were



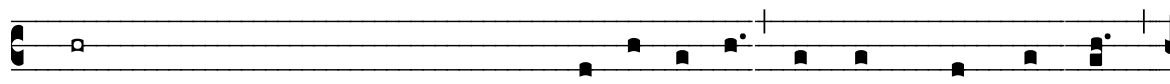
possible, the hour might pass from him. And he said, Abba, Father,



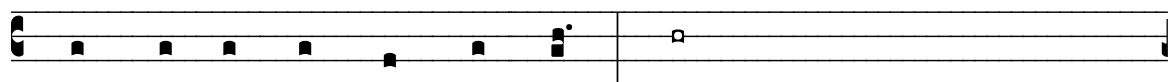
all things are possible un-to thee; take away this cup from me:



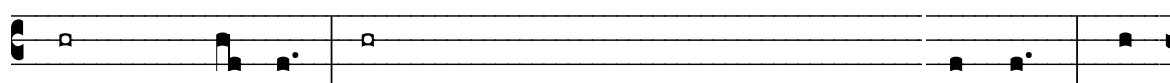
nevertheless not what I will, but what thou wilt. And he cometh, and



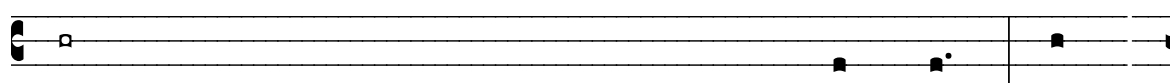
findeth them sleeping, and saith un-to Pe-ter, Si-mon, sleep-est thou?



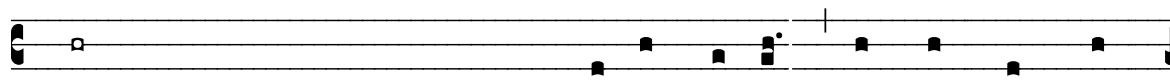
could-est not thou watch one hour? Watch ye and pray, lest ye enter



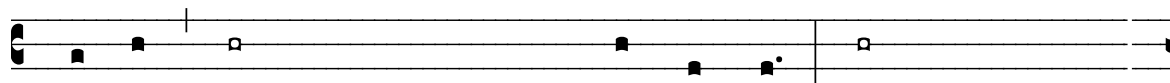
into temp-ta-tion. The spirit truly is ready, but the flesh is weak. And



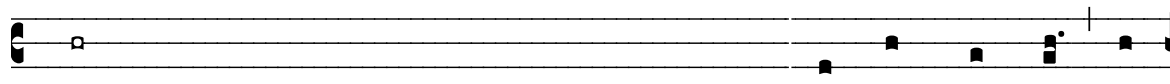
again he went away, and prayed, and spake the same words. And



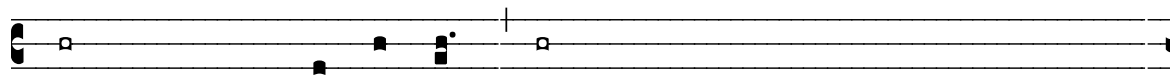
when he returned, he found them a-sleep a-gain, (for their eyes were



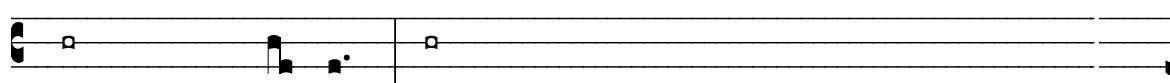
hea-vy,) neither wist they what to an-swer him. And he cometh the



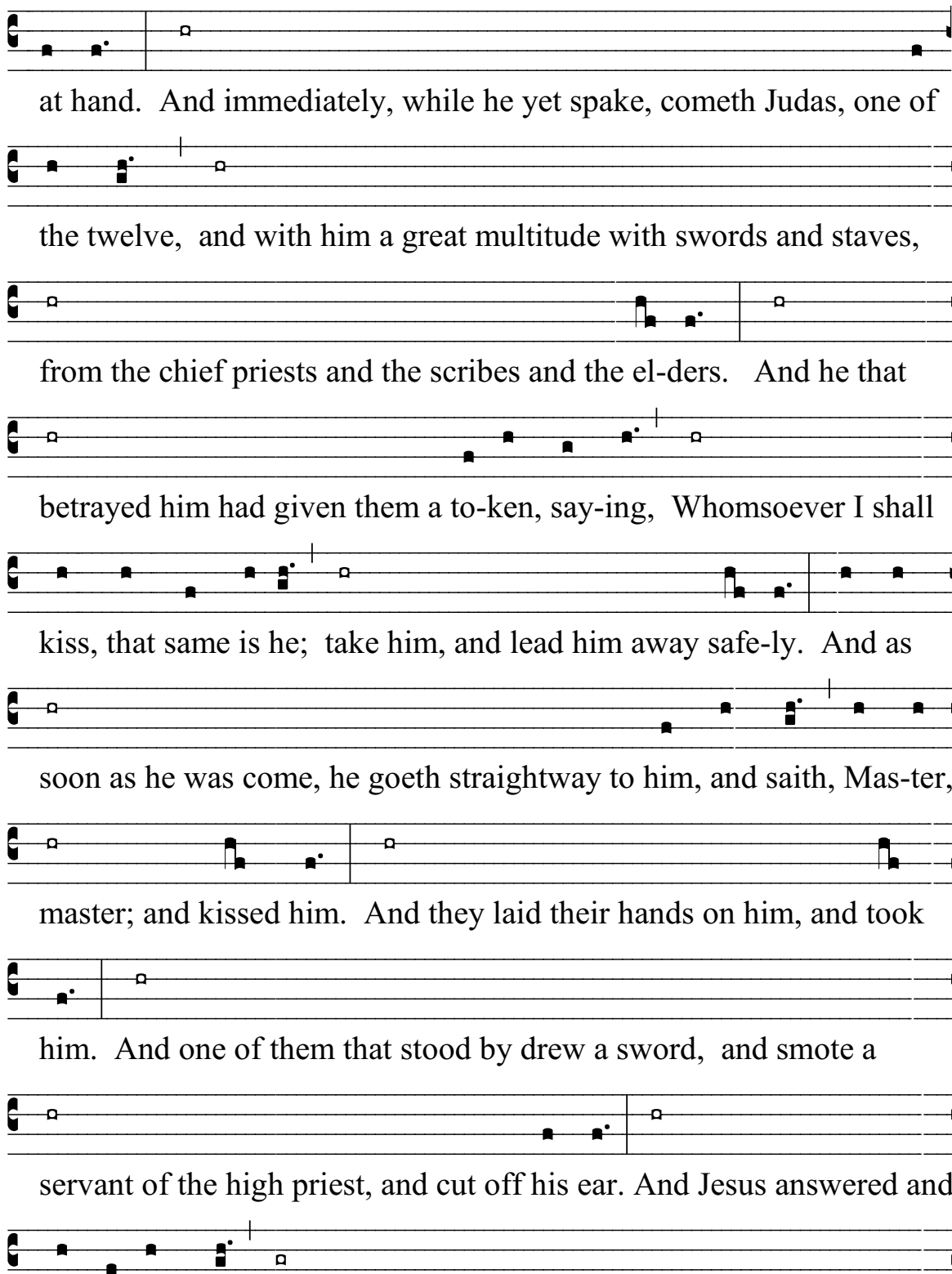
third time, and saith unto them, Sleep on now, and take your rest: it



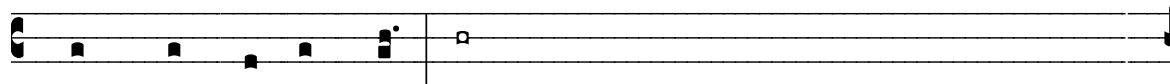
is enough, the hour is come; behold, the Son of man is betrayed into



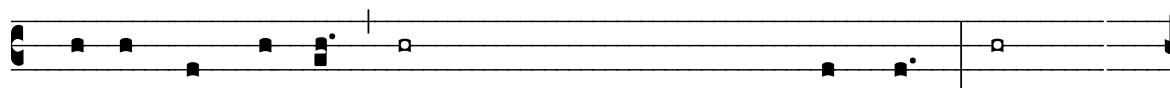
the hands of sin-ners. Rise up, let us go; lo, he that betrayeth me is



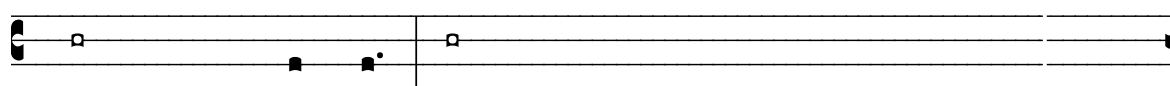
at hand. And immediately, while he yet spake, cometh Judas, one of
the twelve, and with him a great multitude with swords and staves,
from the chief priests and the scribes and the el-ders. And he that
betrayed him had given them a to-ken, say-ing, Whomsoever I shall
kiss, that same is he; take him, and lead him away safe-ly. And as
soon as he was come, he goeth straightway to him, and saith, Mas-ter,
master; and kissed him. And they laid their hands on him, and took
him. And one of them that stood by drew a sword, and smote a
servant of the high priest, and cut off his ear. And Jesus answered and
said un-to them, Are ye come out, as against a thief, with swords and



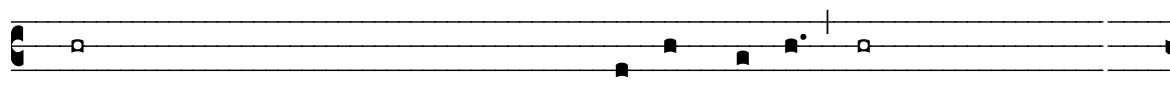
with staves to take me? I was daily with you in the temple teaching,



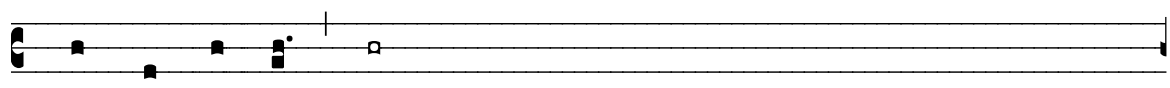
and ye took me not: but the scriptures must be ful-filled. And they all



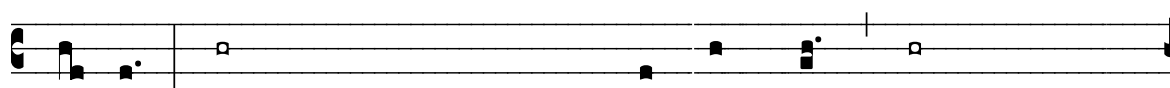
forsook him, and fled. And there followed him a certain young man,



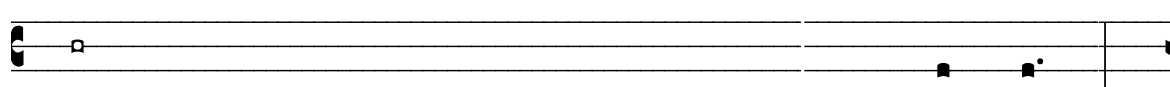
having a linen cloth cast about his na-ked bo-dy; and the young men



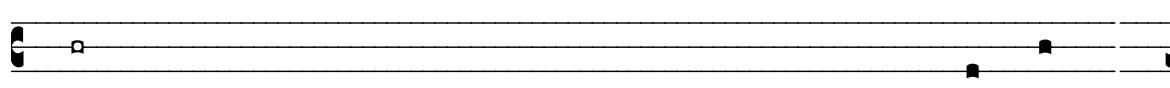
laid hold on him: And he left the linen cloth, and fled from them



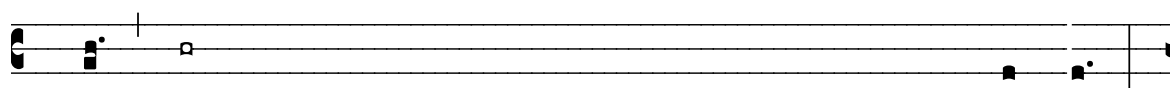
na-ked. And they led Jesus away to the high priest: and with him



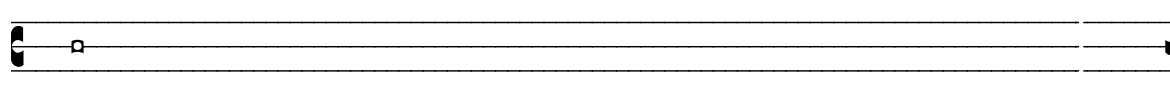
were assembled all the chief priests and the elders and the scribes.



And Peter followed him afar off, even into the palace of the high



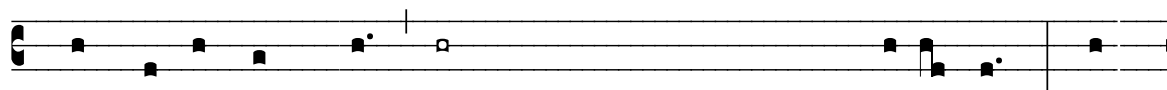
priest: and he sat with the servants, and warmed himself at the fire.



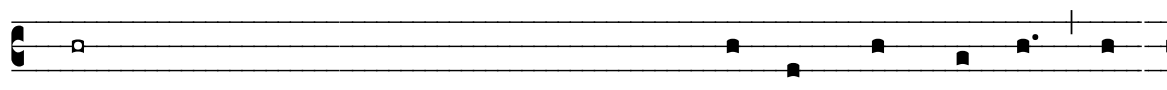
And the chief priests and all the council sought for witness against



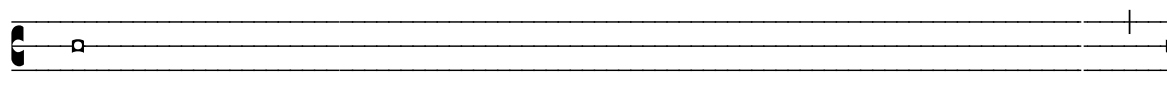
Jesus to put him to death; and found none. For many bare false



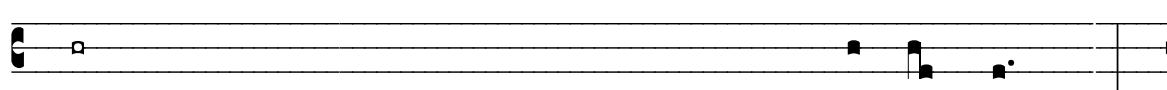
wit-ness a-against him, but their witness agreed not to-ge-ther. And



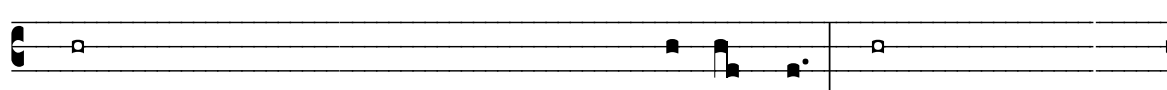
there arose certain, and bare false witness a-against him, say-ing, We



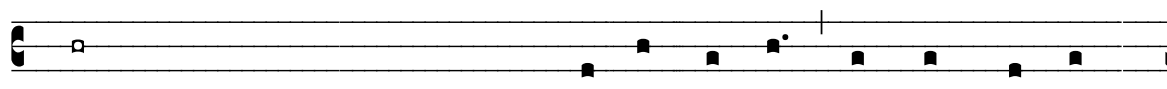
heard him say, I will destroy this temple that is made with hands,



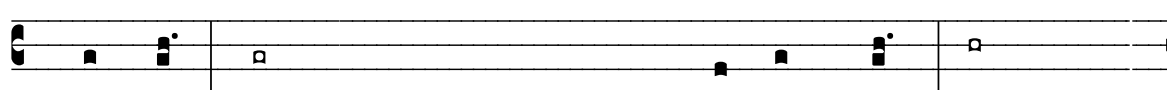
and within three days I will build another made with-out hands.



But neither so did their witness agree to-ge-ther. And the high priest



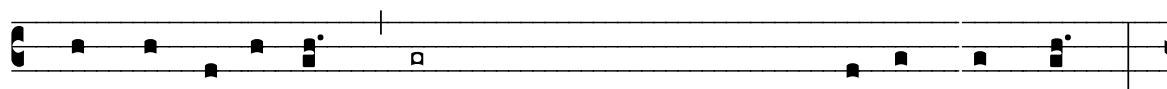
stood up in the midst, and asked Je-sus, say-ing, An-swer-est thou



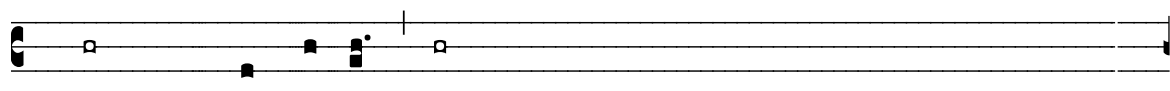
noth-ing? what is it which these witness a-against thee? But he held



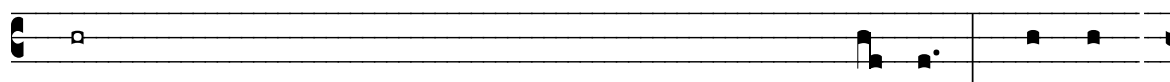
his peace, and answered noth-ing. Again the high priest asked him,



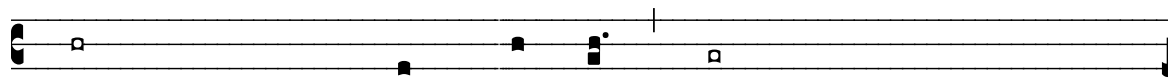
and said un-to him, Art thou the Christ, the Son of the Bless-ed?



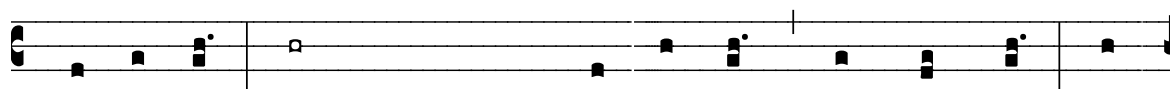
And Jesus said, I am: and ye shall see the Son of man sitting on the



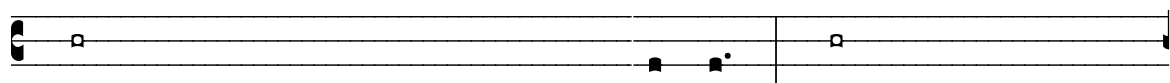
right hand of power, and coming in the clouds of hea-ven. Then the



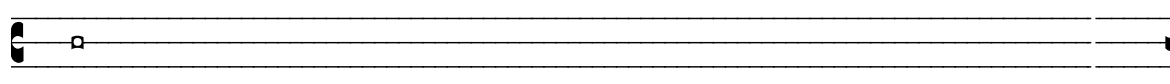
high priest rent his clothes, and saith, What need we any further



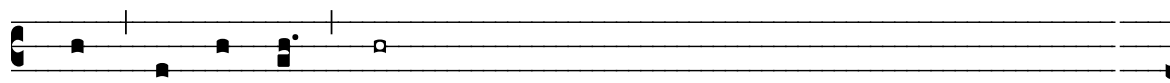
wit-nes-ses? Ye have heard the blas-phe-my: what think ye? And



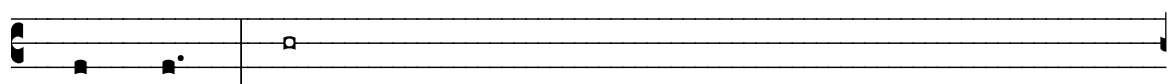
they all condemned him to be guilty of death. And some began to



spit on him, and to cover his face, and to buffet him, and to say unto



him, Pro-phe-sy: and the servants did strike him with the palms of



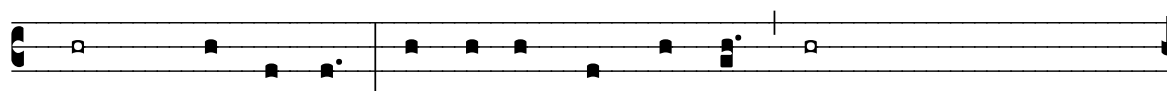
their hands. And as Peter was beneath in the palace, there cometh



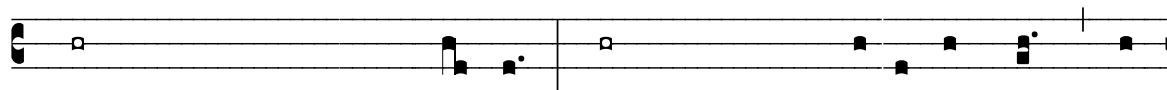
one of the maids of the high priest: And when she saw Peter warm-



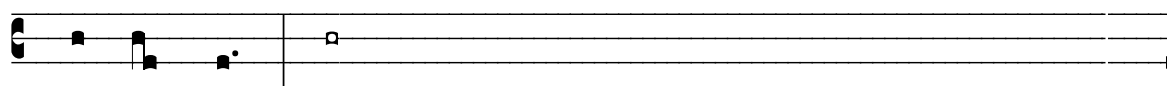
ing himself, she looked upon him, and said, And thou also wast with



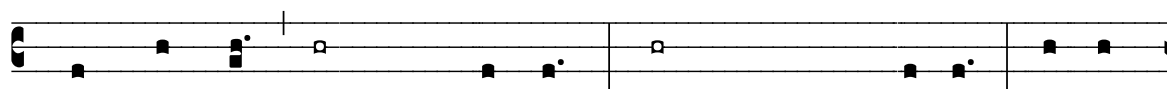
Jesus of Na-zar-eth. But he de-nied, say-ing, I know not, neither



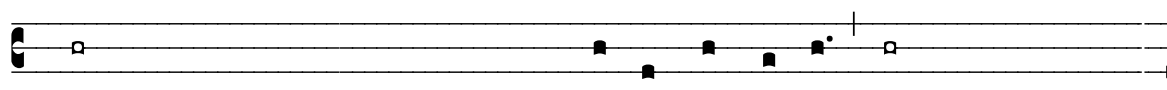
understand I what thou say-est. And he went out in-to the porch; and



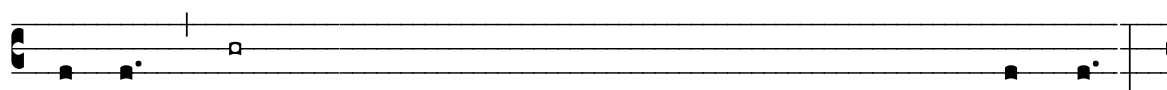
the cock crew. And a maid saw him again, and began to say to them



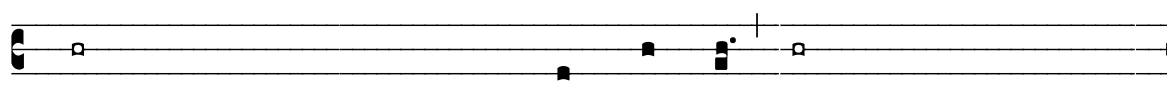
that stood by, This is one of them. And he denied it a-gain. And a



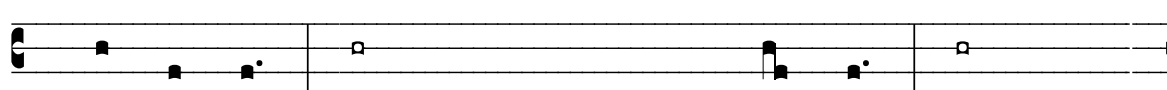
little after, they that stood by said a-gain to Pe-ter, Surely thou art one



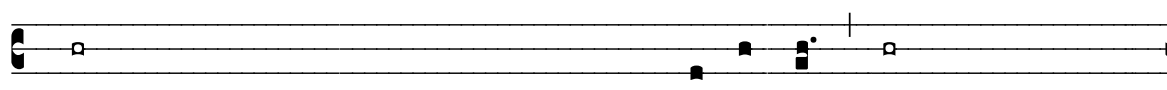
of them: for thou art a Galilaeen, and thy speech agreeth there-to.



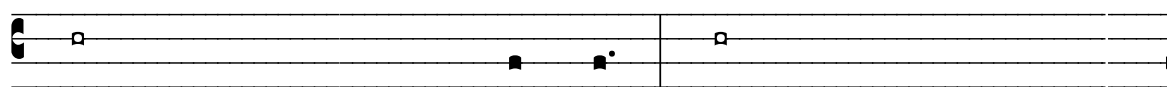
But he began to curse and to swear, say-ing, I know not this man of



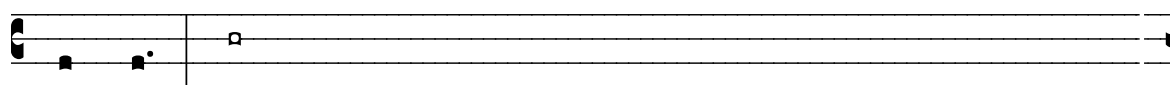
whom ye speak. And the se-cond time the cock crew. And Peter



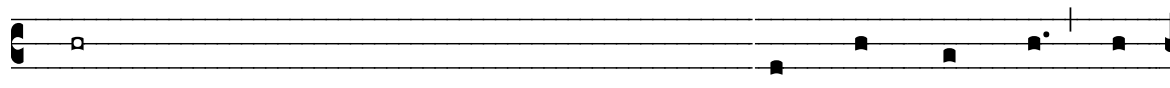
called to mind the word that Jesus said un-to him, Before the cock



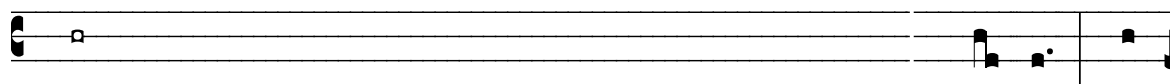
crow twice, thou shalt deny me thrice. And when he thought thereon,



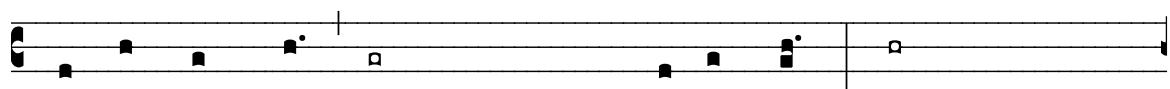
he wept. And straightway in the morning the chief priests held a



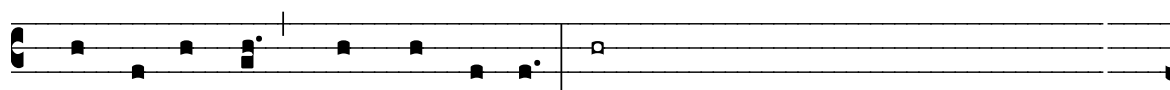
consultation with the elders and scribes and the whole council, and



bound Jesus, and carried him away, and delivered him to Pilate. And



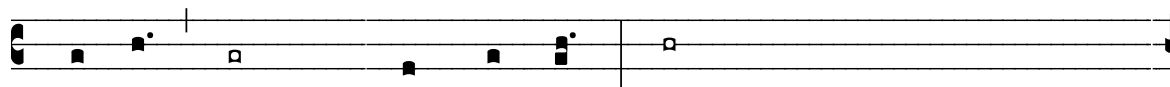
Pilate asked him, Art thou the King of the Jews? And he answering



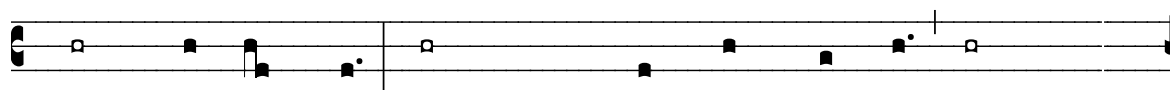
said unto him, Thou sayest it. And the chief priests accused him of



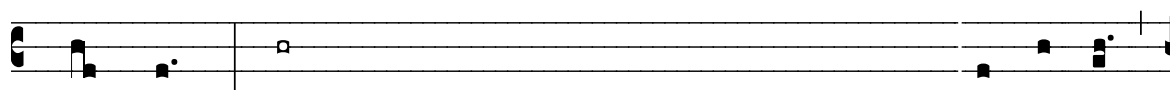
many things: but he answered nothing. And Pilate asked him again,



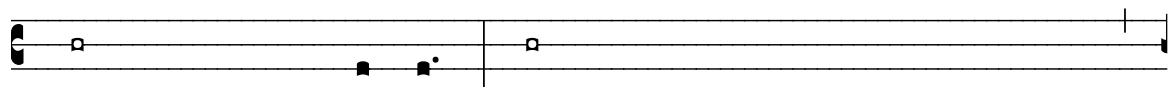
saying, Answerest thou nothing? behold how many things they



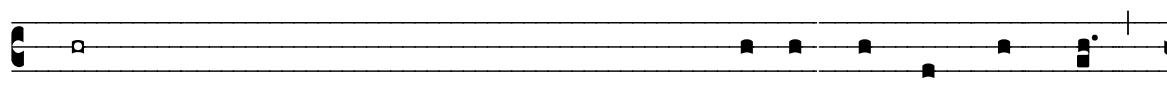
witness against thee. But Jesus yet answered nothing; so that Pilate



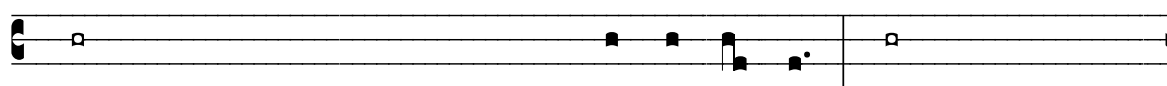
marvelled. Now at that feast he released unto them one prisoner,



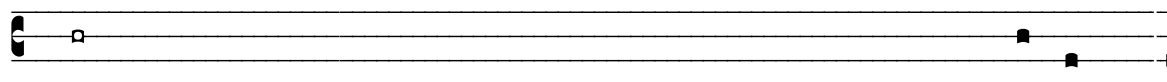
whomsoever they desired. And there was one named Barabbas,



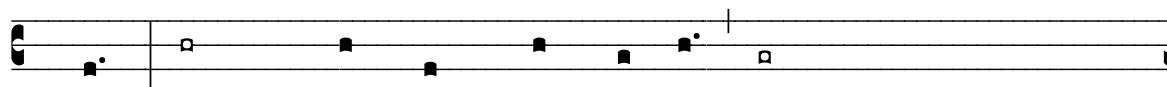
which lay bound with them that had made in-sur-rec-tion with him,



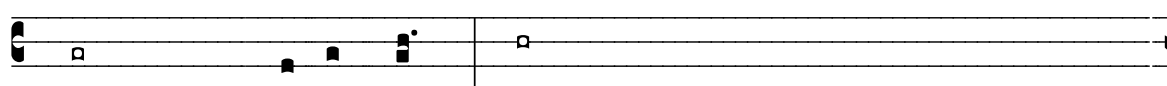
who had committed murder in the in-sur-rec-tion. And the multitude



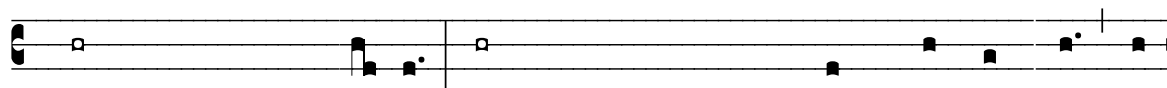
crying aloud began to desire him to do as he had ever done un-to



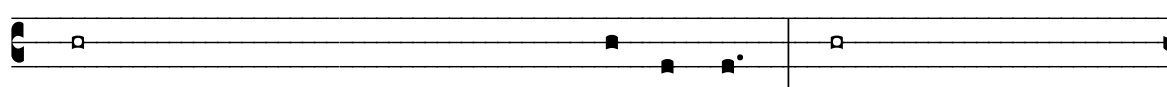
them. But Pilate an-swered them, say-ing, Will ye that I release unto



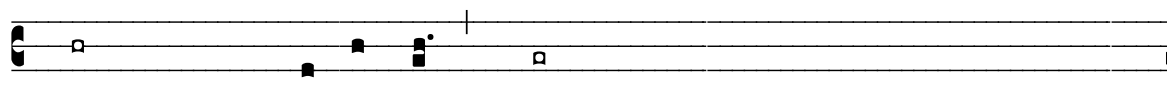
you the King of the Jews? For he knew that the chief priests had



delivered him for en-vy. But the chief priests moved the peo-ple, that



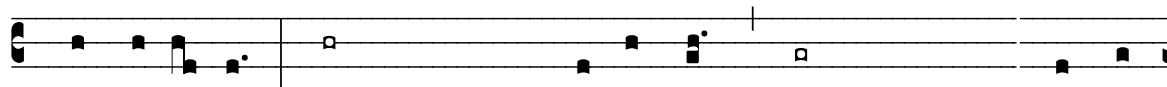
he should rather release Barabbas un-to them. And Pilate answered



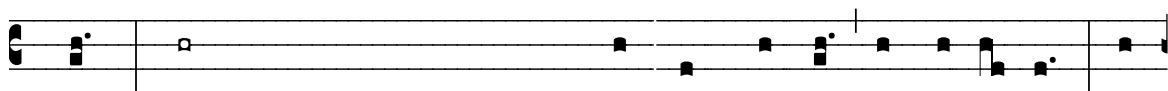
and said again un-to them, What will ye then that I shall do unto him



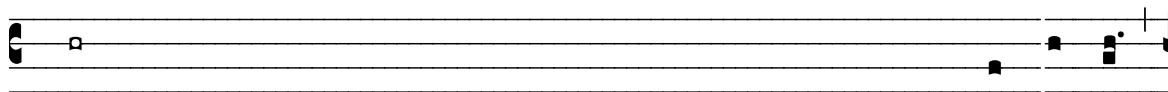
whom ye call the King of the Jews? And they cried out again,



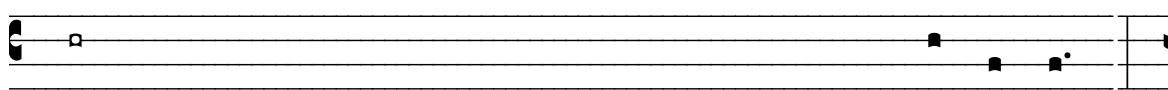
Cru-ci-fy him. Then Pilate said un-to them, Why, what evil hath he



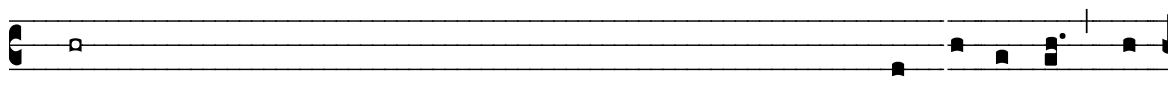
done? And they cried out the more ex-ceed-ing-ly, Cru-ci-fy him. And



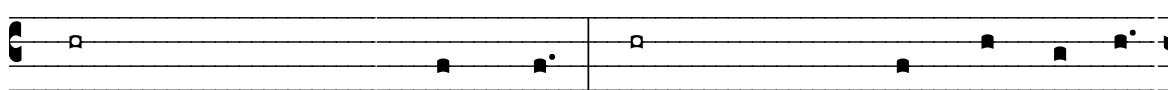
so Pilate, willing to content the people, released Barabbas un-to them,



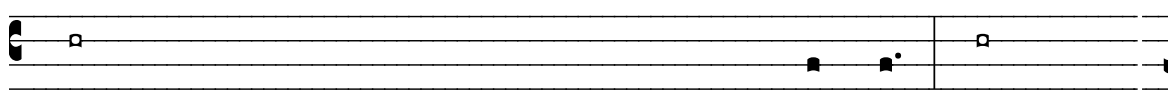
and delivered Jesus, when he had scourged him, to be cru-ci-fied.



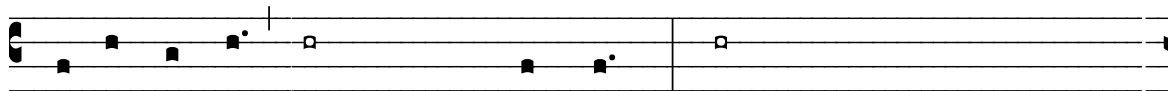
And the soldiers led him away into the hall, called Prae-to-ri-um; and



they call together the whole band. And they clothed him with pur-ple,



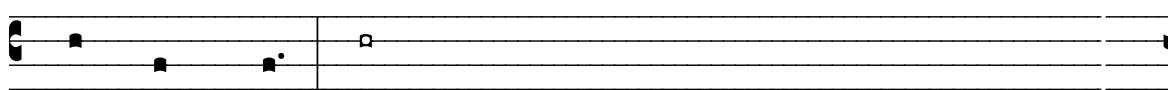
and platted a crown of thorns, and put it about his head, And began



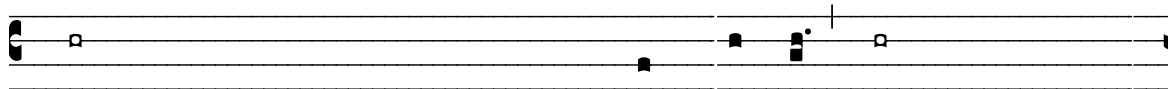
to sal-ute him, Hail, King of the Jews! And they smote him on the



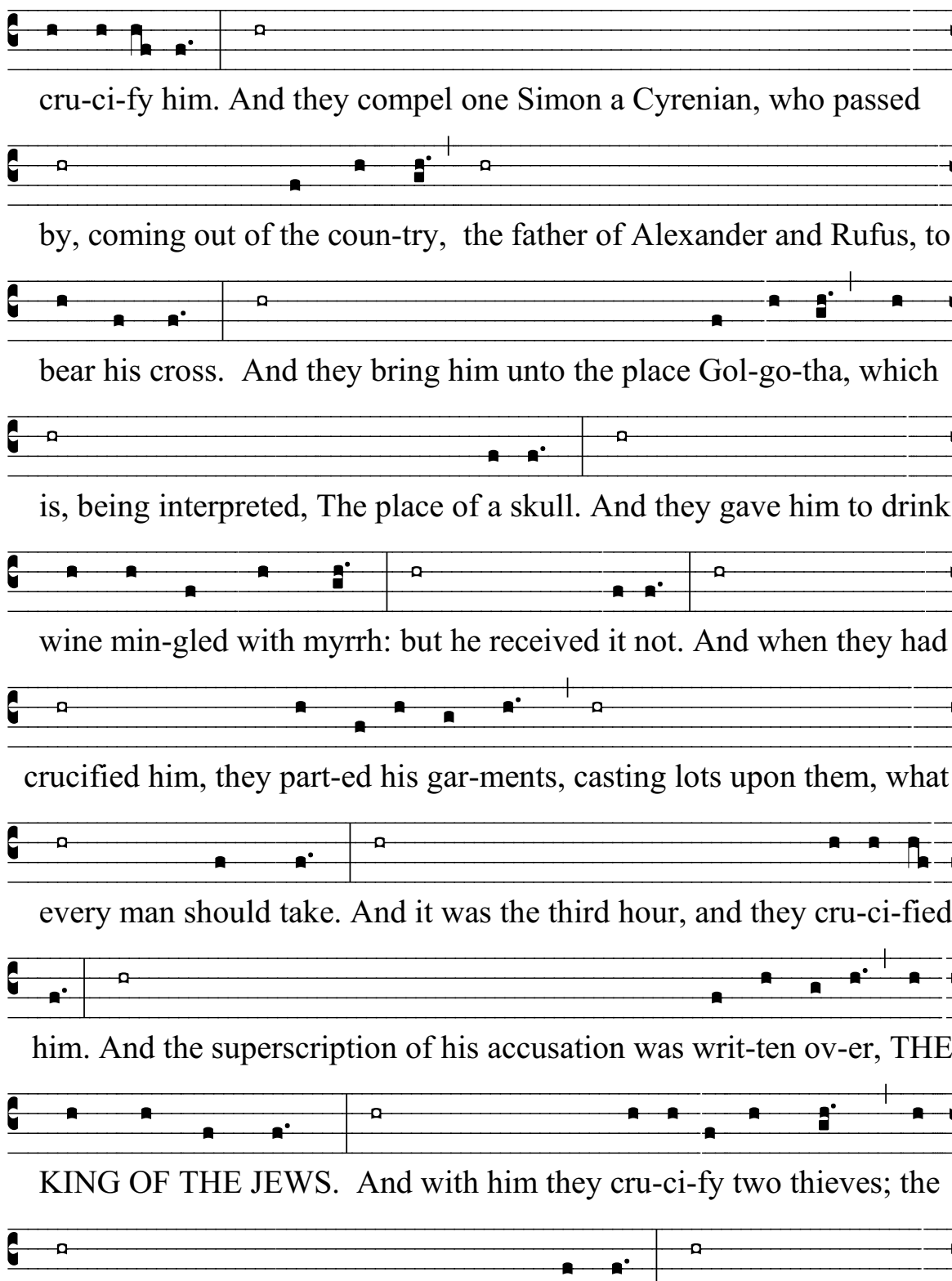
head with a reed, and did spit up-on him, and bowing their knees



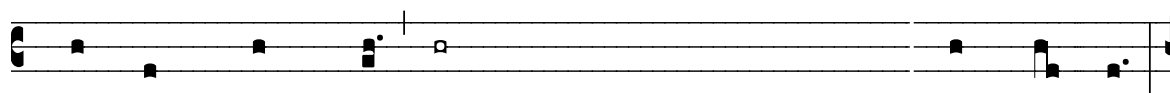
wor-shiped him. And when they had mocked him, they took off the



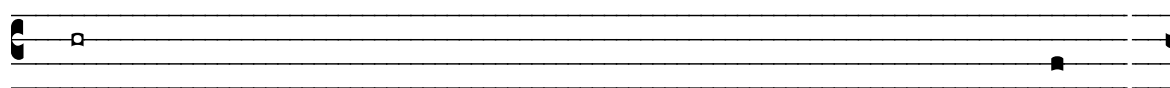
purple from him, and put his own clothes on him, and led him out to



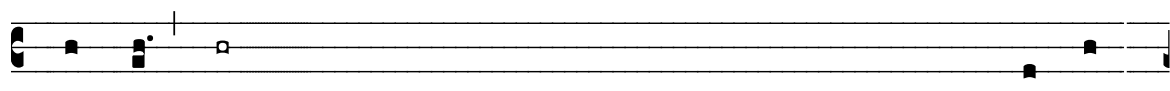
cru-ci-fy him. And they compel one Simon a Cyrenian, who passed
by, coming out of the coun-try, the father of Alexander and Rufus, to
bear his cross. And they bring him unto the place Gol-go-tha, which
is, being interpreted, The place of a skull. And they gave him to drink
wine min-gled with myrrh: but he received it not. And when they had
crucified him, they part-ed his gar-ments, casting lots upon them, what
every man should take. And it was the third hour, and they cru-ci-fied
him. And the superscription of his accusation was writ-ten ov-er, THE
KING OF THE JEWS. And with him they cru-ci-fy two thieves; the
one on his right hand, and the other on his left. And the scripture was



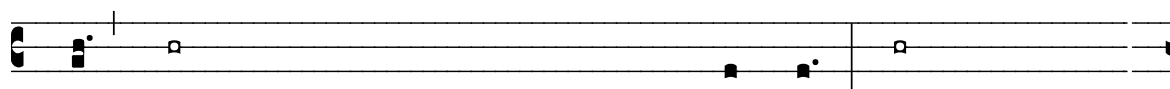
ful-filled, which saith, And he was numbered with the trans-gres-sors.



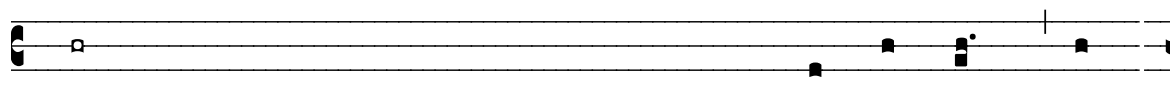
And they that passed by railed on him, wagging their heads, and



say-ing, Ah, thou that destroyest the temple, and buildest it in three



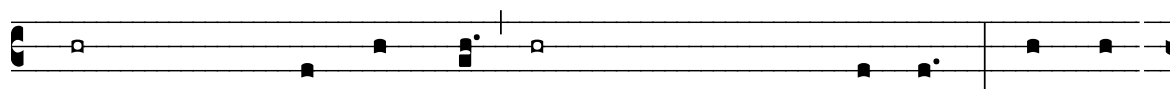
days, Save thyself, and come down from the cross. Likewise also the



chief priests mocking said among themselves with the scribes, He



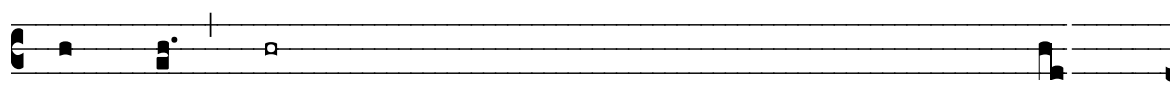
saved others; himself he can-not save. Let Christ the King of Israel



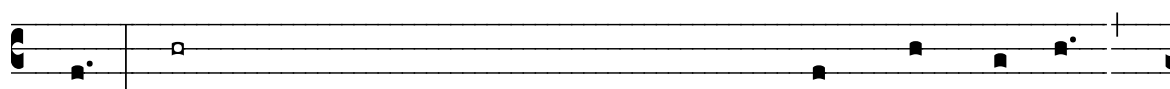
descend now from the cross, that we may see and be-lieve. And they



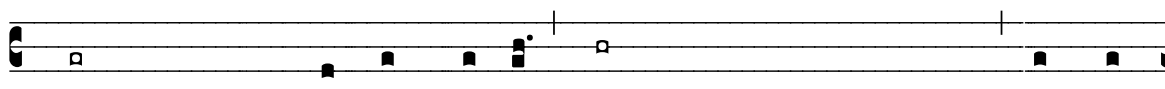
that were crucified with him re-viled him. And when the sixth hour



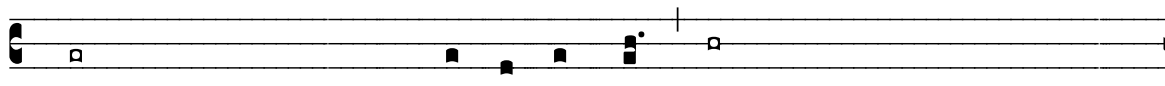
was come, there was darkness over the whole land until the ninth



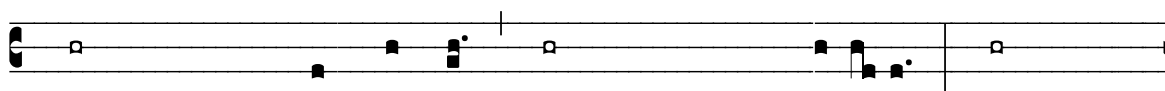
hour. And at the ninth hour Jesus cried with a loud voice, say-ing,



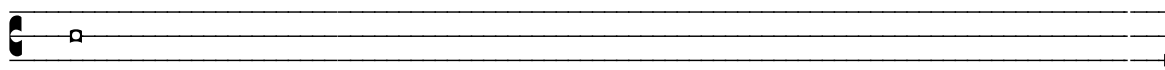
Eloi, Eloi, lama sa-bach-tha-ni? which is, being interpreted, My God,



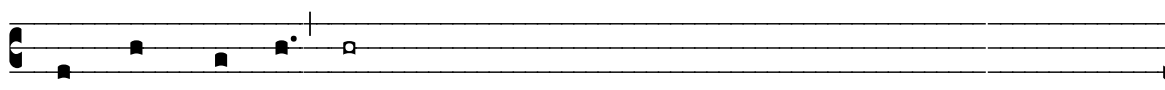
my God, why hast thou for-sa-ken me? And some of them that stood



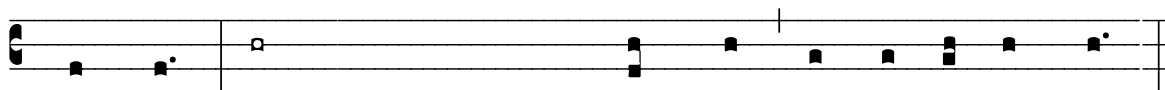
by, when they heard it, said, Behold, he calleth E-li-as. And one ran



and filled a sponge full of vinegar, and put it on a reed, and gave him



to drink, say-ing, Let alone; let us see whether Elias will come to take



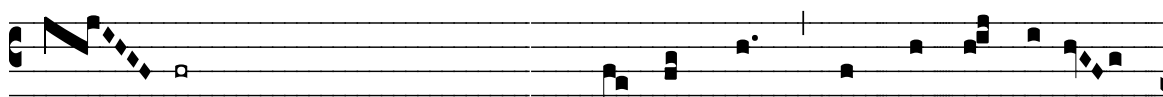
him down. And Jesus cried with a loud voice, and gave up the ghost.

Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone.

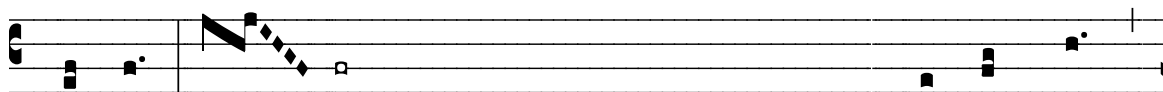
And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of

Arimathaea, and honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. (24: 32- 25:46).

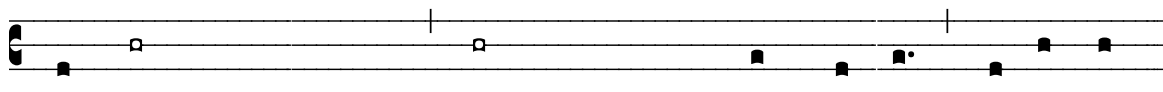
Or in the Solemn Tone:



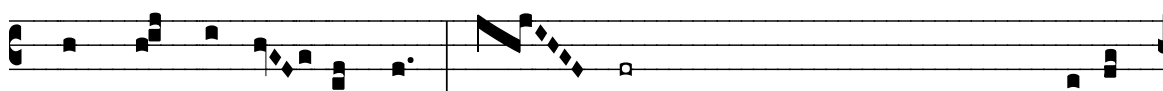
And the veil of the temple was rent in twain from the top to the



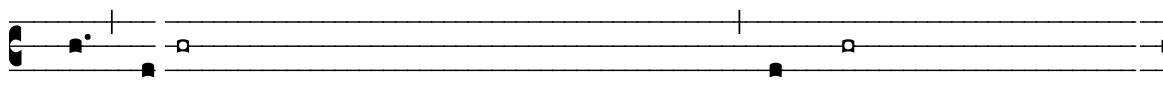
bottom. And when the centurion, which stood over against him,



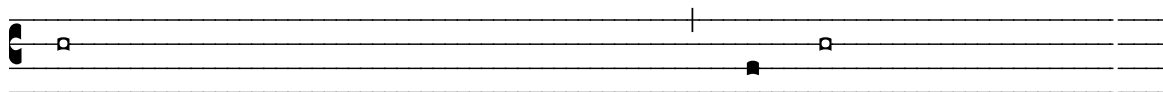
saw that he so cried out, and gave up the ghost, he said, Truly this



man was the Son of God. There were also women looking on a far



off: among whom was Mary Magdalene, and Mary the mother of



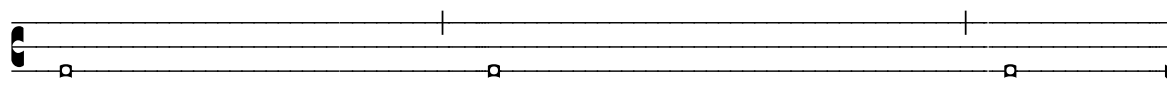
James the less and of Joses, and Salome; (Who also, when he was in



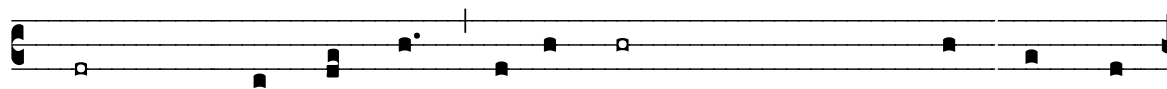
Galilee, followed him, and min-is-tered un-to him;) and many other



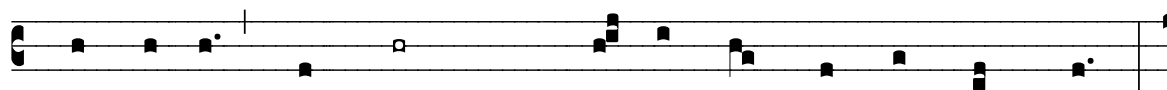
women which came up with him un-to Je - ru-sa-lem. And now



when the even was come, be-cause it was the preparation, that is, the



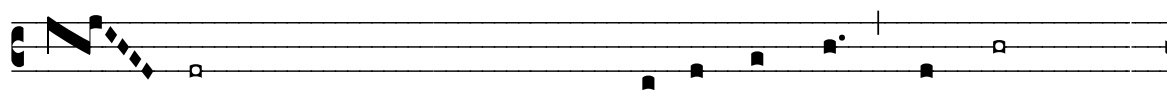
day before the sab-bath, Jo-seph of Arimathaea, an hon - or - able



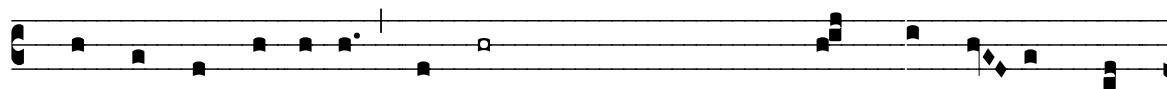
coun-sel-ler, which also waited for the king-dom of God, came,



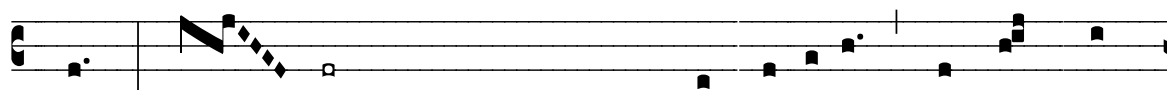
and went in boldly un-to Pi-late, and craved the bo-dy of Je-sus.



And Pilate marveled if he were al-rea-dy dead: and calling unto



him the cen-tur-i-on, he asked him whether he had been a - ny while

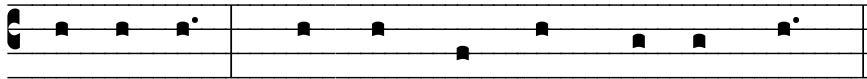


dead. And when he knew it of the cen-tur-i-on, he gave the

Postcommunion. Almighty God, let thy holy mysteries both heal our vices and bestow upon us everlasting remedies. Through...

Second against the persecutors of the Church. We beseech thee, O Lord our God: that whom thou makest to rejoice in the partaking of heavenly things, may by thee be defended against all earthly perils. Through...

Over the people.



Let us pray. Hum-ble your heads be-fore God.

Let thy merciful kindness, O God, cleanse us thoroughly from all the corruption of our former nature, and make us to be effectually renewed unto holiness of life. Through...

The dismissal is Let us bless the Lord...

upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us.

Gradual. Ps. 69. Hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me. *V.* Save me, O God: for the waters are come in, even unto my soul: I sink fast in the deep mire, where no ground is.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

Collect. O God, who for our sakes didst will that thy Son should suffer upon the gibbet of the Cross, that thou mightest drive far from us the power of the enemy: grant to us thy servants; that we may attain unto the grace of his resurrection. Through the same...

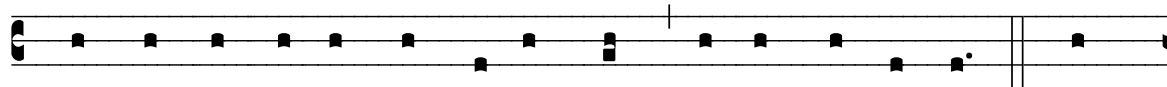
Second against the persecutors of the Church. We beseech thee, O Lord, mercifully to hear the prayers of thy Church; that all adversities and errors being done away, she may serve thee in freedom and quietness. Through.

Lesson. Isaiah 53:1-12. In those days: Said Isaiah: Lord, who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own

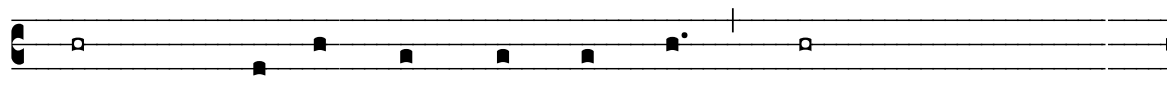
way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Tract. Ps. 102. Hear my prayer, O Lord, and let my crying come unto thee. *V.* Hide not thy face from me in the time of my trouble. *V.* Incline thine ear unto me when I call; O hear me, and that right soon. *V.* For my days are consumed away like smoke, and my bones are burnt up as it were a fire-brand. *V.* My heart is smitten down, and withered like grass: so that I forget to eat my bread. *V.* Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her.

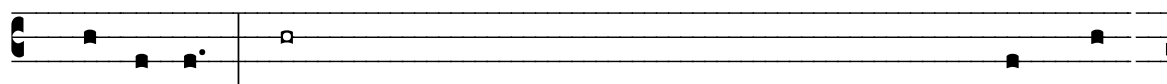
The Passion Gospel is then sung as on Palm Sunday, or it may be read and the final section sung in the customary manner.



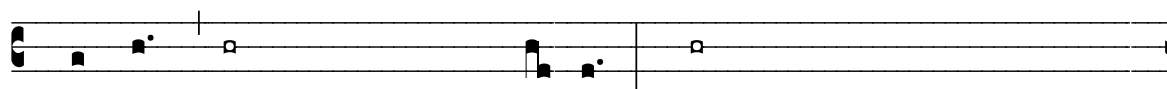
The Pas-sion of our Lord Je-sus Christ ac-cord-ing to Luke. Now



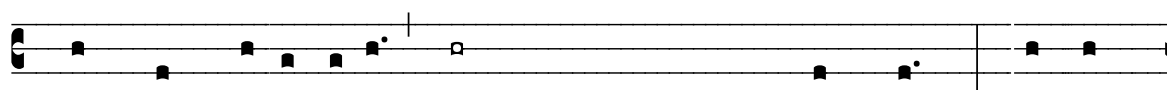
the feast of un-leav-ened bread drew nigh, which is called the



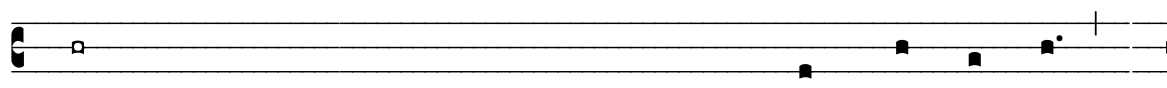
Pass-o-ver. And the chief priests and scribes sought how they might



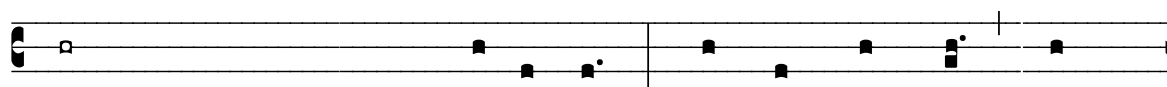
kill him; for they feared the peo-ple. Then entered Satan into Judas



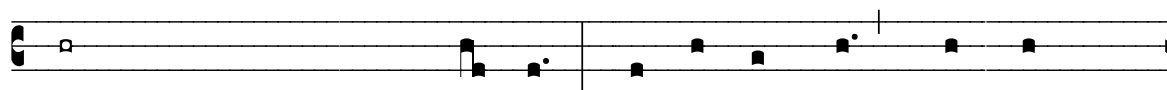
sur-named Is-car-i-ot, being of the number of the twelve. And he



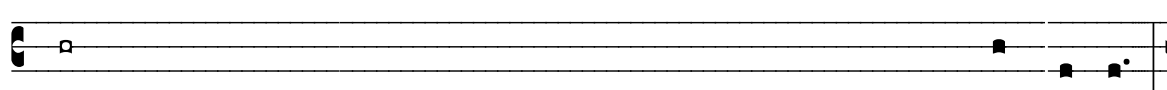
went his way, and communed with the chief priests and cap-tains,



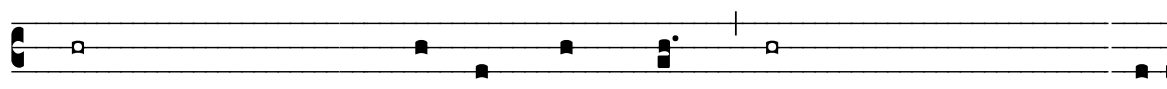
how he might betray him un-to them. And they were glad, and



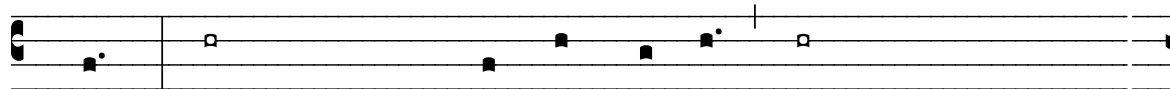
covenanted to give him mon-ey. And he pro-mised, and sought



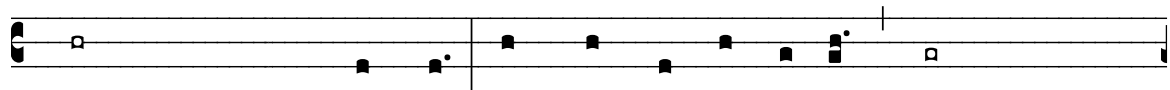
opportunity to betray him unto them in the absence of the mul-ti-tude.



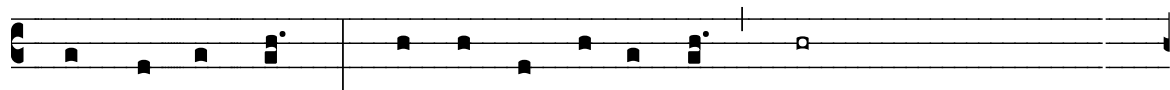
Then came the day of un-leav-ened bread, when the passover must be



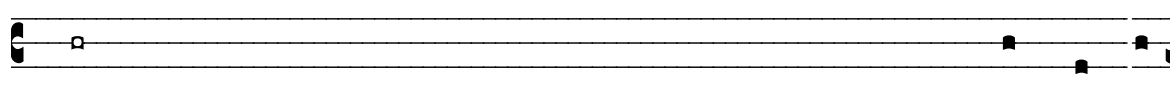
killed. And he sent Peter and John, say-ing, Go and prepare us the



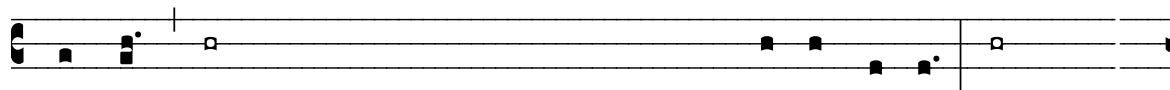
passover, that we may eat. And they said un-to him, Where wilt thou



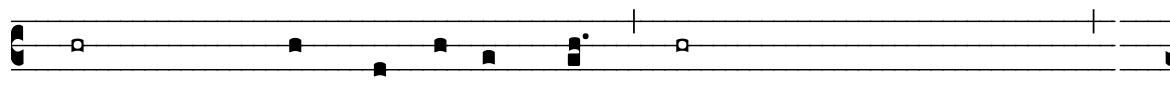
that we pre-prepare? And he said un-to them, Behold, when ye are



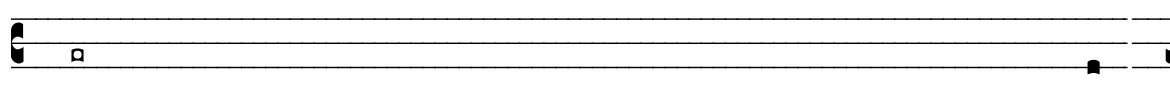
entered into the city, there shall a man meet you, bearing a pit-cher of



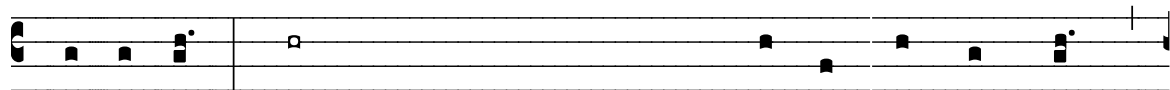
wa-ter; follow him into the house where he en-ter-eth in. And ye shall



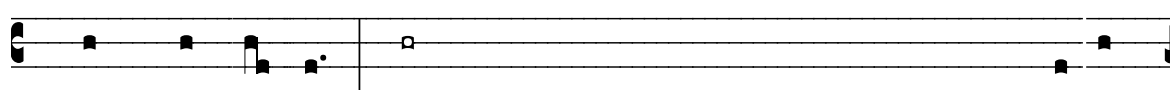
say unto the good-man of the house, The Master saith unto thee,



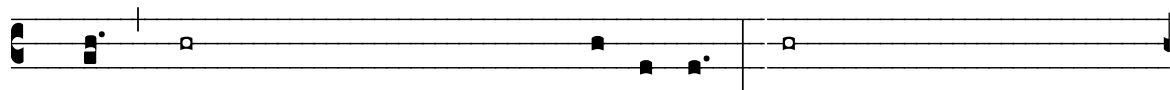
Where is the guest chamber, where I shall eat the passover with my



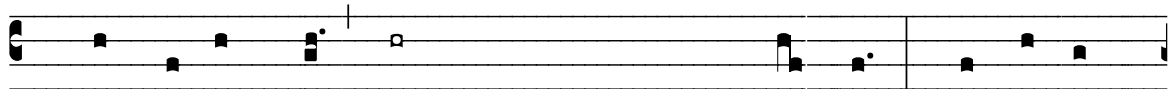
dis-ci-ples? And he shall shew you a large up-per room fur-nished:



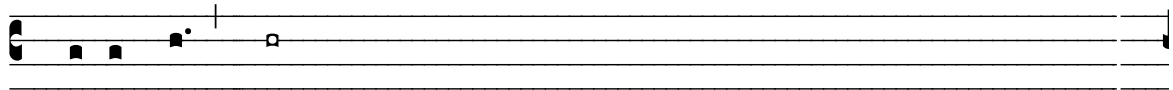
there make rea-dy. And they went, and found as he had said un-to



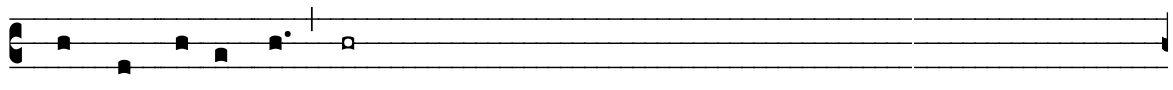
them: and they made ready the pass-o-ver. And when the hour was



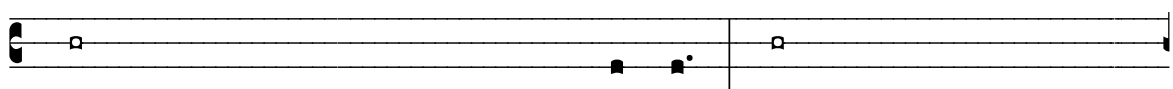
come, he sat down, and the twelve apostles with him. And he said



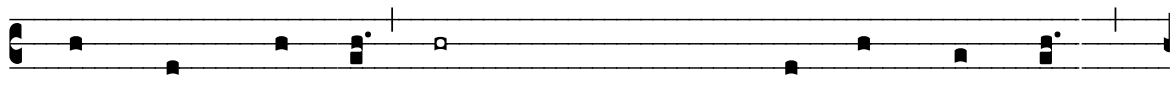
un-to them, With desire I have desired to eat this passover with you



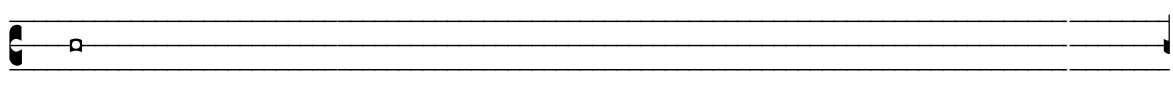
be-fore I suf-fer: For I say unto you, I will not any more eat thereof,



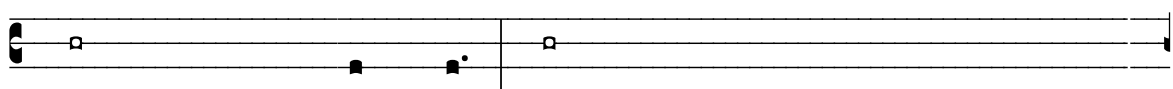
until it be fulfilled in the kingdom of God. And he took the cup, and



gave thanks, and said, Take this, and divide it a-mong your-selves:



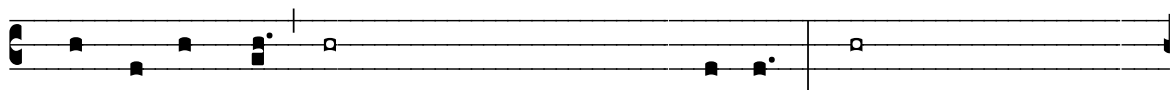
For I say unto you, I will not drink of the fruit of the vine, until the



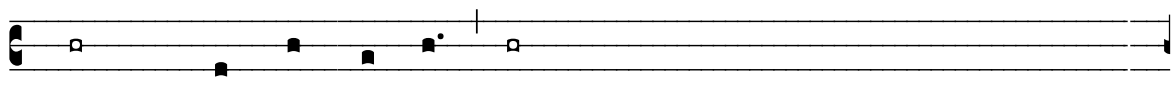
kingdom of God shall come. And he took bread, and gave thanks, and



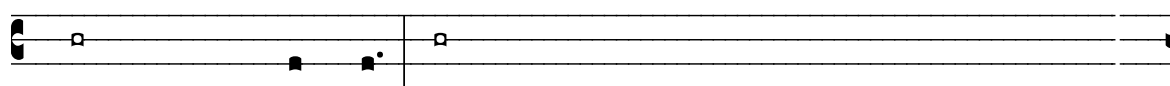
brake it, and gave un-to them, say-ing, This is my body which is



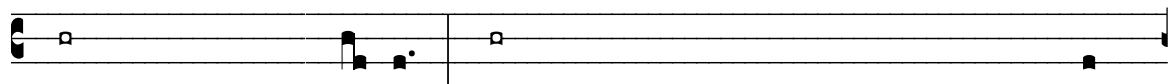
giv-en for you: this do in remembrance of me. Likewise also the



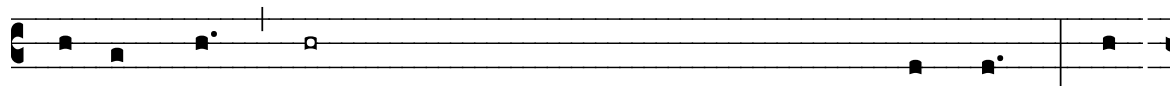
cup after sup-per, say-ing, This cup is the new testament in my blood,



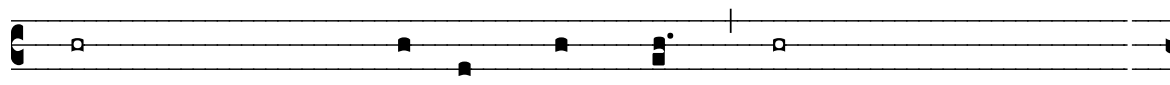
which is shed for you. But, behold, the hand of him that betrayeth me



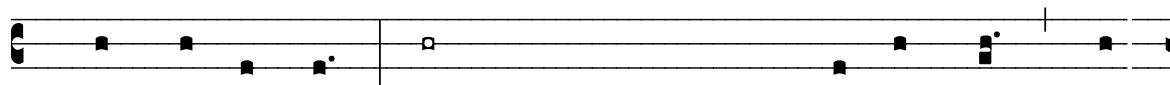
is with me on the ta-ble. And truly the Son of man goeth, as it was



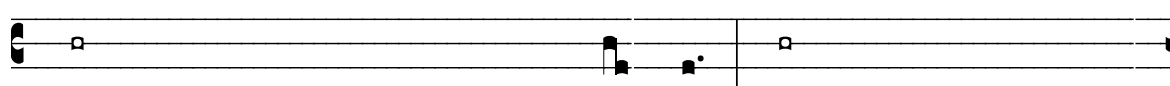
de-ter-mined: but woe unto that man by whom he is be-trayed! And



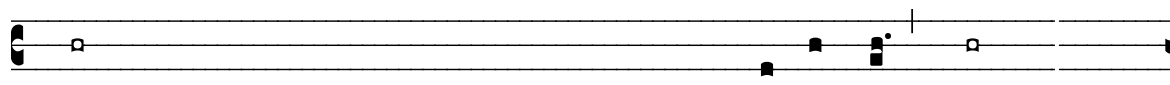
they began to inquire a-mong them-selves, which of them it was that



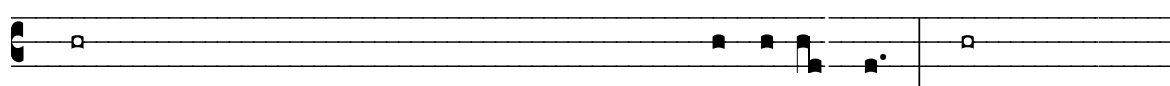
should do this thing. And there was also a strife a-mong them, which



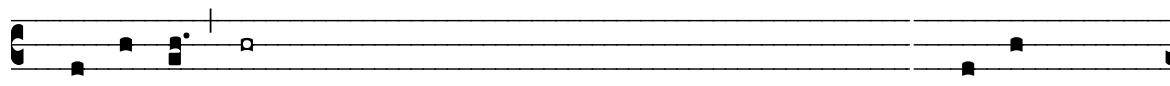
of them should be accounted the great-est. And he said unto them,



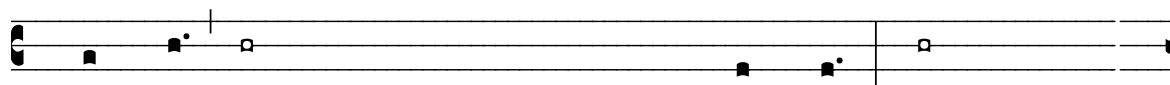
The kings of the Gentiles exercise lordship ov-er them; and they that



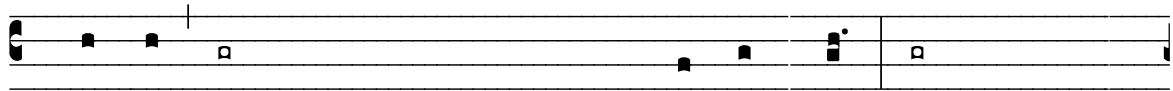
exercise authority upon them are called ben-e-fac-tors. But ye shall



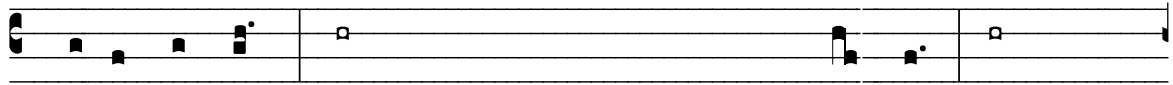
not be so: but he that is greatest among you, let him be as the



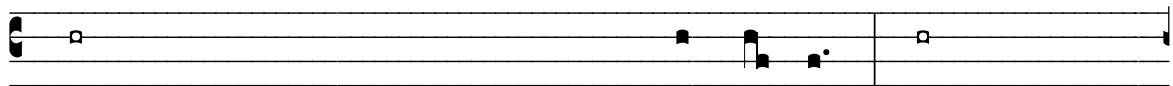
youn-ger; and he that is chief, as he that doth serve. For whether is



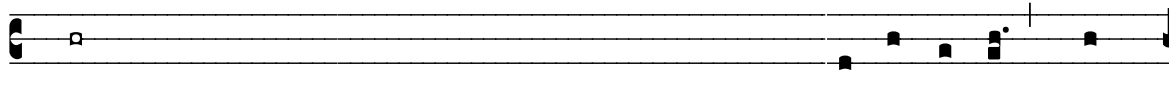
great-er, he that sitteth at meat, or he that serv-eth? is not he that



sit-teth at meat? but I am among you as he that serv-eth. Ye are they



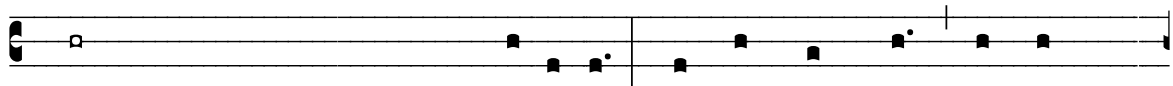
which have continued with me in my temp-ta-tions. And I appoint



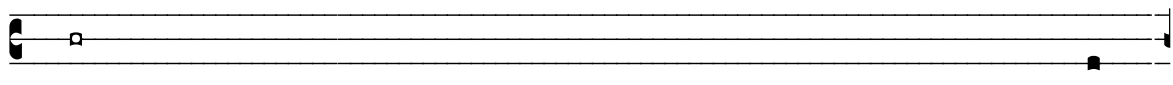
unto you a kingdom, as my Father hath ap-point-ed un-to me; That



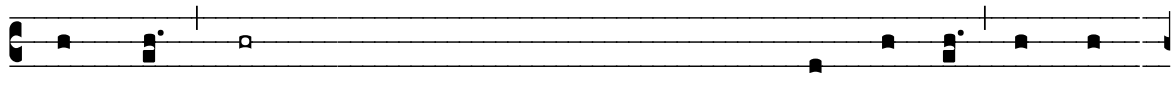
ye may eat and drink at my table in my king-dom, and sit on thrones



judging the twelve tribes of Is-ra-el. And the Lord said, Si-mon,



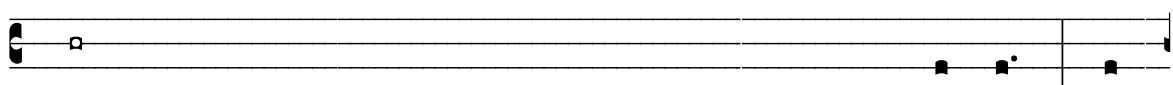
Simon, behold, Satan hath desired to have you, that he may sift you



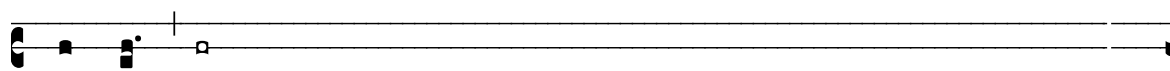
as wheat: But I have prayed for thee, that thy faith fail not: and when



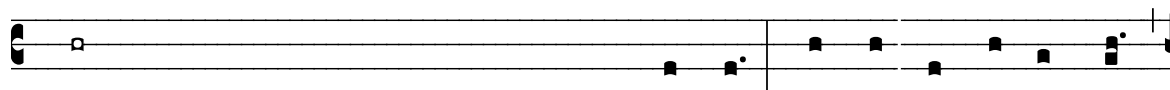
thou art converted, strengthen thy bre-thren. And he said un-to him,



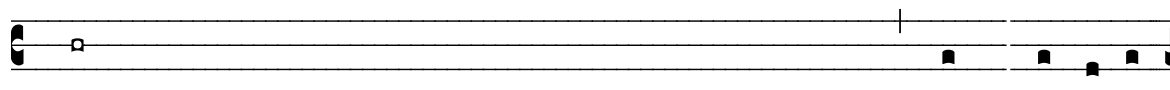
Lord, I am ready to go with thee, both into prison, and to death. And



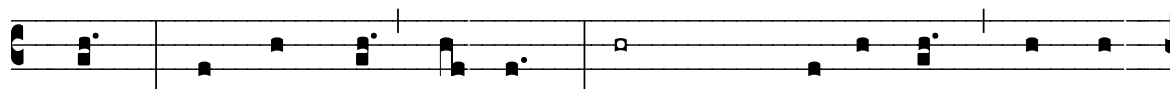
he said, I tell thee, Peter, the cock shall not crow this day, before that



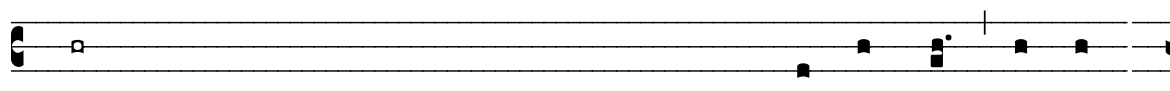
thou shalt thrice deny that thou know-est me. And he said un-to them,



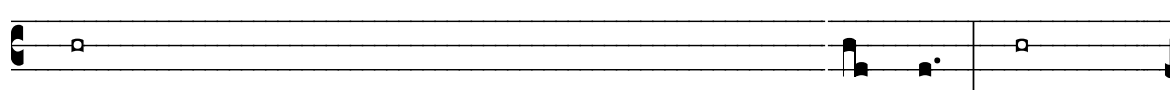
When I sent you without purse, and scrip, and shoes, lacked ye an-y



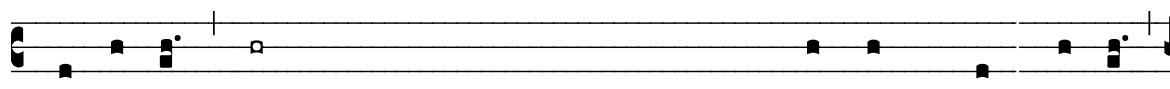
thing? And they said, Noth-ing. Then said he un-to them, But now,



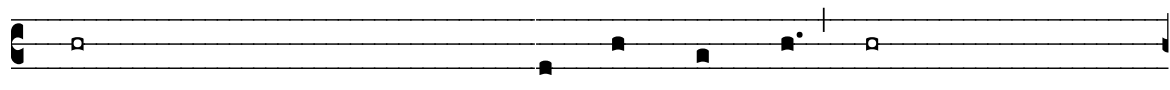
he that hath a purse, let him take it, and like-wise his scrip: and he



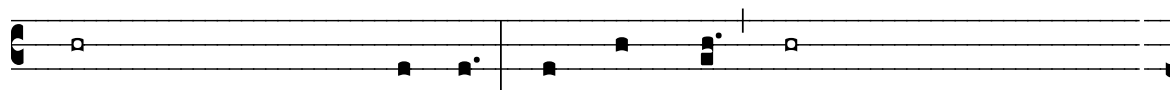
that hath no sword, let him sell his garment, and buy one. For I say



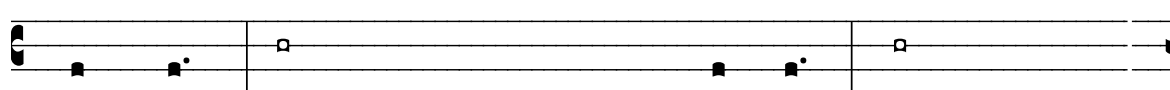
un-to you, that this that is written must yet be ac-comp-lished in me,



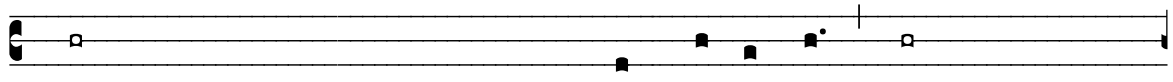
And he was reckoned among the trans-gress-ors: for the things



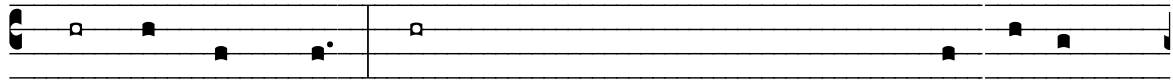
concerning me have an end. And they said, Lord, behold, here are



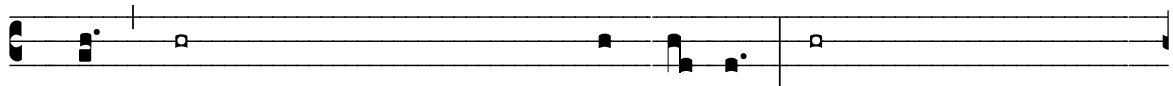
two swords. And he said unto them, It is en-ough. And he came out,



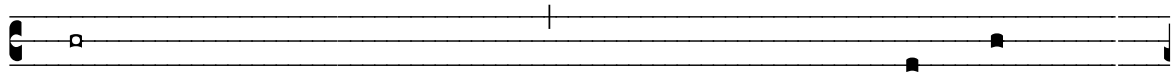
and went, as he was wont, to the mount of Ol-ives; and his disciples



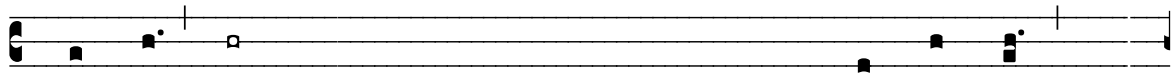
also fol-lowed him. And when he was at the place, he said un-to



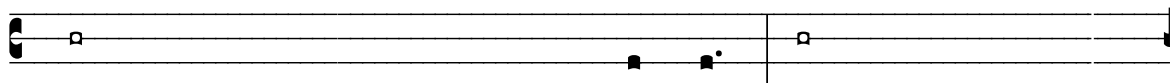
them, Pray that ye enter not into temp-ta-tion. And he was withdrawn



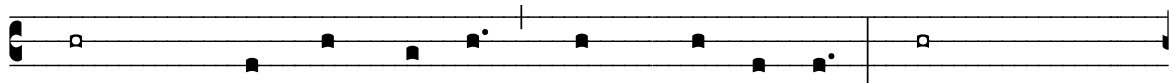
from them about a stone's cast, and kneeled down, and prayed,



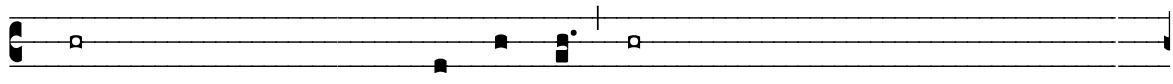
Say-ing, Father, if thou be willing, remove this cup from me:



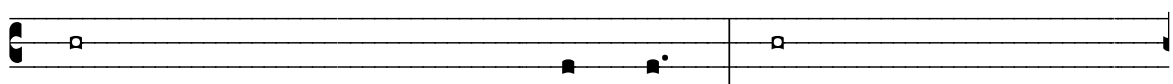
nevertheless not my will, but thine, be done. And there appeared an



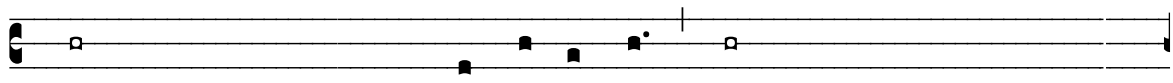
angel unto him from hea-ven, strength-en-ing him. And being in an



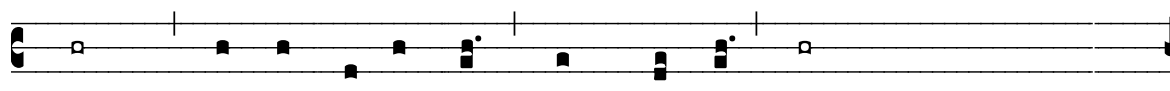
agony he prayed more ear-nest-ly: and his sweat was as it were great



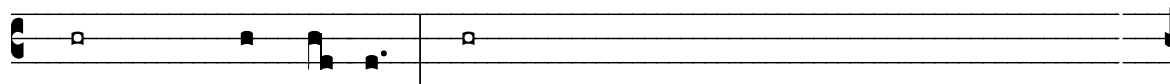
drops of blood falling down to the ground. And when he rose up from



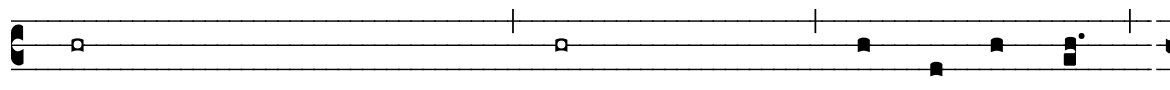
prayer, and was come to his dis-ci-ples, he found them sleeping for



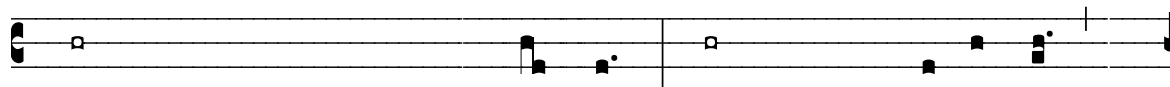
sorrow, And said un-to them, Why sleep ye? rise and pray, lest ye



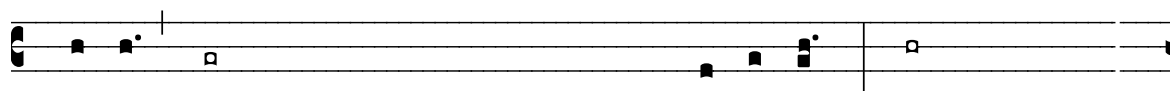
enter into temp-ta-tion. And while he yet spake, behold a multitude,



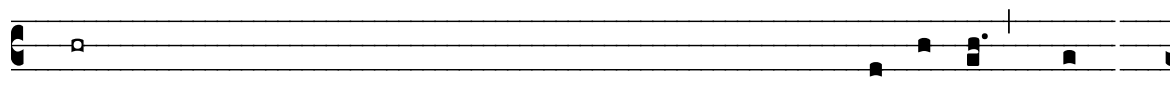
and he that was called Judas, one of the twelve, went be-fore them,



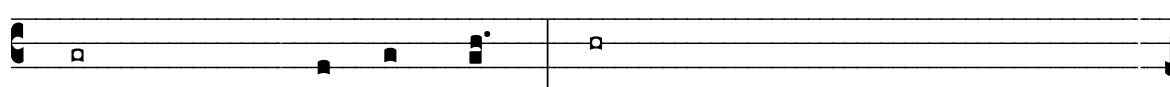
and drew near unto Jesus to kiss him. But Jesus said un-to him,



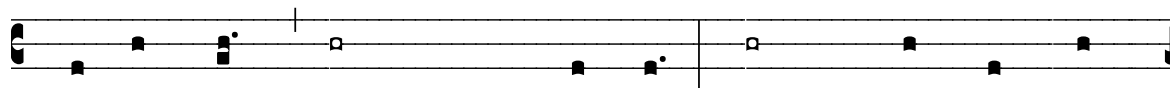
Ju-das, betrayest thou the Son of man with a kiss? When they which



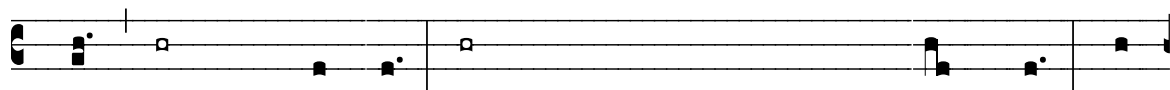
were about him saw what would follow, they said un-to him, Lord,



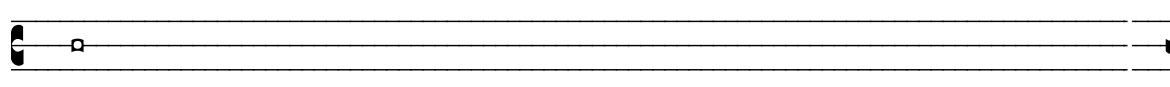
shall we smite with the sword? And one of them smote the servant of



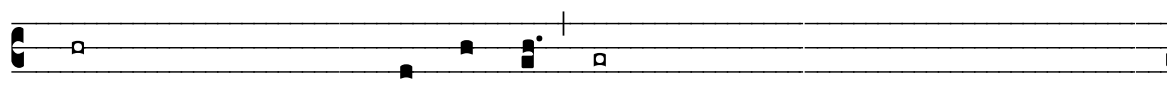
the high priest, and cut off his right ear. And Jesus an-swered and



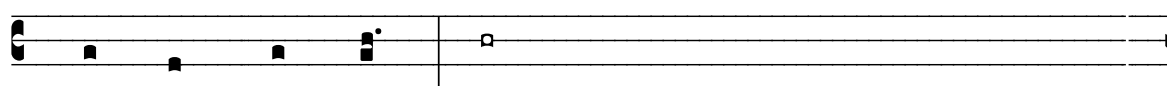
said, Suffer ye thus far. And he touched his ear, and healed him. Then



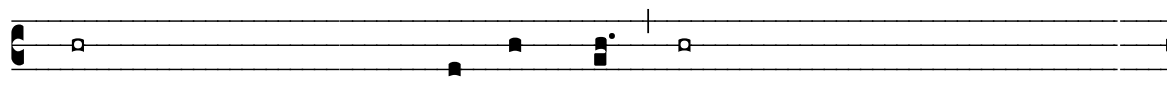
Jesus said unto the chief priests, and captains of the temple, and the



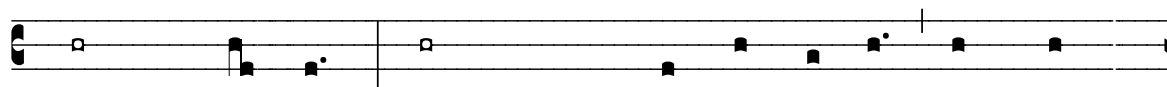
elders, which were come to him, Be ye come out, as against a thief,



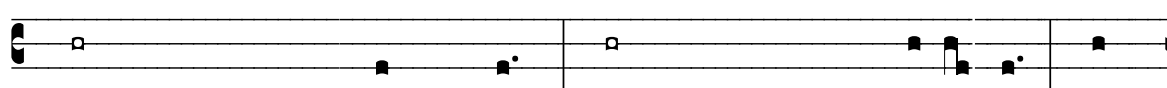
with swords and staves? When I was daily with you in the temple, ye



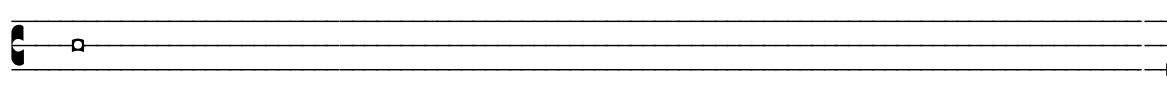
stretched forth no hands a-gainst me: but this is your hour, and the



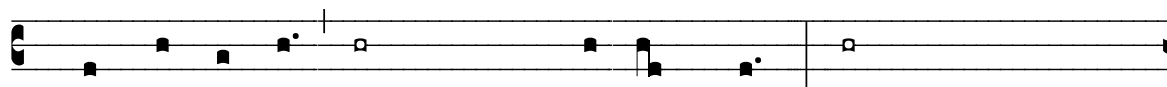
power of dark-ness. Then took they him, and led him, and brought



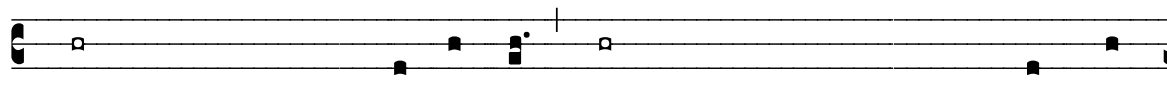
him into the high priest's house. And Peter followed a-far off. And



when they had kindled a fire in the midst of the hall, and were set



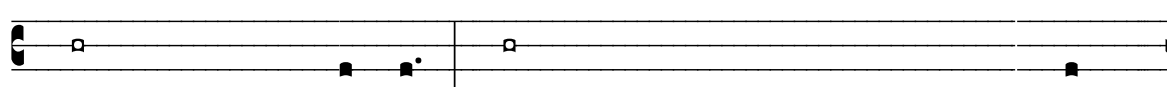
down to-geth-er, Peter sat down a-mong them. But a certain maid



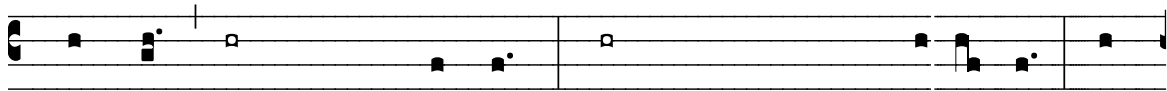
beheld him as he sat by the fire, and earnestly looked upon him, and



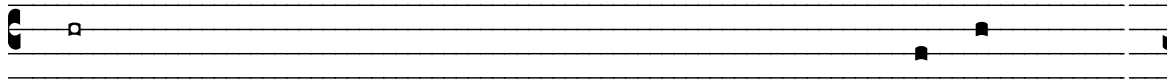
said, This man was also with him. And he de-nied him, say-ing,



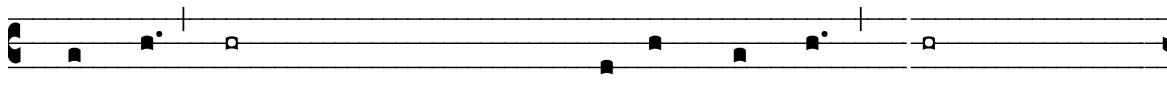
Woman, I know him not. And after a little while another saw him,



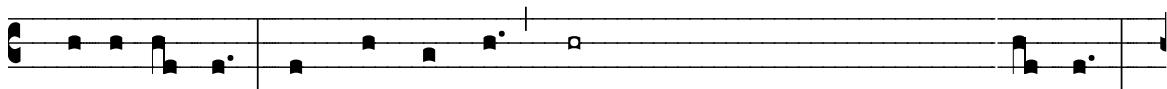
and said, Thou art also of them. And Peter said, Man, I am not. And



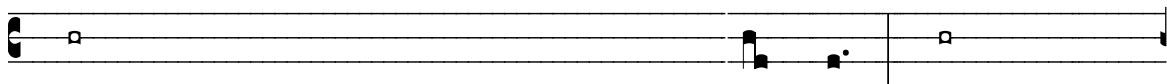
about the space of one hour after another confidently af-firmed,



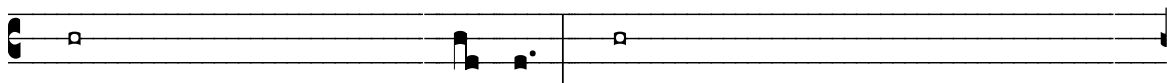
say-ing, Of a truth this fellow al-so was with him: for he is a



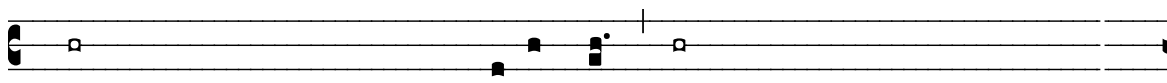
Ga-li-lae-an. And Pe-ter said, Man, I know not what thou say-est.



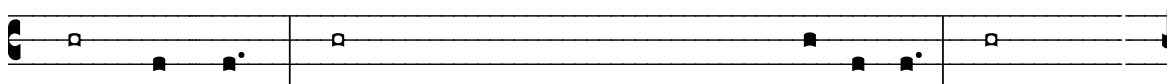
And immediately, while he yet spake, the cock crew. And the Lord



turned, and looked upon Pe-ter. And Peter remembered the word of



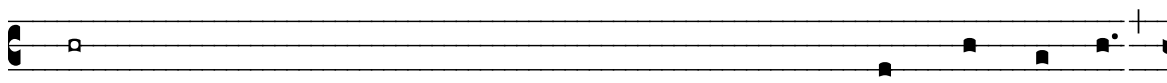
the Lord, how he had said un-to him, Before the cock crow, thou shalt



deny me thrice. And Peter went out, and wept bit-ter-ly. And the men



that held Jesus mocked him, and smote him. And when they had



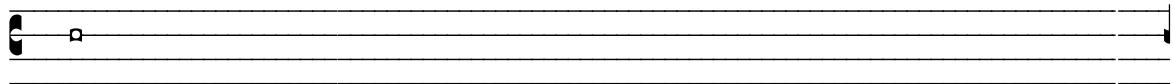
blindfolded him, they struck him on the face, and asked him, say-ing,



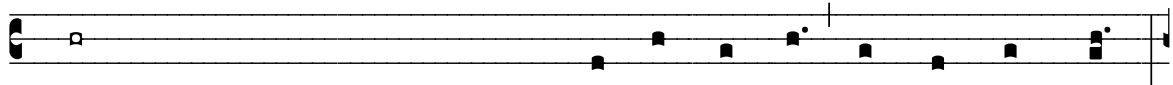
Pro-phe-sy, who is it that smote thee? And many other things



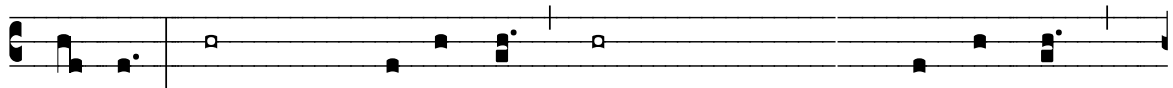
blasphemously spake they a-gainst him. And as soon as it was day,



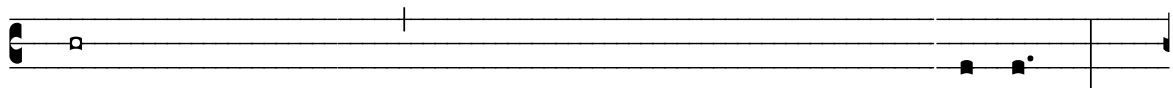
the elders of the people and the chief priests and the scribes came



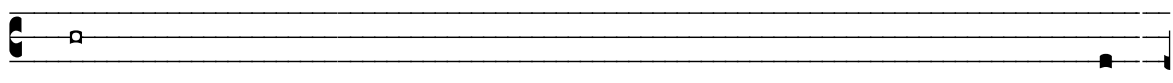
together, and led him into their coun-cil, say-ing, Art thou the Christ?



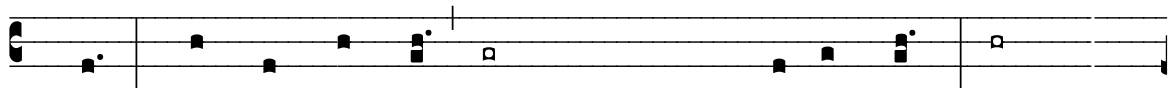
tell us. And he said un-to them, If I tell you, ye will not be-lieve:



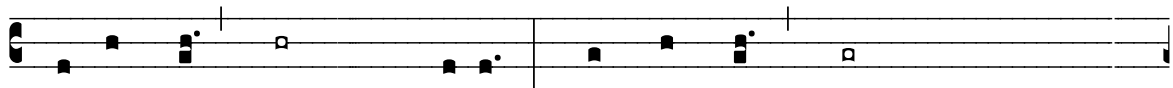
And if I also ask you, ye will not an-swer me, nor let me go.



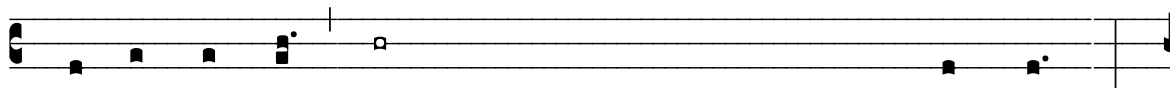
Hereafter shall the Son of man sit on the right hand of the power of



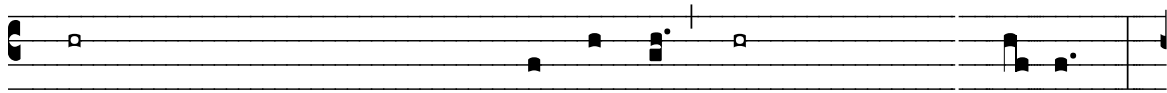
God. Then said they all, Art thou then the Son of God? And he said



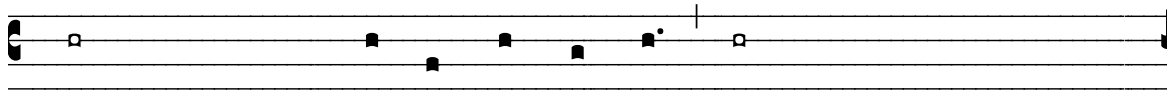
un-to them, Ye say that I am. And they said, What need we any



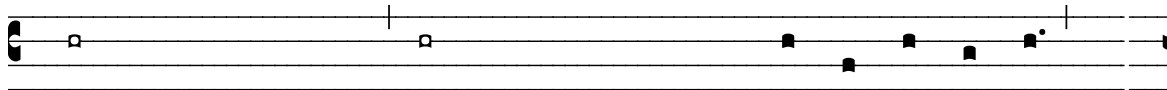
fur-ther wit-ness? for we ourselves have heard of his own mouth.



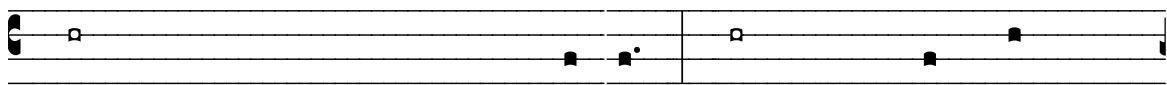
And the whole multitude of them a-rose, and led him unto Pi-late.



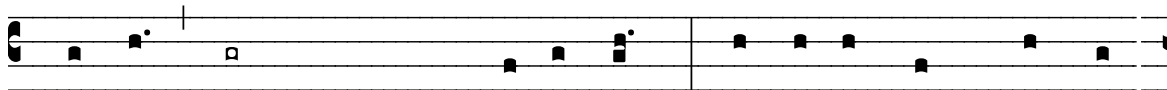
And they began to ac-cuse him, say-ing, We found this fellow



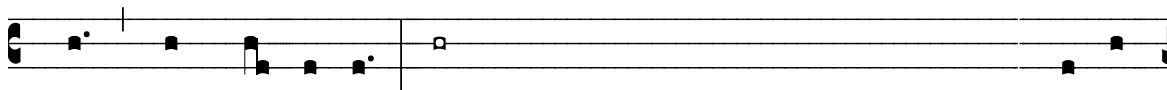
pervverting the nation, and forbidding to give tri-bute to Cae-sar,



saying that he himself is Christ a King. And Pilate asked him,



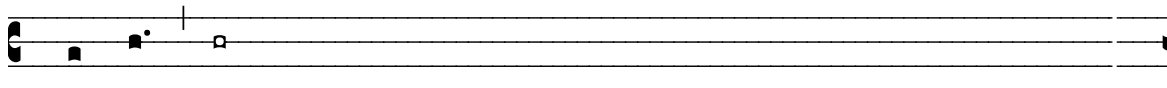
say-ing, Art thou the King of the Jews? And he an-swered him and



said, Thou say-est it. Then said Pilate to the chief priests and to the



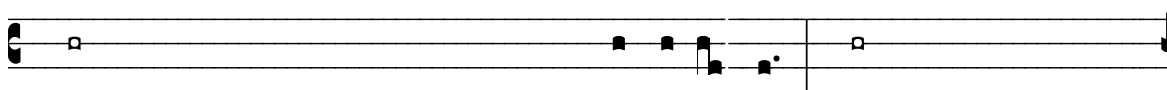
peo-ple, I find no fault in this man. And they were the more fierce,



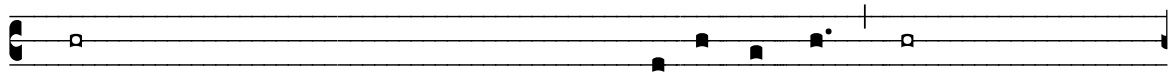
say-ing, He stirreth up the people, teaching throughout all Jewry,



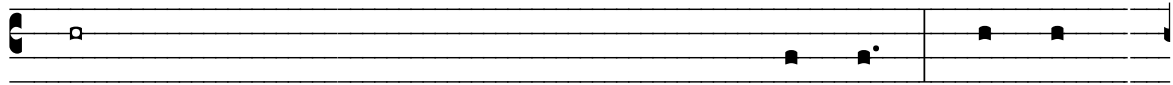
beginning from Galilee to this place. When Pilate heard of Ga-li-lee,



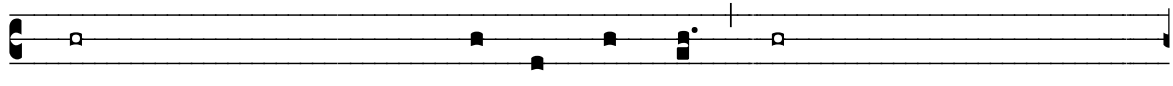
he asked whether the man were a Ga-li-lae-an. And as soon as he



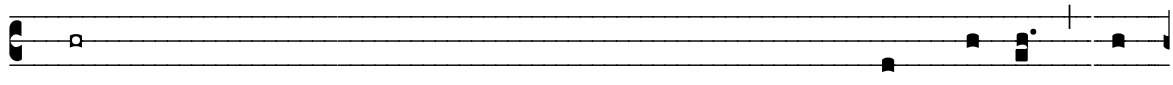
knew that he belonged unto Herod's jur-is-dic-tion, he sent him to



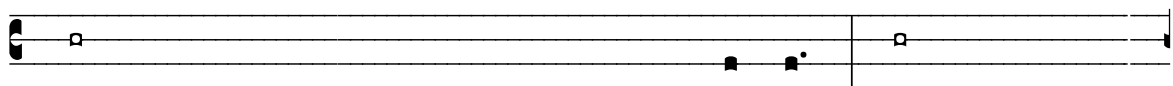
Herod, who himself also was at Jerusalem at that time. And when



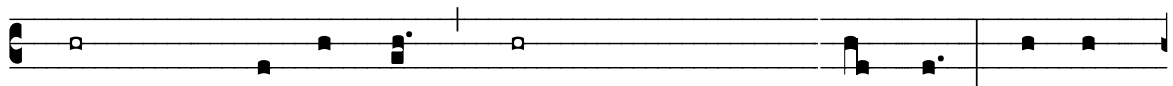
Herod saw Jesus, he was ex-ceed-ing glad: for he was desirous to see



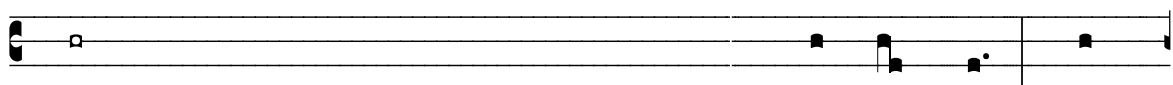
him of a long season, because he had heard many things of him; and



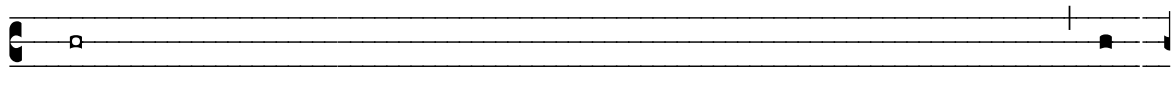
he hoped to have seen some miracle done by him. Then he questioned



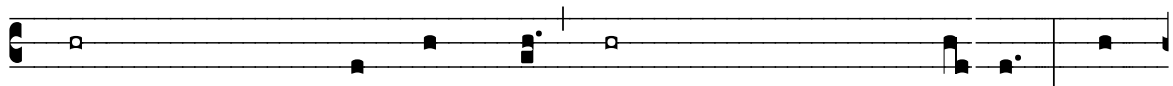
with him in ma-ny words; but he answered him noth-ing. And the



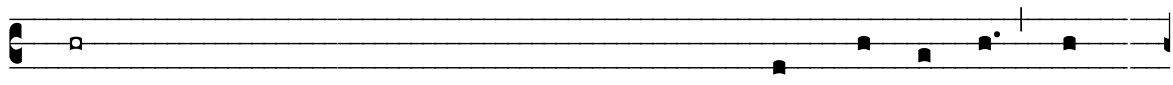
chief priests and scribes stood and vehemently ac-cused him. And



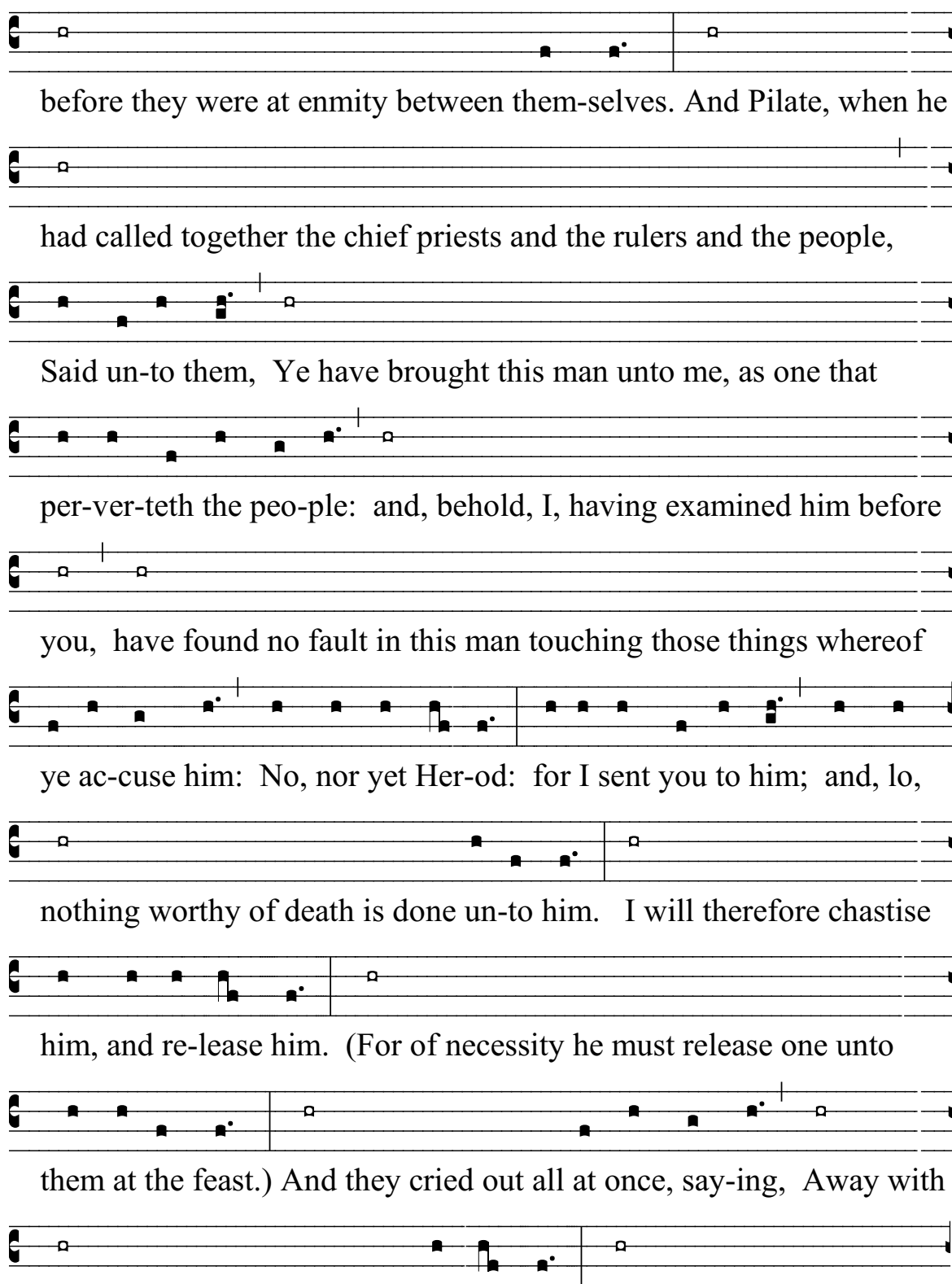
Herod with his men of war set him at nought, and mocked him, and



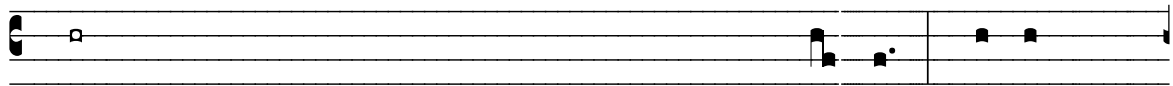
arrayed him in a gor-geous robe, and sent him again to Pi-late. And



the same day Pilate and Herod were made friends to-geth-er: for



before they were at enmity between them-selves. And Pilate, when he
had called together the chief priests and the rulers and the people,
Said un-to them, Ye have brought this man unto me, as one that
per-ver-teth the peo-ple: and, behold, I, having examined him before
you, have found no fault in this man touching those things whereof
ye ac-cuse him: No, nor yet Her-od: for I sent you to him; and, lo,
nothing worthy of death is done un-to him. I will therefore chastise
him, and re-lease him. (For of necessity he must release one unto
them at the feast.) And they cried out all at once, say-ing, Away with
this man, and release unto us Ba-rab-bas: (Who for a certain sedition



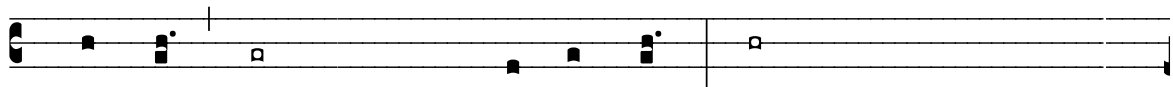
made in the city, and for murder, was cast into pri-son.) Pi-late



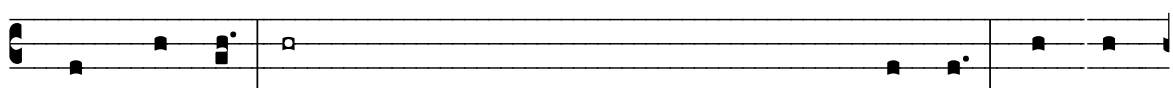
therefore, willing to re-lease Je-sus, spake again to them. But they



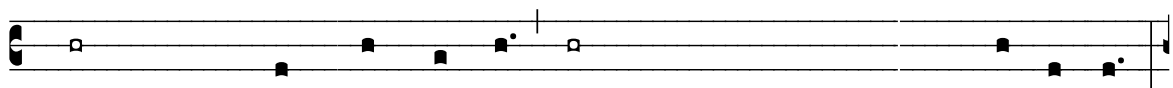
cried, say-ing, Crucify him, cru-ci-fy him. And he said unto them the



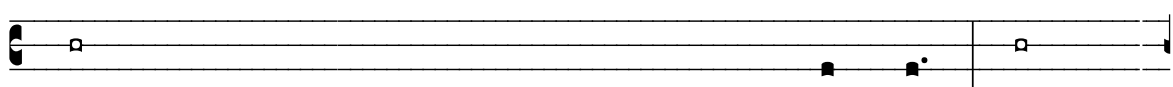
third time, Why, what evil hath he done? I have found no cause of



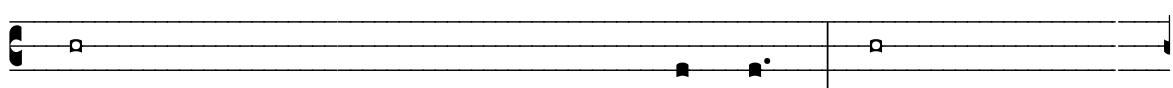
death in him: I will therefore chastise him, and let him go. And they



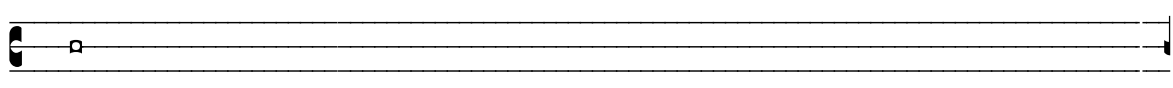
were instant with loud voi-ces, requiring that he might be cru-ci-fied.



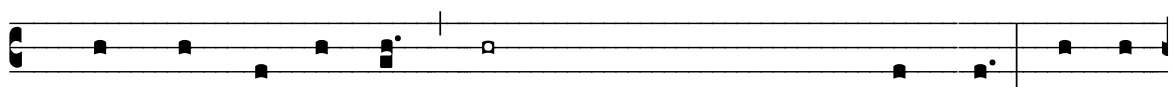
And the voices of them and of the chief priests pre-vailed. And Pilate



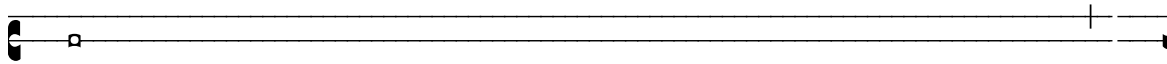
gave sentence that it should be as they re-quired. And he released



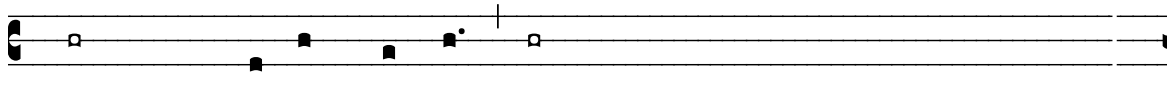
unto them him that for sedition and murder was cast into prison,



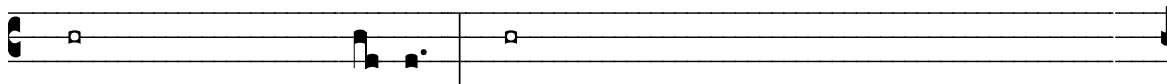
whom they had de-sired; but he delivered Jesus to their will. And as



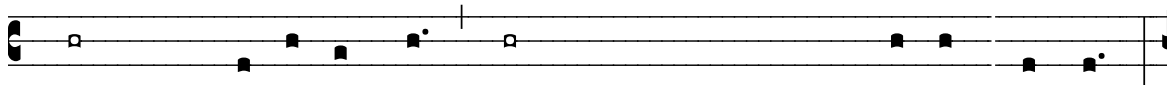
they led him away, they laid hold upon one Simon, a Cyrenian,



coming out of the count-ry, and on him they laid the cross, that he



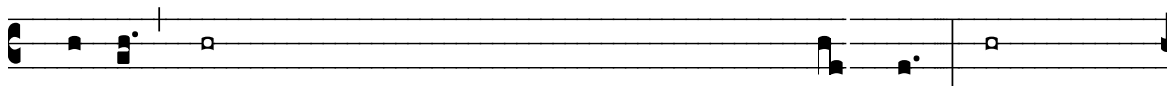
might bear it after Je-sus. And there followed him a great company



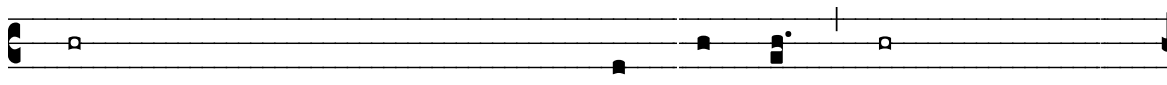
of people, and of wo-men, which also bewailed and la-men-ted him.



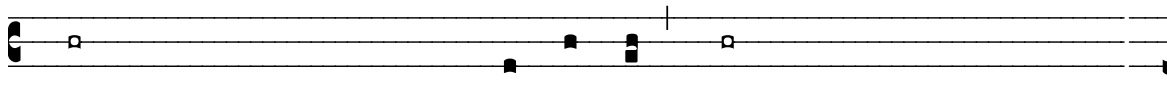
But Jesus turning un-to them said, Daughters of Jerusalem, weep not



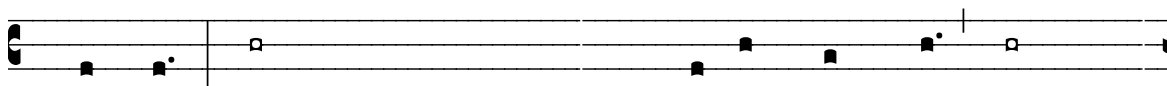
for me, but weep for yourselves, and for your child-ren. For, behold,



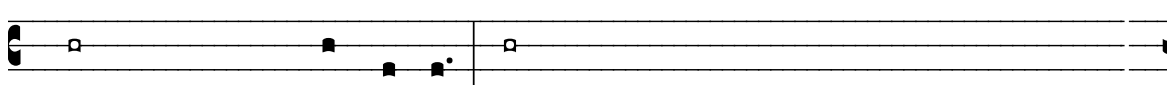
the days are coming, in the which they shall say, Blessed are the



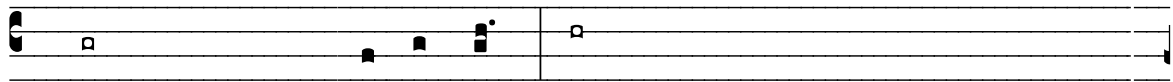
barren, and the wombs that ne-ver bare, and the paps which never



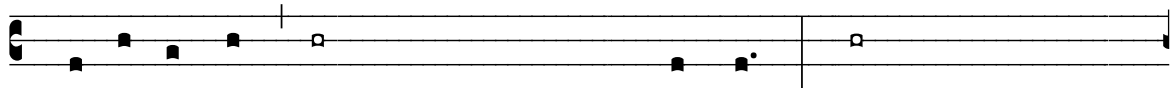
gave suck. Then shall they begin to say to the moun-tains, Fall on us;



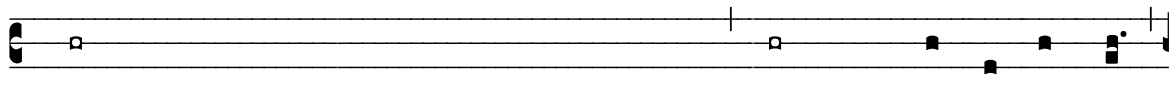
and to the hills, Co-ver us. For if they do these things in a green tree,



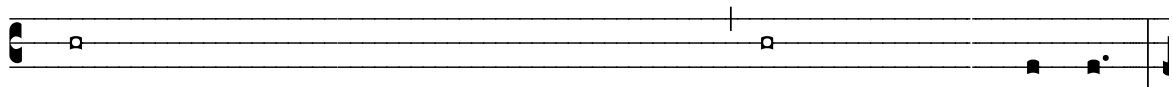
what shall be done in the dry? And there were also two other,



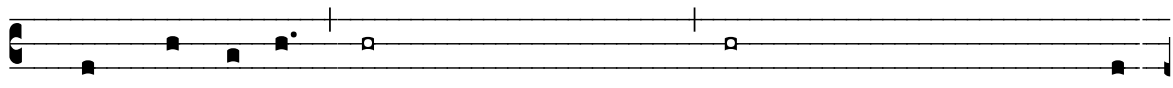
ma-le-fac-tors, led with him to be put to death. And when they were



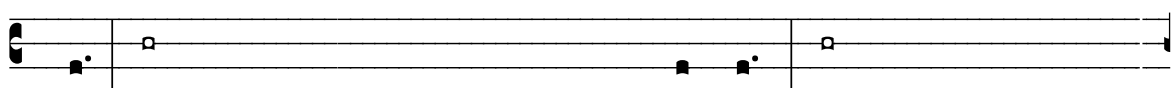
come to the place, which is called Calvary, there they cru-ci-fied him,



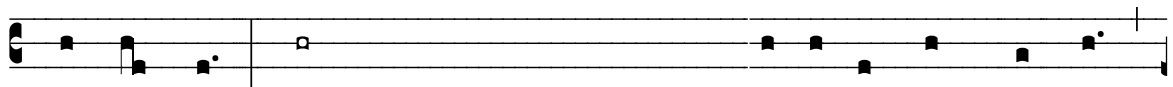
and the malefactors, one on the right hand, and the other on the left.



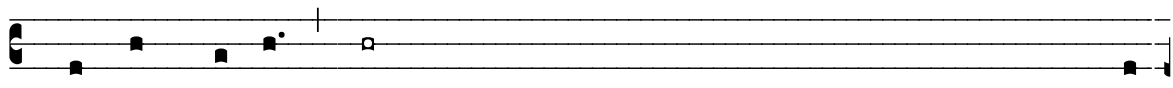
Then said Je-sus, Father, for-give them; for they know not what they



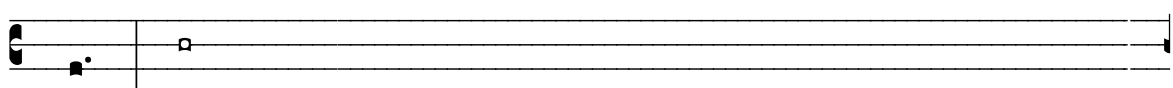
do. And they parted his raiment, and cast lots. And the people stood



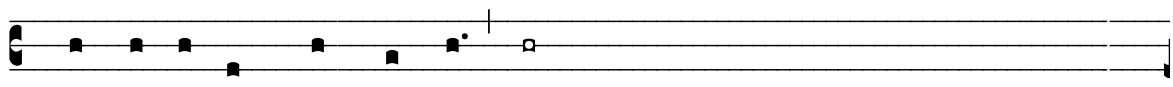
be-hold-ing. And the rulers also with them de-ri-ded him, say-ing,



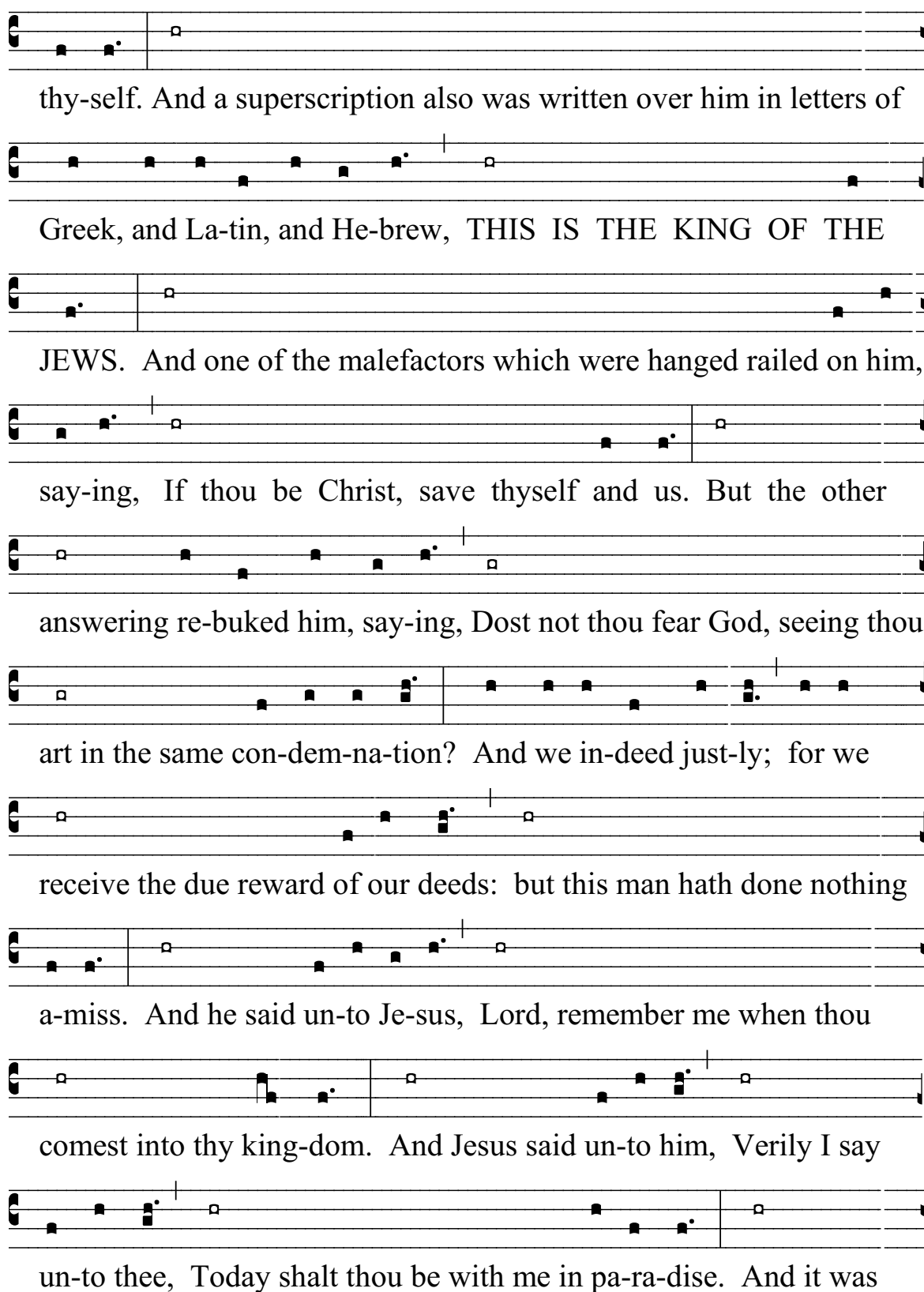
He saved o-thers; let him save himself, if he be Christ, the chosen of



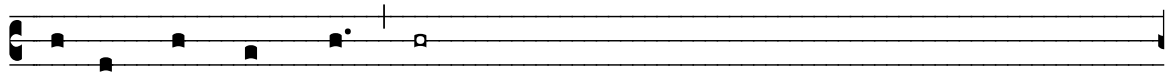
God. And the soldiers also mocked him, coming to him, and offering



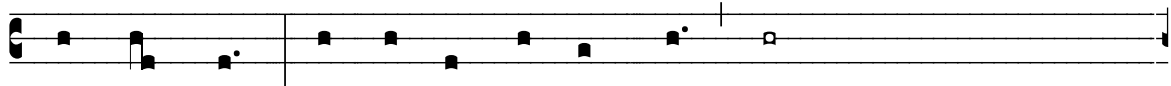
him vi-ne-gar, And say-ing, If thou be the king of the Jews, save



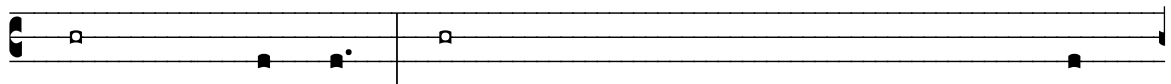
thy-self. And a superscription also was written over him in letters of Greek, and La-tin, and He-brew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, say-ing, If thou be Christ, save thyself and us. But the other answering re-buked him, say-ing, Dost not thou fear God, seeing thou art in the same con-dem-na-tion? And we in-deed just-ly; for we receive the due reward of our deeds: but this man hath done nothing a-miss. And he said un-to Je-sus, Lord, remember me when thou comest into thy king-dom. And Jesus said un-to him, Verily I say un-to thee, Today shalt thou be with me in pa-ra-dise. And it was



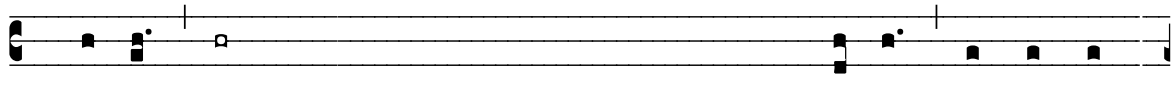
a-bout the sixth hour, and there was a darkness over all the earth until



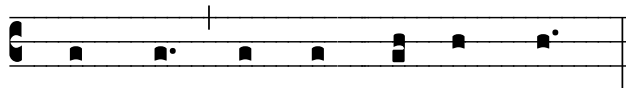
the ninth hour. And the sun was dar-kened, and the veil of the temple



was rent in the midst. And when Jesus had cried with a loud voice,



he said, Father, into thy hands I commend my spi-rit: and hav-ing



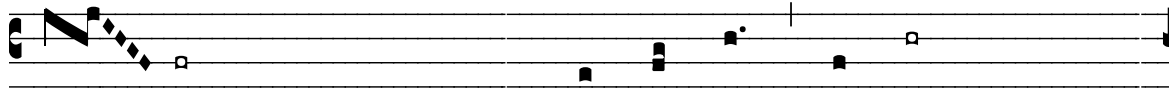
said thus, he gave up the ghost.

Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from

Galilee, followed after, and beheld the sepulchre, and how his bôdy was laid. And they returned, and prepared spicês and ointments; and rested the sabbath day according to thë commandment. (22 & 23).

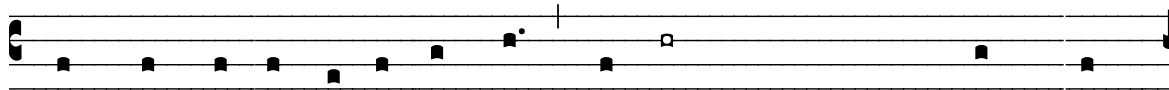
Or in the Solemn Tone:



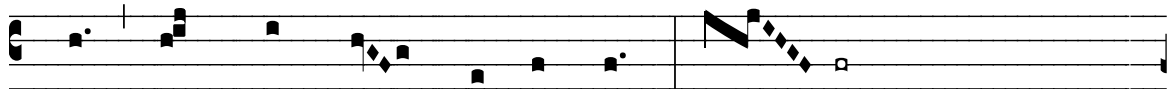
Now when the centurion saw what was done, he glorified God,



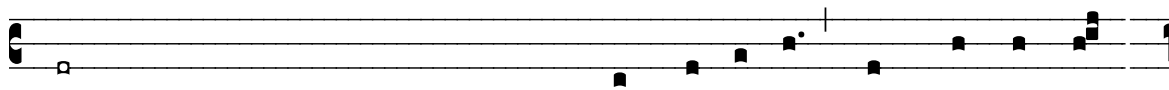
say-ing, Cer-tainly this was a right-eous man. And all the people



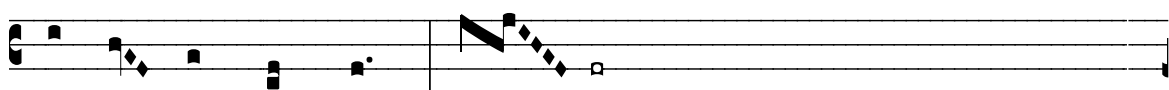
that came to-get-her to that sight, be-holding the things which were



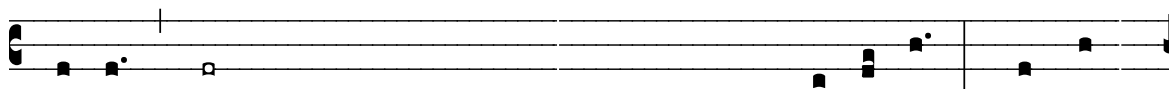
done, smote their breasts, and re-turned. And all his acquaintance,



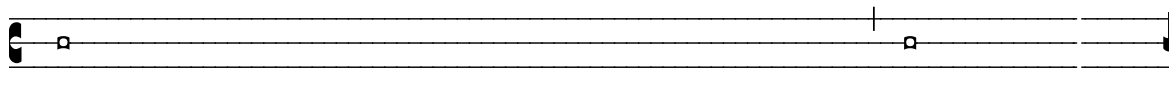
and the women that followed him from Ga-li-lee, stood a - far off,



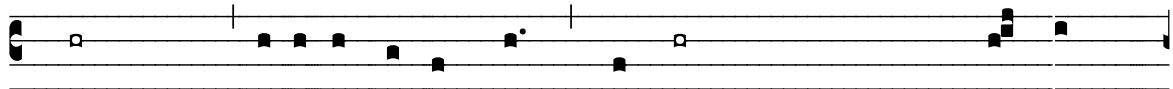
be-hold-ing these things. And, behold, there was a man named



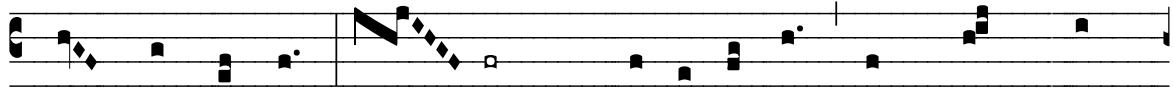
Jo-seph, a counsellor; and he was a good man, and a just: (The same



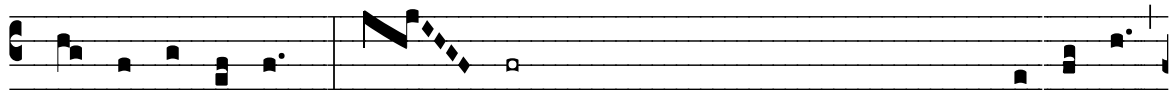
had not consented to the counsel and deed of them;) he was of



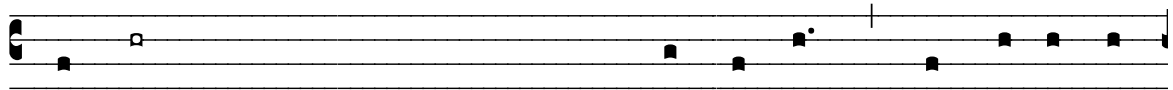
Arimathaea, a ci-ty of the Jews: who also himself waited for the



king-dom of God. This man went un-to Pi-late, and begged the



bod-y of Je-sus. And he took it down, and wrapped it in lin-en,



and laid it in a sepulchre that was hewn in stone, where-in ne-ver



man be - fore was laid.

Offertory. Ps. 102. Hear my prayer, O Lord, and let my crying come unto thee: hide not thy face from me.

Secret. Accept, we beseech thee, O Lord, the gift which we offer, and vouchsafe so to work in us: that as we set forth in a mystery the passion of thy Son our Lord, so by devout affection we may attain unto the same. Through the same...

Second against the persecutors of the Church. Defend us, O Lord, who wait upon thy mysteries: that we cleaving fast to things heavenly, may serve thee both in body and soul. Through...

Preface of the Cross (page 134 or page 140).

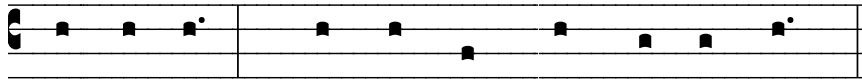
Communion. Ps. 102. I have mingled my drink with weeping: for thou hast taken me up, and cast me down: and I am withered like grass: but

thou, O Lord, shalt endure forever: thou shalt arise, and have mercy upon Sion, for it is time that thou have mercy upon her.

Postcommunion. Almighty God, enlighten our understanding: that, as these wondrous mysteries do testify to the temporal death of thy Son, so thereby we may have assurance that thou hast bestowed upon us life eternal. Through the same...

Second against the persecutors of the Church. We beseech thee, O Lord our God: that whom thou makest to rejoice in the partaking of heavenly things, may by thee be defended against all earthly perils. Through...

Over the people.



Let us pray. Hum-ble your heads be-fore God.

Almighty God, we beseech thee graciously to behold thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: who now liveth and reigneth with thee...

The dismissal is Let us bless the Lord...

Holy Wednesday

The Service for the blessing of Oils on Maundy Thursday Eve.

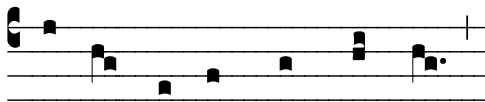
Preparations are made for Mass. The vestments are white. Cruets or other containers of oil are prepared in the sacristy or near the credence table. A small table is placed near the epistle side of the altar.

Introit. Exod. 30,25,31

Thou shalt make an oil of holy ointment: and thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generation. *Ps. 89.* My song shall be of the loving kindness of the Lord: with my mouth will I be shewing of thy truth from one generation to another. Thou shalt make...

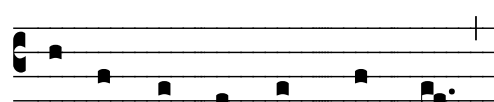
The Introit and Kyrie Eleison having been sung in the usual manner, the Priest solemnly intones Glory be to God on high.

Missa Marialis



Glo-ry be to God on high...

Missa de Angelis



Glo-ry be to God on high...

Collect. O Lord God. Who for the regeneration of the nations that thou hast made dost make use of the ministry of priests: grant us so faithfully to follow thy plan of salvation by the gift of thy grace, that in our days thy holy people may increase in number and advance in virtue. Though...

Epistle. James 5:13-18. The Lesson from the Epistle of blessed James the Apostle. Brethren: Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for

the priests of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Gradual. Ps. 28. The Lord is my strength and my shield: my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him. *V.* The Lord is my strength: and he is the wholesome defense of his anointed.

The Gospel is sung in the customary manner, with incense and candles.

V. The Lord be with you.

R. And with thy spirit.

✠ The Continuation of the Holy Gospel accôrding to Mark

At that time: Jesus called unto him the twelve, and began to send them fôrth two by two; and he gave them power over unclean spirits; And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no monêy in their purse; but be shod with sandals; and not pût on two coats. And he sâid unto them, In what place soever ye enter into an house, there abide until ye depârt from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimonÿ against them. And they went out, and preached that mên should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. *(Mark 6:7-13)*

The Creed is not said. The homily may follow the Gospel.

Offertory. Ps. 45. 7. Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Secret. May the effectual power of this sacrifice, we beseech thee, O Lord, mercifully cleanse away the old man in us, that new life and salvation may grow in us. Through.

The Proper Preface for the Eve of Holy Thursday is found on page 136 or page 142.

The Mass proceeds with no changes or alteration in the Canon until the final prayer To us sinners also, *which is interrupted between* our offences *and* through Christ our Lord. *The Celebrant purifies his fingers and goes to the table prepared in the sanctuary and faces the Altar with acolytes standing on either side. Meanwhile a cantor, the choir or the people sing the first three verses of the hymn* O Redemptor (St. Ambrose Hymnal, #99), *while the oils are brought from the sacristy.*

THE BLESSING OF THE OIL OF THE SICK

The vessel is brought from the sacristy to the pastor by the bearer and given to him with the words:

The Oil of the Sick.

The Priest continues:

Let us pray: I exorcise thee, O unclean spirit, and every assault of Satan, and every illusion in the Name of the ☩ Father, and of the ☩ Son, and of the ☩ Holy Ghost; that thou depart from this oil, that it may be made a spiritual unction to fortify the temple of the living God; that in it the Holy Ghost may dwell, through the Name of God the Father almighty, and through the Name of his most dearly beloved Son our Lord Jesus Christ, who shall come to judge the living and the dead, and the world by fire. *R.* Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray: Send forth we beseech thee, O Lord, thy Holy Ghost the Paraclete from heaven upon this rich olive oil, which thou has vouchsafed to bring forth out of a green tree, for the refreshment of soul and body: that by thy holy benediction whosoever is anointed with this ointment of heavenly healing, wherewith thou didst anoint Priests, Kings, Prophets, and martyrs, may receive protection of soul and body, for the deliverance from all pains, all infirmities, and all sickness of soul and body; may it be that perfect Chrism, O Lord, blessed by thee for us, abiding in our hearts: in the Name of our Lord Jesus Christ.

The Priest washes his hands and goes with his attendants to the step of the altar; he genuflects, ascends to the Altar, and proceeds with the Mass, until after the Communion.

THE BLESSING OF THE OIL OF THE CATECHUMENS

The Vessel of Oil for the Catechumens is brought to the pastor from the sacristy. The assistant says:

The Oil of the Catechumens.

The Priest breathes three times over the Oil of the Catechumens in the form of the cross, saying,

Let us pray: I exorcise thee, O creature of Oil, in the Name of God the Father ☩ Almighty, and in the Name of ☩ Jesus Christ, and of the ☩ Holy Ghost, that by this invocation of the undivided Trinity and by the power of the one Godhead, all the most wicked powers of the enemy, all the inveterate malice of the devil, every violent assault, and every disorderly and dark illusion may be rooted out, and chased away, and dispelled from thee: that hallowed by divine mysteries, thou mayest be for the adoption both of the flesh and the spirit of those who shall be anointed with thee, for the forgiveness of all sins: that their bodies may be sanctified for receiving all spiritual grace. Through the same Jesus Christ our Lord, Who shall come to judge the living and dead, and the world by fire. *R.* Amen.

R. And with thy spirit.

*The Priest and other clergy salute the Oil of the Catechumens saying thrice,
each time on a higher note*



Hail, ho- ly Oil!

Communion. Mark 6.12-13. The Apostles preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Postcommunion. Grant, we beseech thee, O Lord: that as we pass from the old to the new, we may cast off the old man and renew our souls in holiness. Through...

After the Mass, the Sacrament of Holy Unction is administered to the people. The Priest, extending his right hand over the heads of those to receive Holy Unction, says:

In the Name of the ☩ Father and of the ☩ Son, and of the ☩ Holy Ghost, may there be extinguished in you all power of the devil, through the imposition of our hands, and through the invocation of the glorious and holy Virgin Mary Mother of God, and of her illustrious Spouse Joseph, and of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors and Virgins, and of all the Saints. *R.* Amen.

Then dipping his thumb in the holy Oil, he anoints each person in the form of a Cross on the forehead,

Through this Holy ☩ Unction may the Lord pardon thee whatsoever thou hast done amiss. *R.* Amen.

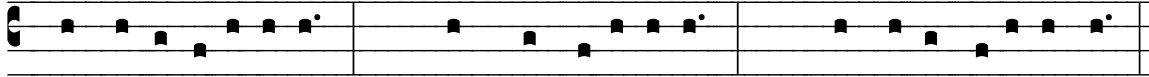
Or, I anoint thee with Oil, and lay my hands upon thee, in the Name of the ☩ Father and of the Son and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body, mind, or spirit being put to flight, the blessing of health may be restored to thee.

This being completed, the Priest rubs his thumb with bread crumbs, washes his hands and wipes them with the towel. The water and bread shall in due course be cast into the sacrarium. He may add,

O Blessed Redeemer, relieve, we beseech thee, by Thy indwelling power, the distress of these thy servants; release them from sin, and drive away all pain of soul and body, that being restored to soundness of health, they may offer Thee praise and thanksgiving, Who livest and

reignest with the Father and the Holy Spirit, one God, world without end. *R.* Amen.

Then he says,



V. Ky-ri-e, e-lé-i-son. *R.* Chris-te, e-lé-i-son. *All.* Ky-ri-e, e-lé-i-son.

Our Fa/ther... *Then secretly as far as...*

V. And lead us not into tempta/tion.

R. But deliver us from e/vil.

V. O Lord, save thy servants and hand/maidens.

R. Who putteth their trust / in thee.

V. Send them help from thy ho/ly place.

R. And evermore mightily defend / them.

V. Be unto them, O Lord, a tower / of strength.

R. From the face of the e/nemy.

V. Let the enemy have no advantage / over them.

R. Nor the wicked approach to hurt / them.

V. O Lord, hear / my prayer.

R. And let my cry come un/to thee.

V. The Lord be with / you.

R. And with thy spi/rit.

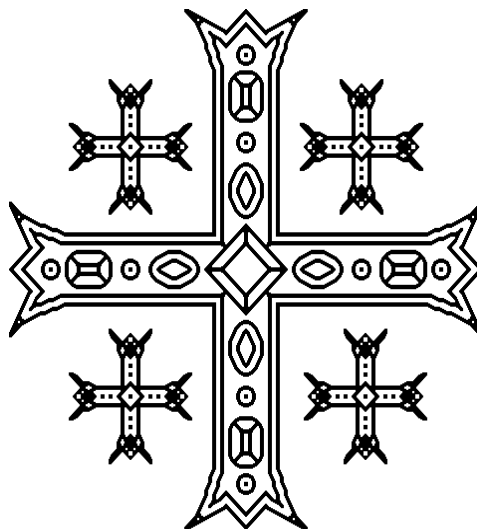
Let us pray: O Lord God, Who through thine Apostle James hast said: Is any sick among you? Let him call for the priests of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he hath committed sins, they shall be forgiven him; cure, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the weakness of the sick, heal their wounds and put away their sins; cast out from them all pain of mind and body and mercifully give back to them full health, both inwardly and outwardly, that being restored by the help of thy mercy, they may return to their duties as of old: Who with the

Father and the same Holy Ghost livest and reignest God, world without end. *R.* Amen.

Let us pray: Look O Lord, we beseech thee, upon these thy servants and handmaidens, and comfort again the souls which thou hast created: that being amended by chastisement, they may feel themselves to be saved by thy healing.

Let us pray: O Lord holy, Father Almighty, everlasting God, who in pouring the grace of thy blessing upon sick bodies dost preserve by thy manifold goodness thy handy-work: graciously assist us who call upon thy Name; deliver thy servants and handmaidens from all sickness and give them health; raise them up by thy right hand; and strengthen them by thy might; protect them by thy power; and with all the prosperity which they desire restore them to thy holy Church. Through Christ our Lord. *R.* Amen.

Then shall the people kiss the Cross presented to them by the Priest.



Maundy Thursday

Preparations are made for Mass and for the Foot Washing. Extra hosts are prepared in the ciborium and a white veil is prepared. The vestments are white. An altar is prepared for the Reserved Sacrament.

Introit. Gal. 6:14. Nos autem.

But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved, and set free. *Ps. 67:1.* God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. But as for us...

The Gloria in excelsis is sung on this day. The organ plays and bells are rung, after which they are silent until the Gloria at the Easter Vigil.

Collect. Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

Epistle. I Cor. 11:20-32. The Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians. Brethren: When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This

cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Gradual. Phil. 2:8-9. Christ for us became obedient unto death, even the death of the cross. *V.* Wherefore God also hath highly exalted him: and given him a name which is above every name.

The Gospel is sung in the customary manner.

✠ The Continuation of the Holy Gospel accôrding to John

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them ûnto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, tô betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, ând went to God; He riseth from supper, and laid aside his garments; and took a towel, and gîrded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith hê was girded. Then cometh he to Simon Peter: and Peter sâith unto him, ‡ Lord, dost thou wâsh my feet? Jesus answered and sâid unto him, What I do thou knôwest not now; but thou shalt knôw hereafter. Peter sâith unto him, Thou shalt nevêr wash my feet. Jesûs answered him, If I wash thee not, thou hast nô part with me. Simon Peter sâith unto him, Lord, not my feet only, but also my

hânds and my head. Jesûs saith to him, He that is washed needeth not save to wash his feet, but is clêan every whit: and ye are clêan, but not all. For he knew who shôuld betray him; therefore said he, Ye âre not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he sâid unto them, ‡ Know ye what I have dône to you? Ye call me Mâster and Lord: and ye say well; fôr so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one ânother's feet. For I have given you an example, that ye should do as I have dône to you. *John 13:1-15.*

The Creed is sung. A homily may be given.

The celebrant removes his chasuble, takes the towel, basin and a ewer of water and the ceremony of the washing of feet follows. The following antiphons are sung as needed, always concluding with the eighth antiphon.

Antiphon 1. John 13:34. Mandatum novum. A new commandment I give unto you: that ye love one another, as I have loved you, saith the Lord. *Ps. 119:1.* Blessed are those that are undefiled in the way: and walk in the law of the Lord. A new commandment I give...

Antiphon 2. John 13:4, 5, 15. After the Lord had risen from supper, he poured water into a basin, and began to wash his disciples' feet: this example left he unto them. *Ps. 48:1.* Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill. After the Lord had risen...

Antiphon 3. John 13:12, 13, 15. The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know ye what I, your Lord and Master, have done to you? I have given you an example, that ye also should so do. *Ps. 85:1.* Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. The Lord Jesus...

Antiphon 4. John 13:6-8. Lord, dost thou wash my feet? Jesus answered, and said unto him: If I wash not thy feet, thou hast no part with me. *V.* Then cometh he to Simon Peter, and Peter saith unto him.

Lord, dost thou... *V.* What I do, thou knowest not now: but thou shalt know hereafter. Lord, dost thou...

Antiphon 5. John 13:14. If I, your Lord and Master, have washed your feet: how much more ought ye to wash one another's feet? *Ps. 49:1.* O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world. If I, your Lord...

Antiphon 6. John 13:35. By this shall all men know that ye are my disciples, if ye have love one to another. *V.* Jesus said to his disciples. By this shall all men...

Antiphon 7. I Cor. 13:13. Let there abide in you faith, hope, charity, these three: but the greatest of these is charity. *V.* And now abideth faith, hope, charity, these three, but the greatest of these is charity. Let there abide in you...

Antiphon 8. Where charity and love are, there is God. *V.* The love of Christ hath gathered us together in one. *V.* Let us rejoice and be glad in him. *V.* Let us fear and love the living God. *V.* And love one another in sincerity of heart. Where charity and love... *V.* When therefore we are gathered together in one: *V.* Take we heed that we be not divided in mind. *V.* Let malicious quarrels, let contentions cease. *V.* And let Christ our God be in the midst of us. Where charity and love... *V.* So may we also with the blessed see. *V.* In glory thy countenance, O Christ our God: *V.* Joy, that is infinite and undefiled. *V.* For ever and for evermore. Amen.

After the washing of feet, the sacred ministers return and stand before the midst of the Altar, the celebrant saying:

Our Fa/ther... *Then secretly until...*

V. And lead us not into tempta/tion.

R. But deliver us from e/vil.

V. Thou hast charged, / O Lord.
R. That we shall diligently keep thy command/ments.
V. Thou didst wash the feet of thy disci/ples.
R. Despise not thou the works of thine / own hands.
V. O Lord, hear / my prayer.
R. And let my cry come un/to thee.
V. The Lord be with / you.
R. And with thy spir/it.

Let us pray. Assist us, we beseech thee, O Lord, in this our bounden service: and whereas thou wast pleased to wash the feet of thy disciples, despise not thou the works of thine own hands, which thou hast bidden us to follow: that as here outward defilements by us and from us are washed away; so also the secret sins of us all may be cleansed by thee. And this we ask of thee, who livest and reignest God: throughout all ages, world without end. Amen.

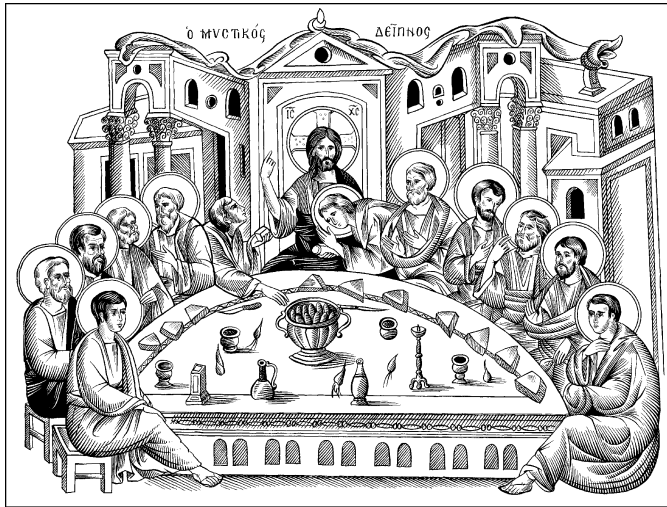
The celebration of Mass continues with the Offertory. Hosts to be consecrated for reservation are prepared in the ciborium.

Offertory. Ps. 118:16-17. The right hand of the Lord bringeth mighty things to pass, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Secret. We beseech thee, O Lord holy, Father almighty, everlasting God: that he may render our sacrifice acceptable unto thee, who on this day commanded and taught his disciples to do this in remembrance of him, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee...

The Preface of the Cross (page 134 or page 140).

The Canon of the Mass for Holy Thursday



THEREFORE, most merciful Father, we humbly pray and beseech thee (*kiss Altar*) through Jesus Christ thy Son our Lord, that thou wouldst be pleased to accept and bless these ✠ gifts, these ✠ offerings, these ✠ holy, spotless sacrifices, (*extend hands*) which we offer thee in the first place for thy holy

Catholic Church, that thou wouldst vouchsafe to keep her in peace under thy protection, to bring her to unity and to guide her throughout the world: likewise for our Father and Metropolitan, *N.*, for Bishop *N.*, (for Bishop *N.*), for the President of these United States, and for all Orthodox believers who hold the Catholic and apostolic faith.

Remember, O Lord, thy servants and all here present whose faith and devotion are known unto thee, for whom we offer, or who offer to thee this sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to thee, the eternal, living and true God. *Here specific intentions may be made.*

In communion with and in honor of this most holy day whereon our Lord Jesus Christ was betrayed for us: and venerating first the memory of the glorious and Ever-Virgin Mary, Mother of the same our Lord and God Jesus Christ: and also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Jude: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmos and Damian; and of all thy saints, through whose prayers grant

that in all things we may be guarded by the help of thy protection. *(join hands)* Through the same Christ our Lord. Amen. *(spread hands over the gifts)*

We therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family, which we offer unto thee as on this day whereon our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his Body and Blood: we beseech thee, O Lord, graciously accept: and to order our days in thy peace, to deliver us from eternal damnation, and to number us in the flock of thine elect. *(join hands)* Through Christ our Lord. Amen.

Which offering, we beseech thee, O God, to ☩ bless, ☩ consecrate, approve, make ☩ worthy and acceptable in every way, that it may become for us the ☩ Body and ☩ Blood of thy most beloved Son, *(join hands)* Jesus Christ, our Lord.

Who, the day before he suffered, and that for all mankind, that is, on this day, took bread *(he takes the bread)* into his holy and venerable hands and, with his eyes lifted up to heaven unto thee, God his almighty Father, giving ☩ thanks unto thee, he blessed, brake and gave it to his disciples, saying: Take and eat ye all of this, for THIS IS MY BODY.

A knock is made thrice for the elevation of the Host.

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands *(he takes the chalice)*, again giving thanks ☩ unto thee, he blessed it, and gave it to his disciples saying: Take and drink ye all of this, for THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As oft as ye shall do these things, ye shall do them in remembrance of me.

A knock is made thrice for the elevation of the Chalice.

Then, with hands extended:

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us *(join hands)* a pure ☩ host, a holy ☩ host, a spotless ☩ host, the holy ☩ bread of eternal life, and the chalice ☩ of ever-lasting salvation. *(extend hands)*

Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

And we beseech thee, O Lord, to send ☩ down thy Holy Spirit upon these offerings, that he would make this bread the precious ☩ Body of thy Christ, and that which is in this Cup the precious ☩ Blood of thy Son our Lord Jesus Christ, transmuting them by thy Holy Spirit. *R.* AMEN. AMEN. AMEN.

A knock is made thrice. The Celebrant bows profoundly with hands joined on the Altar.

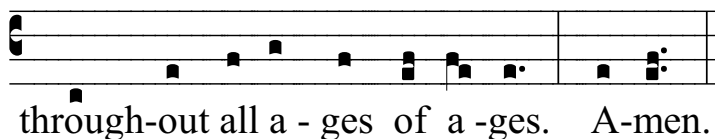
We humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, into the presence of thy divine majesty, that so many of us *(kiss the Altar)* as shall partake at this altar of the most sacred ☩ Body and ☩ Blood of thy Son, may be ☩ filled with all heavenly benediction. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace. *(Here the departed are commemorated, then with hands extended)* To them, O Lord, and to all who rest in Christ, grant we pray thee a place of refreshment,

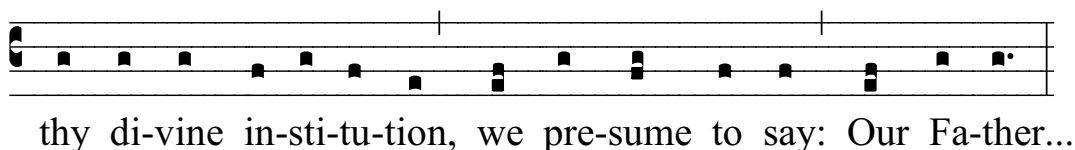
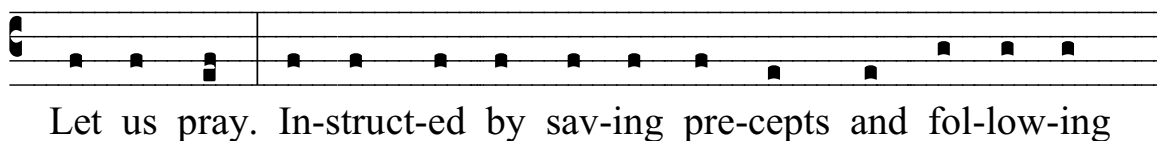
light and peace, through the same *(join hands and bow head)* Christ our Lord. Amen. *(he strikes his breast)*

To us sinners also, *(hands extended)* thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy saints, into whose company we pray thee of thy mercy to admit us, not weighing our merits, but pardoning our offences *(join hands)*. Through Christ our Lord.

By whom O Lord, thou dost ever create, ✠ sanctify, ✠ quicken, ✠ bless and bestow upon us all these good things. For by ✠ him, and with ✠ him, and in ✠ him is to thee, God the Father ✠ almighty, in the unity of the ✠ Holy Spirit, *(elevate chalice and host)* all honor and glory,



He returns the Chalice and Host to the Corporal, covers the Chalice, genuflects, rises and sings:



And the Mass continues with the Lord's Prayer.

Note that the Peace is not given on this day.

The Agnus Dei is sung as follows

O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.

After the ablutions, the corporal remains unfolded upon the Altar. The ciborium with the Reserved Sacrament is placed in the center of the corporal and veiled in white. The proper Communion sentence is sung.

Communion. John 13:12, 13, 15. The Lord Jesus after he had supped with his disciples, washed their feet, and said to them: Know ye what I, your Lord and Master, have done to you? I have given you an example, that ye also should so do.

Then the priest, turning to his side, so that he does not turn his back to the Sacrament, says:

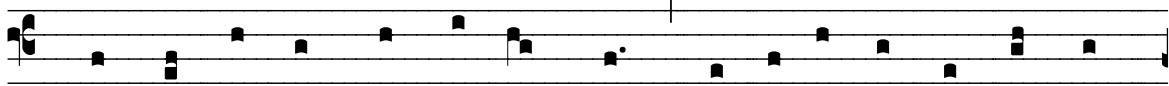
V. The Lord be with you.

R. And with thy spirit.

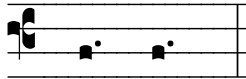
V. Let us pray.

Postcommunion. O Lord our God, who hast refreshed us with life-giving sustenance, we beseech thee: that we who observe this institution in the time of our mortal life, may obtain the benefit thereof in thy gift of immortality. Through...

The dismissal "Let us bless the Lord" is said, but the blessing and Last Gospel are omitted. Mass being ended, there follows at once the solemn translation of the Sacrament to a chapel or Altar which is adorned with lights, flowers, and hangings. At the procession to this Altar, the hymn Pange, lingua, gloriosi Corporis mysterium (SAH #148 & 168) is sung as far as the words Tantum ergo. When the procession arrives and the Altar is censed, Tantum ergo is sung. Then the celebrant and other ministers remove their vestments, go to the High Altar, reverence it, and begin stripping it, the celebrant (or cantor) first saying in a clear voice the following antiphon:

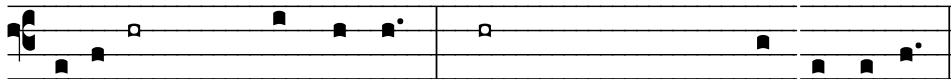


They part my gar-ments a-mong them, and up-on my ves-ture they



cast lots.

Psalm 22 is then said or sung during the stripping of the Altar.

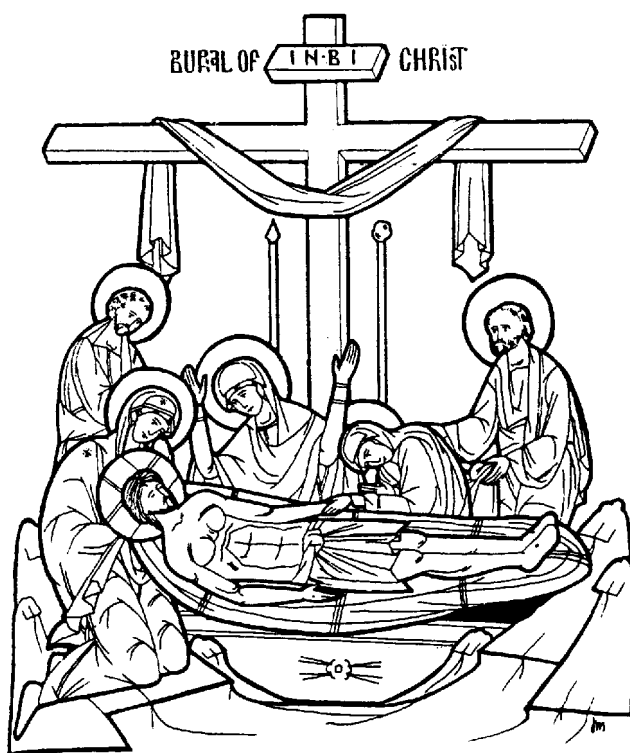


- MY GOD, my God, look upon me; † why hast thou for/saken me? * and art so far from my health, and from the words / of my complaint?
2. O my God, I cry in the day-time, but thou hearest / not; * and in the night season also / I take no rest.
 3. And thou continuest / holy, * O thou Worship / of Israel.
 4. Our fathers hoped in / thee; * they trusted in thee, and thou didst / deliver them.
 5. They called upon thee, and were / holpen; * they put their trust in thee, and were not / confounded.
 6. But as for me, I am a worm, and no / man; * a very scorn of men, and the outcast of / the people.
 7. All they that see me laugh me to / scorn; * they shoot out their lips, and shake their / heads, saying,
 8. He trusted in the Lord, that he would de/liver him; * let him deliver him, if he / will have him.
 9. But thou art he that took me out of my mother's / womb; * thou wast my hope, when I hanged yet upon / my mother's breasts.
 10. I have been left unto thee ever since I was / born; * thou art my God even from / my mother's womb.
 11. O go not from me; † for trouble is hard at / hand, * and there is none / to help me.
 12. Many oxen are come a/bout me; * fat bulls of Bashan close me in / on every side.
 13. They gape upon me with their / mouths, * as it were a ramping and a roar/ing lion.
 14. I am poured out like water, † and all my bones are out of / joint; * my heart also in the midst of my body is even / like melting wax.

15. My strength is dried up like a potsherd, † and my tongue cleaveth to my / gums, * and thou bringest me into / the dust of death.
 16. For many dogs are come a/bout me, * and the council of the wicked layeth siege / against me.
 17. They pierced my hands and my feet: I may tell all my / bones: * they stand staring and looking / upon me.
 18. They part my garments a/mong them, * and cast lots upon / my vesture.
 19. But be not thou far from me, O / Lord; * thou art my succor, haste thee / to help me.
 20. Deliver my soul from the / sword, * my darling from the pow/er of the dog.
 21. Save me from the lion's / mouth; * thou hast heard me also from among the horns of / the unicorns.
 22. I will declare thy Name unto my / brethren; * in the midst of the congregation will / I praise thee.
 23. O praise the Lord, ye that / fear him: * magnify him, all ye of the seed of Jacob; and fear him, all ye seed / of Israel.
 24. For he hath not despised nor abhorred the low estate of the / poor; * he hath not hid his face from him; but when he called unto him / he heard him.
 25. My praise is of thee in the great congre/gation; * my vows will I perform in the sight of them / that fear him.
 26. The poor shall eat, and be satisfied; † they that seek after the Lord shall / praise him: * your heart shall live / for ever.
 27. All the ends of the world shall remember themselves, and be turned unto the / Lord; * and all the kindreds of the nations shall worship / before him.
 28. For the kingdom is the / Lord's, * and he is the Governor among / the nations.
 29. All such as be fat upon / earth * have eaten, / and worshiped.
 30. All they that go down into the dust shall kneel be/fore him; * and no man hath quickened / his own soul.
 31. My seed shall / serve him: * they shall be counted unto the Lord for a ge/neration.
 32. They shall come, and shall declare his / righteousness * unto a people that shall be born, whom / the Lord hath made.
- Glory be to the Father and to the / Son, * and to / the Holy Ghost;
 As it was in the beginning, † is now and ever / shall be, * world with/out end.
 Amen.

The antiphon is repeated. The people may leave in silence. A watch is kept before the reserved Sacrament.

The Mass



according to the
Liturgy of St. Gregory

THE PREPARATION FOR MASS

When the Celebrant, having vested, approaches the Altar, he makes the due reverence, and standing at the foot of the altar, makes the sign of the Cross upon himself and says:

V. ☩ In the Name of the Father, and of the Son, and of the Holy Ghost.

Amen. *He continues with hands joined before his breast:*

V. I will go unto the altar of God:

R. Even unto the God of my joy and gladness.

Note that the Psalm is omitted during Passion-tide.

V. ☩ Our help is in the Name of the Lord:

R. Who hath made heaven and earth.

Then, with hands joined, he bows and makes the Confession.

V. I confess to God Almighty, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and you, brethren, that I have sinned exceedingly in thought, word and deed, *(He strikes his breast thrice, saying)* by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

R. God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. *V.* Amen. *He stands erect, and the ministers repeat the Confession saying "and thee, father..."*

R. I confess to God Almighty...

V. God Almighty have mercy upon *you*, forgive *you your* sins, and bring *you* to everlasting life. *R.* Amen.

V. ☩ The Almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins. *R.* Amen.

He bows his head and continues:

V. Wilt thou not turn again and quicken us, O God?

R. That thy people may rejoice in thee.

V. O Lord, show thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, hear my prayer. *R.* And let my cry come unto thee.

V. The Lord be with you. *R.* And with thy spirit.

And extending and joining his hands, he says: V. Let us pray...

He ascends to the altar, saying the following prayer. Take away from us, we beseech thee, O Lord, all our iniquities, that we may enter the holy of holies with pure minds. Through Jesus Christ our Lord. Amen.

And kissing the altar, he says: We beseech thee, O Lord, by the prayers of thy Saints [whose relics are here], that thou wouldst vouchsafe to forgive us all our sins. Amen.

At Solemn Mass incense is set and blessed (Be thou ☩ blessed by him in whose honor thou shalt be burnt. Amen.), after which the altar and Celebrant are censed as the choir sings the Introit. The Celebrant makes the sign of the Cross and reads the introit. Then is sung:

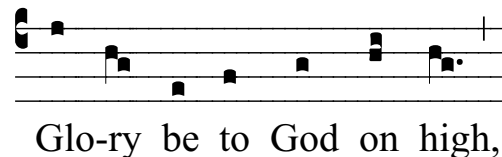
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

When appointed, the Gloria follows. The Celebrant extends and joins his hands, and bowing his head a little begins:

Missa de Angelis (SAH #359)



Missa Marialis (SAH #354)



And on earth peace, to men of good will. We praise thee, we bless thee, *(bow)* we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, *(bow)* Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, *(bow)* receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, ☩ art most high in the glory of God the Father. Amen.

The Celebrant kisses the Altar in the midst and turns to the people and sings:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

The Celebrant turns to the altar and sings the Collect(s) appointed and the People respond: Amen.

The people sit. The Epistle appointed is sung and the People respond:

R. Thanks be to God.

The Gradual, Tract or Alleluia, and Sequence follow as appointed. The Deacon or Priest who is to sing the Gospel then says: Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

If one other than the Celebrant is to sing the Gospel, he receives the blessing from the Celebrant, first saying: Bid, sir, a blessing. The Celebrant answers: May the Lord be in thy heart and on thy lips, that thou mayest worthily attend to his Holy Gospel. Amen.

Incense is set with appropriate prayers and the Gospel Book is taken into the midst of the congregation. The Book is censed after the salutation. The Deacon or Priest sings the Gospel, first singing:

V. The Lord be with you.

R. And with thy spirit.

V. The ☩ continuation of the Holy Gospel according to_____.

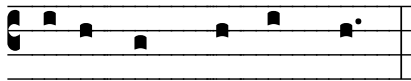
R. Glory be to thee, O Lord.

After the Gospel, the People say, R. Praise be to thee, O Christ.

Returning to the Altar, the Celebrant kisses the Book, saying Through the words of the Gospel may our sins be blotted out. *The Celebrant is censed.*

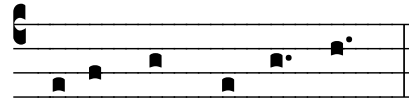
The Sermon may follow here and announcements may be made. The Nicene Creed is sung on all Sundays and other Major Feasts unless otherwise noted. The Celebrant extends and joins his hands, and bowing his head a little begins:

Ambrosian (SAH #371)



I be-lieve in one God...

Gregorian (SAH #370)



I be-lieve in one God...

The Father Almighty, maker of heaven and earth, and of all things visible and invisible;

And in one Lord (*bow*) Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven (*here genuflect*), and was incarnate by the Holy Ghost of the Virgin Mary, and was made man (*rise*); and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father; who with the Father and the Son together is (*bow*) worshiped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, ☩ and the life of the world to come. Amen.

The Celebrant kisses the Altar and turning to the people, sings:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

The Offertory verse follows. As the Celebrant prepares and offers the bread and wine, he says the following prayers, quietly. At the offering of the bread: Accept, O holy Father, almighty and everlasting God, this unspotted host which I, unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, as also for those here present and for all faithful Christians, both living and dead, that it may avail me and them unto life everlasting. Amen.

Making the sign of the Cross with the Paten, he places the Host upon the Corporal and places half the Paten under the Corporal to the right. As wine and water are mixed in the chalice, he blesses the water, saying: ✠ O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may become partakers of his divine nature who deigned to partake of our human nature, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, God; throughout all ages of ages. Amen.

At the offering of the Chalice he makes the sign of the cross with the Chalice above the corporal, saying: We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend before thy divine majesty as a sweet odor for our salvation and for that of the whole world. Amen.

Then he covers the Chalice and with hands joined he says: Accept us, O Lord, in the spirit of humility and contrition of heart: and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

He raises his eyes to heaven and lowers them, as he extends his hands, raises, joins and lowers them, then blesses the gifts: Come, O almighty and eternal God the Sanctifier, bless ☩ this sacrifice prepared for the glory of thy holy Name.

At Solemn Mass incense is set with the following prayers: Through the intercession of Blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet smelling savor. Through Christ our Lord. Amen.

The Oblations, altar, Celebrant, servers, and people are censed while the Celebrant says: May this incense, which thou hast blest, ascend unto thee, O Lord: and may thy mercy descend upon us. *Ps. 141:1-3:* Let my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

As the he gives up the thurible, he says: The Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

The Celebrant now washes his hands, saying: Ps. 26:6. Note that the Gloria Patri is omitted during Passiontide. I will wash my hands in innocency, O Lord, and so will I go to thine altar. That I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth. O shut not up my soul with the sinners, nor my life with the bloodthirsty: in whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me and be merciful unto me. My foot standeth right, I will praise the Lord in the congregations.

Bowing slightly, with joined hands resting on the altar, he prays:

Receive, O Holy Trinity, this oblation which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of blessed Mary Ever-Virgin, of blessed John (the) Baptist, the holy Apostles Peter and Paul, and of all Saints; that it may be available to their honor and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

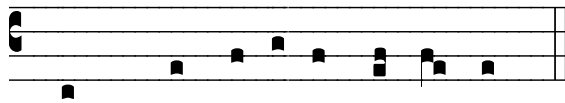
Bread for Antidoron may be blessed. The Celebrant kisses the altar and turns to the people. He may state the intention of the Mass. He then says:

V. Pray, brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit and that of all his holy Church.

V. Amen.

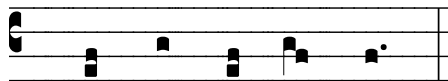
The Celebrant turns to the Altar and continues with the Secret Prayer(s); he does not say The Lord be with you before the first or second Secret. At the conclusion he raises his voice and sings:



Through-out all a-ges of a - ges.

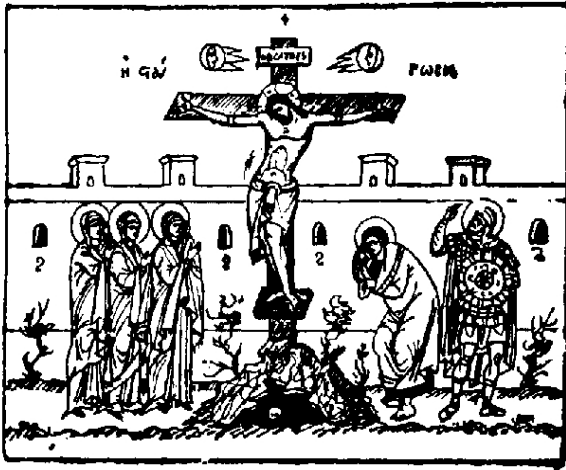
People. Amen.

The Celebrant then turns to the people and sings:



V. The Lord be with you.

R. And with thy spirit.



HEREFORE, most merciful Father, we humbly pray and beseech thee *(He kisses the Altar, rises and with hands joined before his breast, says)* through Jesus Christ thy Son our Lord, that thou wouldst be pleased to accept and bless these ✠ gifts, these ✠ offerings, these ✠ holy, spotless sacrifices, *(with extended hands)* which we offer thee in the first

place for thy holy Catholic Church, that thou wouldst vouchsafe to keep her in peace under thy protection, to bring her to unity and to guide her throughout the world: likewise for our Father and Metropolitan *N.*, for Bishop *N.*, (for Bishop *N.*) for the President of these United States, and for all Orthodox believers who hold the Catholic and apostolic faith.

Remember, O Lord, thy servants and all here present whose faith and devotion are known unto thee, for whom we offer, or who offer to thee this sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to thee, the eternal, living and true God. *(He joins his hands and specific intentions may be made. Then with hands extended he says)*

In communion with, *(Here is sometimes made mention of the day itself, as indicated below)* and venerating first the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; and also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Jude: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmos and Damian; and of all thy saints, through whose prayers grant that in all things we may be guarded by the help of thy protection. *(He joins his hands)* Through the same Christ our Lord. Amen.

From Holy Saturday to the following Saturday is said: In communion with and in honor of this most holy day [night], whereon Jesus Christ our Lord did rise again in his own flesh: and venerating first the memory of the glorious and Ever-Virgin Mary, Mother of the same our Lord and God Jesus Christ: and also of thy blessed Apostles...

(Holding his hands spread out over the gifts, he says:)

We therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family; to order our days in thy peace, to deliver us from eternal damnation, and to number us in the flock of thine elect. *(He joins his hands)* Through Christ our Lord. Amen.

In place of the preceding, from Holy Saturday until Saturday in Easter Week inclusive and from the Vigil of Pentecost until the following Saturday inclusive is said: We therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family, which we offer unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting unto them remission of all their sins, we beseech thee, O Lord, graciously to accept: and order our days in thy peace, to deliver us from eternal damnation, and to number us in the flock of thine elect. *(He joins his hands)* Through Christ our Lord. Amen.

He signs thrice over the oblations, then once over the Host and Chalice:

Which offering, we beseech thee, O God, to ✠ bless, ✠ consecrate, ✠ approve, make ✠ worthy and acceptable in every way, that it may become for us the ✠ Body and ✠ Blood of thy most beloved Son, *(He joins his hands)* Jesus Christ, our Lord.

Who, the day before he suffered, took bread (*He takes the Host*) into his holy and venerable hands and, with his eyes lifted up to heaven unto thee, God his almighty Father, giving thanks unto thee, he blessed, brake and gave it to his disciples, saying: Take and eat ye all of this, for THIS IS MY BODY.

The Celebrant genuflects, elevates the Host, replaces the Host on the Corporal and genuflects again. Then having uncovered the Chalice, he says:

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands (*He takes the chalice*), again giving thanks ✠ unto thee, he blessed it, and gave it to his disciples saying: Take and drink ye all of this, for THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. (*He sets the Chalice upon the Corporal*) As oft as ye shall do these things, ye shall do them in remembrance of me.

The Celebrant genuflects, elevates the Chalice, replaces the Chalice on the Corporal, then genuflects again. He continues with hands extended:

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us (*He joins his hands then signs over the Host and Chalice together*) a pure ✠ host, a holy ✠ host, a spotless ✠ host, (*He signs once over the Host*) the holy ✠ bread of eternal life, (*And once over the Chalice*) and the chalice ✠ of everlasting salvation. (*With hands extended he continues*)

Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our

patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

He then makes the sign of the Cross once over the Host and Chalice together, then once over the Host and once over the Chalice.

And we beseech thee, O Lord, to send ✠ down thy Holy Spirit upon these offerings, that he would make this bread the precious ✠ Body of thy Christ, and that which is in this Cup the precious ✠ Blood of thy Son our Lord Jesus Christ, transmuting them by thy Holy Spirit. *R.* AMEN. AMEN. AMEN.

The bell is rung thrice. The Celebrant kneels, or bows profoundly for a moment, with hands joined on the Altar. He then stands and continues, with hands raised:

We humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, into the presence of thy divine majesty, that so many of us (*He kisses the Altar, then signs once over the Host and once over the Chalice*) as shall partake at this altar of the most sacred ✠ Body and ✠ Blood of thy Son, (*He signs himself*) may be ✠ filled with all heavenly benediction. (*He joins his hands*) Through the same Christ our Lord. Amen.

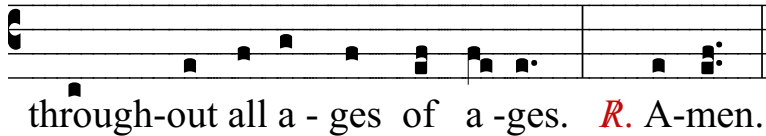
Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace. (*Here the departed are commemorated, then with hands extended he proceeds*) To them, O Lord, and to all who rest in Christ, grant we pray thee a place of refreshment, light and peace, through the same (*He joins his hands and bows his head*) Christ our Lord. Amen. (*he strikes his breast with his right hand, saying*)

To us sinners also, (*with hands extended*) thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with

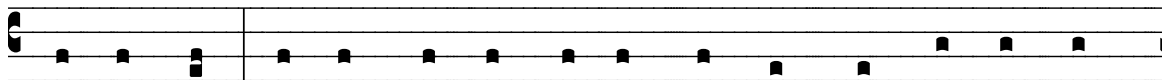
thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy saints, into whose company we pray thee of thy mercy to admit us, not weighing our merits, but pardoning our offences (*He joins his hands*). Through Christ our Lord.

He signs thrice over the Host and Chalice together, saying:

By whom O Lord, thou dost ever create, ✠ sanctify, ✠ quicken, ✠ bless and bestow upon us all these good things. (*He uncovers the Chalice, genuflects, and takes the Host and signs over the Chalice*) For by ✠ him, and with ✠ him, and in ✠ him is to thee, (*With the Host he signs twice between himself and the Chalice*) God the Father ✠ almighty, in the unity of the ✠ Holy Spirit, (*He elevates the Chalice and Host a little*) all honor and glory...



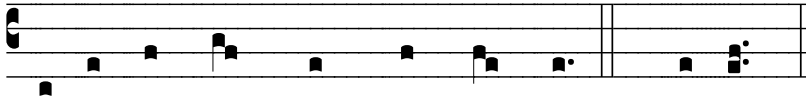
He returns the Chalice and Host to the Corporal, covers the Chalice, genuflects, rises and sings:



who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

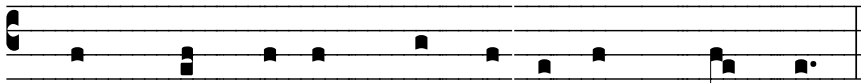
The Celebrant, holding the Paten upright on the Altar, continues, saying:

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and at the intercession of the blessed and glorious Mary, Ever-Virgin Mother of God, of thy blessed Apostles Peter and Paul, Andrew, and all thy Saints, *(He signs himself with the Paten)* graciously give peace in our time, *(He kisses the Paten)* that aided by the help of thy loving kindness, we may both be ever free from sin and secure from all disquietude. *(He puts the Paten under the Host, uncovers the Chalice, genuflects, rises, and breaks the Host over the Chalice)* Through the same our Lord Jesus Christ, *(He places the right half of the Host on the Paten. Then from the left half he breaks a particle)* who liveth and reigneth with thee in the unity of the Holy Spirit... *He places the left half on the Paten and holds the particle over the Chalice as he sings:*



Ev-er one God world with-out end. *R.* A-men.

He makes the sign of the Cross with the particle over the Chalice, as follows:



V. The ☩ Peace of the ☩ Lord be al-ways ☩ with you.

R. And with thy spirit.

Putting the particle into the Chalice he says (quietly): May this commixture and consecration of the Body and Blood of our Lord Jesus Christ avail us who partake thereof unto life eternal. Amen.

The Agnus Dei is then is sung: O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

The Celebrant says the following prayers quietly before receiving his communion. O Lord Jesus Christ, who didst say to thine Apostles, peace I leave with you, my peace I give unto you, regard not our sins, but the faith of thy Church; and grant her that peace and unity which are agreeable to thy will. Who livest and reignest for ever and ever. Amen.

O Lord Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Ghost hast, by thy death, given life to the world, deliver me, I beseech thee, by this thy most holy Body and Blood, from all iniquities and from every evil. Make me ever obedient to thy commandments, and suffer me not to be ever separated from thee, who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I albeit unworthy, receive, be to me for judgement and condemnation; but by thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

At the Celebrant's Communion, he says: I will take the bread of heaven and call upon the Name of the Lord. *(Then thrice, as he strikes his breast)* Lord, I am not worthy: that thou shouldest enter under my roof, but only say the word and my soul shall be healed. *The bell is rung thrice.*

The Celebrant receives the Body, saying: May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen. *After which, he says:* What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised, so shall I be safe from mine enemies. *He then receives the Precious Blood, saying:* May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Facing the people, holding a Host above the Chalice, the Celebrant says the following Invitation: ☩ Behold the Lamb of God; behold him that takest away the sins of the world. *The Celebrant and People respond three times:* Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

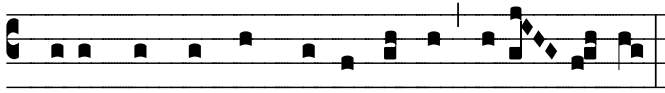
The Celebrant turns to the altar and places the Host and Chalice on the corporal. The people say this prayer of preparation before receiving the Sacrament

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen. Of thy mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgement nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

The proper Communion sentence is then said or sung. The Orthodox Faithful, duly prepared, make their Communions at this time. The Body and Blood of Christ are administered together with these words: May the Body and Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

At the ablutions, the Celebrant says: What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May thy Body and Blood which I have received, cleave unto my heart, O Lord; and grant that no

From the Easter Vigil through the Low Saturday "Alleluia, alleluia" is added to the dismissal and response.



V. I-te mis-sa est, al-le-lu-ia, al-le-lu-ia.

R. Deo Gratias, alleluia, alleluia.

If the Gloria has not been said the dismissal is "Let us bless the Lord."

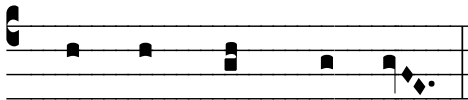
Missa Marialis



V. Let us bless the Lord.

R. Thanks be to God.

Missa Deus Genitor alme



V. Let us bless the Lord.

R. Thanks be to God.

The Celebrant then says (quietly): Let the obedient performance of my bounden duty be pleasing unto thee, O Holy Trinity; and grant that this sacrifice which I, unworthy that I am, have offered in the sight of thy majesty, may be acceptable unto thee and may through thy mercy, obtain thy favor for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages. Amen.

Then the people kneeling, the Celebrant kisses the altar, turns to the people and says this blessing: The blessing of God Almighty, the ☩ Father, the Son, and the Holy Spirit descend upon you, and remain with you always. *R.* Amen.

Then the Celebrant goes to the Gospel corner, and there, with hands joined, says the Last Gospel.

V. The Lord be with you.

R. And with thy spirit.

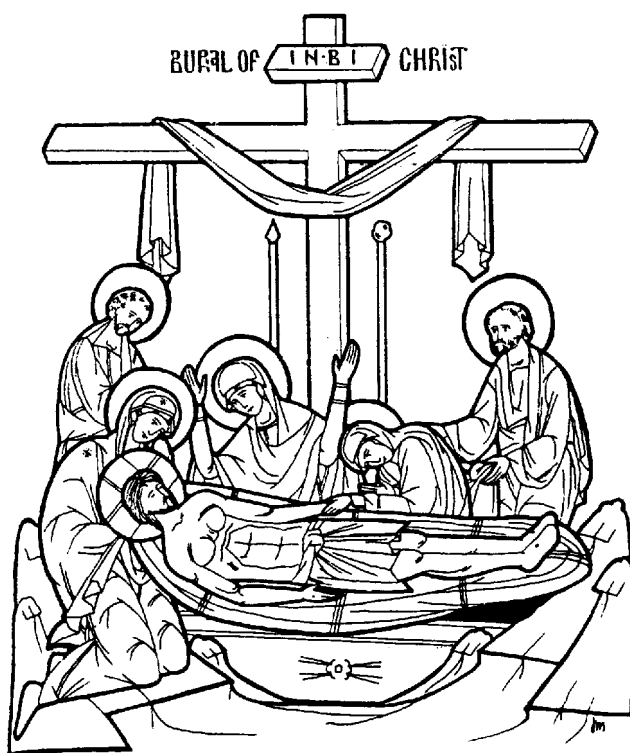
V. ✠ The Beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*genuflect*) And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

The Mass



according to the
Liturgy of St. Tikhon

The Preparation for Mass

When the Priest, having vested, approaches the Altar, he makes the due reverence, and standing at the foot of the altar, makes the sign of the Cross upon himself and says:

V. ✠ In the Name of the Father, and of the Son, and of the Holy Ghost.
Amen.

He continues with hands joined before his breast:

V. I will go unto the altar of God:

R. Even unto the God of my joy and gladness.

Note that the Psalm is omitted during Passion-tide.

V. ✠ Our help is in the Name of the Lord:

R. Who hath made heaven and earth.

Then, with hands joined, he bows and makes the Confession.

V. I confess to God Almighty, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and you, brethren, that I have sinned exceedingly in thought, word and deed, *(He strikes his breast thrice, saying)* by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

R. God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. *V.* Amen. *He stands erect, and the ministers repeat the Confession saying "and thee, father..."*

R. I confess to God Almighty...

V. God Almighty have mercy upon you, forgive you your sins, and bring you to everlasting life. *R.* Amen.

V. ✠ The Almighty and merciful Lord grant unto us pardon, absolution, and remission of our sins. *R.* Amen.

He bows his head and continues:

V. Wilt thou not turn again and quicken us, O God?

R. That thy people may rejoice in thee.

V. O Lord, show thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, hear my prayer. *R.* And let my cry come unto thee.

V. The Lord be with you. *R.* And with thy spirit.

And extending and joining his hands, he says: Let us pray: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

He ascends to the altar, saying the following prayer. Take away from us, we beseech thee, O Lord, all our iniquities, that we may enter the holy of holies with pure minds. Through Jesus Christ our Lord. Amen.

And kissing the altar, he says: We beseech thee, O Lord, by the prayers of thy Saints [whose relics are here], that thou wouldst vouchsafe to forgive us all our sins. Amen.

At Solemn Mass incense is set and blessed (Be thou ☩ blessed by him in whose honor thou shalt be burnt. Amen.), after which the altar and Priest are censed as choir sings the Introit. The Priest makes the sign of the Cross and reads the introit.

Then is said:

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Then is sung

Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison

When appointed, the Gloria follows. The priest extends and joins his hands, and bowing his head a little begins:

Missa de Angelis

Glo-ry be to God on high,

Missa Marialis

Glo-ry be to God on high,

And on earth peace, to men of good will. We praise thee, we bless thee, *(bow)* we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, *(bow)* Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, *(bow)* receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, ✠ art most high in the glory of God the Father. Amen.

The Priest kisses the Altar in the midst and turns to the people and sings:

V. The Lord be with you. *R.* And with thy spirit. *V.* Let us pray.

The Celebrant turns to the altar and sings the Collect(s) and the People respond: Amen.

The people sit. The Epistle appointed is sung and the People respond: Thanks be to God.

The Gradual, Tract or Alleluia, and Sequence follow as appointed.

The Deacon or Priest who is to sing the Gospel then says: Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

If one other than the Celebrant is to sing the Gospel, he receives the blessing from the Celebrant, first saying: Bid, sir, a blessing. The Priest answers: May the Lord be in thy heart and on thy lips, that thou mayest worthily attend to his Holy Gospel. Amen.

Incense is set with appropriate prayers and the Gospel Book is taken into the midst of the congregation. The Book is censed after the salutation. The Deacon or Priest sings the Gospel, first singing:

V. The Lord be with you.

R. And with thy spirit.

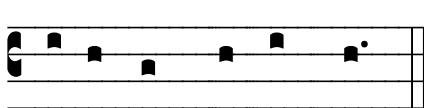
V. The ☩ continuation of the Holy Gospel according to_____.

R. Glory be to thee, O Lord.

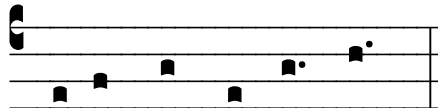
After the Gospel, the People say R. Praise be to thee, O Christ.

Returning to the Altar, the Celebrant kisses the Book, saying Through the words of the Gospel may our sins be blotted out. The Celebrant is censed.

The Sermon may follow here and announcements may be made. The Nicene Creed is sung as appointed. The priest extends and joins his hands, and bowing his head a little begins:



I be-lieve in one God, *



or I be-lieve in one God, *

The Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord (*bow*) Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven (*here genuflect*), and was incarnate by the Holy Ghost of the Virgin Mary,

and was made man (*rise*); and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father; who with the Father and the Son together is (*bow*) worshiped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, ☩ and the life of the world to come. Amen.

The Celebrant kisses the Altar and turning to the people, sings:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

The Offertory verse follows. As the priest prepares and offers the bread and wine, he says the following prayers, quietly. At the offering of the bread: Accept, O holy Father, almighty and everlasting God, this unspotted host which I, unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, as also for those here present and for all faithful Christians, both living and dead, that it may avail me and them unto life everlasting. Amen.

Making the sign of the Cross with the Paten, he places the Host upon the Corporal and places half the Paten under the Corporal to the right. As wine and water are mixed in the chalice, he blesses the water: ☩ O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may become partakers of his divine nature who deigned to partake of our human nature, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, God; throughout all ages of ages. Amen.

At the offering of the Chalice he makes the sign of the cross with the Chalice above the corporal: We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend before thy divine majesty as a sweet odour for our salvation and for that of the whole world. Amen.

Then he covers the Chalice and with hands joined he says: Accept us, O Lord, in the spirit of humility and contrition of heart: and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

He raises his eyes to heaven and lowers them, as he extends his hands, raises, joins and lowers them, then blesses the gifts. Come, O almighty and eternal God the Sanctifier, bless ☩ this sacrifice prepared for the glory of thy holy Name.

At Solemn Mass incense is set with the following prayers: Through the intercession of Blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet smelling savour. Through Christ our Lord. Amen.

The Oblations, altar, Priest, servers, and people are censed while the Priest says: May this incense, which thou hast blest, ascend unto thee, O Lord: and may thy mercy descend upon us. *Ps. 141:1-3:* Let my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

As the Priest gives up the thurible, he says: The Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

The Priest now washes his hands, saying: Ps. 26:6. I will wash my hands in innocency, O Lord, and so will I go to thine altar. That I may

Let us pray for the whole state of Christ's Church. Almighty and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept (these) our Oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, especially our Father in Christ, Metropolitan *N.*, and *N.* (and *N.*), our Bishop(s); that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless ☩ thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow the good examples of the Blessed Virgin Mary and all thy Saints, that through their intercessions, we (with them) may be partakers of thy heavenly

kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The Celebrant then says: Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, devoutly kneeling.

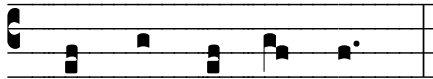
The People say: Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Celebrant stands and says: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, ✠ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Celebrant then says: Hear what comfortable words our Savior Christ saith unto all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28* So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John*

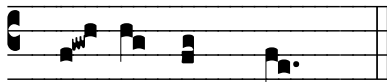
3:16 Hear also what St. Paul saith. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *I Timothy 1:15* Hear also what St. John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *I John 2:1-2*

The Celebrant then turns to the people and sings:



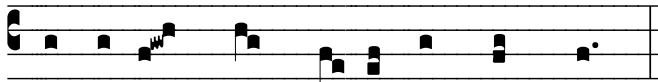
The Lord be with you.

R. And with thy spirit.



Lift up your hearts.

R. We lift them up unto the Lord.



Let us give thanks unto our Lord God.

R. It is meet and right so to do.

The Celebrant faces the Altar and continues with hands raised:

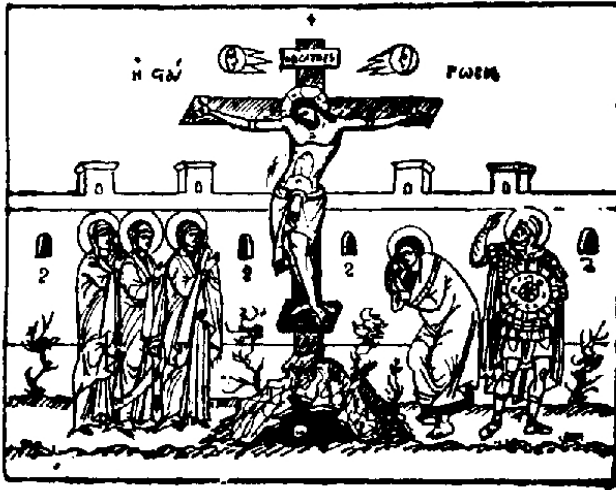
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. *Here shall follow the proper preface, as appointed.*

The prefaces begin on page 140. Then: Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

Celebrant and People

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. ✠ Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The Preface ended, the Priest extending, slightly raising and joining his hands, raising his eyes to heaven, and at once lowering them, bowing profoundly before the Altar, with his hands placed upon it, says:



ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy, didst give thine only Son *He kisses the Altar* Jesus Christ to suffer death upon the cross for our redemption; *He makes the sign of the Cross over the Host and Chalice* who (by his own ⚔ oblation of ⚔ himself once ⚔

offered) *He spreads his hands over the oblations* made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, *He joins his hands* until his coming again. *The bell rings once.*

For in the night in which he was betrayed, he took bread; *He takes the Host* and when he had given ⚔ thanks, he brake it, and gave it to his disciples, saying, *He lays his hand upon all the bread* "Take, eat, THIS IS MY BODY, WHICH IS GIVEN FOR YOU. Do this in remembrance of me." *The priest genuflects, elevates the Host, and genuflects again.*

Likewise, after supper, he took the cup; *He takes the chalice into his hands* and when he had given ⚔ thanks, he gave it to them, saying, *He lays his hand upon other vessels containing wine to be consecrated* "Drink ye all of this; for THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. Do this, as oft as ye shall drink it, in remembrance of me."

The priest genuflects, elevates the chalice, and genuflects again. With hands extended, he continues:

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy ✠ holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to send down thy Holy Spirit upon these thy gifts and creatures of bread and wine, that they may be ✠ changed into the Body and Blood of thy most dearly beloved Son. Grant that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed ✠ Body and ✠ Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

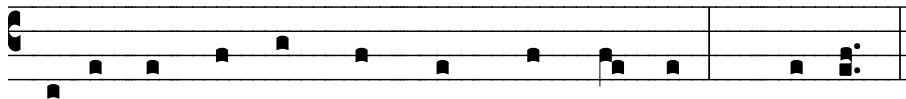
Bowing slightly, with hands upon the Altar, he continues

And here we offer and present unto thee, O Lord, our selves, our Souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, *Here he kisses the Altar* and all others who shall be partakers of this Holy Communion, may worthily receive the most precious ✠ Body and ✠ Blood of thy Son Jesus Christ, be ✠ filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace, *N.* and *N.* To them, O Lord, and to all who rest in Christ grant we pray thee a place of refreshment, light and peace. To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy Apostles and Martyrs: John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints, into whose company we pray thee of thy mercy to admit us. *Striking his breast he says*

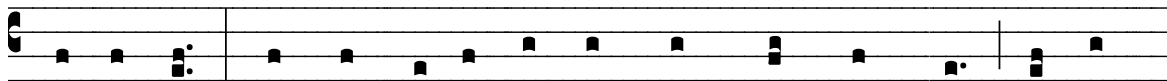
And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, *Here he extends his hands* yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, *He joins his hands* through Jesus Christ our Lord; *He genuflects, then makes the sign of the Cross over the Chalice with the Host, saying*

By ☩ whom, and with ☩ whom, in the ☩ unity of the Holy Ghost, all ☩ honor and ☩ glory be unto thee, *He elevates the Host and Chalice, then sings or says*

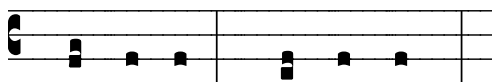


O Fa-ther Al-migh-ty, world with-out end. *R.* A-men.

He replaces the Host and Chalice on the corporal and genuflects



Let us pray. And now, as our Sa-vior Christ hath taught us, we are

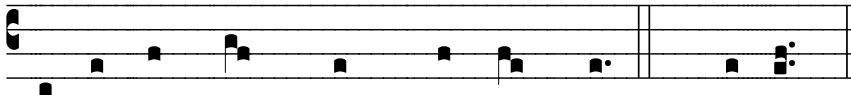


bold to say: Our Fa-ther...

who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

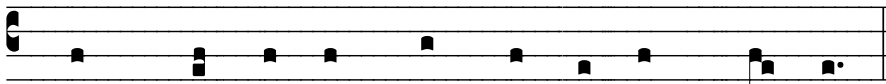
The Priest, holding the Paten upright on the Altar, continues, saying:

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and at the intercession of the blessed and glorious Mary, Ever-Virgin Mother of God, of thy blessed Apostles Peter and Paul, Andrew, and all thy Saints, *(He signs himself with the Paten)* graciously give peace in our time, *(He kisses the Paten)* that aided by the help of thy loving kindness, we may both be ever free from sin and secure from all disquietude. *(He puts the Paten under the Host, uncovers the Chalice, genuflects, rises, and breaks the Host over the Chalice)* Through the same our Lord Jesus Christ, *(He places the right half of the Host on the Paten. Then from the left half he breaks a particle)* who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God. *He places the left half on the Paten and holds the particle over the Chalice as he sings:*



Ev-er one God world with-out end. *R.* A-men.

He makes the sign of the Cross with the particle over the Chalice, as follows:



V. The ☩ Peace of the ☩ Lord be al-ways ☩ with you.

R. And with thy spirit.

Putting the particle into the Chalice he says (quietly) May this commixture and consecration of the Body and Blood of our Lord Jesus Christ avail us who partake thereof unto life eternal. Amen.

The Agnus Dei is then is sung

O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

The Celebrant says the following prayers quietly before receiving his communion. O Lord Jesus Christ, who didst say to thine Apostles, peace I leave with you, my peace I give unto you, regard not our sins, but the faith of thy Church; and grant her that peace and unity which are agreeable to thy will. Who livest and reignest for ever and ever. Amen.

In some places the following prayer is said audibly, or with the people. We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The Celebrant continues quietly: O Lord Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Ghost hast, by thy death, given life to the world, deliver me, I beseech thee, by this thy most holy Body and Blood, from all iniquities and from every evil. Make me ever obedient to thy commandments, and suffer me not to be ever separated from thee, who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I albeit unworthy, receive, be to me for judgement and condemnation; but by thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

At the Priest's Communion, he says: I will take the bread of heaven and call upon the Name of the Lord. *Then thrice, as he strikes his breast:* Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed. *The bell is rung thrice.*

The Priest receives the Body, saying: May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen. *After which, he says:* What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised, so shall I be safe from mine enemies. *He then receives the Precious Blood, saying:* May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Facing the people, holding a Host above the Chalice, the Celebrant says the following Invitation: ☩ Behold the Lamb of God; behold him that takest away the sins of the world. *The Celebrant and People respond three times:* Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

The priest turns to the altar and places the Host and Chalice on the corporal. The people say this prayer of preparation before receiving the Sacrament:

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and

involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen. Of thy mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgement nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

The proper Communion sentence is then said or sung. The Orthodox Faithful, duly prepared, make their Communions at this time. The Body and Blood of Christ are administered together with these words: May the Body and Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

At the ablutions, the Priest says: What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May thy Body and Blood which I have received, cleave unto my heart, O Lord; and grant that no stain of sin may remain in me, having been fed with this pure and holy sacrament. Who livest and reignest in the unity of the Holy Ghost, God, throughout all ages of ages. Amen.

After Communion the Celebrant says:

Let us pray: Almighty and ever-living God, we most heartily thank thee for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs, through hope, of thine everlasting kingdom by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist

us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Then the priest, turning to the people, sings:

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

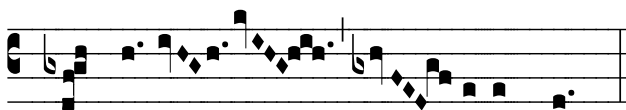
After which he turns to the Altar and sings the Postcommunion Collects. Then, turning to the People, he says:

V. The Lord be with you.

R. And with thy spirit.

Then, if it is a day upon which the Gloria has been said, the priest turns to the people and says:

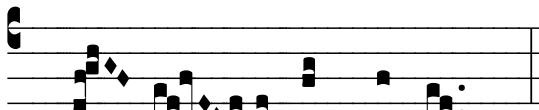
Missa de Angelis



V. De-part in peace.

R. Thanks be to God.

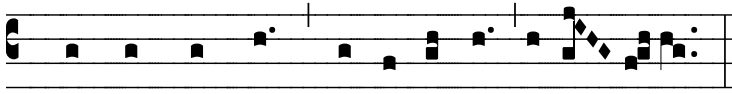
Missa Marialis



V. De - part in peace.

R. Thanks be to God.

From the Easter Vigil through the Low Saturday "Alleluia, alleluia" is added to the dismissal and response.



V. De-part in peace, al-le-lu-ia, al-le-lu-ia.

R. Thanks be to God, alleluia, alleluia.

If the Gloria has not been said the dismissal is "Let us bless the Lord."

Missa Marialis



V. Let us bless the Lord.

R. Thanks be to God.

Missa Deus Genitor alme



V. Let us bless the Lord.

R. Thanks be to God.

The Priest then says (quietly): Let the obedient performance of my bounden duty be pleasing unto thee, O Holy Trinity; and grant that this sacrifice which I, unworthy that I am, have offered in the sight of thy majesty, may be acceptable unto thee and may through thy mercy, obtain thy favour for myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages. Amen.

Then the people kneeling, the priest kisses the altar, turns to the people and says this blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus

Christ our Lord; and the blessing of God Almighty, the ☩ Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.
R. Amen.

Then the priest goes to the Gospel corner, and there, with hands joined, says:

V. The Lord be with you.

R. And with thy spirit.

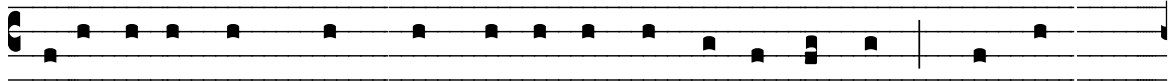
V. ☩ The Beginning of the Holy Gospel according to John.

R. Glory be to thee, O Lord.

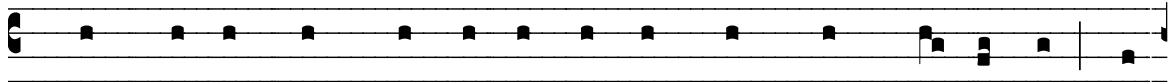
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*genuflect*) And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

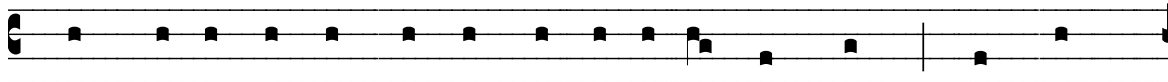
Solemn Preface of the Cross



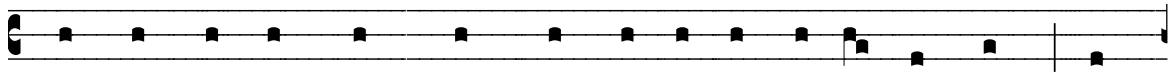
It is ve-ry meet, right, just and a-vail-ing to sal-va-tion, that we



should at all times and in all pla-ces give thanks un-to thee, O



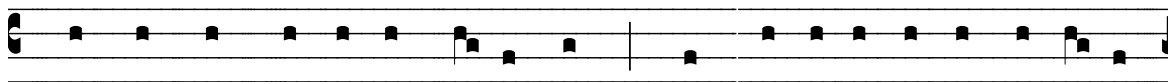
Lord, ho-ly Fa-ther, al-migh-ty ev-er-last-ing God: Who by



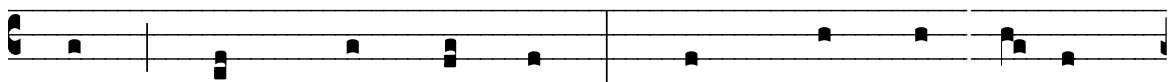
the tree of the Cross didst give sal-va-tion un-to man-kind: that



whence death a-rose, thence life might al-so rise a-gain: and



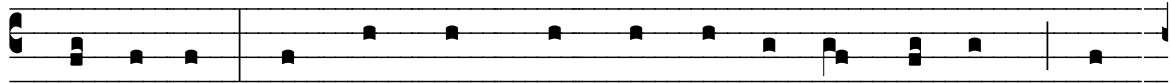
that he who by a tree ov-er-came might al-so by a tree be ov-er-



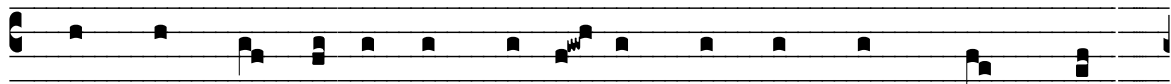
come: through Christ our Lord. Through whom the An-gels



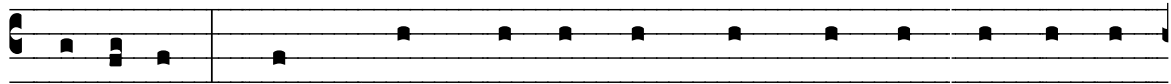
praise, the Dom-in-a-tions a-dore, the Pow-ers fear thy



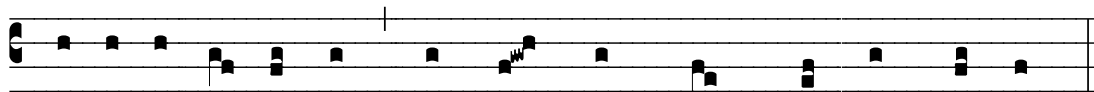
ma-jes-ty. The Hea-vens and the hea-ven-ly Vir-tues and



the bless-ed Se-ra-phem to-ge-ther sing thy praise with ex-



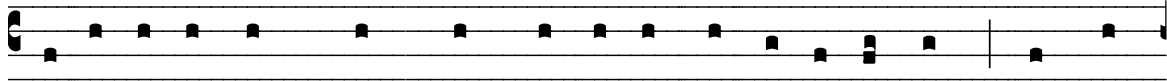
ult-a-tion. With whom, we be-seech thee, bid that our voi-ces



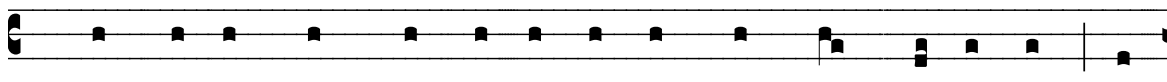
al-so be ad-mit-ted, with sup-plaint thanks-giv-ing, say-ing:

Holy, Holy, Holy...

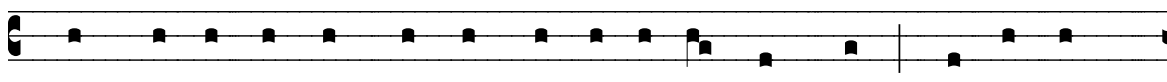
Solemn Preface for the Eve of Maundy Thursday



It is ve-ry meet, right, just, and a-vail-ing to sal-va-tion, that we



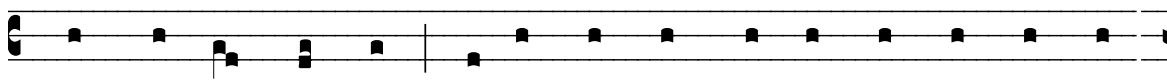
should at all times, and in all pla-ces, give thanks un-to Thee, O



Lord, ho-ly Fa-ther, al-migh-ty ev-er-last-ing God: and to call



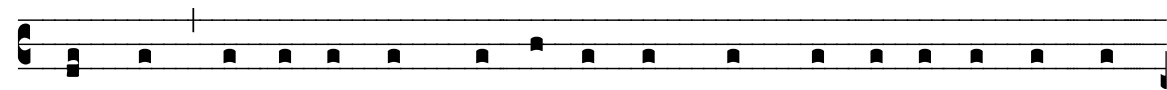
up-on Thee with hum-ble sup-pli-ca-tion, that thou may-est make



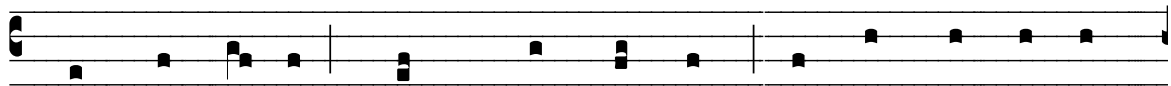
these oils Thy crea-ture, ef-fec-tive signs of life and heal-ing for



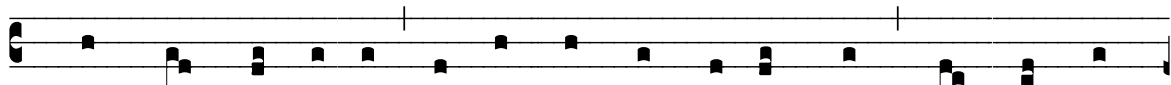
those who are to be-come new crea-tures in the sa-cred font of



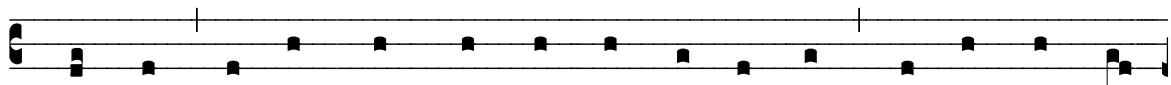
bap-tism or to re-ceive de-liv-er-ance from all in-fir-mi-ties of



souls and bo-dy; through Christ our Lord, by whom the an-gels



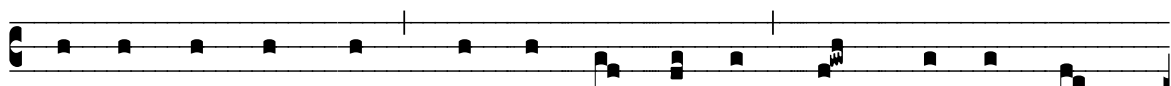
praise Thy Ma-jes-ty, the Do-min-ions a-dore Thee, the Pow-ers



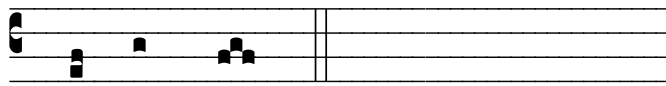
trem-ble, the Hea-vens and the hea-ven-ly Host and the bless-ed



Ser-a-phim join with one glad voice in ex-toll-ing Thee. To their

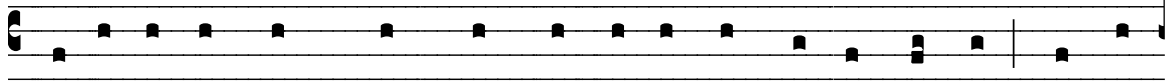


voi-ces we pray Thee, let ours be add-ed, while we say with



hum-ble praise: Holy, Holy, Holy...

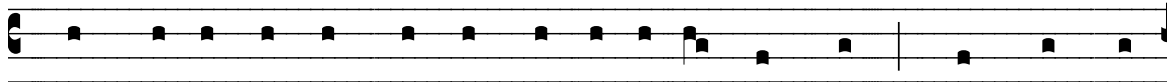
Solemn Preface of Easter



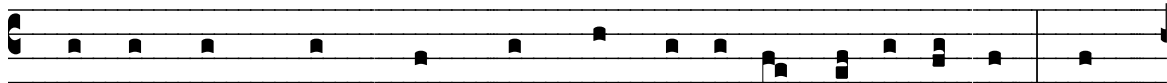
It is ve-ry meet, right, just and a-vail-ing to sal-va-tion, that we



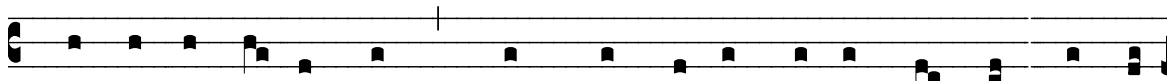
should at all times and in all pla-ces give thanks un-to thee, O



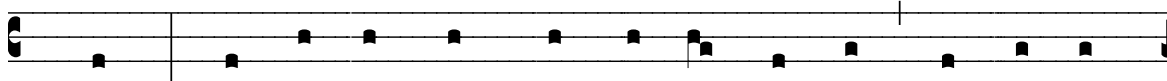
Lord, ho-ly Fa-ther, al-migh-ty ev-er-last-ing God: But chief-ly



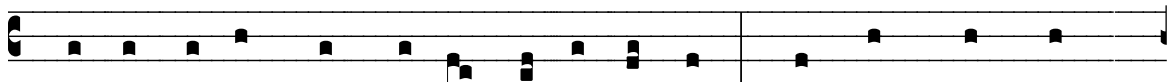
on this night,
on this day, when Christ our Pass-ov-er is sac-ri-fic-ed. For
at this time,



He is the ve-ry Lamb, which hath ta-ken a-way the sins of the



world. Who by His death hath de-stroy-ed death, and by His

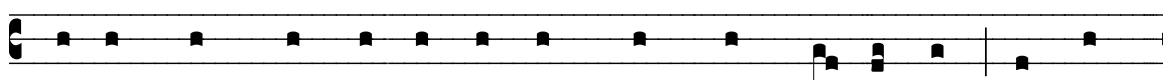


ris-ing a-gain hath re-stor-ed to us life. And there-fore with

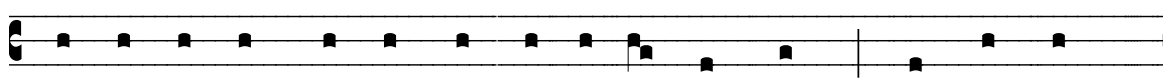
Solemn Preface of the Cross



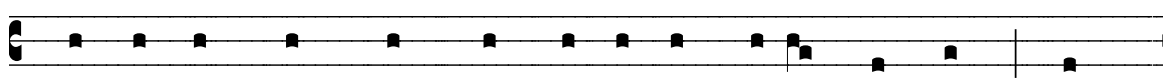
It is ve-ry meet, right, and our boun-den du-ty, that we should



at all times, and in all pla-ces, give thanks un-to thee, O Lord,



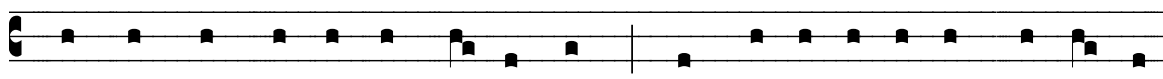
Ho-ly, Fa-ther Al-migh-ty, Ev-er-last-ing God: Who by the



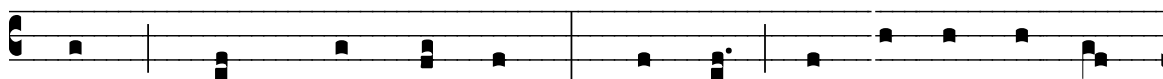
tree of the Cross didst give sal-va-tion un-to man-kind: that



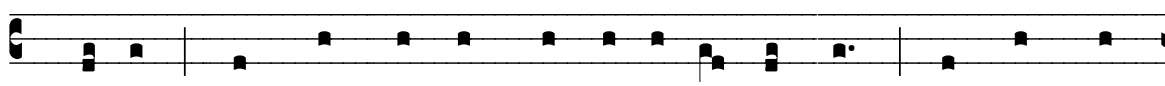
whence death a-rose, thence life might al-so rise a-gain: and



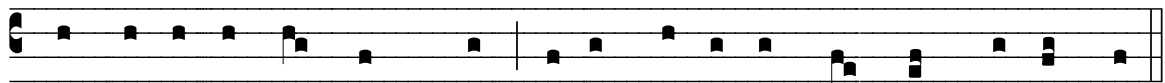
that he who by a tree ov-er-came might al-so by a tree be ov-er-



come: through Christ our Lord. There-fore with An-gels and Arch-



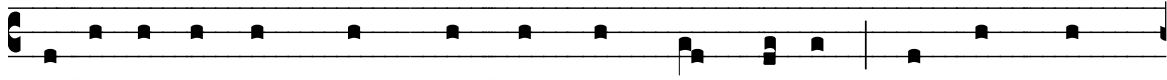
an-gels, and with all the com-pa-ny of hea-ven, we laud and



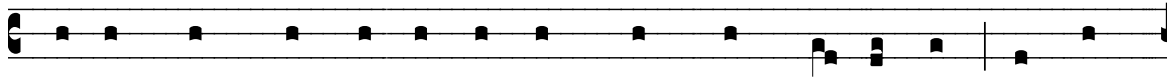
mag-ni-fy thy glo-rious Name, ev-er-more prais-ing thee, and say-ing:

Holy, Holy, Holy...

Solemn Preface for the Eve of Maundy Thursday



It is ve-ry meet, right, and our boun-den du-ty, that we should



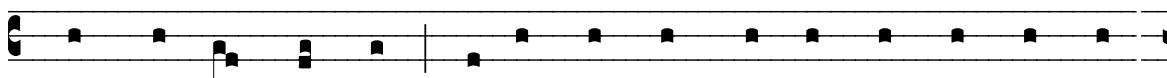
at all times, and in all pla-ces, give thanks un-to thee, O Lord,



Ho-ly, Fa-ther Al-migh-ty, Ev-er-last-ing God: And to call



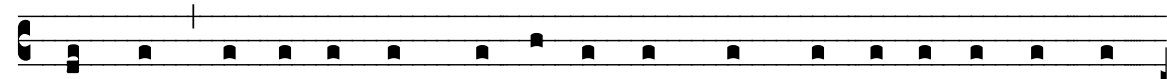
up-on Thee with hum-ble sup-pli-ca-tion, that thou may-est make



these oils Thy crea-ture, ef-fec-tive signs of life and heal-ing for



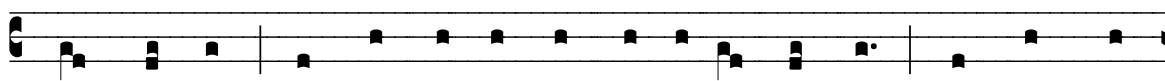
those who are to be-come new crea-tures in the sa-cred font of



bap-tism or to re-ceive de-liv-er-ance from all in-fir-mi-ties of



souls and bo-dy; through Christ our Lord, There-fore with An-gels and



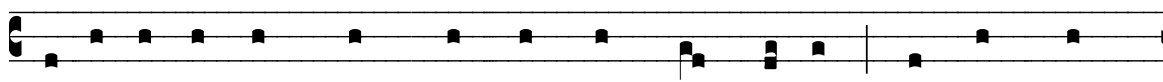
Arch-an-gels, and with all the com-pa-ny of hea-ven, we laud and



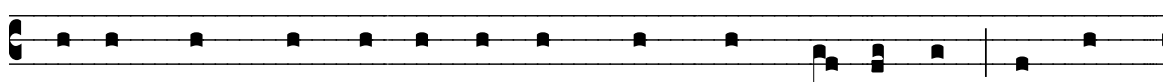
mag-ni-fy thy glo-rious Name, ev-er-more prais-ing thee, and say-ing:

Holy, Holy, Holy...

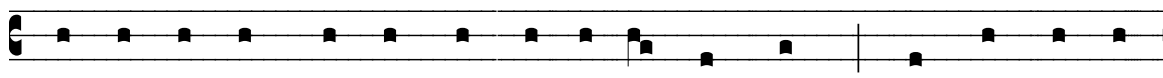
Solemn Preface of Easter



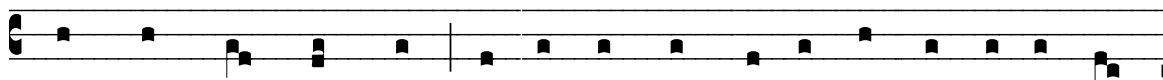
It is ve-ry meet, right, and our boun-den du-ty, that we should



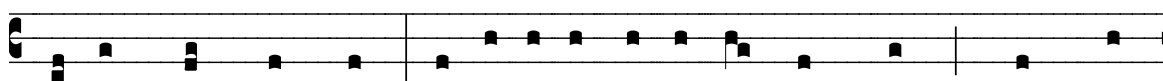
at all times, and in all pla-ces, give thanks un-to thee, O Lord,



Ho-ly, Fa-ther Al-migh-ty, Ev-er-last-ing God: But chief-ly are



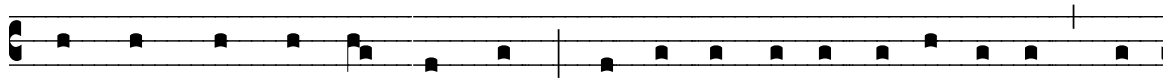
we bound to praise thee for the glo-rious re-sur-rec-tion of thy Son



Je-sus Christ our Lord: for he is the ve-ry Pas-chal Lamb, which was



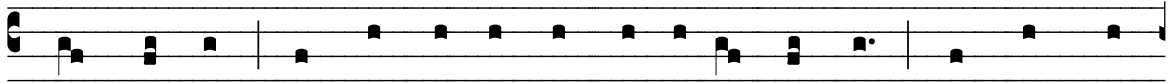
of-fered for us, and hath ta-ken a-way the sin of the world; who by



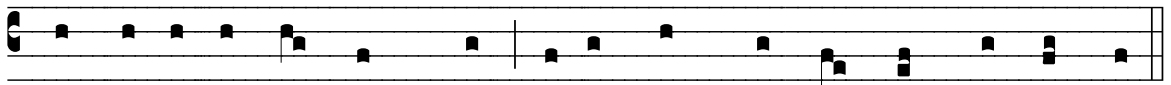
his death hath de-stroy-ed death, and by his ris-ing to life a-gain hath



re-stored to us ev-er-last-ing life. There-fore with An-gels and



Arch-an-gels, and with all the com-pa-ny of hea-ven, we laud and



mag-ni-fy thy glo-rious Name, ev-er-more prais-ing thee, and say-ing:

Holy, Holy, Holy...

Good Friday

The celebrant and other ministers process in silence to the Altar, which is completely bare. The celebrant and sacred ministers reverence the Altar and then lie prostrate, praying in silence. The sacred ministers then rise to a kneeling position, the celebrant only standing for the following Collect:

Collect. O God, who hast destroyed the death of our old sin, whereto all flesh fell heir, by the Passion of thy Christ, our Lord: grant that, being conformed unto the same; we, who by nature have borne the image of the earthly, may by thy sanctifying grace bear also the image of the heavenly. Through the same Christ our Lord. Amen.

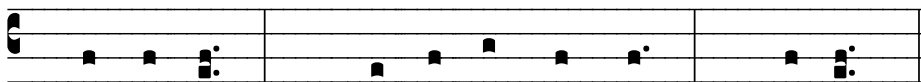
The Lessons are then read without title, ending, or response.

The first Lesson. Hosea 6:1-6. Thus saith the Lord: In their affliction they will seek me early: Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

The responsory is then either sung by the choir or recited by the clergy present.

Responsory. Habak. 3. O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. *V.* O Lord, revive thy work in the midst of the years: in the midst of the years make it known. *V.* In the time of confusion of my soul: in wrath, remember mercy. *V.* God came from Teman, and his Holy One from the thick woods of the mountains. *V.* His glory covered the heavens; and the earth was full of his praise.

The Responsory ended, all rise. The celebrant says, Let us pray. The deacon (or celebrant if there is no deacon) says, Let us bow the knee. All kneel and pray in silence until the subdeacon says, Arise, and the celebrant sings the Collect in the ferial tone.



Pr. Let us pray. *Dn.* Let us bow the knee. *Sd.* A-rise.

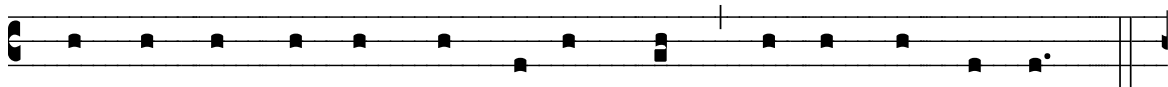
Collect. O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession; grant unto us the effectual fruits of thy redemption; that, like as in his passion Jesus Christ, our Lord, gave unto each the due recompense of his deeds; so he may deliver us from the transgressions of our old nature, and bestow on us the grace of his resurrection: Who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. Amen.

The second Lesson. Exodus 12:1-11. In those days: The LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the

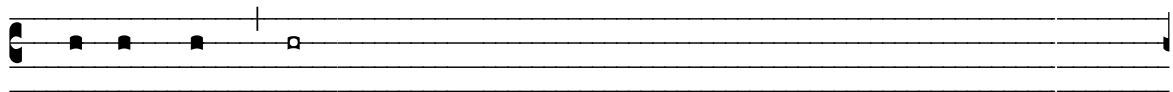
same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Responsory. Ps. 140:1-9, 14. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. *V.* Who imagine mischief in their hearts: and stir up strife all the day long. *V.* They have sharpened their tongues like a serpent: adders' poison is under their lips. *V.* Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men. *V.* Who are purposed to over-throw my goings: the proud have laid a snare for me. *V.* And spread a net abroad with cords: yea, and set traps in my way. *V.* I said unto the Lord: Thou art my God: hear the voice of my prayers, O Lord. *V.* O Lord God, thou strength of my health: thou hast covered my head in the day of battle. *V.* Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud. *V.* Let the mischief of their own lips fall upon the head of them: that compass me about. *V.* The righteous also shall give thanks unto thy name: and the just shall continue in thy sight.

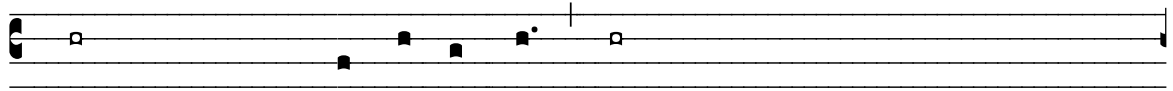
Then is sung The Passion of our Lord Jesus Christ according to John. It is sung in the same manner as the Passion on Palm Sunday, without incense or candles. The form for chanting the Passion with three Sacred Ministers is found on page 234.



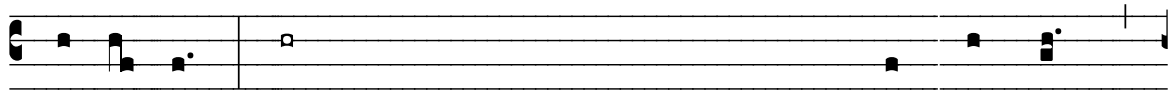
The Pas-sion of our Lord Je-sus Christ ac-cord-ing to John



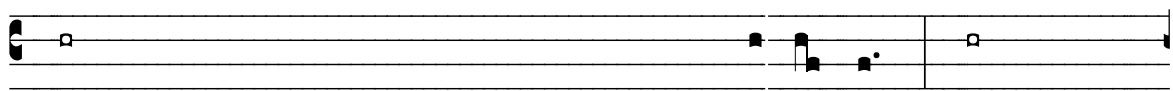
At that time: Jesus went forth with his disciples over the brook



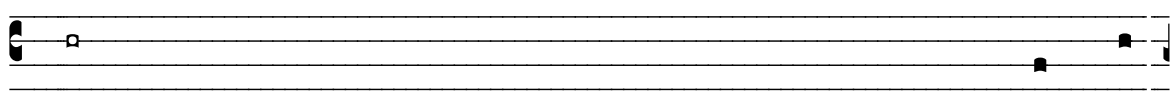
Cedron, where was a gar-den, into the which he entered, and his



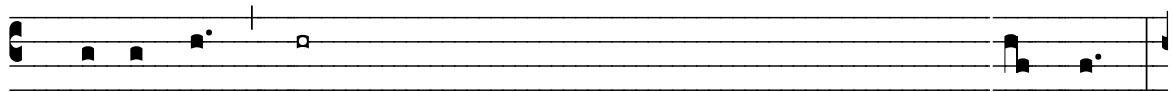
dis-ci-ples. And Judas also, which betrayed him, knew the place:



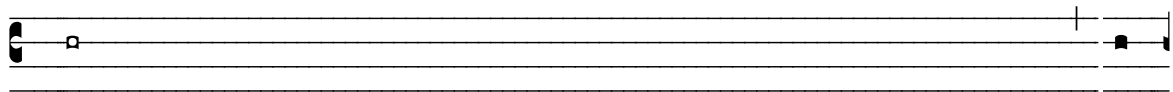
for Jesus oft-times resorted thither with his dis-ci-ples. Judas then,



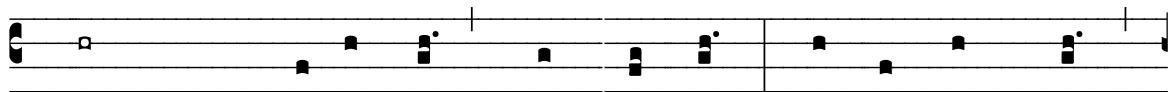
having received a band of men and officers from the chief priests and



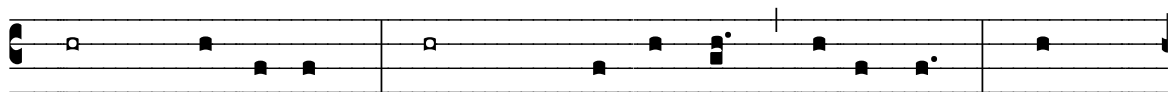
Pha-ri-sees, cometh thither with lanterns and torches and wea-pons.



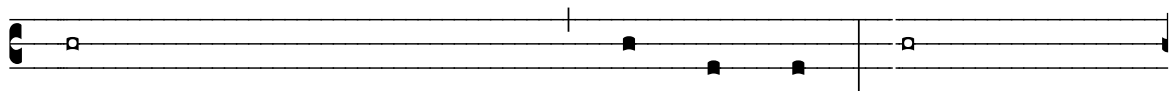
Jesus therefore, knowing all things that should come up-on him, went



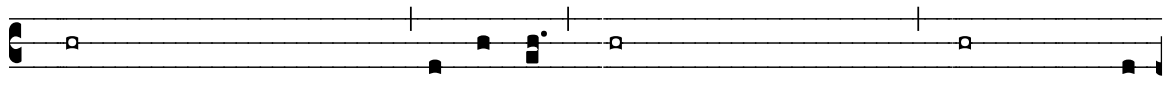
forth, and said un-to them, Whom seek ye? They an-swered him,



Jesus of Na-za-reth. Jesus saith un-to them, I am he. And



Judas also, which betrayed him, stood with them. As soon then as



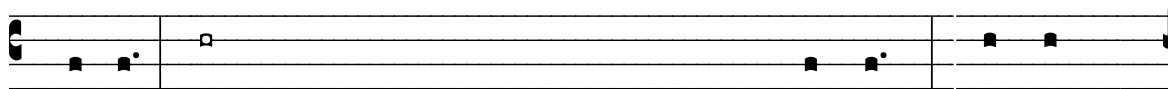
he had said unto them, I am he, they went backward, and fell to the



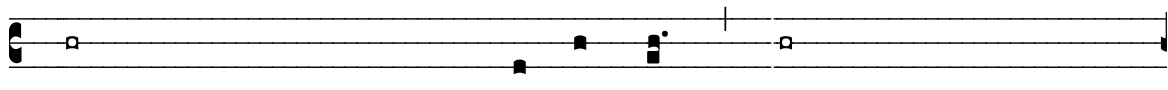
ground. Then asked he them a-gain, Whom seek ye? And they



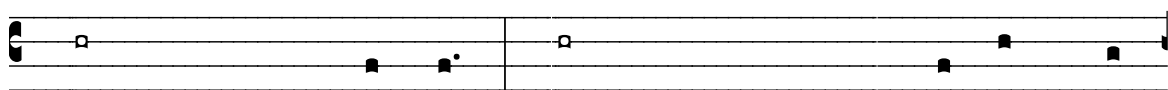
said, Jesus of Na-za-reth. Je-sus an-swered, I have told you that I



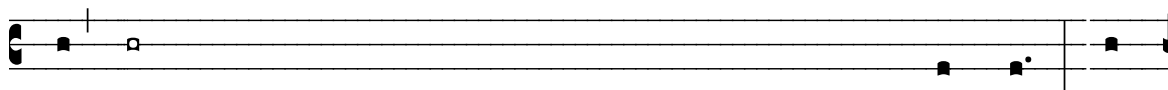
am he: if therefore ye seek me, let these go their way: That the



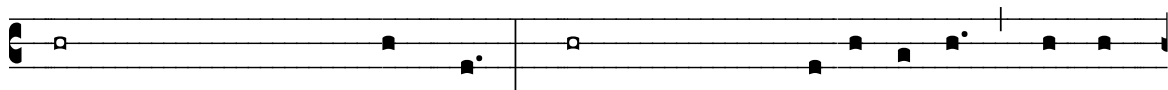
saying might be fulfilled, which he spake, Of them which thou



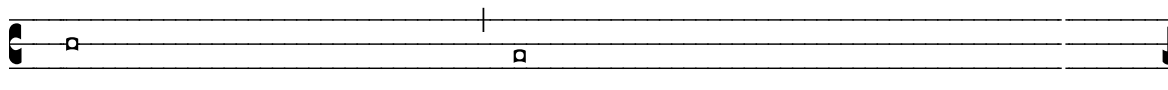
gavest me have I lost none. Then Simon Peter having a sword drew



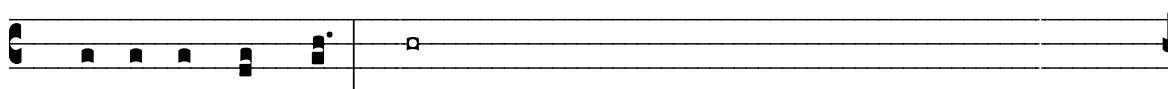
it, and smote the high priest's servant, and cut off his right ear. The



servant's name was Mal-chus. Then said Jesus un-to Pe-ter, Put up



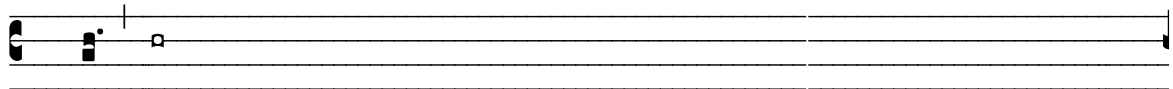
thy sword in-to the sheath: the cup which my Father hath given me,



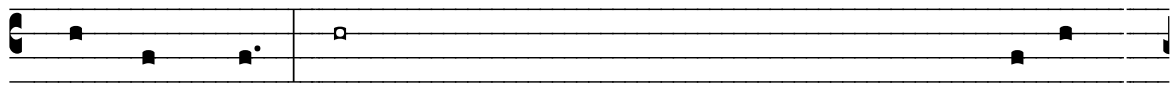
shall I not drink it? Then the band and the captain and officers of



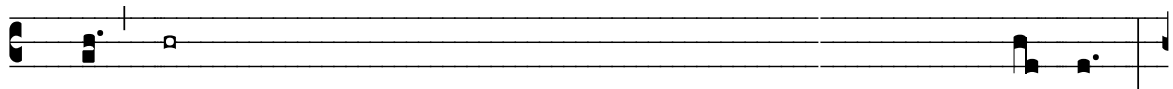
the Jews took Je-sus, and bound him, And led him away to An-nas



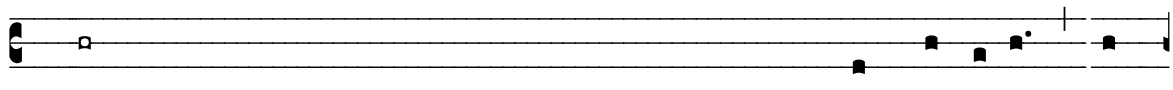
first; for he was father-in-law to Caiaphas, which was the high priest



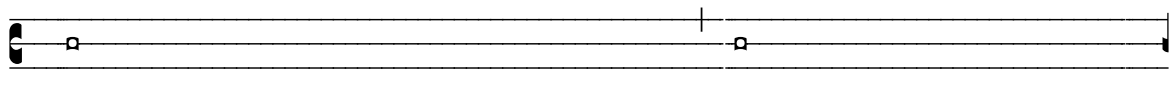
that same year. Now Caiaphas was he, which gave counsel to the



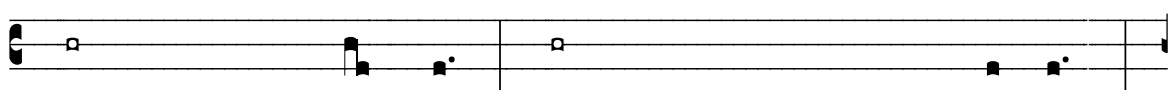
Jews, that it was expedient that one man should die for the peo-ple.



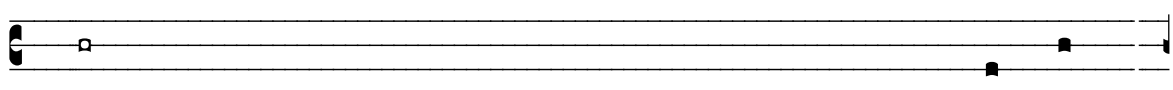
And Simon Peter followed Jesus, and so did ano-ther dis-ci-ple: that



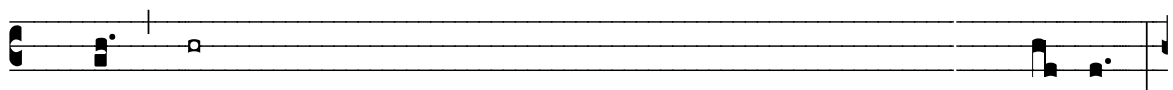
disciple was known unto the high priest, and went in with Jesus into



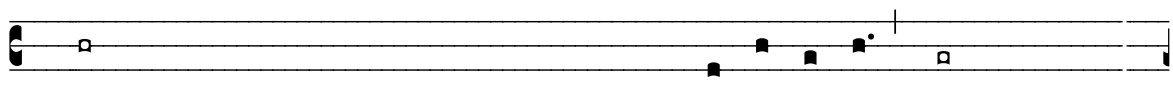
the palace of the high priest. But Peter stood at the door with-out.



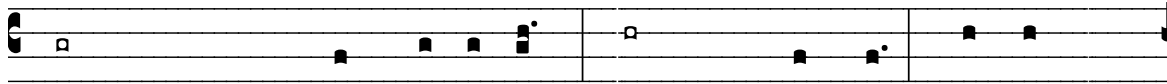
Then went out that other disciple, which was known unto the high



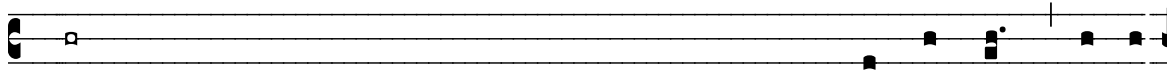
priest, and spake unto her that kept the door, and brought in Pe-ter.



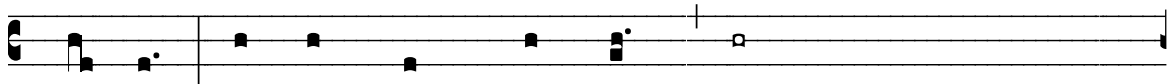
Then saith the damsel that kept the door un-to Pe-ter, Art not thou



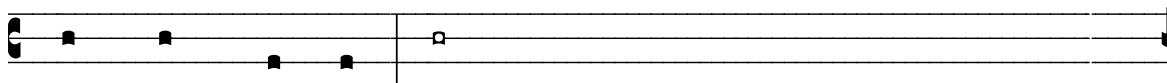
also one of this man's dis-ci-ples? He saith, I am not. And the



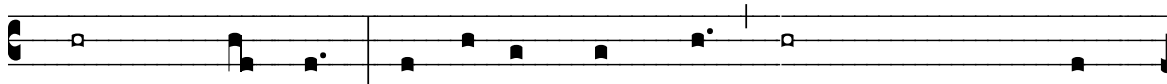
servants and officers stood there, who had made a fire of coals; for it



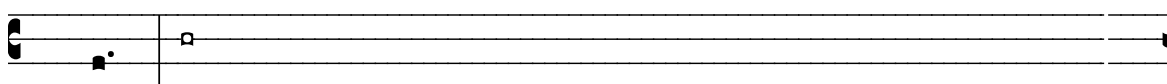
was cold: and they warmed them-selves: and Peter stood with them,



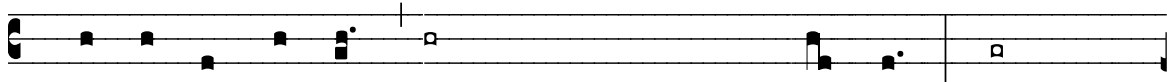
and warmed him-self. The high priest then asked Jesus of his disciples,



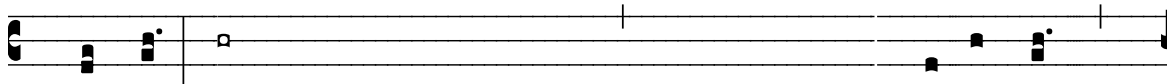
and of his doc-trine. Je-sus an-swered him, I spake openly to the



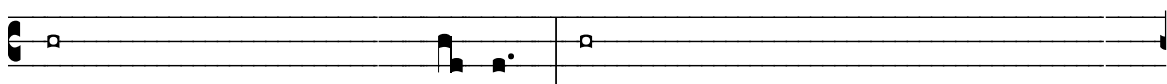
world; I ever taught in the synagogue, and in the temple, whither the



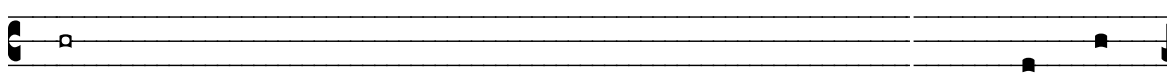
Jews al-ways re-sort; and in secret have I said no-thing. Why askest



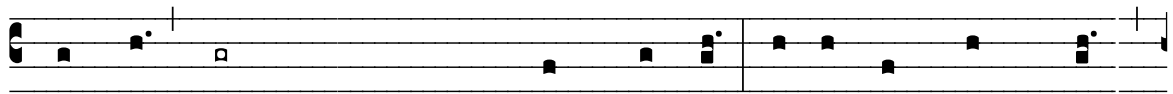
thou me? ask them which heard me, what I have said un-to them:



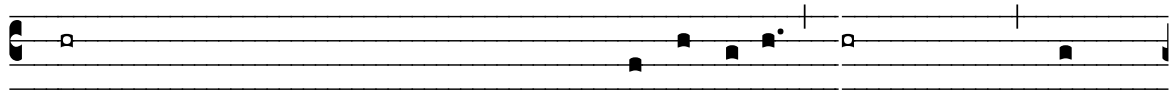
behold, they know what I said. And when he had thus spoken, one



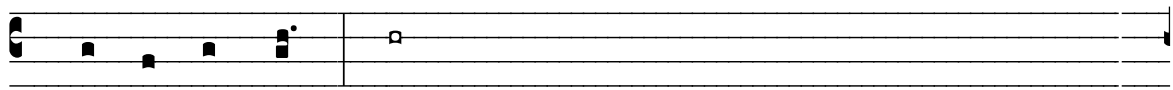
of the officers which stood by struck Jesus with the palm of his hand,



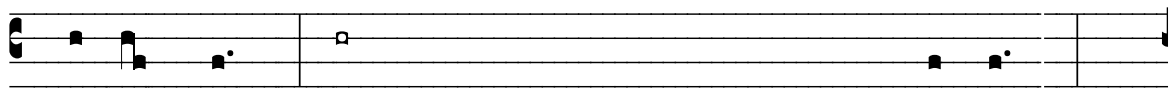
say-ing, Answerest thou the high priest so? Je-sus an-swered him,



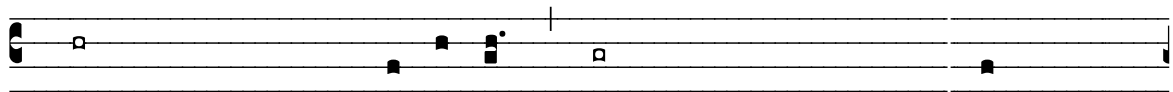
If I have spoken evil, bear witness of the e-vil: but if well, why



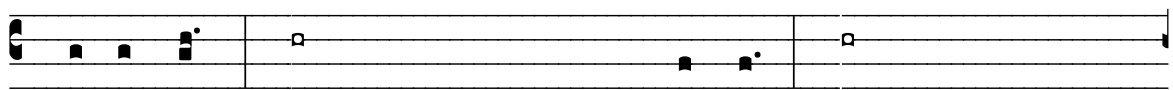
smit-est thou me? Now Annas had sent him bound unto Caiaphas



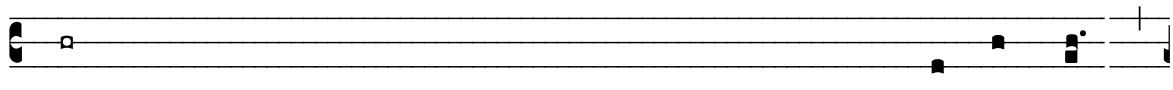
the high priest. And Simon Peter stood and warmed him-self.



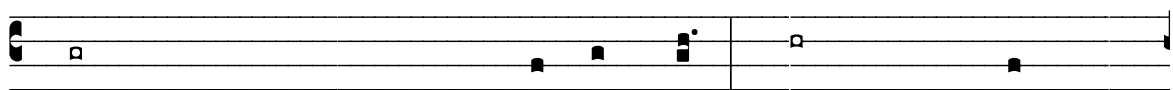
They said therefore un-to him, Art not thou also one of his



dis-ci-ples? He denied it, and said, I am not. One of the servants



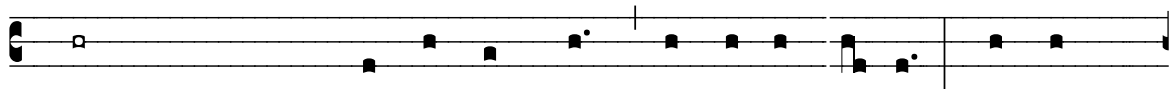
of the high priest, being his kinsman whose ear Peter cut off, saith,



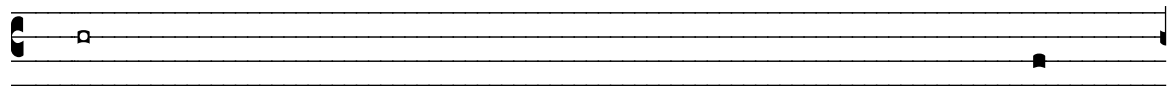
Did not I see thee in the gar-den with him? Peter then de-nied



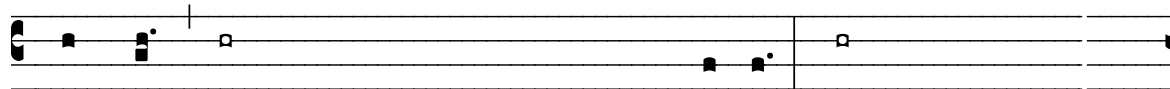
a-gain: and immediately the cock crew. Then led they Jesus from



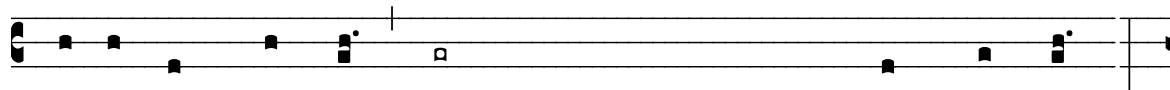
Caiaphas unto the hall of judg-ment: and it was ear-ly; and they



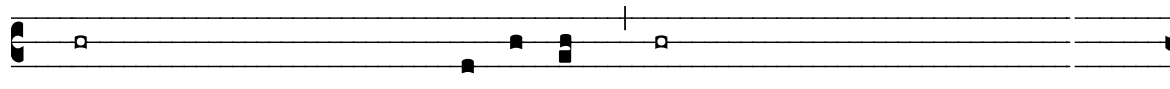
themselves went not into the judgment hall, lest they should be



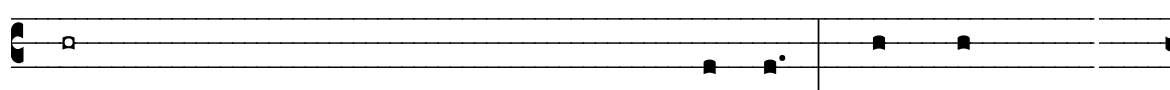
de-filed; but that they might eat the pas-so-ver. Pilate then went out



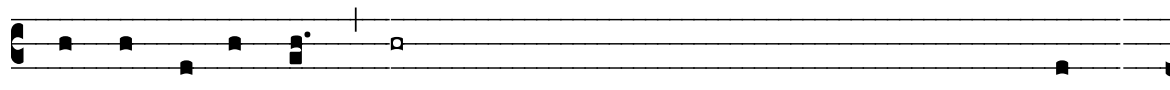
un-to them, and said, What accusation bring ye a-against this man?



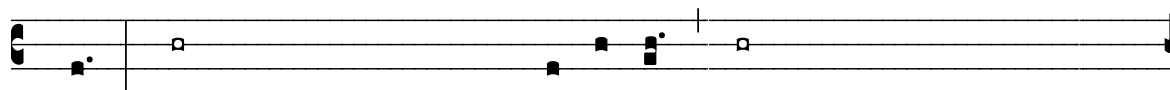
They answered and said un-to him, If he were not a malefactor,



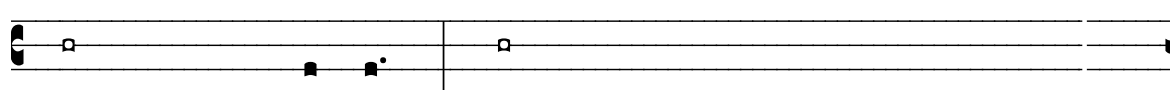
we would not have delivered him up un-to thee. Then said



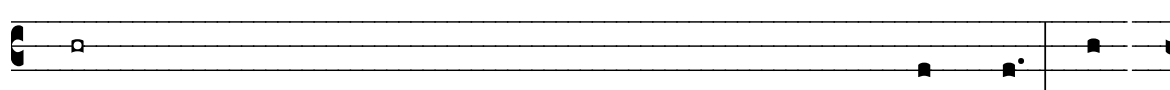
Pi-late un-to them, Take ye him, and judge him according to your



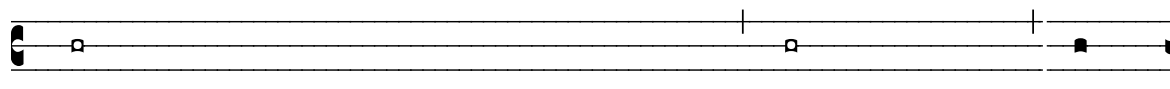
law. The Jews therefore said un-to him, It is not lawful for us



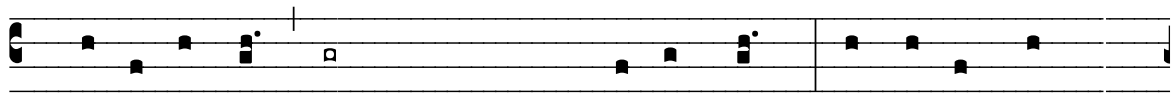
to put any man to death: That the saying of Jesus might be



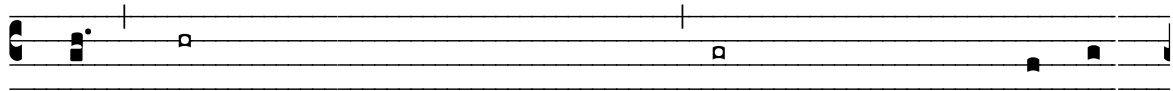
fulfilled, which he spake, signifying what death he should die. Then



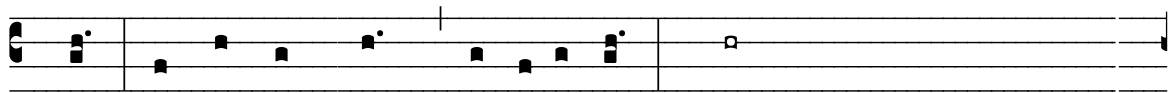
Pilate entered into the judgment hall again, and called Jesus, and



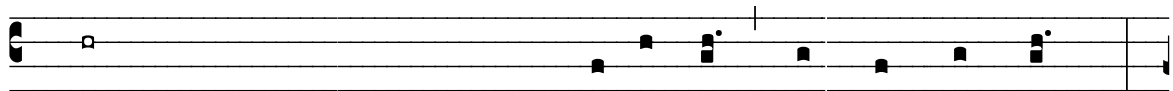
said un-to him, Art thou the King of the Jews? Je-sus an-swered



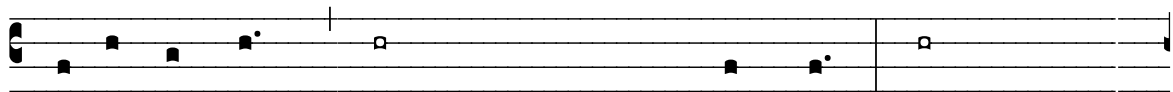
him, Sayest thou this thing of thyself, or did others tell it thee of



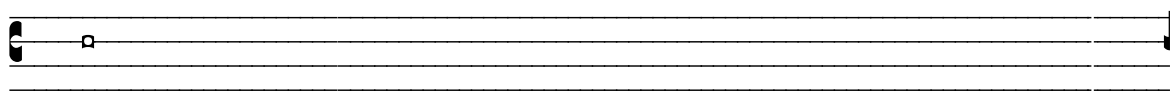
me? Pi- late an-swered, Am I a Jew? Thine own nation and the



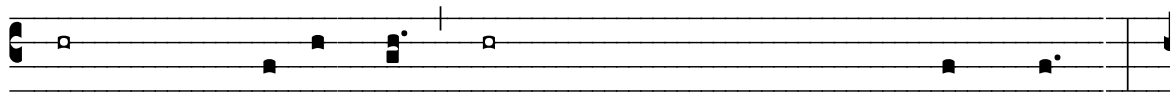
chief priests have delivered thee un-to me: what hast thou done?



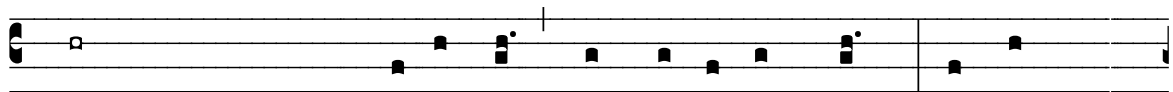
Je-sus an-swered, My kingdom is not of this world: if my kingdom



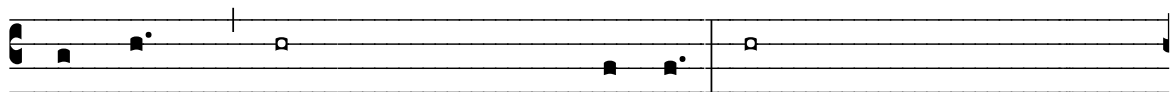
were of this world, then would my ser-vants fight, that I should not



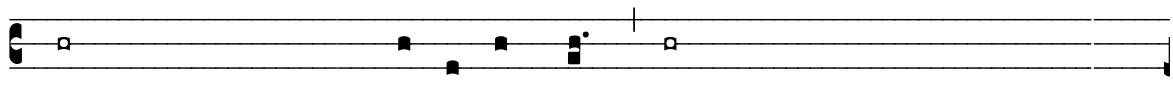
be delivered to the Jews: but now is my kingdom not from hence.



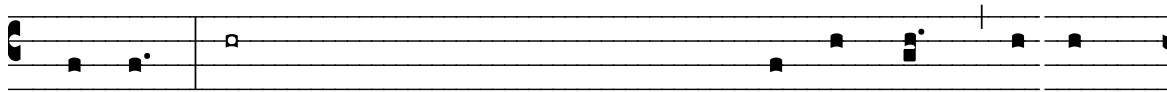
Pilate therefore said un-to him, Art thou a king then? Je-sus



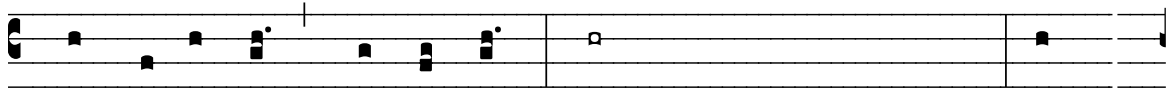
an-swered, Thou say-est that I am a king. To this end was I born, and



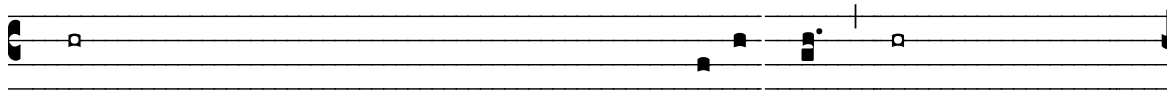
for this cause came I in-to the world, that I should bear witness unto



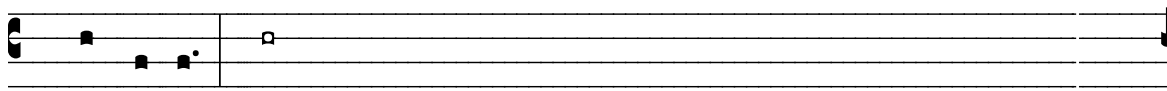
the truth. Every one that is of the truth hear-eth my voice. Pi-late



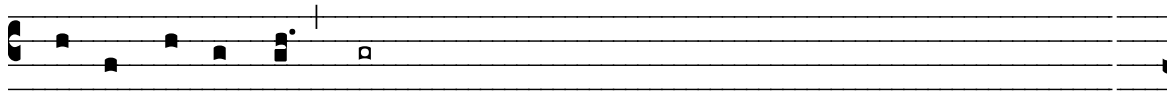
saith un-to him, What is truth? And when he had said this, he



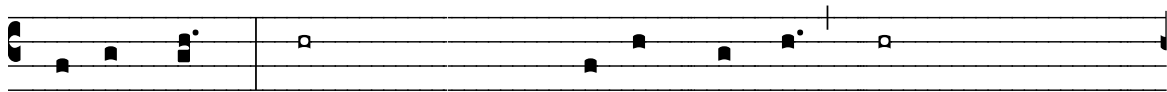
went out again unto the Jews, and saith un-to them, I find in him no



fault at all. But ye have a custom, that I should release unto you one



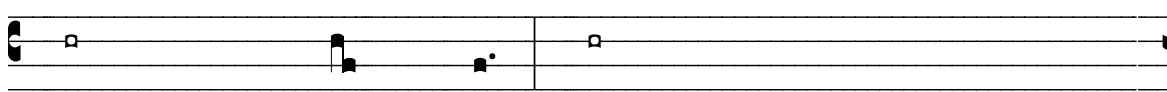
at the pas-so-ver: will ye therefore that I release unto you the King



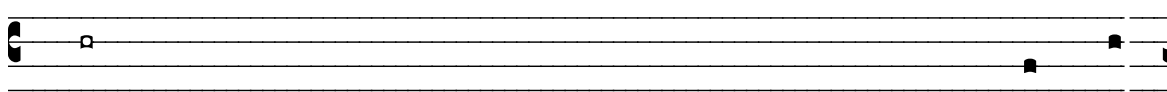
of the Jews? Then cried they all a-gain, say-ing, Not this man, but



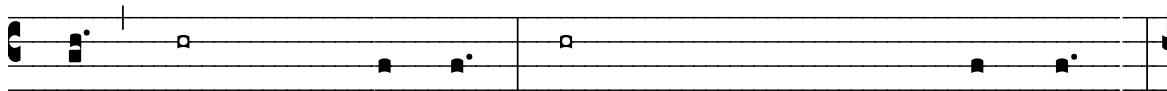
Ba-rab-bas. Now Barabbas was a rob-ber. Then Pilate therefore



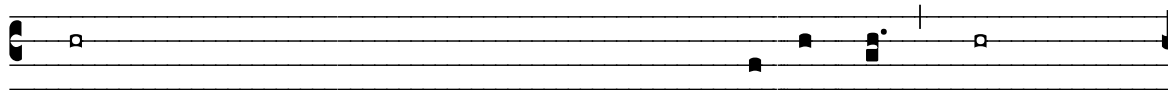
took Jesus, and scourged him. And the soldiers platted a crown of



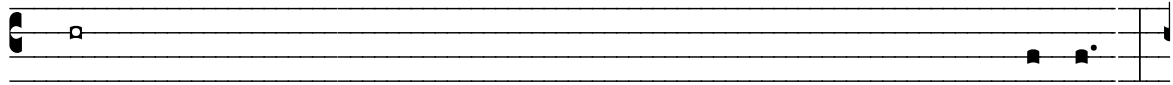
thorns, and put it on his head, and they put on him a purple robe, and



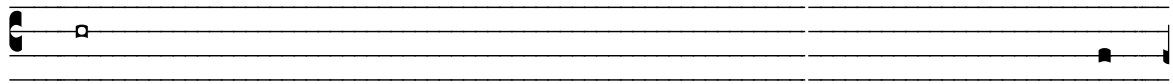
said, Hail, King of the Jews! And they smote him with their hands.



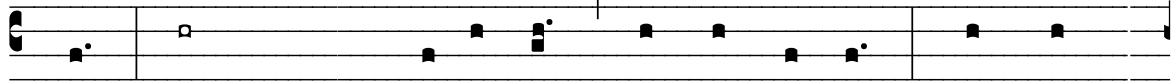
Pilate therefore went forth again, and saith un-to them, Behold, I



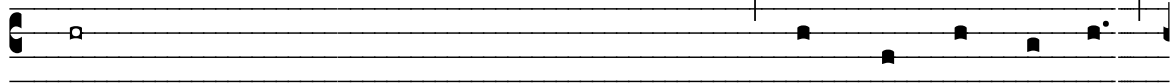
bring him forth to you, that ye may know that I find no fault in him.



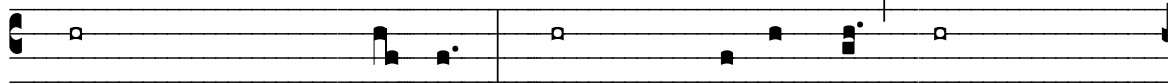
Then came Jesus forth, wearing the crown of thorns, and the pur-ple



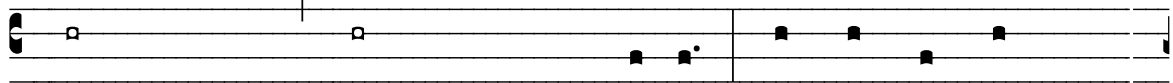
robe. And Pilate saith un-to them, Be-hold the man! When the



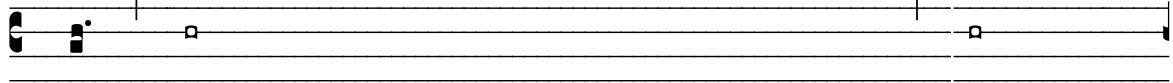
chief priests therefore and officers saw him, they cried out, say-ing,



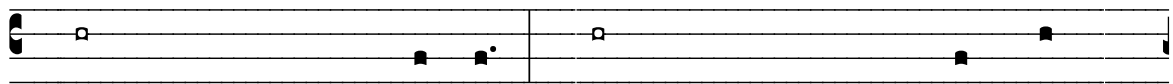
Crucify him, cru-ci-fy him. Pilate saith un-to them, Take ye him,



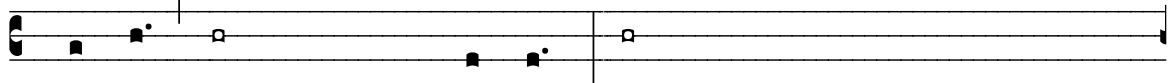
and crucify him: for I find no fault in him. The Jews an-swered



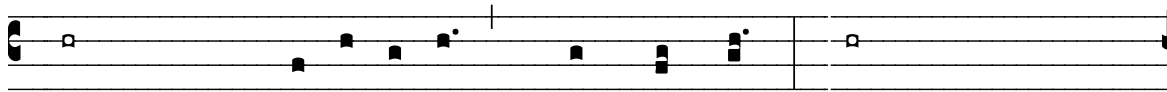
him, We have a law, and by our law he ought to die, because he



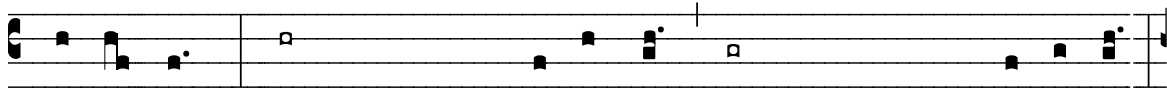
made himself the Son of God. When Pilate therefore heard that



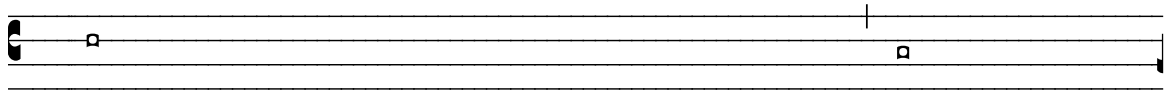
say-ing, he was the more a-fraid; And went again into the judgment



hall, and saith un-to Je-sus, Whence art thou? But Jesus gave him



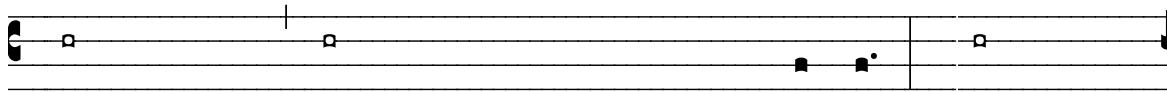
no an-swer. Then saith Pilate un-to him, Speakest thou not un-to me?



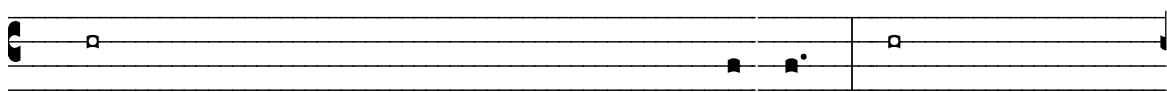
knowest thou not that I have power to crucify thee, and have power



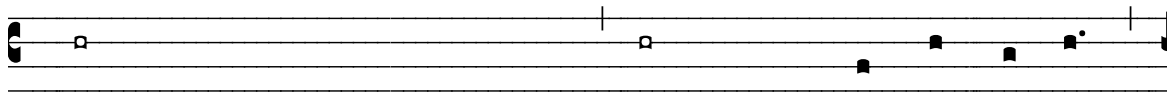
to re-lease thee? Je-sus an-swered, Thou couldest have no power at



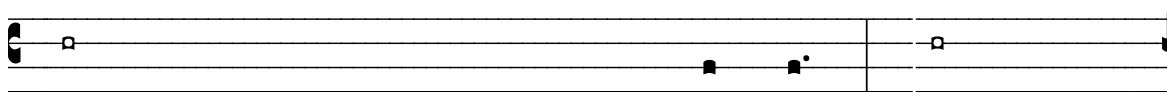
all against me, except it were given thee from a-bove: therefore he



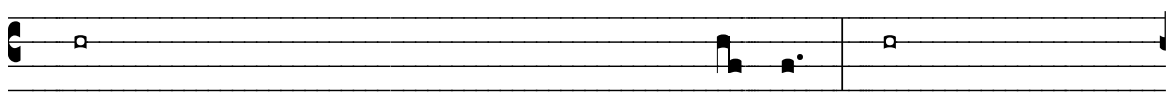
that delivered me unto thee hath the great-er sin. And from thence-



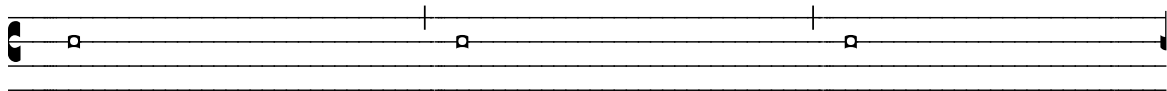
forth Pilate sought to re-lease him: but the Jews cried out, say-ing,



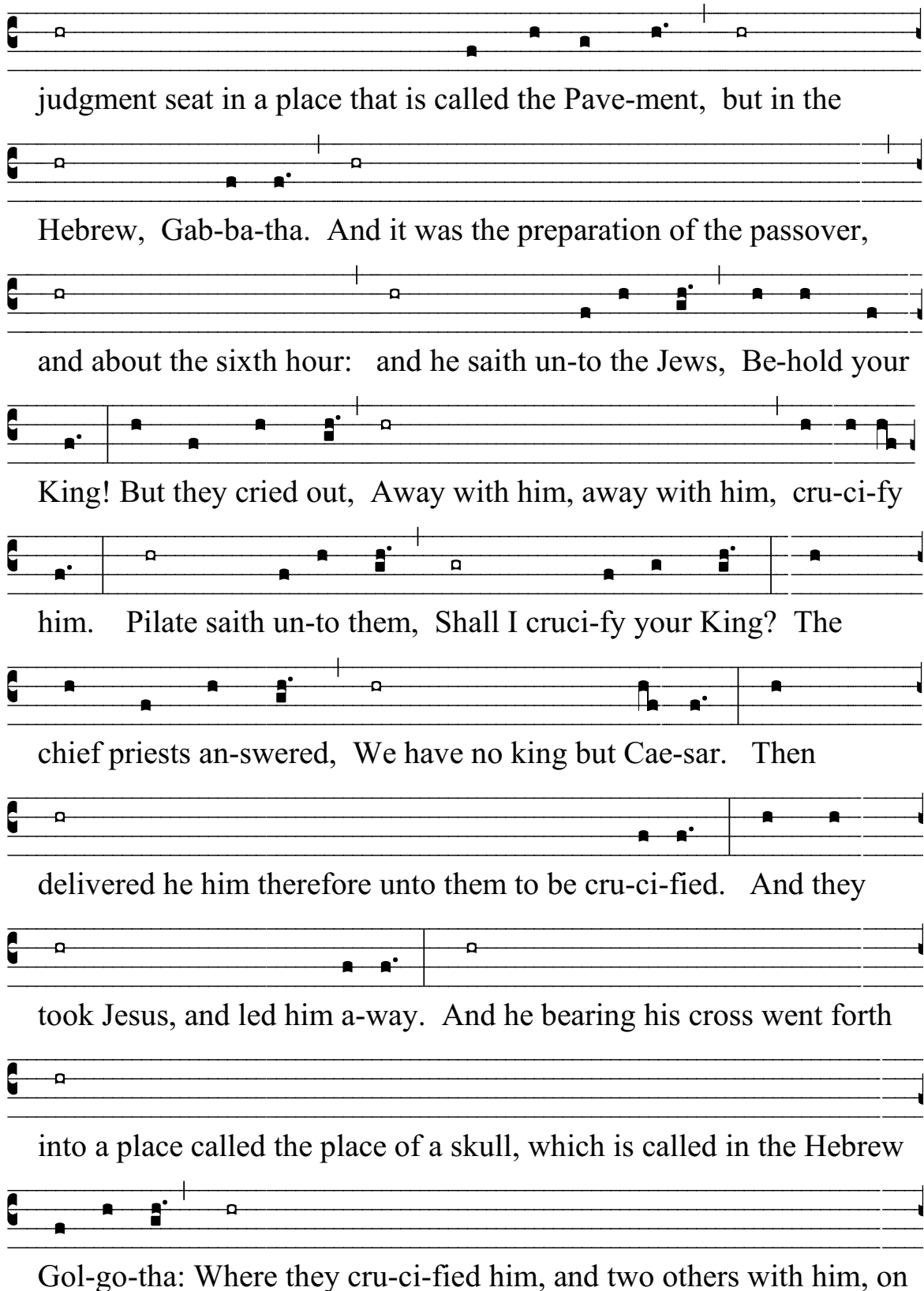
If thou let this man go, thou art not Cae-sar's friend: whosoever



maketh himself a king speaketh against Cae-sar. When Pilate there-



fore heard that say-ing, he brought Jesus forth, and sat down in the



judgment seat in a place that is called the Pave-ment, but in the

Hebrew, Gab-ba-tha. And it was the preparation of the passover,

and about the sixth hour: and he saith un-to the Jews, Be-hold your

King! But they cried out, Away with him, away with him, cru-ci-fy

him. Pilate saith un-to them, Shall I cruci-fy your King? The

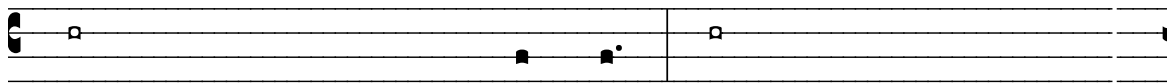
chief priests an-swered, We have no king but Cae-sar. Then

delivered he him therefore unto them to be cru-ci-fied. And they

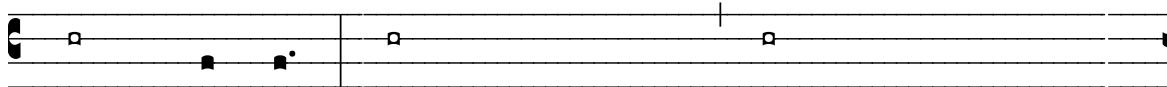
took Jesus, and led him a-way. And he bearing his cross went forth

into a place called the place of a skull, which is called in the Hebrew

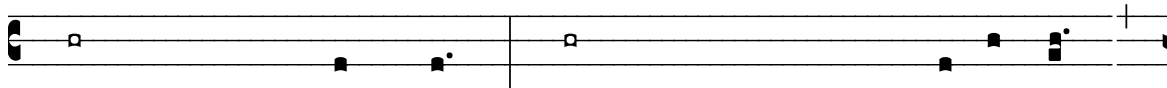
Gol-go-tha: Where they cru-ci-fied him, and two others with him, on



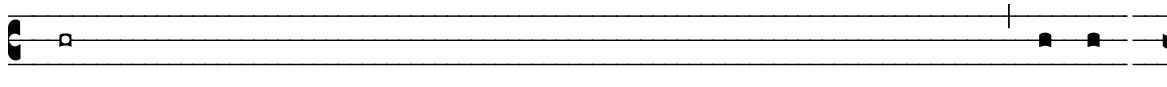
either side one, and Jesus in the midst. And Pilate wrote a title, and



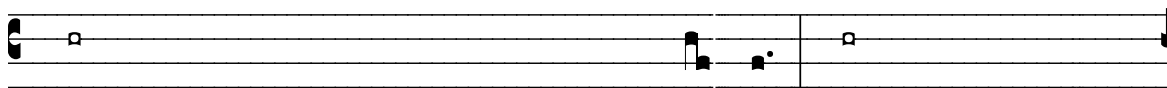
put it on the cross. And the writ-ing was, JESUS OF NAZARETH



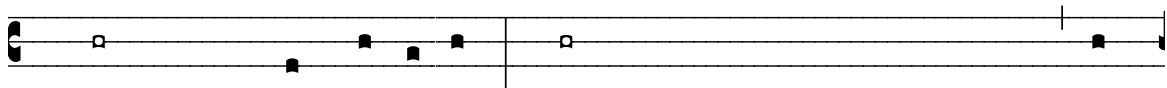
THE KING OF THE JEWS. This title then read many of the Jews:



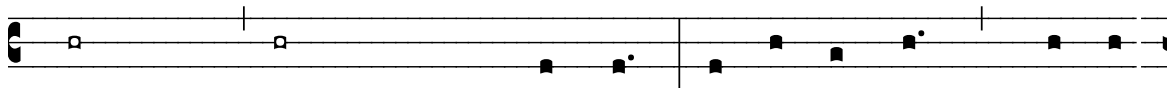
for the place where Jesus was crucified was nigh to the city: and it



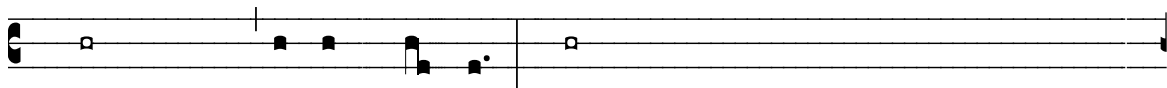
was written in Hebrew, and Greek, and La-tin. Then said the chief



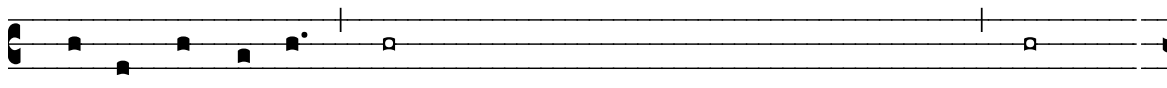
priests of the Jews to Pi-late, Write not, The King of the Jews; but



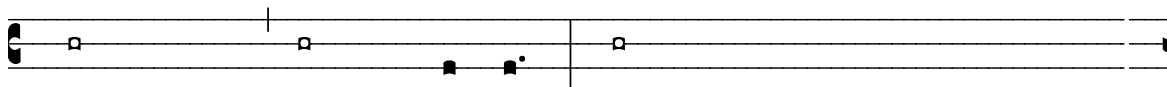
that he said, I am the King of the Jews. Pi-late an-swered, What I



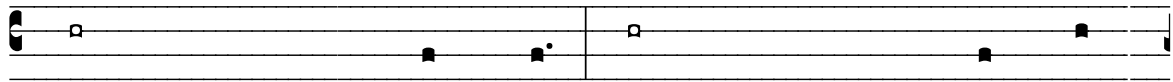
have written I have writ-ten. Then the soldiers, when they had



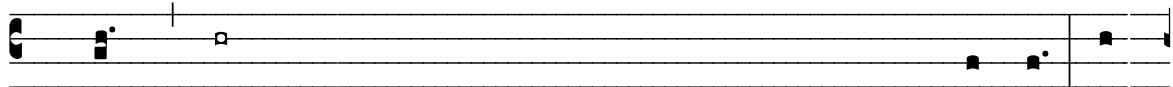
cru-ci-fied Je-sus, took his garments, and made four parts, to every



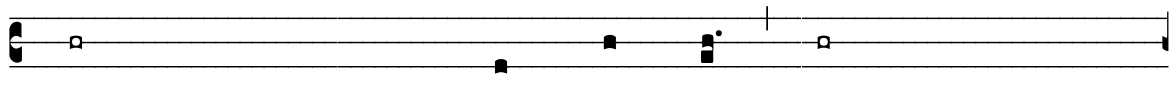
soldier a part; and also his coat: now the coat was without seam,



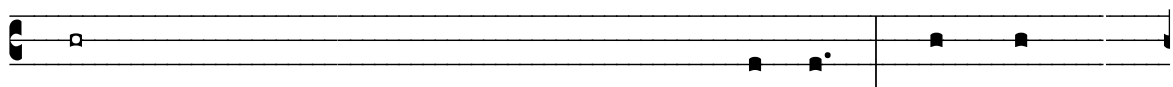
woven from the top through-out. They said therefore a-mong them-



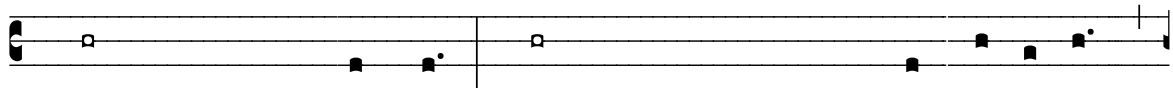
selves, Let us not rend it, but cast lots for it, whose it shall be: that



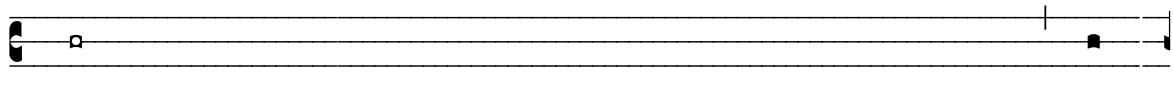
the scripture might be ful-filled, which saith, They parted my raiment



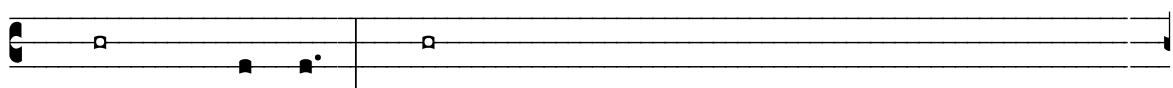
among them, and for my vesture they did cast lots. These things



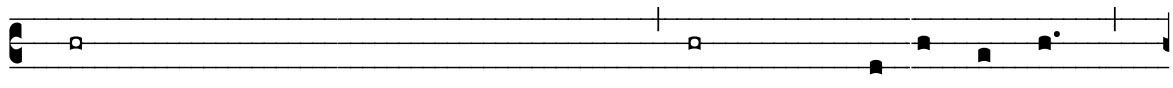
therefore the sol-diers did. Now there stood by the cross of Je-sus,



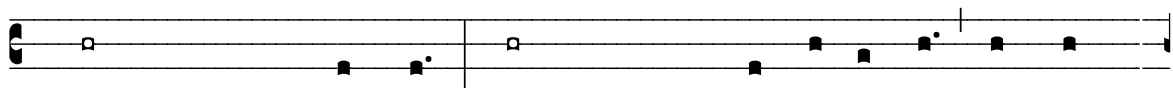
his mother, and his mother's sister, Mary the wife of Cleophas, and



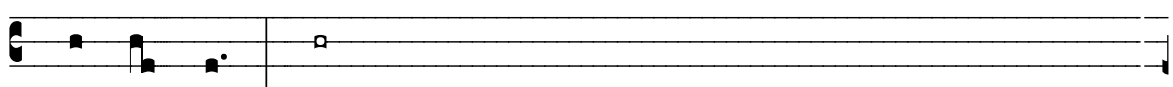
Mary Mag-da-lene. When Jesus therefore saw his mother, and the



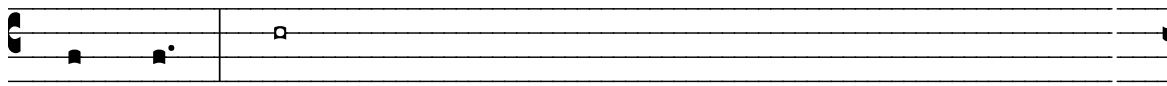
disciple standing by, whom he loved, he saith un-to his mo-ther,



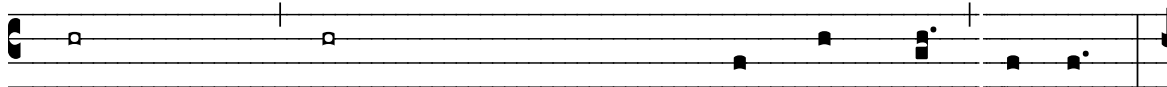
Woman, behold thy son! Then saith he to the dis-ci-ple, Be-hold



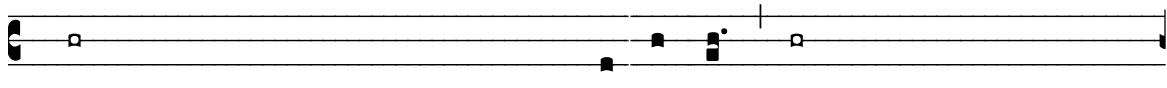
thy mo-ther! And from that hour that disciple took her unto his



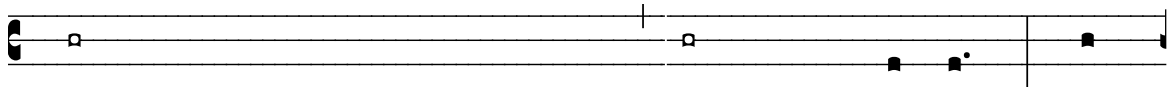
own home. After this, Jesus knowing that all things were now



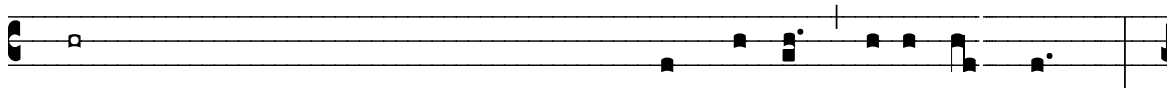
accomplished, that the scripture might be ful-filled, saith, I thirst.



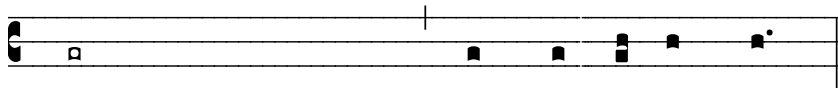
Now there was set a vessel full of vi-ne-gar: and they filled a sponge



with vinegar, and put it upon hyssop, and put it to his mouth. When



Jesus therefore had received the vine-gar, he said, It is fin-ished:



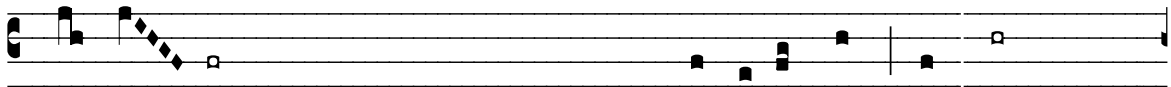
and he bowed his head, and gave up the ghost.

Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone.

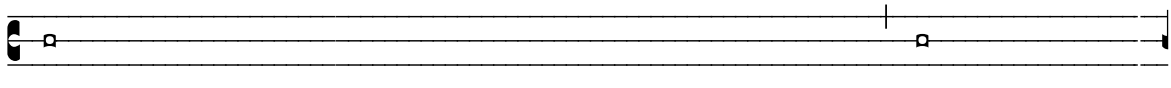
The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be tåken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they bråke not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blôod and water. And he that saw it bare record, and his rêcord is true: and he knoweth that he saith true, that yê might believe. For these things were done, that the scripture should be

fulfilled, A bone of him shall nôt be broken. And again another scripture saith, They shall look on hîm whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilâte gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hûndred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews îs to bury. Now in the place where he was crucified there wâs a garden; and in the garden a new sepulchre, wherein was nevêr man yet laid. There laid they Jesus therefore because of the Jews' præparation day; for the sepulchre was nigh at hand. (18:1-40; 19:1-42).

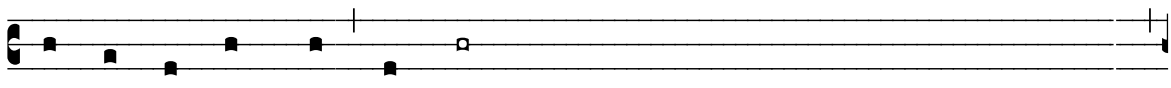
Or in the Solemn Tone:



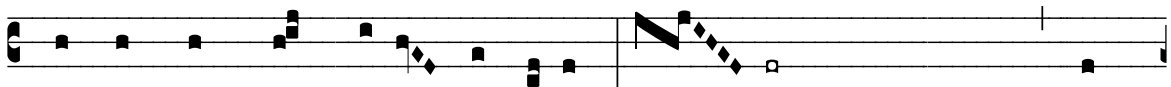
The Jews there-fore, because it was the pre-pa-ra-tion, that the bodies



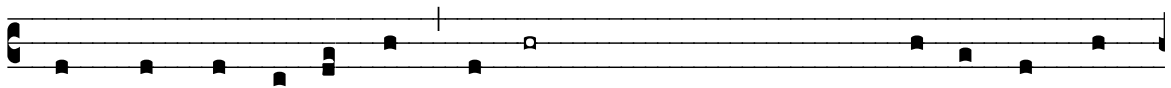
should not remain upon the cross on the sabbath day, (for that sab-bath



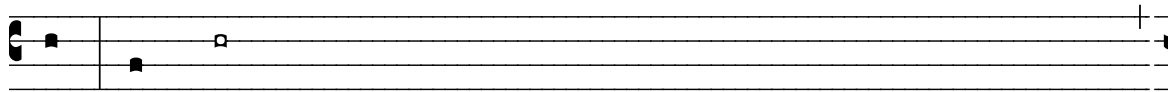
day was an high day,) be-sought Pilate that their legs might be bro-ken,



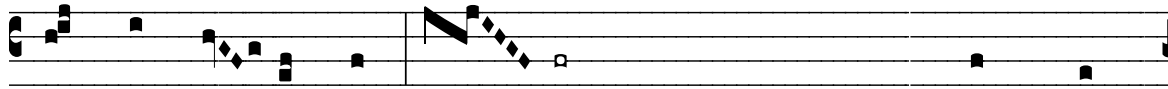
and that they might be ta - ken a-way. Then came the soldiers, and



brake the legs of the first, and of the other which was cru-ci-fied with



him. But when they came to Jesus, and saw that he was dead already,



they brake not his legs: But one of the soldiers with a spear pierced



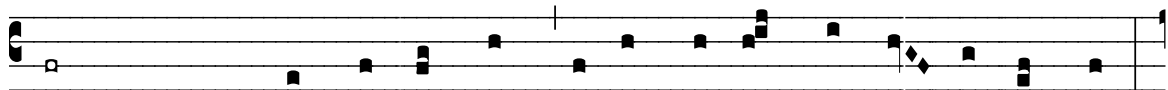
his side, and forthwith came there out blood and wa-ter. And he that



saw it bare re-cord, and his re-cord is true: and he knoweth that he



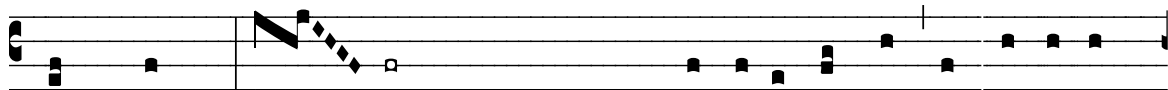
saith true, that ye might be-lieve. For these things were done, that



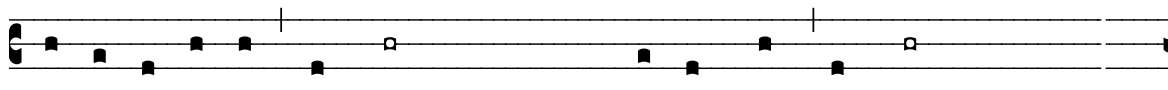
the scripture should be ful-filled, A bone of him shall not be bro-ken.



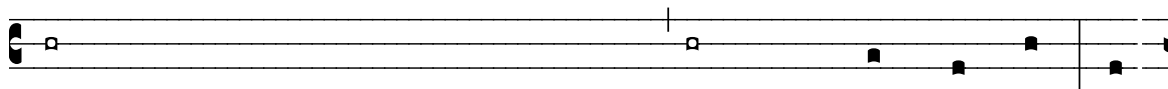
And a-gain a-no-ther scrip-ture saith, They shall look on him whom



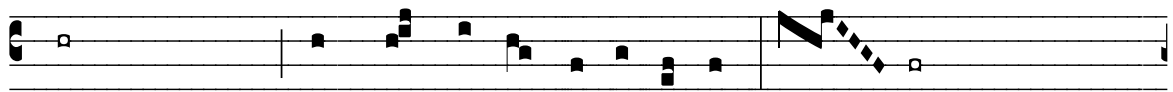
they pierced. And after this Joseph of Ar-i-ma-tha-ea, be-ing a dis-



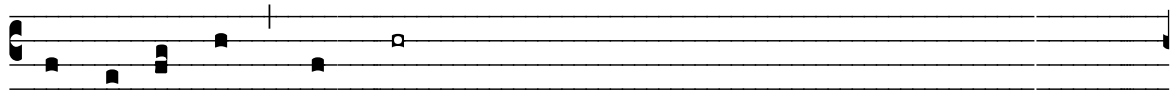
ci-ple of Je-sus, but secretly for fear of the Jews, be-sought Pilate that



he might take away the body of Je-sus: and Pilate gave him leave. He



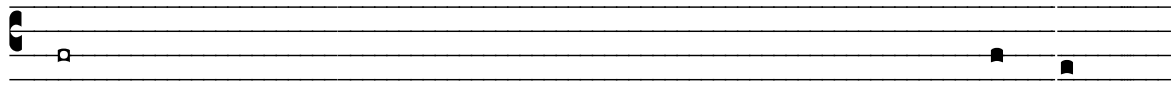
came therefore, and took the bo-dy of Je-sus. And there came also



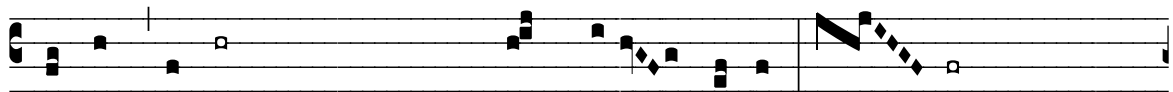
Ni-co-de-mus, which at the first came to Jesus by night, and brought a



mixture of myrrh and al-oes, a-bout an hun-dred pound weight. Then



took they the body of Jesus, and wound it in linen clothes with the



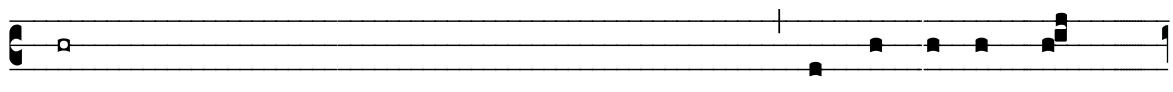
spi-ces, as the manner of the Jews is to bu-ry. Now in the place



where he was crucified there was a gar-den; and in the garden a new



sepulchre, wherein was never man yet laid. There laid they Jesus



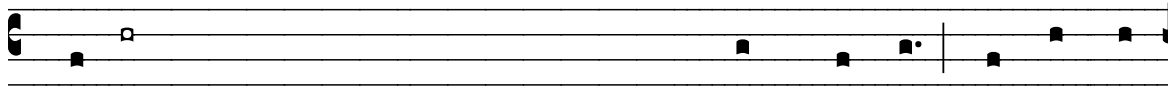
therefore because of the Jews' preparation day; for the se-pul-chre



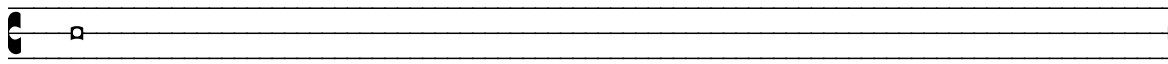
was nigh at hand.

A homily may be given. The ministers resume their vestments, the fair linen is placed on the altar, and the Solemn Collects are sung.

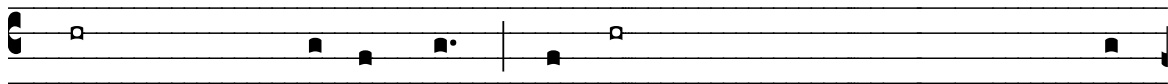
THE SOLEMN COLLECTS



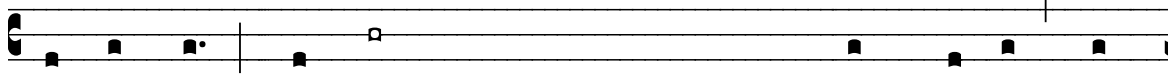
Let us pray, dearly beloved, for the holy Church of God: that our God



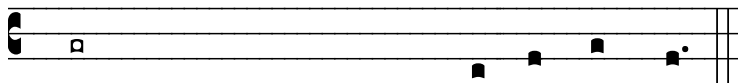
and Lord would vouchsafe to give her peace and unity, and preserve



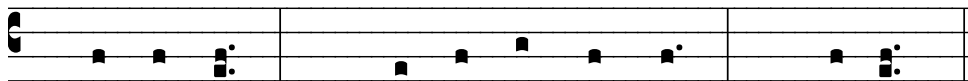
her throughout all the world: mak-ing subject unto her principalities



and pow-ers: and grant that, leading a quiet and peace-ful life, we

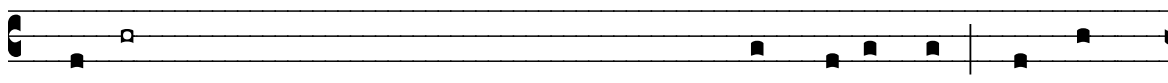


may glorify God the Fath-er Al-migh-ty.

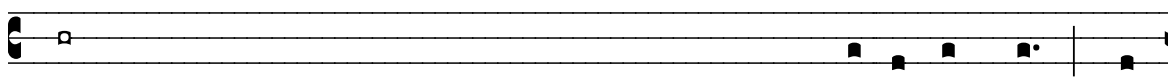


Pr. Let us pray. *Dn.* Let us bow the knee. *Sd.* A-rise.

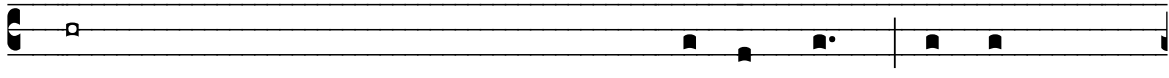
Collect. Almighty and everlasting God, who in Christ hast revealed thy glory to all nations: preserve the works of thy mercy; that thy Church, spread abroad over the whole world, may with steadfast faith persevere in the confession of thy name. Through the same... Amen.



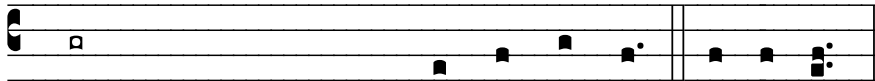
Let us pray also for our most blessed Patri-arch *N.:* that our



God and Lord, who hath chosen him unto the ord-er of Bish-ops, may



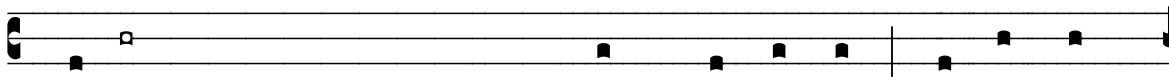
preserve him in health and safety to his ho-ly Church, for the



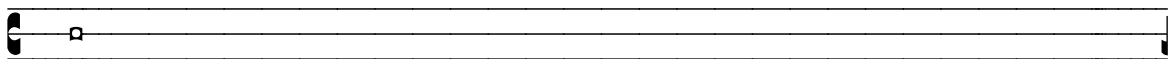
governance of the holy peo-ple of God. Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

Collect. Almighty and everlasting God, by whose judgment all things are established: mercifully regard our prayers, and in thy goodness preserve him whom thou hast chosen to be our bishop; that the Christian people who are governed by thine authority may under so great a shepherd increase in the strength of their faith. Through... Amen.



Let us pray also for all Bishops, Priests, and Dea-cons, for all Sub-



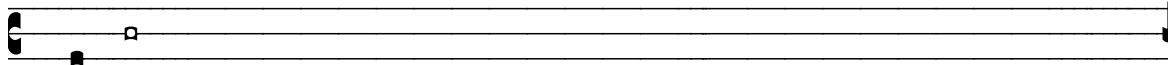
deacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Vir-



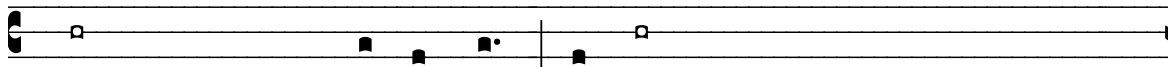
gins, and Wi-dows: and for all the ho-ly peo-ple of God. Let us pray.

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

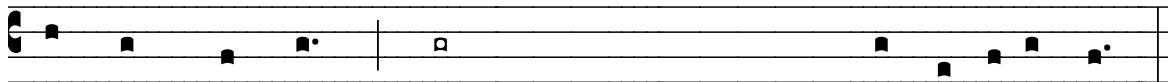
Collect. Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications, which we offer before thee for all orders of the same; that by the bounty of thy grace they may faithfully serve thee in their several estates. Through... Amen.



Let us pray also for all governors of countries; and for all who bear



rule and authority un-der them: that our God and Lord may guide



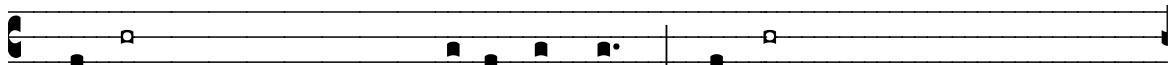
their hearts and minds according to his will, for our per-pet-u-al peace.



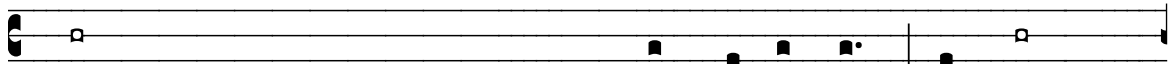
Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

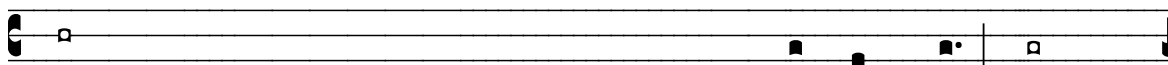
Collect. Almighty and everlasting God, in whose hand are the dominion and government of all peoples: look graciously on those who bear rule and authority over us; that all nations, by the protection of thy right hand, may continue in true religion, and abide in continual safety. Through... Amen.



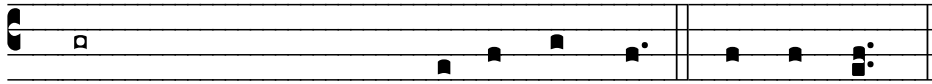
Let us pray also for our ca-te-chu-mens: that our God and Lord would



open the ears of their hearts, and the gate of mer-cy; that, receiving



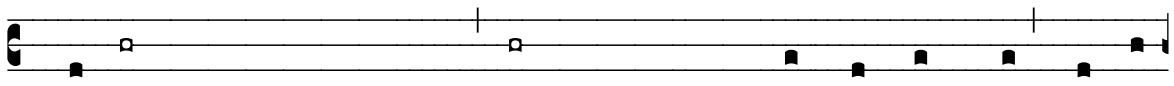
in the waters of regeneration the remission of all their sins, they also



may be found in Christ Je-sus our Lord. Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

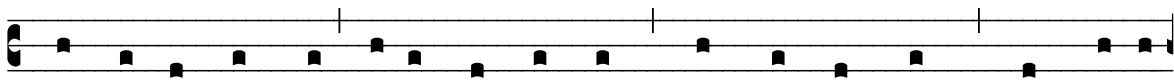
Collect. Almighty and everlasting God, who dost continually enrich thy Church with a new offspring: increase the faith and under-standing of our catechumens: that they, being born again in the water of baptism, may be numbered among the sons of thine adoption. Through... Amen.



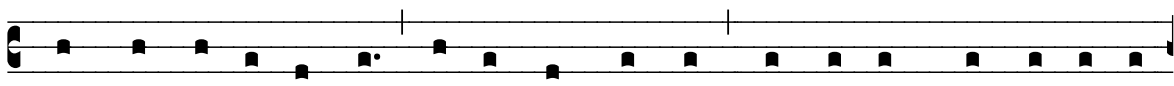
Let us pray, dearly beloved, unto God the Fa-ther Al-migh-ty, that he



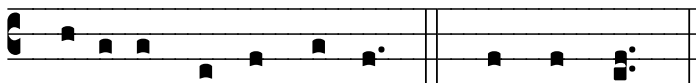
would purge the world from all er-rors: would take a-way di-sea-ses:



drive a-way fam-ine: o-pen the pri-sons: loos-en the chains: grant un-to



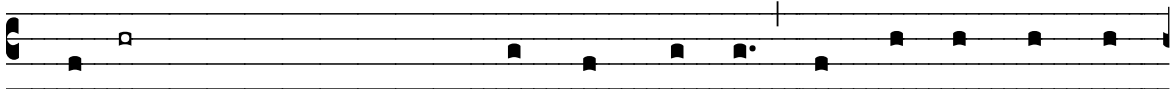
pil-grims a safe re-turn: to the sick heal-ing: and to them that travel by



sea a ha-ven of safe-ty. Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

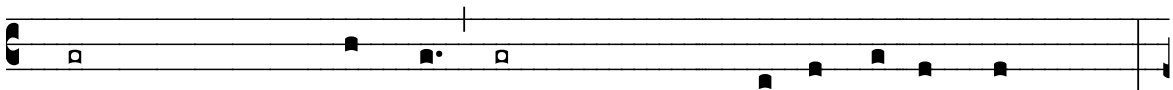
Collect. Almighty and everlasting God, the comfort of them that mourn, the strength of them that travail: let the prayers of them that cry out of any tribulation ascend unto thee; that in their necessities all may rejoice in the succour of thy loving kindness. Through... Amen.



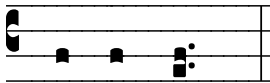
Let us pray also for heretics and schis-mat-ics: that our God and Lord



would de-liv-er them from all their er-rors; and vouch-safe to call them

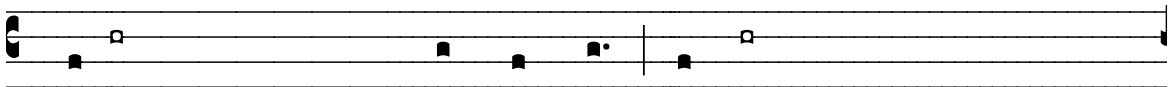


back to their holy mo-ther, the Catholic and A-pos-to-lic Church.

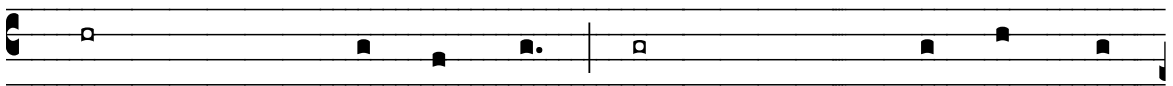


Let us pray... *V.* Let us bow the knee. (*Silence is kept.*) *V.* Arise.

Collect. Almighty and everlasting God, who savest all men, and wouldest not that any should perish: look upon the souls that are deceived by the craft of the devil: that the hearts of them that are gone astray, being delivered from all perversity of heresy, may turn to wisdom and come again to the unity of thy truth. Through... Amen.



Let us pray also for the faith-less Jews: that our God and Lord would



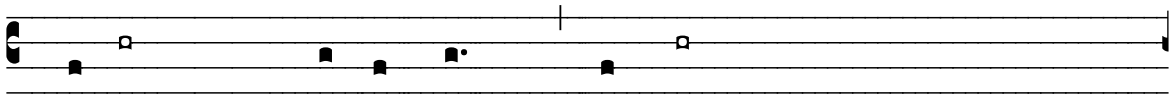
take away the veil from their hearts; that they also may ac-know-ledge



Je-sus Christ, our Lord. Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

Collect. Almighty and everlasting God, who deniest not thy mercy even to the faithless Jews: graciously hear our prayers, which we offer for the blindness of this people: that they, acknowledging the light of thy truth, which is Christ, may be delivered from their darkness. Through the same... Amen.



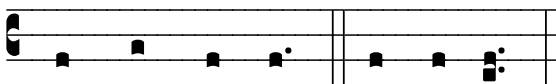
Let us pray also for the hea-then: that God almighty would take away



the iniquity from their hearts; that, for-sa-king their i-dols, they may be



turned unto the living and true God, and to his on-ly Son, Je-sus Christ,



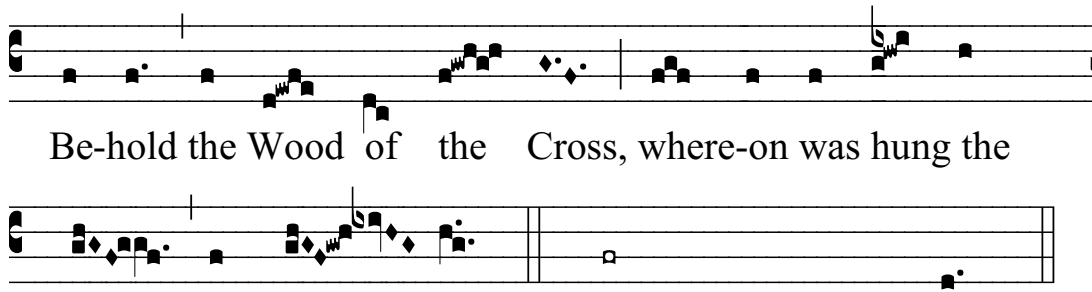
our God and Lord. Let us pray...

V. Let us bow the knee. (*Silence is kept.*) *V.* Arise.

Collect. Almighty and everlasting God, who desirest not the death of sinners but rather that they should live: mercifully receive our prayer, and deliver them from the worship of idols; and gather them unto thy holy Church, to the praise and glory of thy name. Through... Amen.

THE SOLEMN ADORATION OF THE HOLY CROSS

A large veiled crucifix is carried through the church. As it is gradually unveiled, the following antiphon and response are said or sung:



Be-hold the Wood of the Cross, where-on was hung the

world's Sal - va - tion. *R.* O come, let us wor-ship.

After each time that this antiphon and response are sung, all kneel and worship for a moment in silence. When the cross has been fully unveiled, it is held by two servers, while those present come forward to genuflect and kiss the foot of the cross. During this adoration, the following is sung:

THE REPROACHES

O my people, what have I done unto thee? or wherein have I wearied thee? Answer me! *V.* Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior. *Hágios o Theós.* Holy God. *Hágios Ischyrós.* Holy, mighty. *Hágios Athánatos, eléison hymás.* Holy and Immortal, have mercy upon us.

Because I led thee 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 Saviour. *Hágios o Theós...*

What more could I have done for thee that I have not done? I indeed did plant thee, my vineyard, exceeding fair: and thou art become very bitter unto me: for vinegar thou gavest to quench my thirst: and hast pierced with a spear the side of thy Savior. *Hágios o Theós...*

I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up. O my people, what have I done unto thee? or wherein have I wearied thee? Answer me! I led thee out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me unto the chief priests. O my people... I opened the sea before thee: and thou hast opened my side with a spear. O my people... I went before thee in a pillar of cloud: and thou hast led me unto the judgment hall of Pilate. O my people... I fed thee with manna in the desert: and thou hast stricken me with blows and scourges. O my people... I gave thee to drink of the water of salvation from the rock: and thou hast given me gall and vinegar to drink. O my people... For thee I smote the kings of the Canaanites: and thou hast smitten my head with a reed. O my people... I gave thee a royal sceptre: and thou hast given unto my head a crown of thorns. O my people... I exalted thee with great power: and thou hast hanged me upon the gibbet of the Cross. O my people...

Antiphon. We worship thy Cross, O Lord: and praise and glorify thy holy resurrection: for behold, by virtue of the tree joy hath come to the whole world. *Ps. 67:1,2.* God be merciful unto us and bless us: And shew us the light of his countenance, and be merciful unto us. We worship thy Cross...

The Hymn Pange lingua gloriosi praelium certaminis (*SAH # 101*) is sung with the antiphons “Faithful Cross...” and “Sweetest wood...”

Antiphon. Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

Antiphon. Sweetest wood and sweetest iron, sweetest weight is hung on thee.

Hymn. Sing, my tongue, the glorious battle, sing the ending of the fray,
now above the Cross, the trophy, sound the loud triumphant lay: tell
how Christ, the world's Redeemer, as a victim won the day. Faithful
Cross...

God in pity saw man fallen, shamed and sunk in misery, when he fell on
death by tasting fruit of the forbidden tree: then another tree was chosen
which the world from death should free. Sweetest wood...

Thus the scheme of our salvation, was of old in order laid: that the
manifold deceiver's art by art might be outweighed: and the lure the foe
put forward into means of healing made. Faithful Cross...

Therefore when the appointed fulness of the holy time was come, he
was sent who maketh all things forth from God's eternal home; thus he
came to earth, incarnate, offspring of a virgin's womb. Sweetest wood...

Lo! he lies, an Infant weeping, where the narrow manger stands, while
the Mother-Maid his members wraps in mean and lowly bands, and the
swaddling clothes is winding round God's helpless feet and hands.
Faithful Cross...

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. Sweetest wood...

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. Faithful Cross...

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! Sweetest wood...

Thou alone wast counted worthy this world's ransom to uphold; for a shipwreck'd race preparing harbor, like the ark of old: with the sacred Blood anointed from the smitten Lamb that rolled. Faithful Cross...

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. Sweetest wood...

THE COMMUNION

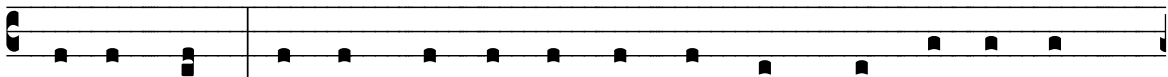
Towards the conclusion of the veneration of the Cross, the altar is prepared for communion. When all have venerated the Cross is returned to its place. The reserved Sacrament is now carried in procession to the High Altar, while the hymn Vexilla Regis (SAH #96) or the following antiphons are sung:

We adore thee, O Christ, and we bless thee, because by thy Cross thou hast redeemed the world.

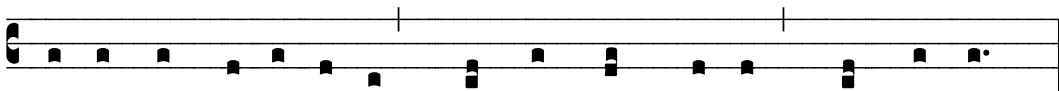
Through the tree we were made slaves, and through the holy Cross we are set free: the fruit of the tree betrayed us, the Son of God redeemed us.

O Savior of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

Then the Lord's Prayer is recited by all:



Let us pray. In-struct-ed by sav-ing pre-cepts and fol-low-ing



thy di-vine in-sti-tu-tion, we pre-sume to say: Our Fa-ther...

who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

The celebrant continues with this prayer:

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come; and at the intercession of the blessed and glorious Mary, ever-Virgin Mother of God, of thy blessed Apostles Peter and Paul, Andrew, and all thy Saints, graciously give peace in our time, that aided by the help of thy loving kindness, we may both be ever free from sin and secure from all disquietude. Through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. *R.* Amen.

The celebrant makes his communion, the deacon recites the confession:

I confess to God Almighty, to Blessed Mary Ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, father, that I have sinned exceedingly in thought, word and deed, by my fault, by my own fault, by my own most grievous fault. Wherefore I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, father, to pray for me to the Lord our God.

The celebrant turns to the people (without turning his back to the Sacrament), saying:

Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. *R.* Amen. The almighty and merciful Lord grant unto you pardon, absolution, ☩ and remission of your sins. *R.* Amen.

Taking the ciborium and turning to the people, the priest says,

Behold the Lamb of God, behold him that taketh away the sins of the world. Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my soul shall be healed.

As Communion is distributed to the people, Psalm 22 may be sung.

When all has been completed, these collects are said:

Let us pray. We beseech thee, O Lord, that as thy people have now with devout heart and mind recalled the passion and death of thy Son: so likewise thy plenteous benediction may descend upon them, thy pardon and consolation be granted unto them, their holy faith increased, their eternal redemption made sure. Through the same Christ our Lord. *R.* Amen.

Let us pray. Almighty and merciful God, who hast redeemed us by the blessed passion and death of thine Anointed: preserve in us this work of thy mercy; that through our partaking of this mystery, we may evermore continue steadfast in thy service. Through the same Christ our Lord. *R.* Amen.

Let us pray. Call to remembrance, O Lord, thy tender mercies, and sanctify thy servants by thine eternal protection: for whose sake Christ thy Son through his blood did institute this paschal mystery. Through the same Christ our Lord. *R.* Amen.

No blessing or dismissal is given on this day. The clergy and people depart in silence.

After a while, without ceremony, the missal, candles and fair linen are removed from the altar.

Holy Saturday: The Paschal Vigil

The service begins in darkness. Fire is struck from flint and from it coals are kindled. The ministers stand with the cross, blessed water and incense before the door, in the entry of the church, or within it. The celebrant blesses the new fire, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray. O God, who through thy Son, the true cornerstone, hast bestowed upon the faithful the fire of thy brightness: sanctify this new fire, now struck from the flint-stone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires; that we may with pure hearts attain unto the feast of thy eternal brightness. Through the same Christ our Lord. *R.* Amen.

He sprinkles the fire thrice, an acolyte places blessed coals in the thurible, and the celebrant puts incense into the thurible, blessing it in the usual manner. He then censes the fire thrice. The paschal candle is carried into the midst before the priest who cuts it in the following manner, saying:

Christ yesterday and today *(he cuts a vertical line)*

The Beginning and the End *(he cuts a transverse line, forming a cross)*

Alpha *(he cuts above the vertical line the Greek letter alpha)*

and Omega *(he cuts beneath the vertical line the letter omega)*

His are the times *(he cuts the first number of the current year in the left upper angle of the cross)*

and ages *(he cuts the second number of the current year in the right upper angle of the cross)*

To him be glory and dominion *(he cuts the third number of the current year in the left lower angle of the cross)*

through all the ages of eternity. Amen. *(he cuts the fourth number of the current year in the right lower angle of the cross).*

Five grains of incense are then placed into the candle, the priest saying:

- (1) Through his holy and glorious
- (2) wounds
- (3) may Christ the Lord
- (4) guard
- (5) and preserve us. Amen.

Then the deacon hands to the celebrant a small candle, kindled with the new fire, with which he lights the paschal candle saying:

May the light of Christ gloriously rising scatter the darkness of heart and mind.

The celebrant then blesses the lighted candle saying:

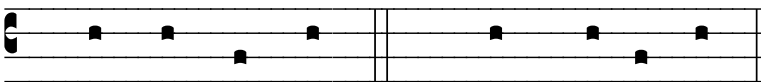
V. The Lord be with you.

R. And with thy spirit.

Let us pray. We beseech thee, almighty God, that the abundance of thy blessing may come down upon this lighted candle: and as thou, thyself unseen, art the regenerator of all things, so kindle a light to lighten our darkness; that not only may our sacrifice, which is offered on this night, be illumined by the inward presence of thy light; but that in all places wheresoever the same shall be carried from this mystery here sanctified, the wickedness of the crafts of the devil may be driven forth, and the power of thy majesty ever be present. Through Christ our Lord.

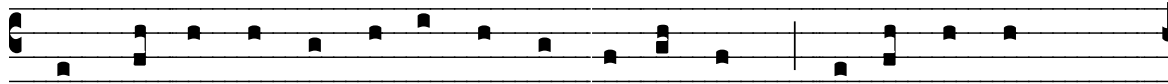
R. Amen.

Then the sacred ministers begin the procession; the deacon, carrying the paschal candle, sings three times, each time on a higher tone:



V. The light of Christ. *R.* Thanks be to God.

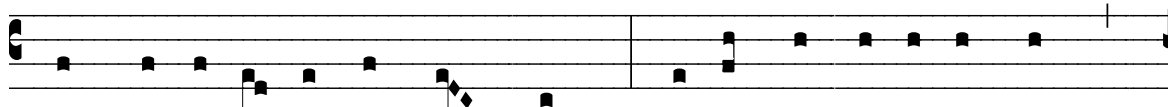
All the candles, except those at the altar are lit and the Exultet is sung.



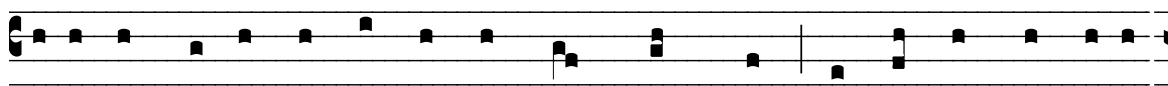
Now let the An-gel-ic host of hea-ven re-joyce: let the di-vine



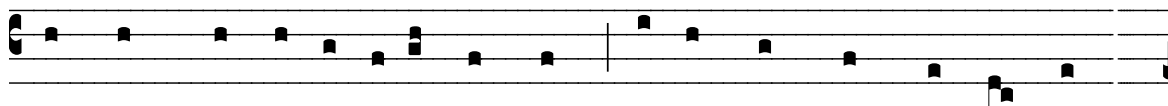
mys-ter-ies re-joyce: and for the vic-to-ry of the migh-ty King let the



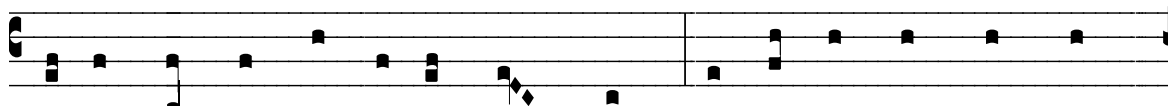
trum-pet of sal-va-tion sound forth. Let the earth al-so be glad,



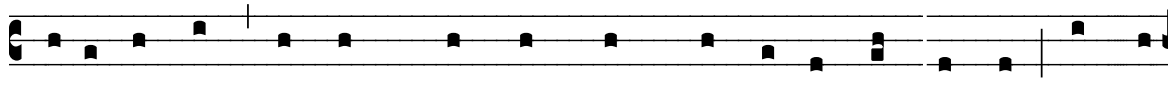
il-lu-min-ed by the rays of this great bright-ness, and en-light-en-ed by



the splen-dour of the e-ter-nal King let her know that she hath put



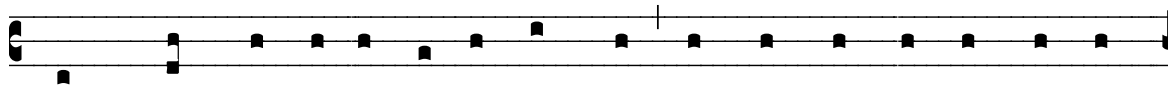
a-way the dark-ness of the whole world. Let our mo-ther the Church



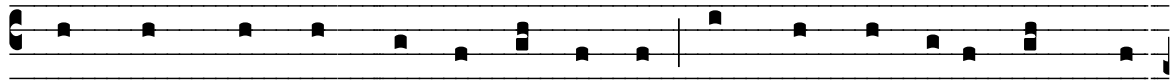
al-so re-joyce, a-dorned with the bright-ness of so great a light: and let



this tem-ple re-sound with the tri-umph-ant voi-ces of the peo-ples:



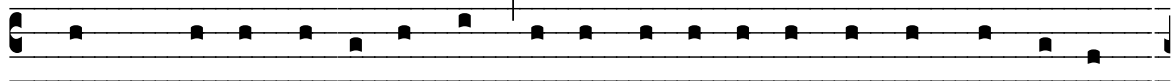
Where-fore, dear-ly be-lov-ed breth-ren, who are here pre-sent in the



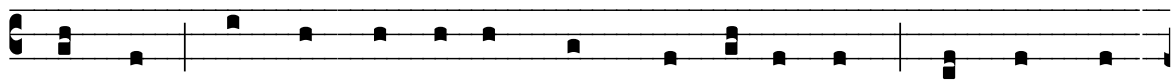
won-drous clear-ness of this ho-ly light, join with me, I be-seech you,



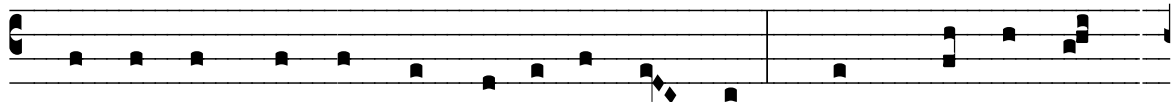
in call-ing up-on the mer-cy of al-might-y God. That he who hath been



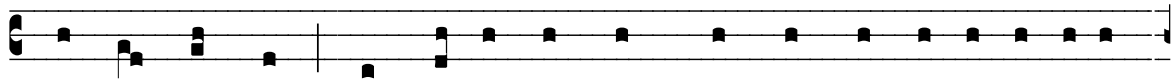
pleased, for no mer-it of mine, to ad-mit me in-to the num-ber of his



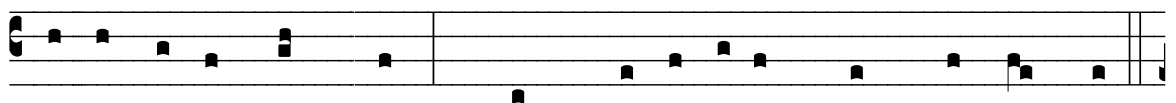
Le-vites: may pour on me the bright-ness of his light, and make me



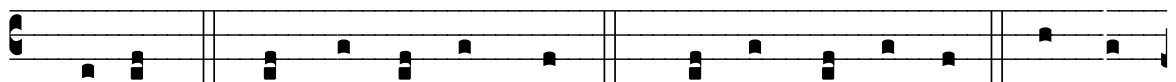
meet to pro-claim the prais-es of this Can-dle. Through Je-sus Christ



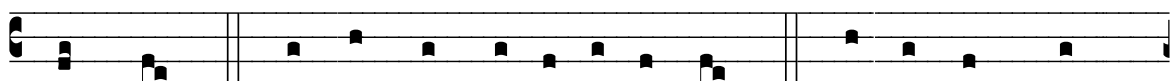
his Son our Lord: Who liv-eth and reign-eth with him in the un-i-ty



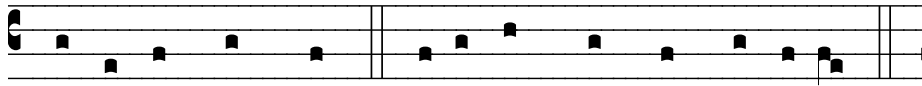
of the Ho-ly Ghost, God. Through-out all a-ges, world with-out end.



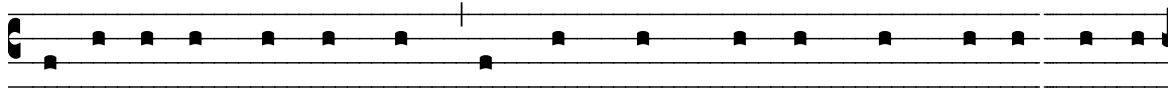
R. A-men. *V.* The Lord be with you. *R.* And with thy spi-rit. *V.* Lift up



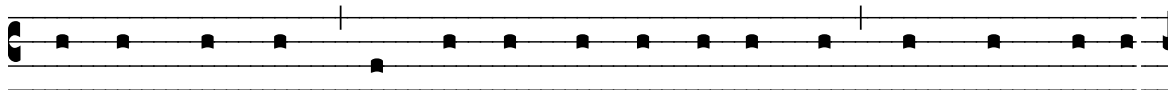
your hearts. *R.* We lift them up un-to the Lord. *V.* Let us give thanks



un-to our Lord God. *R.* It is meet and right so to do.



It is ve-ry meet and right that we should, with the whole af-fec-tion of



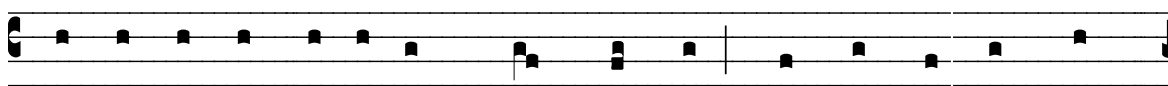
our heart and mind, and with the ser-vice of our lips, give praise un-to



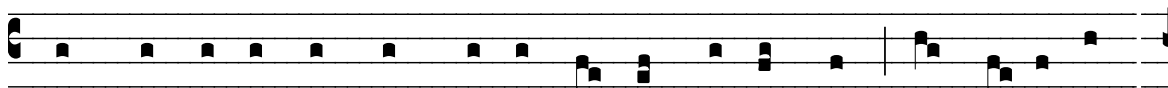
the in-vis-i-ble God, the Fa-ther al-might-y. And un-to his on-ly-be-



got-ten Son, Je-sus Christ our Lord, who paid for us to the e-ter-nal



Fa-ther the debt of A-dam's trans-gres-sion: and with his dear blood



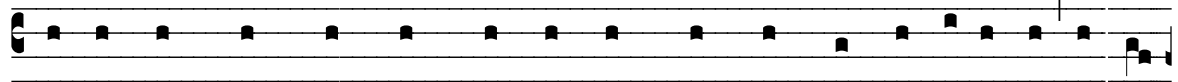
wiped a-way the re-proach of our for-mer of-fen-ces. For this is the



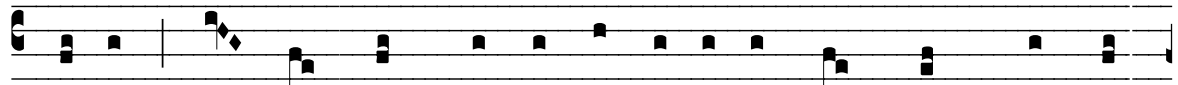
pas-chal feast where-in the ve-ry Lamb is slain, by whose blood the



door-posts of the faith-ful are made ho-ly. This is the night, where-in



of old thou didst lead forth our fa-thers, the child-ren of Is-ra-el out of



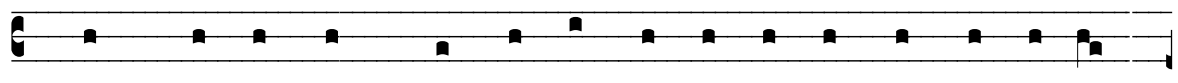
E-gypt, and didst make them to pass as on dry land through the Red



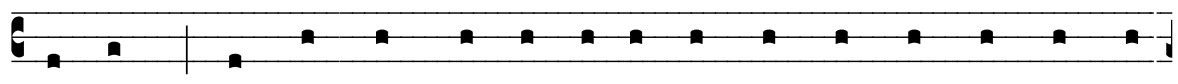
Sea. Yea, this is the night, that with the bright-ness of the pil-lar hath



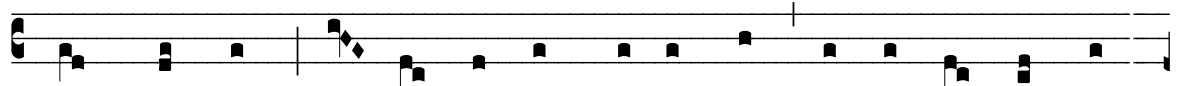
purged a-way the dark-ness of in-i-qui-ty. This is the night, which



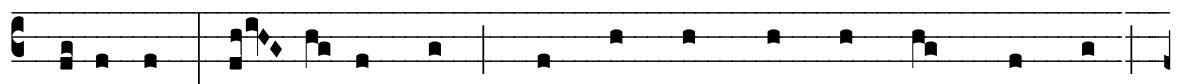
through-out the whole world to-day doth se-par-ate them that be-lieve



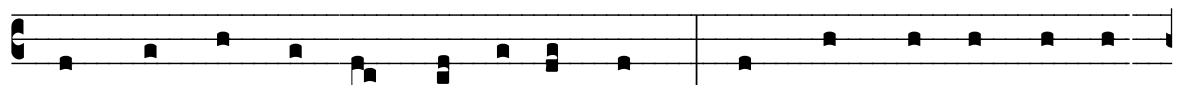
in Christ from the wick-ed-ness of the age, and from the dark-ness of



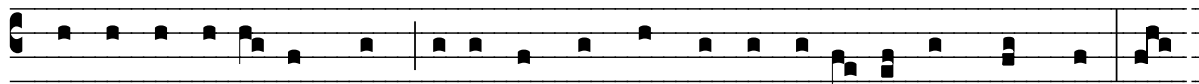
trans-gress-ions, re- new-eth them un-to grace, re-stor-eth them to



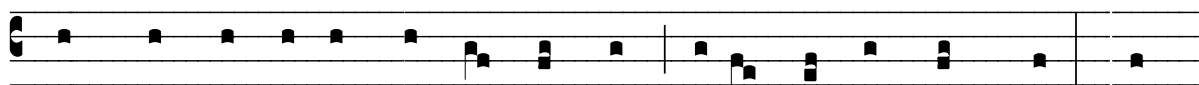
hol-i-ness. This is the night where-in, break-ing the chains of death,



Christ as-cend-eth from hell in tri-umph. For nought in-deed had it



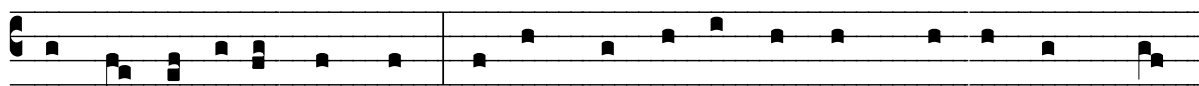
pro-fi-ted us to be born, if it had not pro-fi-ted us to be re-deem-ed. O



how wond-er-ful the con-des-cen-sion of thy lov-ing kind-ness! O



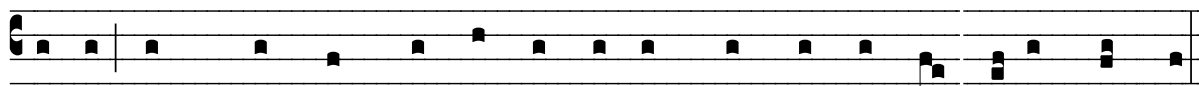
how in-es-ti-ma-ble the good-ness of thy love: who to re-deem a slave



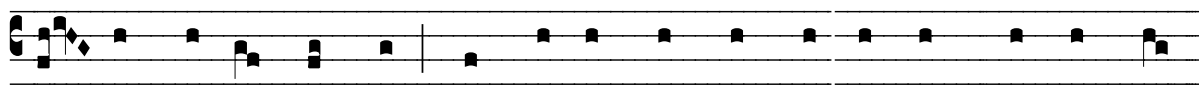
didst de-liv-er up thy Son! O won-der-ful pro-vi-dence of A-dam's trans-



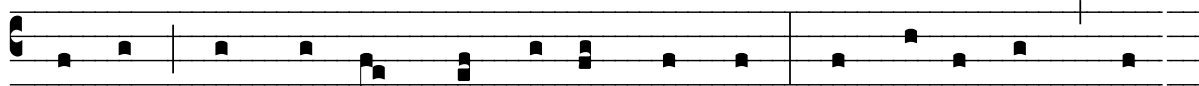
gres-sion, that by such a death sin might be done away! O bless-ed i-ni-



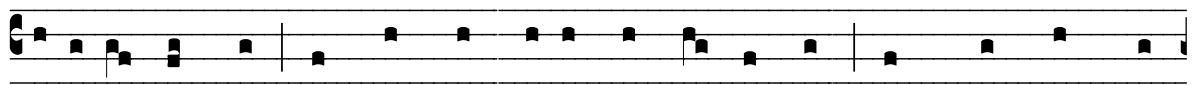
qui-ty, which was count-ed wor-thy to have such and so great a Re-deem-er!



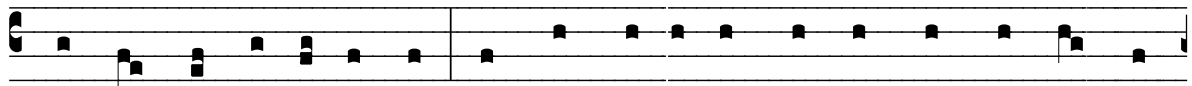
O night tru-ly bless-ed, which a-lone was wor-thy to know the time and



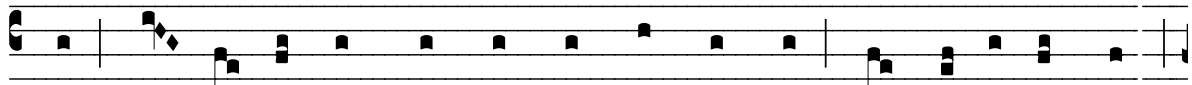
the hour where-in Christ rose a-gain from hell! This is the night where-



of it is writ-ten: And the night is as clear as the day: and, Then shall my



night be turn-ed in-to day. The sanc-ti-fy-ing pow-er there-fore of this



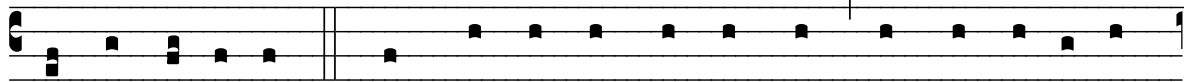
night put-teth to flight the deeds of wick-ed-ness, wash-eth a-way sins:



re-stor-eth in-no-cence to the fal-len, and joy to them that mourn:



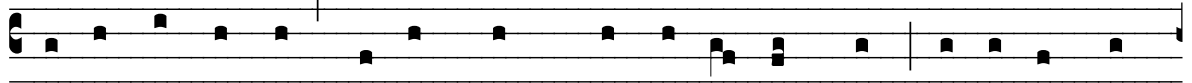
cast-eth out en-mi-ties, pre-par-eth con-cord, and bow-eth down



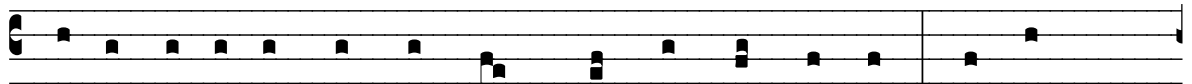
prin-ci-pal-i-ties. There-fore in this night of grace ac-cept, O ho-ly



Fa-ther, the eve-ning sac-ri-fice of this in-cense: which, by the hands



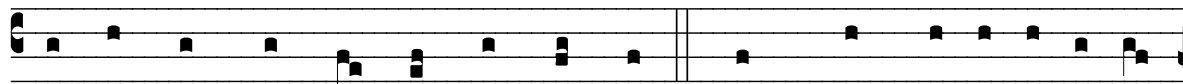
of thy min-is-ters, ho-ly Church doth lay be-fore thee, in the so-lemn



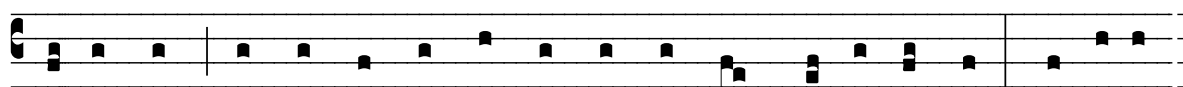
of-fer-ing of this Can-dle, made from the work of bees. But we



al-read-y know the ex-cel-len-cy of this pil-lar, which for the hon-our



of God the spark-ling fire doth kin-dle. Which, though it be di-vid-ed



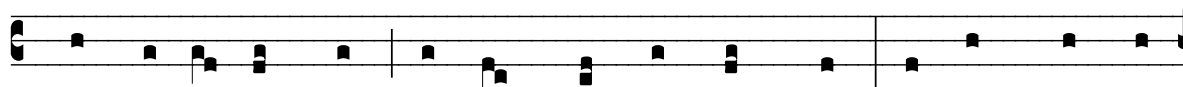
in-to parts, suf-fer-eth not loss by the bor-row-ing of its light. For it is



fed by melt-ing wax, which the bee the mo-ther hath wrought in-to the



sub-stance of this pre-cious Can-dle. O night tru-ly bless-ed, which did



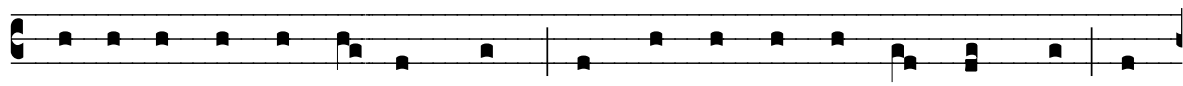
spoil the E-gypt-ians, and made rich the Heb-rews! O night where-in



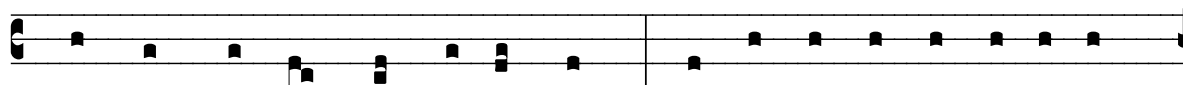
hea-ven-ly things are joined un-to earth-ly, things hu-man un-to things



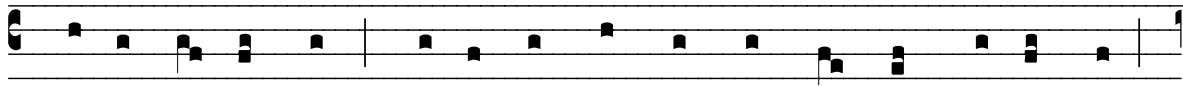
di-vine. We there-fore pray thee, O Lord: that this Can-dle, con-se-cra-



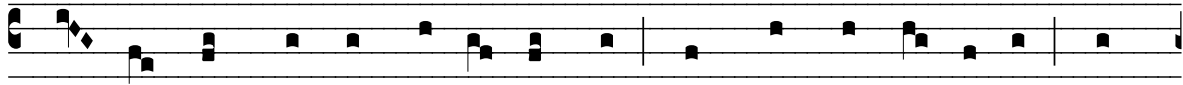
ted to the hon-our of thy name, may con-tin-ue with-out ceas-ing to



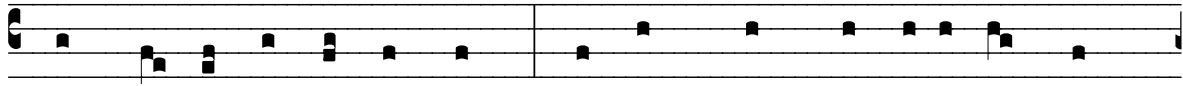
van-quish the dark-ness of this night. That, be-ing ac-cept-ed for a



sav-our of sweet-ness, it may be min-gled with the lights of hea-ven.



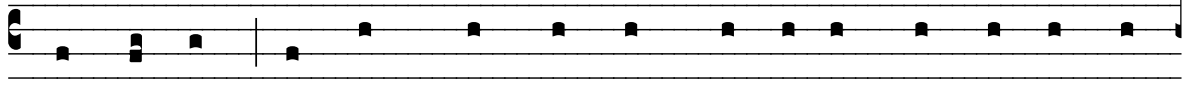
May the morn-ing star find it burn-ing: that morn-ing star, I say, which



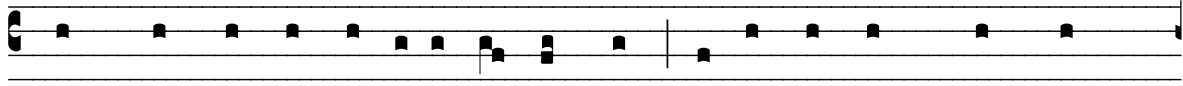
know-eth not his go-ing down. That star, which, ris-ing a-gain from



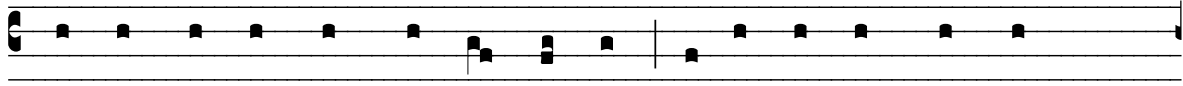
hell, stead-fast-ly giv-eth light to all man-kind. We there-fore pray



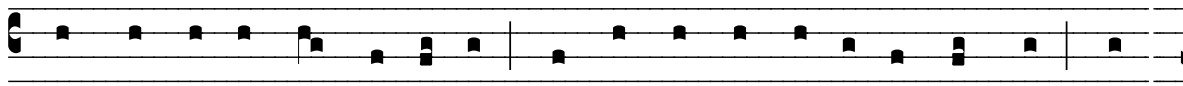
thee, O Lord: that thou would-est vouch-safe to rule, gov-ern and pre-



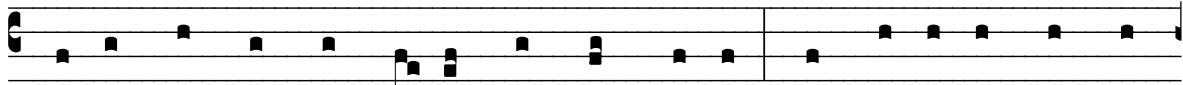
serve with thy con-tin-u-al pro-tec-tion us thy ser-vants, the whole



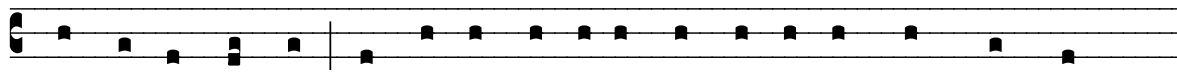
cler-gy and thy most faith-ful peo-ple: to-geth-er with our most



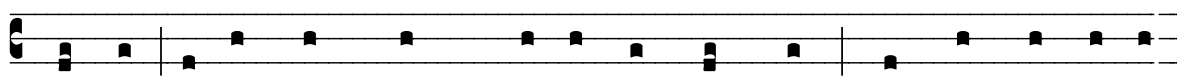
bless-ed Pa-tri-arch *N.* and our Met-ro-pol-i-tan *N.*, grant-



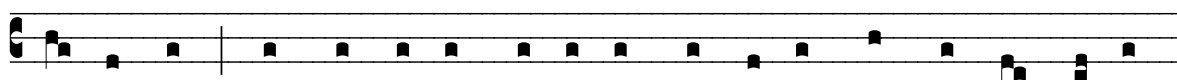
ing us peace-ful times in this our pasch-al joy. Look al-so on those who



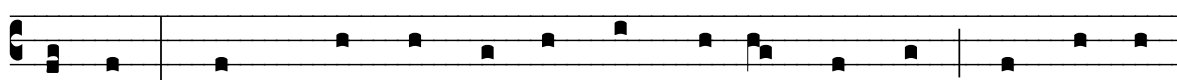
rule us in pow-er, and by the in-ef-fa-ble gift of thy good-ness and



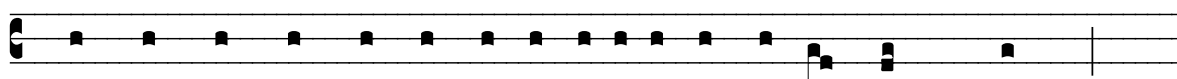
mer-cy, di-rect their thoughts to jus-tice and peace, that from the bu-sy



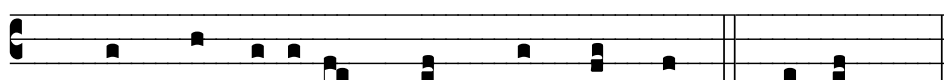
toil of earth they may at-tain un-to the hea-ven-ly coun-try with all thy



peo-ple. Through the same Je-sus Christ thy Son our Lord: Who liv-eth



and reign-eth with thee in the un-i-ty of the Ho-ly Ghost, God:



through-out all a-ges, world with-out end. *R.* A-men.

The clergy, servers and people are seated. The following lessons are then read without title or response.

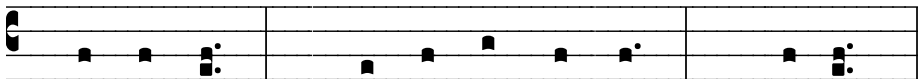
The first Lesson. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it

divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in

our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

(Genesis 1:1-31; 2:1-2)

Then the celebrant says, Let us pray. The deacon (or celebrant if there is no deacon) says, Let us bow the knee. All kneel and pray in silence until the deacon says, Arise, and the celebrant says the Collect. This dialogue is sung each time in the following manner.



Pr. Let us pray. *Dn.* Let us bow the knee. *Sd.* A-rise.

Collect. O God, who didst wonderfully create man, and hast more wonderfully redeemed him: grant us, we beseech thee, such strength of mind to withstand the enticements of sin; that we may be found worthy to attain to everlasting joys. Through Christ our Lord. Amen.

The second Lesson. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. (*Exodus 14:24-31; 15:1*)

Canticle. Exodus 15:1-2. We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation.
V. He is my God, and I will praise him: my father's God, and I will exalt him. V. The Lord is a man of war: the Lord is his name.

V. Let us pray. V. Let us bow the knee. V. Arise.

Collect. O God, whose miracles of old we perceive to shine forth even in our times: who didst deliver one people from the pursuit of the Egyptians by the power of thy right hand, and dost now through the

water of regeneration bestow thy saving health upon all nations: vouchsafe; that the fulness of the whole world may be numbered among the sons of Abraham and made partakers of the dignity of Israel. Through Christ our Lord. Amen.

The third Lesson. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. (*Isaiah 4:2-6*)

Canticle. Isaiah 5:1-2. My well-beloved hath a vineyard in a very fruitful hill. *V.* And he fenced it, and gathered out the stones thereof; and planted it with the choicest vine, and built a tower in the midst of it. *V.* And also made a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

V. Let us pray. *V.* Let us bow the knee. *V.* Arise.

Collect. O God, who by the mouth of thy holy prophets hast manifested thyself in all the children of thy Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, who are named thy vineyard and thy harvest field; that being purged from all thorns and briars, they may be made to bring forth worthy fruit in abundance. Through Christ our Lord. Amen.

The fourth Lesson. Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. (*Deuteronomy 31:22-30*)

Canticle. Deut. 32:1-4. Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. *V.* My doctrine shall drop as the rain: my speech shall distil as the dew. *V.* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord. *V.* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment. *V.* A God of truth and without iniquity: just and right is the Lord.

V. Let us pray. *V.* Let us bow the knee. *V.* Arise.

Collect. O God, the exaltation of the humble and the strength of them that do stand, who by thy holy servant Moses didst vouchsafe so to instruct thy people in the chanting of thy sacred song, that the repeating of the law by them might be profitable for our learning: stir up

thy power among all the fulness of the nations whom thou hast justified, and grant us gladness, assuaging fear; that the sins of all may be blotted out by thy forgiveness, and that which was denounced of old in vengeance may turn to our salvation. Through Christ our Lord. Amen.

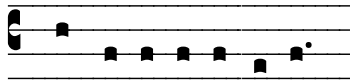
But note that if additional lessons are read, the following collects are sung:

Genesis 5-8 (Noah and the Flood): *V.* Let us pray. *V.* Let us bow the knee. *V.* Arise. *Collect.* O God, who art strength unchangeable and light eternal: look down in mercy on the wondrous mystery of thy whole Church, and by the operation of thy continual providence accomplish in tranquility the work of man's salvation: and let the whole world perceive and know that things cast down are being raised up, things grown old are being made new, and all things are returning to their perfection, through him from whom they took their beginning: Jesus Christ thy Son our Lord: who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

Genesis 12 (The Sacrifice of Isaac): *V.* Let us pray. *V.* Let us bow the knee. *V.* Arise. *Collect.* O God, the sovereign Father of the faithful, who dost spread abroad throughout all the world the grace of adoption to the increasing of the sons of thy promise: and according as thou didst swear unto thy servant Abraham dost through this Paschal Sacrament make him the father of all nations; grant that thy people may worthily enter upon the grace of thy calling. Through Christ our Lord. Amen.

Ezekiel 37 (The dry bones): *V.* Let us pray. *V.* Let us bow the knee. *V.* Arise. *Collect.* O God, who dost instruct us in the pages of either Testament in the celebrating of the Paschal Sacrament: grant unto us so to understand thy mercy; that, through the receiving of these present gifts, we may be established in the expectation of those which are to come. Through Christ our Lord. Amen.

Then the first part of the litanies of the saints is sung or said.



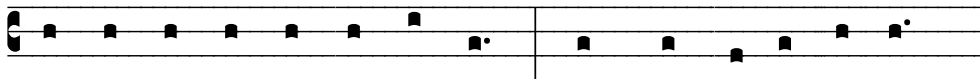
Priest: Ky-ri-e e-le-i-son.

People: Chri-ste e-le-i-son.

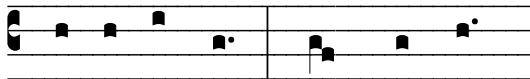
Priest: Ky-ri-e e-le-i-son.



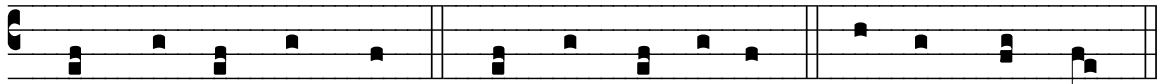
O Christ, hear us. O Christ, gra-cious-ly hear us.



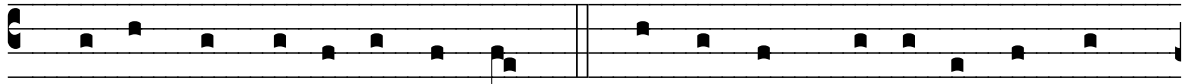
O God the Fa-ther of hea-ven, **have mer-cy up-on us.**
 O God the Son, Redeemer of the world, **have mercy upon us.**
 O God the Holy Ghost, **have mercy upon us.**
 Holy Trinity, one God, **have mercy upon us.**



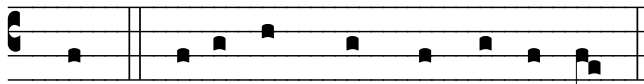
Ho-ly Ma-ry, **pray for us.**
 Holy Mother of God, **pray...** Holy Virgin of virgins, **pray...** St.
 Michael, **pray...** St. Gabriel, **pray...** St. Raphael, **pray...** All ye holy
 Angels and Archangels, **pray...** All ye holy orders of blessed Spirits,
pray... St. John the Baptist, **pray...** St. Joseph, **pray...** All ye holy
 Patriarchs and Prophets, **pray...** St. Peter, **pray...** St. Paul, **pray...** St.
 Andrew, **pray...** St. James, **pray...** St. John, **pray...** St. Thomas,
pray... St. James, **pray...** St. Philip, **pray...** St. Bartholomew, **pray...**
 St. Matthew, **pray...** St. Simon, **pray...** St. Jude, **pray...** St. Matthias,
pray... St. Barnabas, **pray...** St. Luke, **pray...** St. Mark, **pray...** All ye
 holy Apostles and Evangelists, **pray...** All ye holy Disciples of the
 Lord, **pray...** All ye holy Innocents, **pray...** St. Stephen, **pray...** St.
 Laurence, **pray...** St. Vincent, **pray...** St. Fabian and St. Sebastian,
pray... St. John and St. Paul, **pray...** St. Cosmas and St. Damian,
pray... St. Gervase and St. Protase, **pray...** All ye holy Martyrs, **pray...**
 St. Silvester, **pray...** St. Gregory, **pray...** St. Ambrose, **pray...** St.



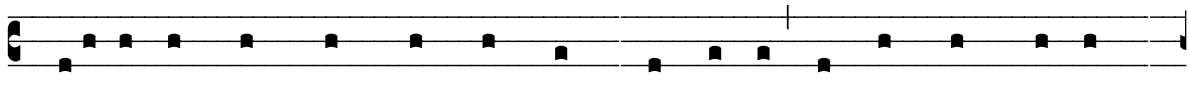
V. The Lord be with you. *R.* And with thy spi-rit. *V.* Lift up your hearts.



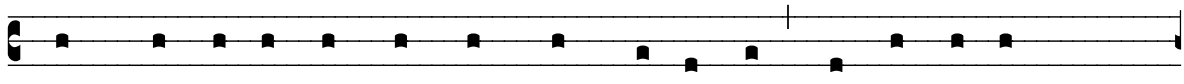
R. We lift them up un-to the Lord. *V.* Let us give thanks un-to our Lord



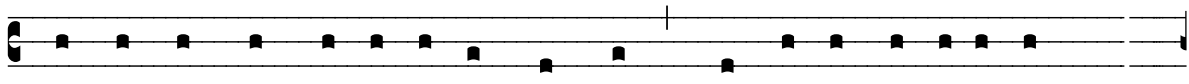
God. *R.* It is meet and right so to do.



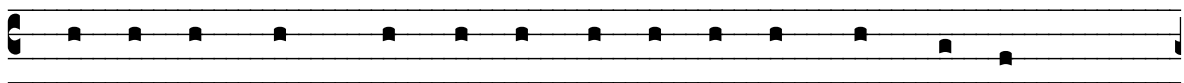
It is ve-ry meet, right and our bound-en du-ty, that we should at all



times, and in all pla-ces, give thanks un-to thee: O Lord ho-ly



Fa-ther Al-migh-ty ev-er-last-ing God: Who by thy in-vi-si-ble



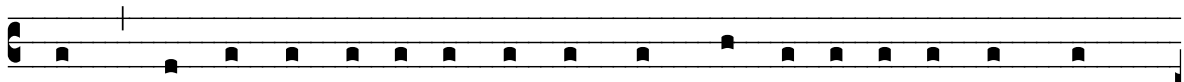
pow-er dost wond-rous-ly give ef-fect to the work of thy



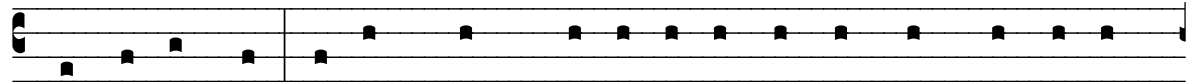
sac-ra-ments: And though we be un-wor-thy to per-form mys-ter-ies



so great: yet thou dost not leave us des-ti-tute of the gifts of thy



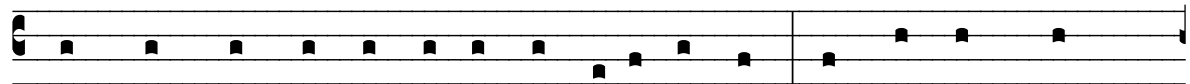
grace, but mer-ci-ful-ly in-clin-est thine ears ev-en un-to these our



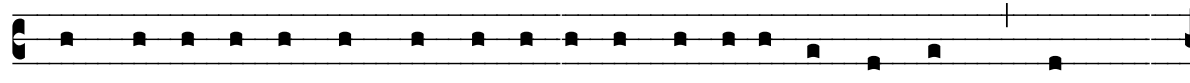
sup-pli-ca-tions. O God, whose Spi-rit in the first be-gin-nings of the



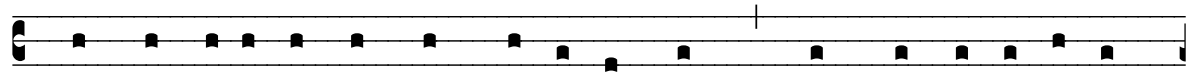
world moved ov-er the wa-ters: that ev-en then the na-ture of wa-ter



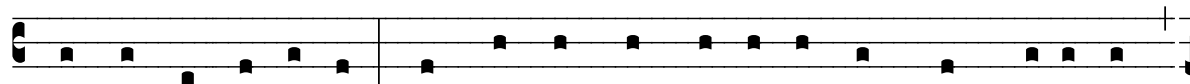
might con-ceive the vir-tue of sanc-ti-fi-ca-tion. O God, who didst



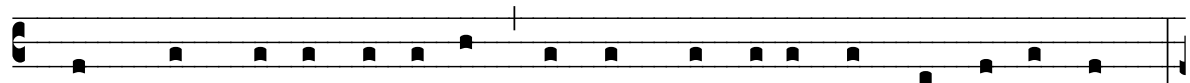
wash a-way in the wa-ters the in-i-qui-ties of a sin-ful world, and



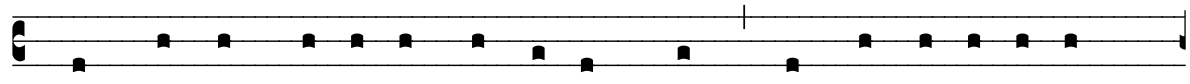
didst, ev-en in the out-pour-ing of the flood, shew forth in a fig-ure



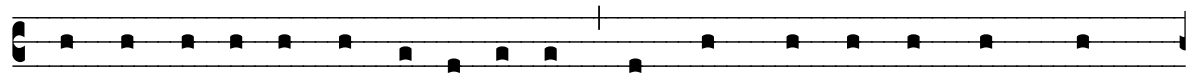
our re-gen-er-a-tion: that by the mys-ter-y of this same el-e-ment



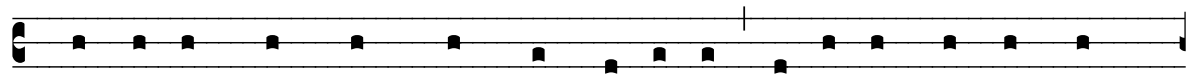
there should be an end to sin and like-wise a be-gin-ning of vir-tue.



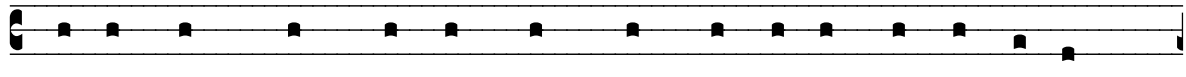
Look, O Lord, up-on the face of thy Church, and mul-ti-ply in her



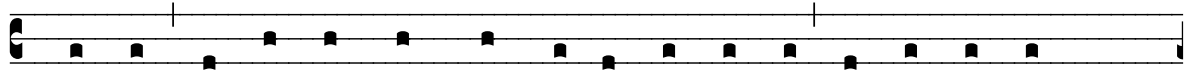
the pow-er of thy re-gen-er-a-tion, for thou dost by the streams of



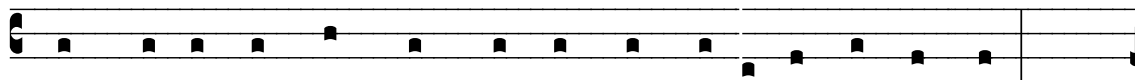
thine a-bun-dant grace make glad thy ci-ty: and o-pen-est the fount



of bap-tism through-out the whole world for the re-new-ing of the

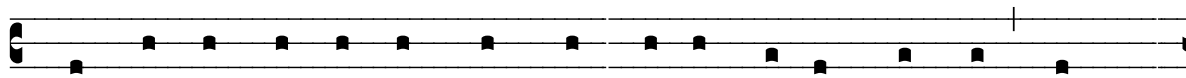


na-tions: that by the com-mand of thy maj-es-ty she may re-ceive



from the Ho-ly Ghost the grace of thine on-ly-be-got-ten Son.

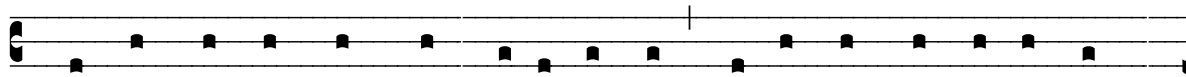
Here he divides the water in the form of a cross with his extended hand, saying:



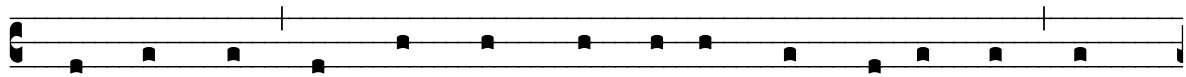
May he, by the se-cret ming-ling of his di-vine pow-er, make



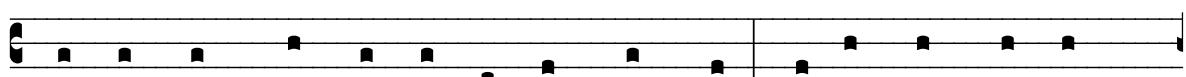
fruit-ful this wa-ter pre-pared for the re-gen-er-a-tion of man-kind:



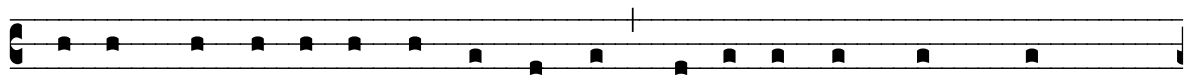
that, hav-ing re-ceived sanc-ti-fi-ca-tion, and be-ing born a-gain a



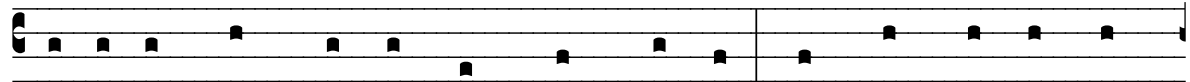
new crea-ture, there may come forth an off-spring of hea-ven from



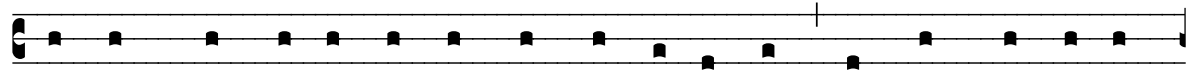
the spot-less womb of this di-vine foun-tain: that all, whe-ther sex



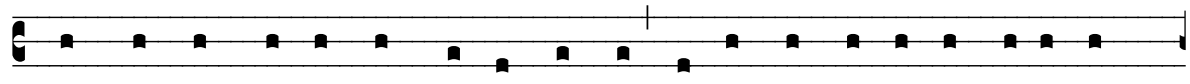
di-vide them in bo-dy, or age in time, may a-like be brought forth



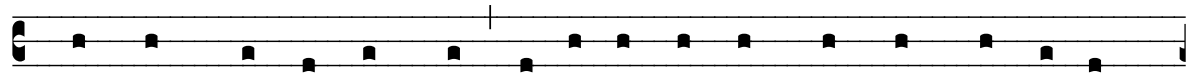
in-to one child-hood by grace, their moth-er. Far hence, O Lord, at



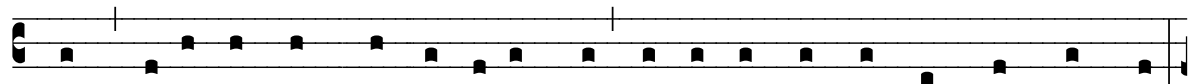
thy com-mand let ev-ery un-clean spi-rit de-part: Far hence be all the



wick-ed-ness of the craft of the dev-il: let no pow-er of the en-e-my

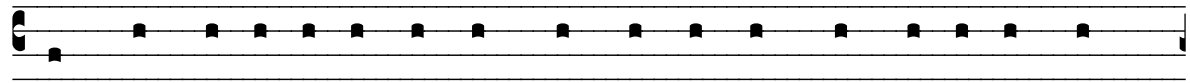


here have place or por-tion: let it not en-snare and com-pass us a-

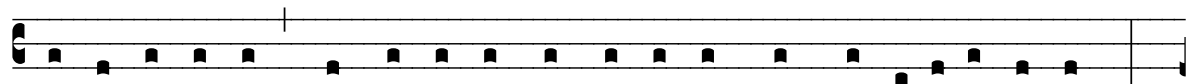


round: let it not way-lay us in se-cret: let it not taint us with cor-rup-tion.

He touches the water with his hands.



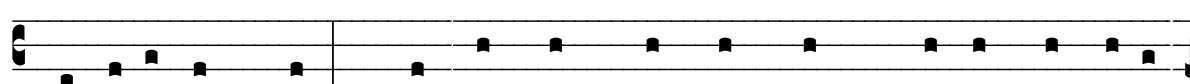
May this ho-ly and un-de-filed crea-ture be free from ev-ery as-sault



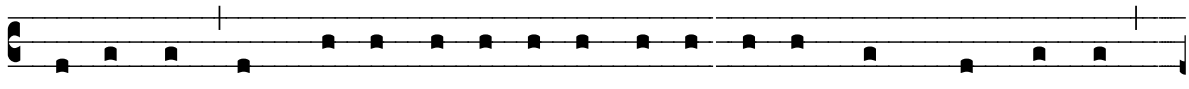
of the en-e-my, and pur-i-fied by the de-par-ture of all in-i-qui-ty.



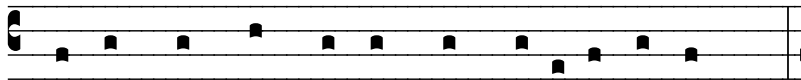
May it be a liv-ing foun-tain, wa-ter that doth re-gen-er-ate, a



pur-i-fy-ing stream: that all who shall be washed in this lav-er of

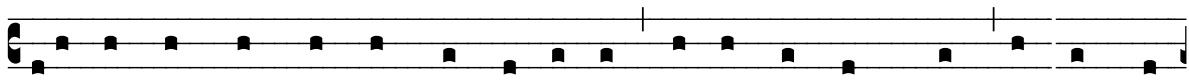


sal-va-tion may, by the op-er-a-tion of the Ho-ly Ghost with-in them,

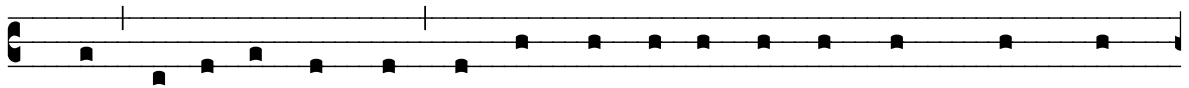


ob-tain the grace of per-fect pur-i-fi-ca-tion.

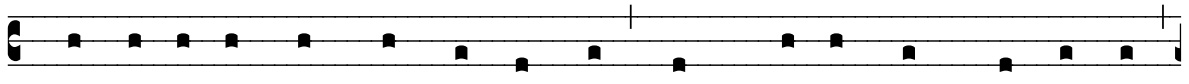
He makes three crosses over the water, saying:



I ex-or-cise thee, O crea-ture of wa-ter, by the liv-ing ☩ God, by the true



☩ God, by the ho☩ly God, by God, who in the be-gin-ning through his



word di-vi-ded thee from the dry land: whose Spi-rit moved up-on thee,

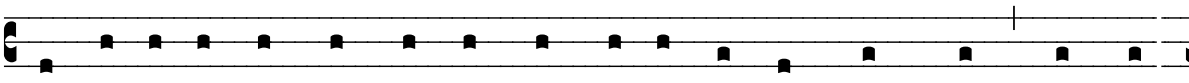


who com-mand-ed thee to flow from pa-ra-dise.

Here he divides the water with his hand, and then scatters it, outside the rim of the font, towards the four quarters of the world, saying:



And com-mand-ed thee to wa-ter the whole earth with thy four ri-vers,



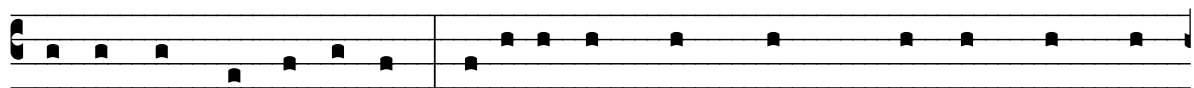
Who in the de-sert by wood be-stow-ed up-on thee sweet-ness when thou



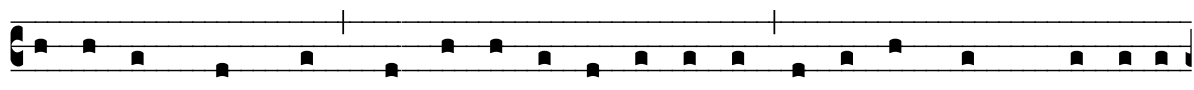
wast bit-ter, that men might drink. Who brought thee forth from the rock,



that he might re-fresh the peo-ple, wea-ried with thirst, whom he had



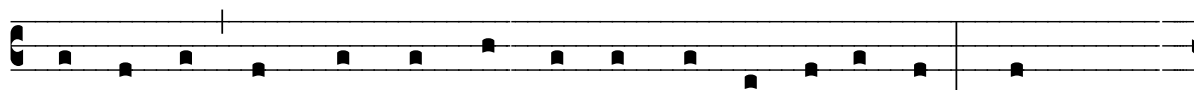
de-liv-ered out of E-gypt. I ex-or-cise thee through ✠ Je-sus Christ, his



on-ly Son, our Lord: who in Ca-na of Ga-li-lee by a won-drous mir-a-cle



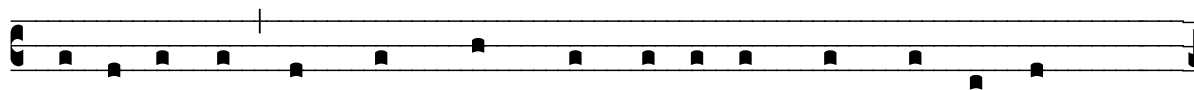
did change thee through his pow-er in-to wine: who walked up-on thee



with his feet, and was bap-tized in thee by John in Jor-dan. Who



brought thee forth to-ge-ther with blood from his side: and com-mand-ed



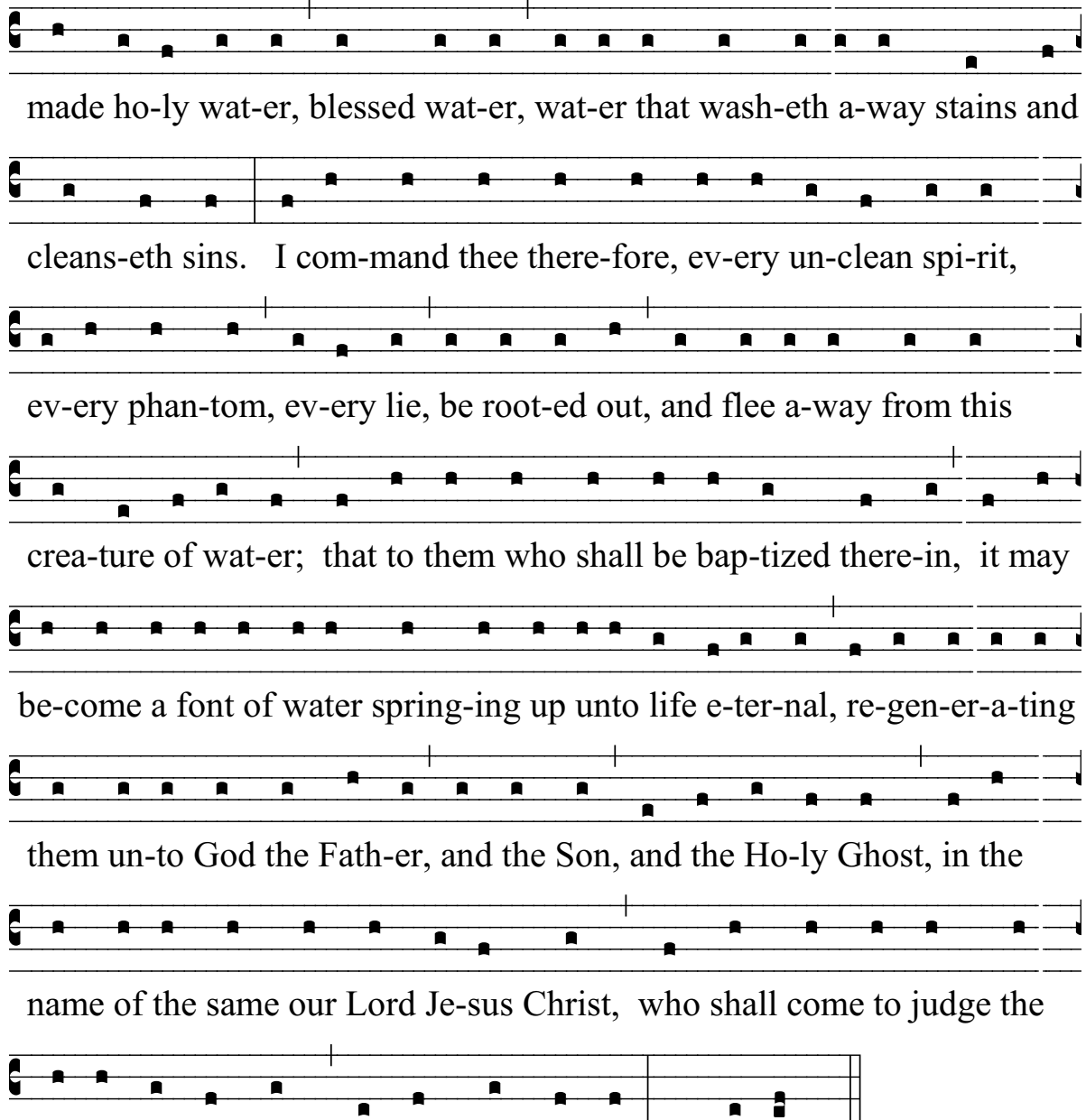
his dis-ci-ples, that they should bap-tize in thee them that be-lieve,



say-ing: Go ye, teach all na-tions, bap-ti-zing them in the name of the



Fath-er, and of the Son, and of the Ho-ly Ghost, that thou may-est be



made ho-ly wat-er, blessed wat-er, wat-er that wash-eth a-way stains and
cleans-eth sins. I com-mand thee there-fore, ev-ery un-clean spi-rit,
ev-ery phan-tom, ev-ery lie, be root-ed out, and flee a-way from this
crea-ture of wat-er; that to them who shall be bap-tized there-in, it may
be-come a font of water spring-ing up unto life e-ter-nal, re-gen-er-a-ting
them un-to God the Fath-er, and the Son, and the Ho-ly Ghost, in the
name of the same our Lord Je-sus Christ, who shall come to judge the
liv-ing and the dead, and the world by fire. *R.* A-men.

Let us pray: O Lord Holy, Father almighty, everlasting God, who dost sanctify spiritual waters, we humbly entreat thee: that thou wouldest vouchsafe to look upon this ministry of our humble service, and to send forth upon these waters, made ready for the washing and purifying of men, the Angel of holiness; to the end that, the sins of their former life being washed, and their guilt cleansed, they being regenerate may be

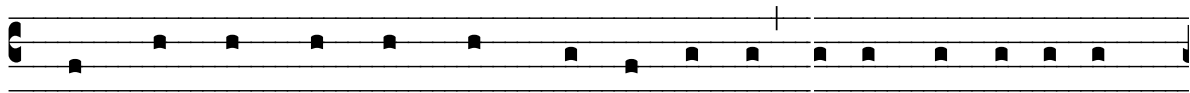
worthy to be made a spotless habitation for the Holy Spirit. Through Jesus Christ our Lord, who with thee in the unity of the same Holy Spirit, liveth and reigneth ever one God, world without end. *R.* Amen.

Then, he breathes thrice into the water, in three directions according to this figure ψ. Then he puts incense in the thurible, and having blessed it, censes the Font, with three simple swings. Then the Celebrant lowers the Candle into the water three times, each time saying:



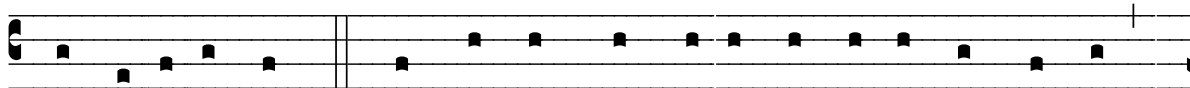
May the power of the Ho-ly Ghost des-cend up-on the ful-ness of this font.

Again breathing on the water three times, he says,



And make the whole sub-stance of this wa-ter to be fruit-ful un-to

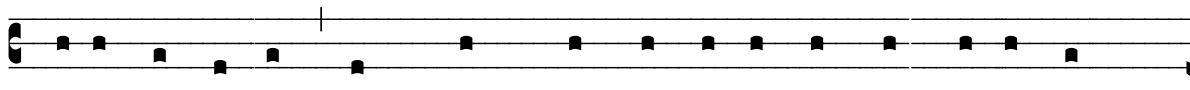
Here the candle is taken out of the Water



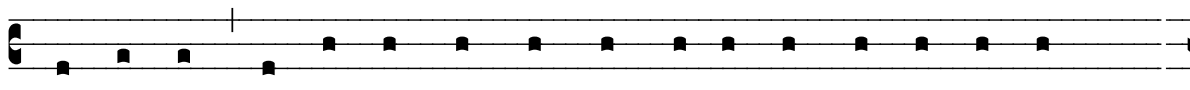
re-gen-er-a-tion. Here may the stains of ev-ery sin be blot-ted out:



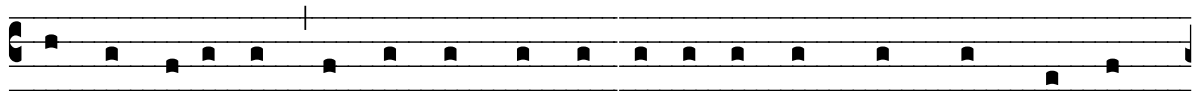
here may na-ture, cre-a-ted in thine im-age, be re-stored to the hon-our



of its first es-tate, and cleansed from all the de-file-ment of its old



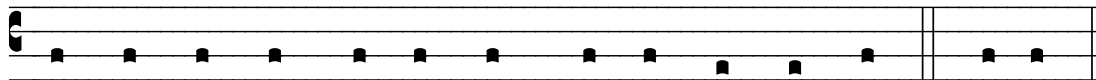
con-di-tion: that ev-ery man who com-eth to this sac-ra-ment of



re-gen-er-a-tion may be born ag-ain un-to the new child-hood of true



in-no-cence. Through Je-sus Christ thy Son, our Lord: Who shall come



to judge the quick and the dead, and the world by fire. *R.* A-men.

Some of the water is then taken for sprinkling and the celebrant then pours some of the oil of catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the Oil of salvation, for such as shall be born again therefrom, unto life everlasting. *R.* Amen.

Then in the same manner, he pours in some of the Chrism, saying:

May this inpouring of the Chrism of our Lord Jesus Christ, and of the Holy Spirit the Paraclete, be wrought in the name of the holy Trinity. *R.* Amen.

Then, pouring in some of the holy Oil and the Chrism together in the form of a Cross, he says:

May this commingling of the Chrism of sanctification, and of the Oil of Unction, and of the water of Baptism be likewise wrought in the name of the Fa~~x~~ther, and of the So~~x~~n, and of the Ho~~x~~ly Ghost. *R.* Amen.

Then he mingles the Oil itself with the water, and with his hand spreads it over the font.

If there be any to be baptized, he baptizes them in the usual manner. If the blessing of the water has been performed away from the font, it is now carried to the font and placed in it, while the following is sung:

Canticle. Ps. 42:1-3. Like as the hart desireth the water-brooks: so longeth my soul after thee, O God. *V.* My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? *V.* My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Almighty and everlasting God, mercifully look upon the devout prayers of this people now called to a new birth, who, like the hart, seek the fountain of thy waters: and mercifully grant; that the thirst of their faith may, by the mystery of Baptism, sanctify them in body and soul. Through Jesus Christ our Lord. *R.* Amen.

All stand, holding their candles. The celebrant says,

On this most holy night, dearly beloved brethren, holy Mother Church keeps vigil. Calling to mind the death and burial of our Lord Jesus Christ, she renders him love for love; and celebrating his glorious resurrection she rejoices with great gladness.

Now since, as the Apostle teaches, we have by baptism been buried with Christ into death, so, just as Christ rose from the dead, we too must walk in newness of life; knowing that our former nature has been crucified with Christ, so that we are the slaves of guilt no longer. Let us, therefore, reckon ourselves dead to sin, but alive unto God through Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that our lenten exercises are done, let us renew the promises of our holy baptism, by which we once

renounced Satan and his works, together with the world which is at enmity with God, and promised to serve God faithfully in the holy Catholic Church.

Celebrant: Now, therefore: Do you renounce Satan?

All: We do renounce him.

Celebrant: And all his works?

All: We do renounce them.

Celebrant: And all his pomps?

All: We do renounce them.

Celebrant: Do you believe in God, the Father almighty, Creator of heaven and earth?

All: We do believe.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered for us?

All: We do believe.

Celebrant: Do you also believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: We do believe.

Celebrant: Now let us pray to God all together, as our Lord Jesus Christ himself taught us to pray:

All: Our Father who art in heaven... deliver us from evil.

Celebrant: And may almighty God, the Father of our Lord Jesus Christ, who made us to be born again of water and the Holy Ghost, and granted us forgiveness of sins, keep us by his grace in the same Jesus Christ our Lord unto everlasting life.

All: Amen.

(If Chrismation is to take place apart from Baptism, it follows here)

The Celebrant sprinkles the people with the blessed water. The Sacred Ministers change from purple to gold vestments. The altar is made ready for

solemn Mass, with kindled lights and flowers, as the Cantor continues leading the Litany of Saints.

- ℣. Be thou merciful, *R.* Spare us, O Lord.
℣. Be thou merciful, *R.* graciously hear us, O Lord.
℣. From all evil, *R.* deliver us, O Lord.
℣. From all sin, *R.* deliver...
℣. From everlasting death, *R.* deliver...
℣. Through the mystery of thy holy Incarnation, *R.* deliver...
℣. Through thine Advent, *R.* deliver...
℣. Through thy Nativity, *R.* deliver...
℣. Through thy Baptism and holy Fasting, *R.* deliver...
℣. Through thy Cross and Passion, *R.* deliver...
℣. Through thy Death and Burial, *R.* deliver...
℣. Through thy holy Resurrection, *R.* deliver...
℣. Through thy wonderful Ascension, *R.* deliver...
℣. Through the coming of the Holy Ghost the Paraclete, *R.* deliver...
℣. In the day of judgment, *R.* deliver...
℣. We sinners *R.* beseech thee to hear us.
℣. That thou wouldest spare us, *R.* we beseech thee to hear us.
℣. That it may please thee to govern and preserve thy holy Church, *R.* we beseech thee...
℣. That it may please thee to preserve our apostolic lord and all orders of the Church in thy true religion, *R.* we beseech thee...
℣. That it may please thee to humble the enemies of holy Church, *R.* we beseech thee...
℣. That it may please thee to give unto Christian kings and rulers peace and true concord, *R.* we beseech thee...
℣. That it may please thee to strengthen, and preserve us in thy holy service, *R.* we beseech thee...
℣. That thou wouldest reward all our benefactors with everlasting blessings, *R.* we beseech thee...
℣. That it may please thee to give and preserve the fruits of the earth, *R.* we beseech thee...
℣. That it may please thee to grant unto all the faithful departed rest eternal, *R.* we beseech thee...

V. That it may please thee graciously to hear us, *R.* we beseech thee...

V. Son of God, *R.* we beseech thee, hear us.

V. O Lamb of God, who takest away the sins of the world, *R.* spare us, O Lord.

V. O Lamb of God, who takest away the sins of the world, *R.* graciously hear us, O Lord.

V. O Lamb of God, who takest away the sins of the world, *R.* have mercy upon us.

V. O Christ hear us. *R.* O Christ, graciously hear us.

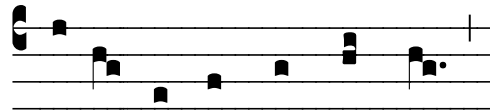
During the singing of the Kyrie, the altar is censed. The Resurrection may be proclaimed (thrice): V. Christ is Risen! R. Indeed He is Risen! During the singing of the Gloria in excelsis, the organ plays, bells are rung and the remaining veils are removed. Hand candles are extinguished.

Missa de Angelis



Glo-ry be to God on high...

Missa Marialis

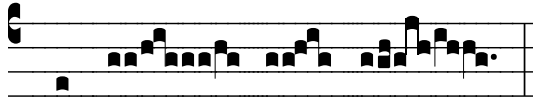


Glo-ry be to God on high...

Collect. O God, who dost illumine this most holy night with the glory of the Resurrection of the Lord: preserve in these persons, now made incorporate in thy family, the spirit of adoption, which thou hast given them; that they, being regenerate both in body and soul, may continually serve thee in purity of heart. Through the same...

Epistle. Colossians 3:1-4. The Lesson from the Epistle of Blessed Paul the Apostle to the Colossians. Brethren. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The Alleluia is sung by the celebrant thrice, each time at a higher tone, and is repeated by all each time.



Al- le - lu - ia.

Alleluia. Alleluia, alleluia, alleluia. *V. Ps. 117.* O praise the Lord, all ye heathen: praise him, all ye nations. *V.* For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever.

The Gospel is sung in the customary manner.

✠ The Continuation of the Holy Gospel according to Matthew.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see thê sepulchre. And, behold, there was â great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sât upon it. His countenance was like lightning, and his raimênt white as snow: And for fear of him the keepers did shake, and becâme as dead men. And the angel answered and said untô the women, Fear not ye: for I know that ye seek Jesus, which wâs crucified. He is not here: for he is risên, as he said. Come, see the place whêre the Lord lay. And go quickly, and tell his disciples that he is risên from the dead; and, behold, he goeth before you into Galilee; there shâll ye see him: Löö, I have told you. (28:1-7).

A homily may be given here. The Creed is not said, nor the antiphon at the Offertory.

Secret. Accept, we beseech thee, O Lord, the prayers and oblations of thy people; that this beginning of thy paschal mysteries may by the operation of thy grace be unto us a wholesome medicine unto everlasting life. Through...

The Preface of Easter (page 138 or page 144).

The Agnus Dei is not sung.

After the ablutions, Lauds for the Sunday of the Resurrection is sung beginning with this antiphon: Alleluia, alleluia, alleluia. Psalm 150 is sung and the antiphon is repeated. All else being omitted, the Benedictus is then sung with this antiphon:

And very early the first day of the week, they came unto the sepulchre, at the rising of the sun, alleluia.

Then follows the Post-communion:

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Pour forth upon us, O Lord, the Spirit of thy charity: that as thou hast now fulfilled us with this paschal Sacrament, so we may by thy mercy be enabled to dwell together in unity and concord. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the same Holy Spirit...

V. The Lord be with you.

R. And with thy spirit.



V. I- te mis-sa est, al-le-lu-ia, al-le- lu- ia.

R. Deo gracias, alleluia, alleluia.

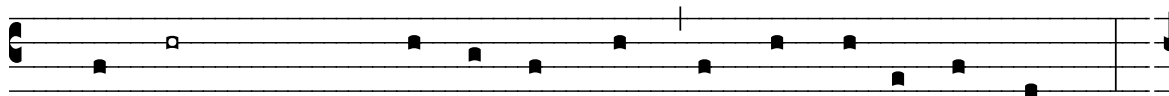
The celebrant then gives the blessing in the usual manner. The last Gospel is not read.



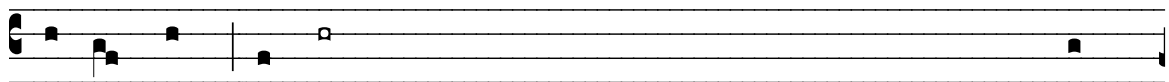
The Passion Gospel
According to St. Matthew
for Palm Sunday

Pointed for Chanting
by Three Sacred Ministers

The part of the narrator (N) should be sung by a priest or deacon. The part of Christ (⌘) should be sung by a cantor in orders. The parts of the Synogoga (S) and Turba (T) may be sung by a lay cantor and choir.



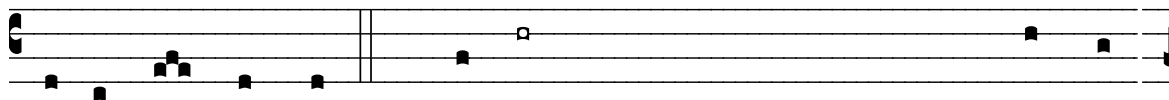
N. The Passion of our Lord Je-sus Christ ac-cord-ing to Mat-thew.



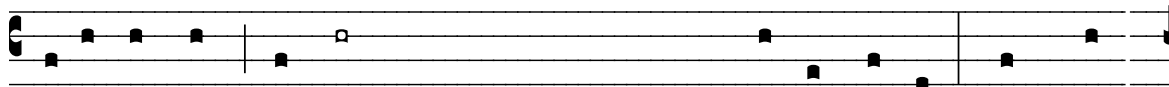
At that time: Co-meth Jesus with his disciples unto a place called



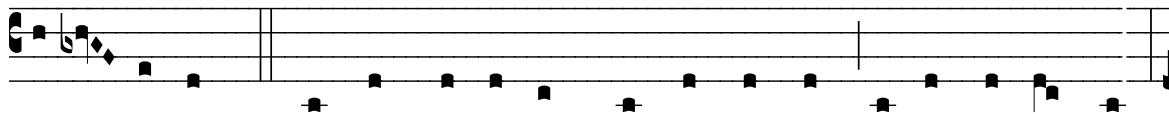
Geth-se-ma-ne, and saith unto the dis-ci-ples, ⌘ Sit ye here, while I



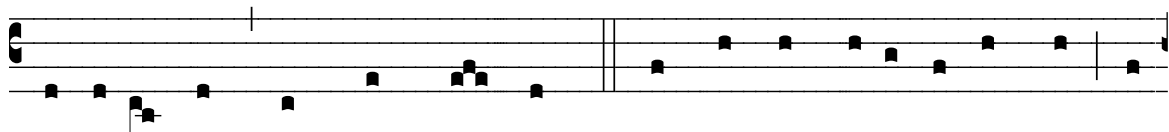
go and pray yon-der. *N.* And he took with him Peter and the two sons



of Ze-be-dee, and began to be sorrowful and ve-ry hea-vy. Then saith



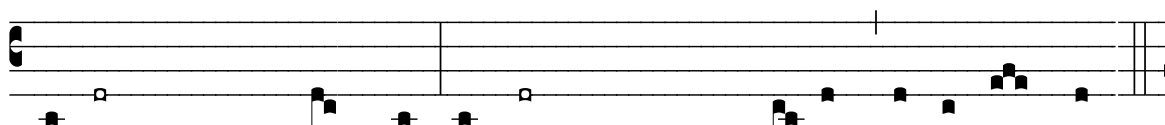
he un-to them, ⌘ My soul is ex-ceed-ing sor-row-ful, e-ven un-to death:



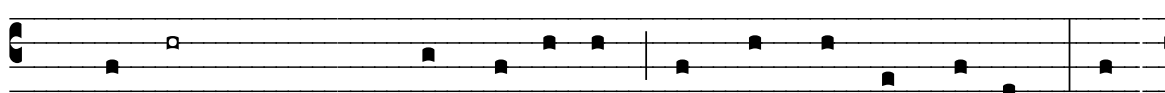
tar-ry ye here, and watch with me. *N.* And he went a lit-tle far-ther, and



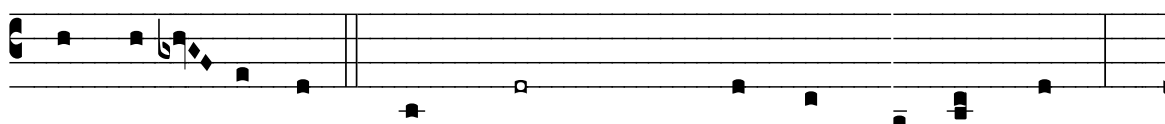
fell on his face, and prayed, say-ing, ✠ O my Fa-ther, if it be pos-si-ble,



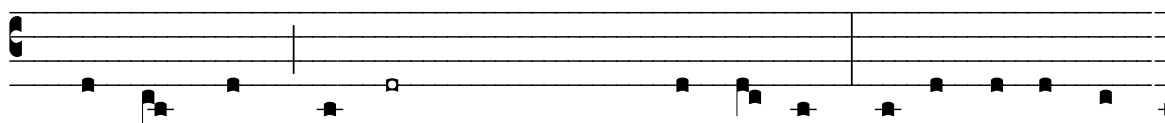
let this cup pass from me: ne-vertheless not as I will, but as thou wilt.



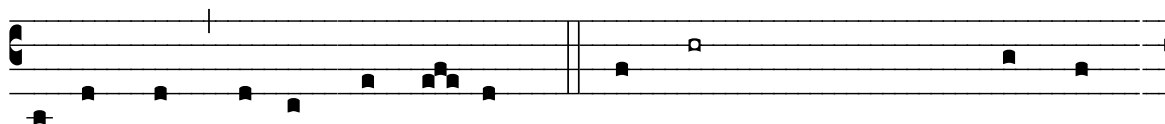
N. And he cometh unto the dis-ci-ples, and find-eth them a-sleep, and



saith un- to Pe-ter, ✠ What, could ye not watch with me one hour?



Watch and pray, that ye enter not into temp-ta-tion: the spi-rit in-deed



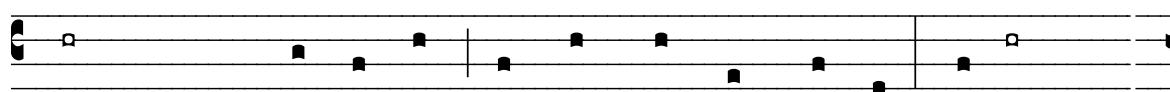
is will-ing, but the flesh is weak. *N.* He went away again the se-cond



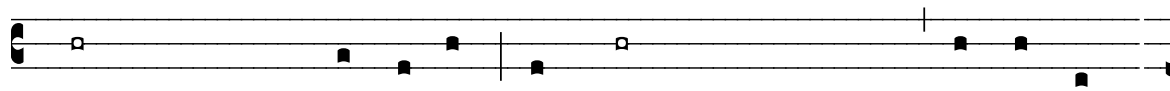
time, and prayed, say-ing, ✠ O my Fa-ther, if this cup may not pass



away from me, ex-cept I drink it, thy will be done. *N.* And he came and



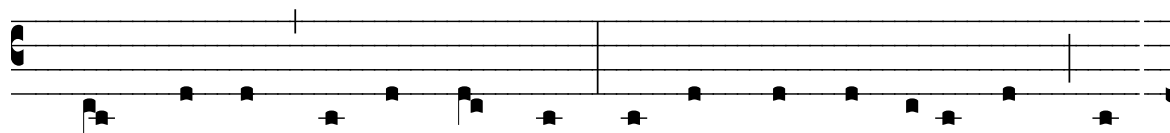
found them a-sleep a-gain: for their eyes were hea-vy. And he left



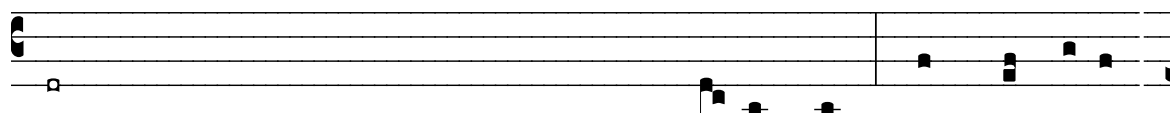
them, and went a-way a-gain, and prayed the third time, say-ing the



same words. Then cometh he to his dis-ci-ples, and saith un- to them,



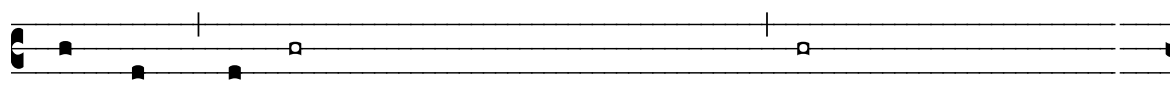
✠ Sleep on now, and take your rest: be-hold, the hour is at hand, and



the Son of man is betrayed into the hands of sin-ners. Rise, let us be



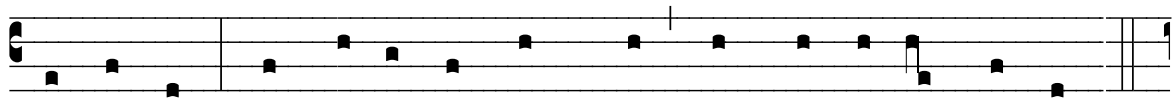
go-ing: be-hold, he is at hand that doth be-tray me. *N.* And while he



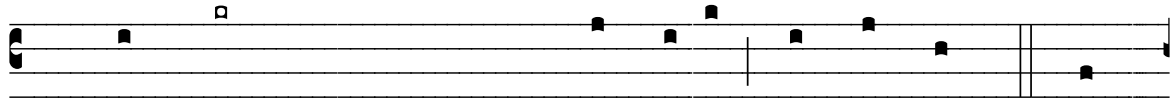
yet spake, lo, Judas, one of the twelve, came, and with him a great



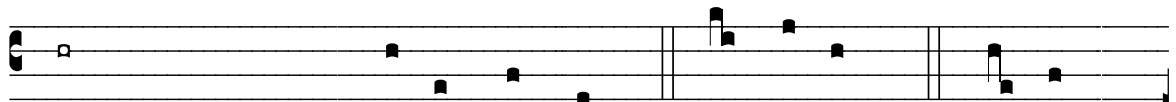
multitude with swords and staves, from the chief priests and elders of



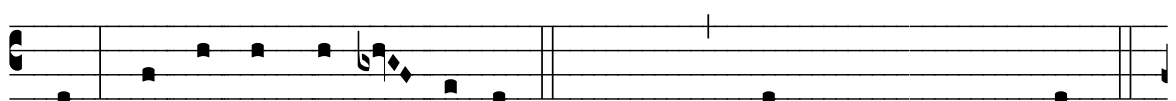
the peo-ple. Now he that be-trayed him gave them a sign, say-ing,



S. Whom-soever I shall kiss, that same is he: hold him fast. *N.* And



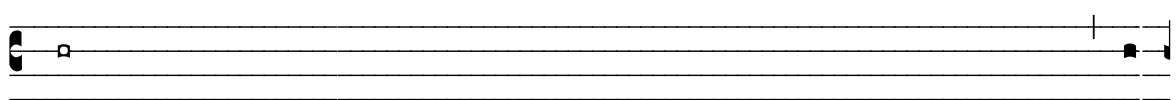
forthwith he came to Je-sus, and said, *S.* Hail, mas-ter; *N.* and kissed



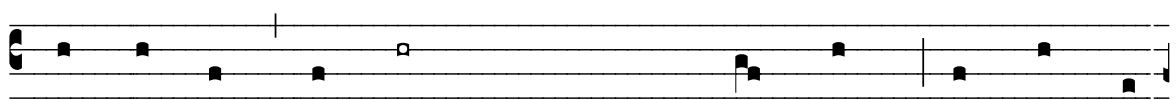
him. And Je-sus said un- to him, ☩ Friend, where-fore art thou come?



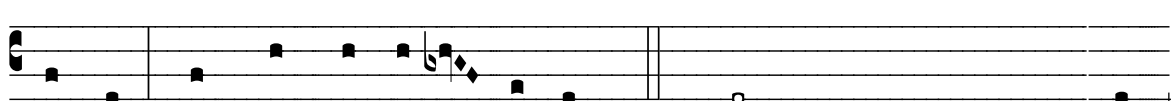
N. Then came they, and laid hands on Je-sus, and took him. And,



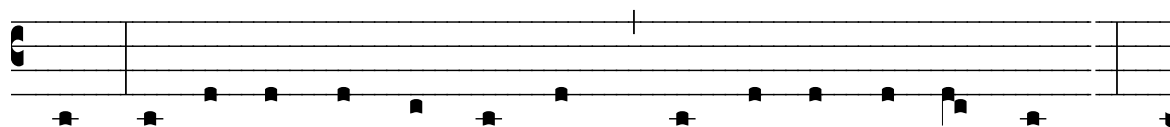
behold, one of them which were with Jesus stretched out his hand, and



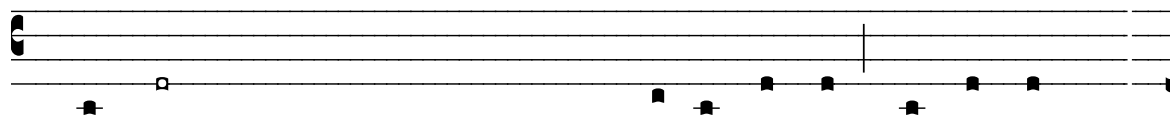
drew his sword, and struck a servant of the high priest's, and smote off



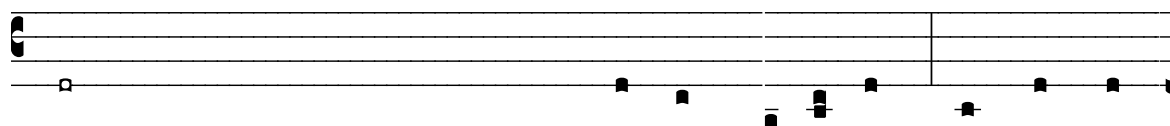
his ear. Then said Je-sus un- to him, ☩ Put up again thy sword into his



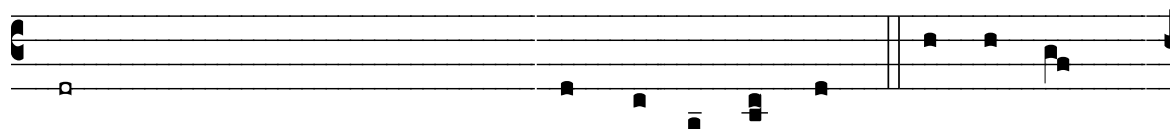
place: for all they that take the sword shall per-ish with the sword.



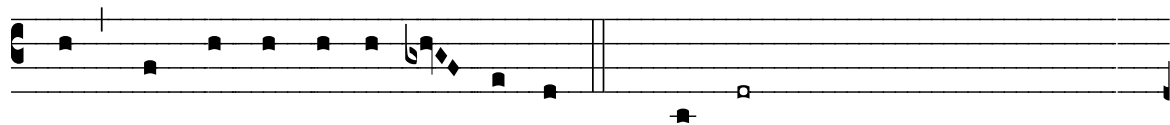
Think-est thou that I cannot now pray to my Fa-ther, and he shall



presently give me more than twelve le-gions of an-gels? But how then



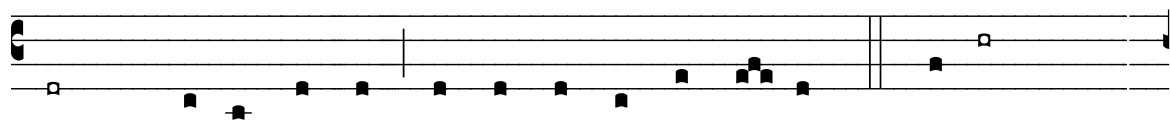
shall the scriptures be fulfilled, that thus it must be? *N.* In that same



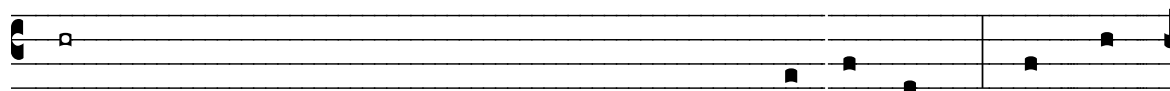
hour said Je-sus to the mul-ti-tudes, ✠ Are ye come out as against a



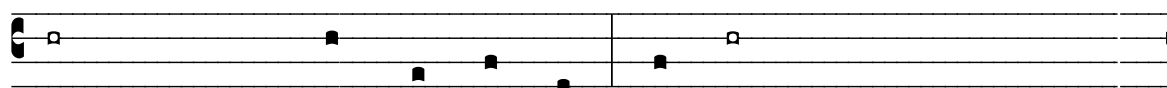
thief with swords and staves for to take me? I sat daily with you



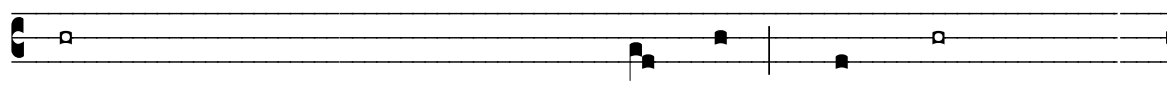
teaching in the tem-ple, and ye laid no hold on me. *N.* But all this was



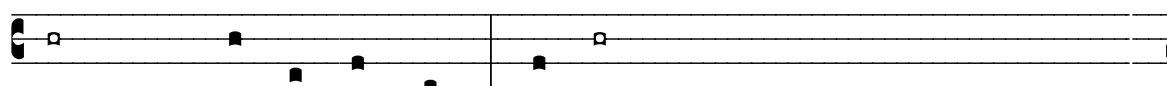
done, that the scriptures of the prophets might be ful-filled. Then all



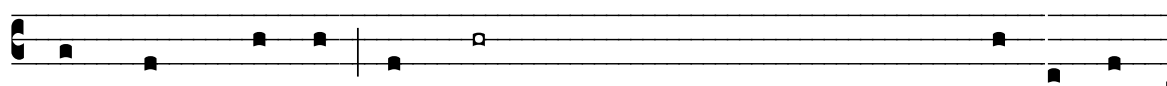
the disciples for-sook him, and fled. And they that had laid hold on



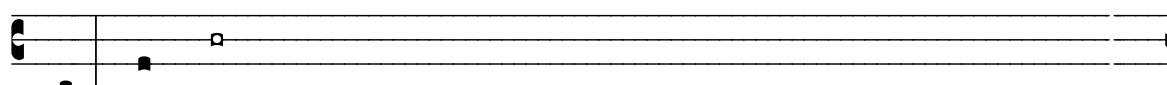
Jesus led him away to Caiaphas the high priest, where the scribes and



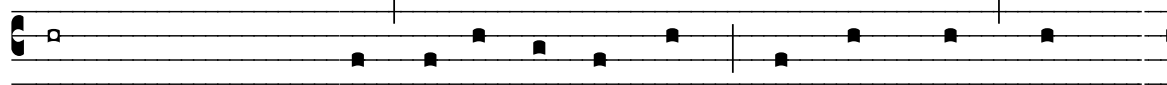
the elders were as-sem-bled. But Peter followed him afar off unto the



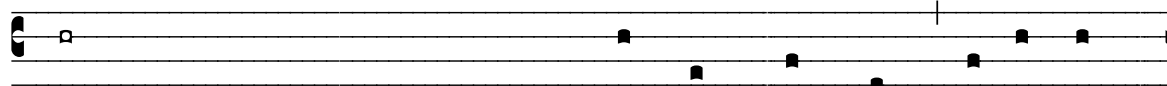
high priest's pal-ace, and went in, and sat with the servants, to see the



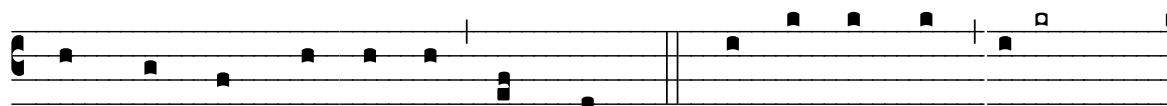
end. Now the chief priests, and elders, and all the council, sought false



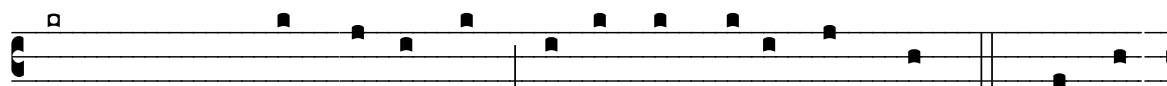
witness against Je-sus, to put him to death; But found none: yea,



though many false witnesses came, yet found they none. At the last



came two false wit-nes-ses, And said, *T.* This fel-low said, I am able



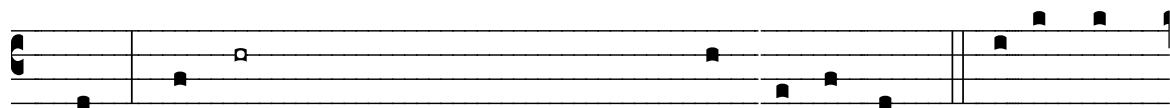
to destroy the tem-ple of God, and to build it in three days. *N.* And the



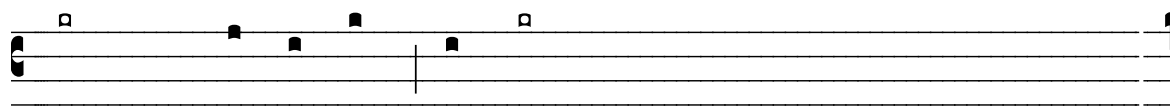
high priest arose, and said un-to him, *S.* An-swer-est thou no-thing?



what is it which these wit-ness a-gainst thee? *N.* But Je-sus held his



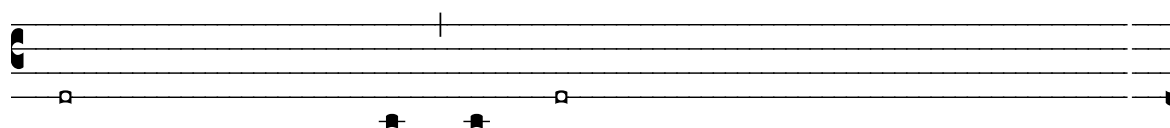
peace. And the high priest answered and said un-to him, *S.* I ad-jure



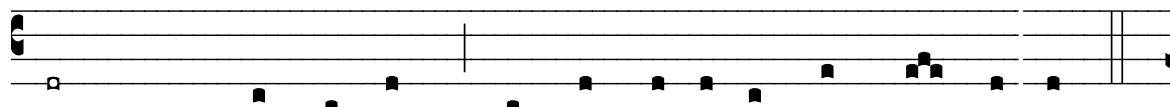
thee by the liv-ing God, that thou tell us whether thou be the Christ,



the Son of God. *N.* Je-sus saith un - to him, ✠ Thou hast said: ne-



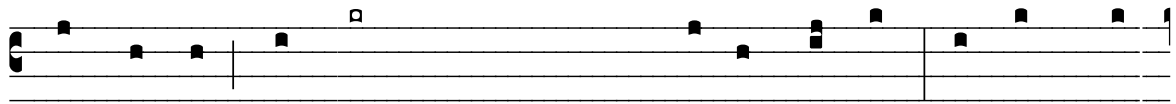
vertheless I say unto you, Here-after shall ye see the Son of man sitting



on the right hand of power, and com-ing in the clouds of hea-ven.



N. Then the high priest rent his clothes, say-ing, *S.* He hath spo-ken



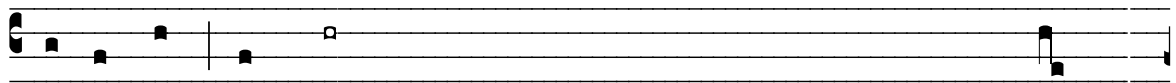
blas-phe-my; what further need have we of wit-nes-ses? be-hold, now



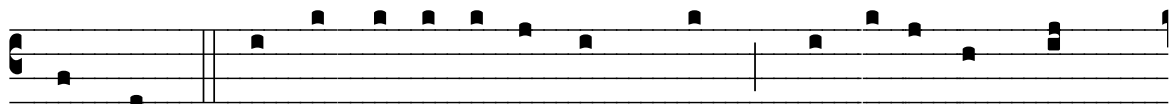
ye have heard his blas-phe-my. What think ye? *N.* They an-swered and



said, *T.* He is guil-ty of death. *N.* Then did they spit in his face, buf-



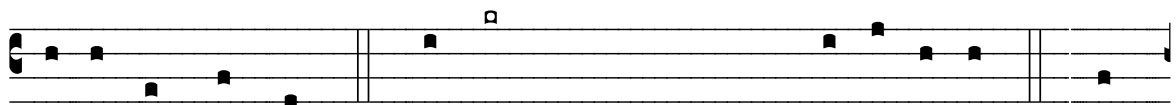
fet-ed him; and others smote him with the palms of their and hands,



Say-ing, *T.* Pro-phe-sy un-to us, thou Christ, Who is he that smote



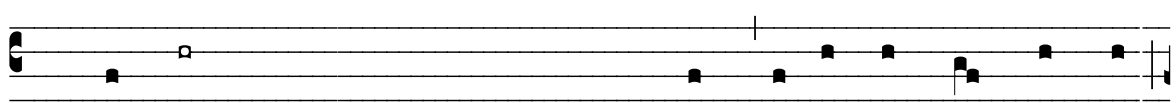
thee? *N.* Now Peter sat with-out in the pa-lace: and a dam-sel came



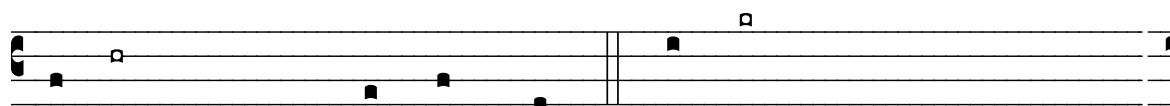
un-to him, say-ing, *S.* Thou also wast with Jesus of Ga-li-lee. *N.* But



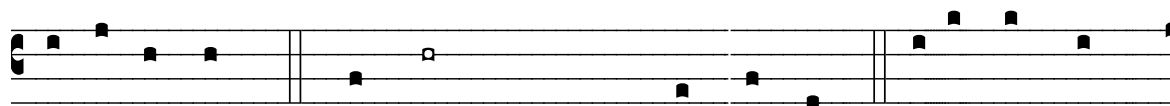
he denied before them all, say-ing, *S.* I know not what thou say-est.



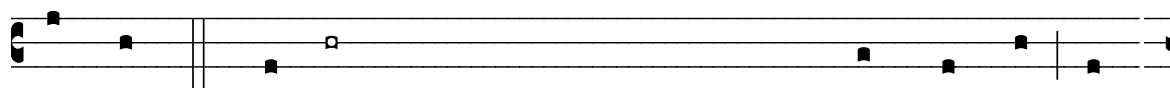
N. And when he was gone out into the porch, a-no-ther maid saw him,



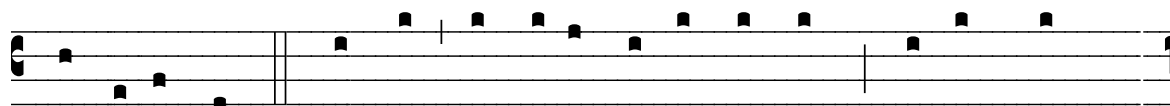
and said unto them that were there, *S.* This fellow was also with Jesus



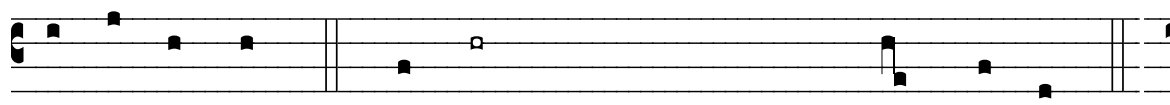
of Na-za-reth. *N.* And again he denied with an oath, *S.* I do not know



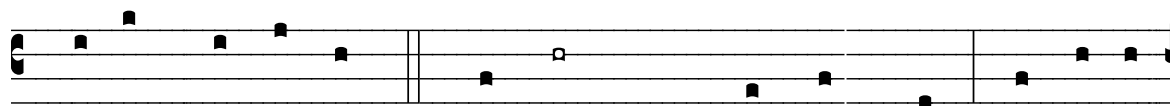
the man. *N.* And after a while came unto him they that stood by, and



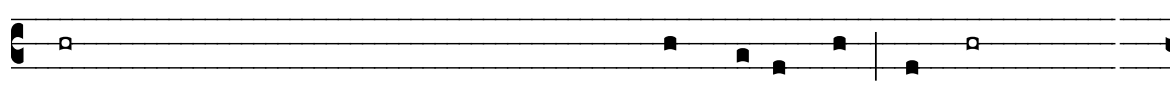
said to Pe-ter, *T.* Sure-ly thou al-so art one of them; for thy speech



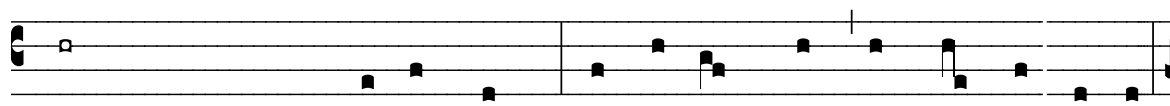
be-tray-eth thee. *N.* Then began he to curse and to swear, say-ing,



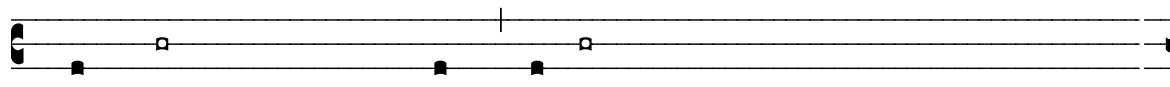
S. I know not the man. *N.* And immediately the cock crew. And Pe-ter



remembered the word of Jesus, which said un-to him, Be-fore the cock



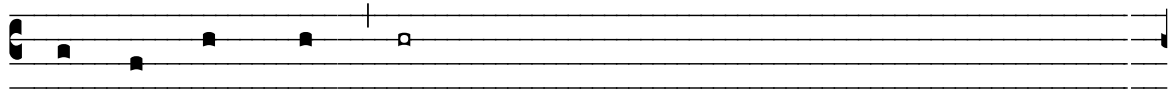
crow, thou shalt de-ny me thrice. And he went out, and wept bit-ter-ly.



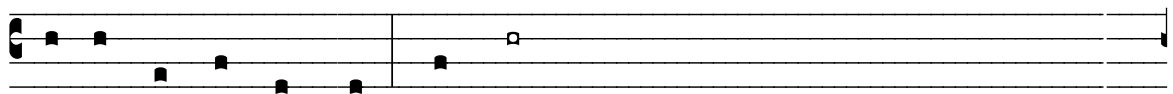
When the morning was come, all the chief priests and elders of the



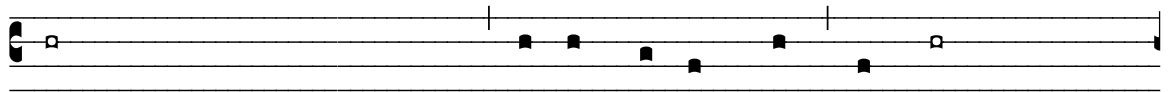
people took counsel a-against Je-sus to put him to death: And when



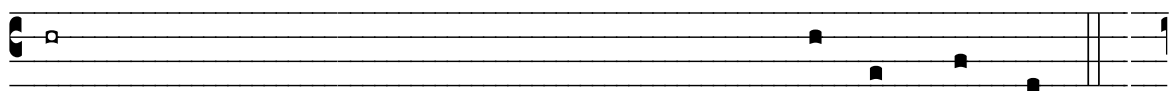
they had bound him, they led him away, and delivered him to Pontius



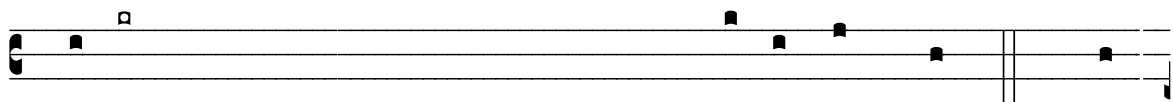
Pi-late the go-vern-or. Then Judas, which had betrayed him, when he



saw that he was condemned, re-pent-ed him-self, and brought again



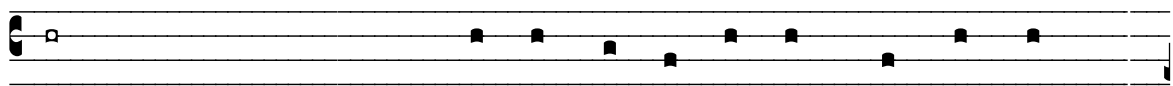
the thirty pieces of silver to the chief priests and el-ders, Say-ing,



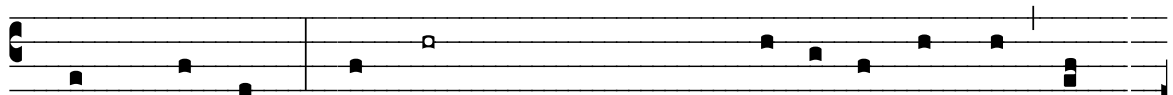
S. I have sinned in that I have betrayed the in-no-cent blood. *N.* And



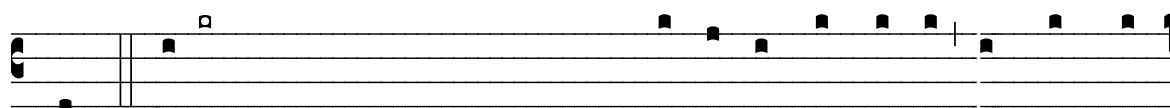
they said, *T.* What is that to us? see thou to that. *N.* And he cast down



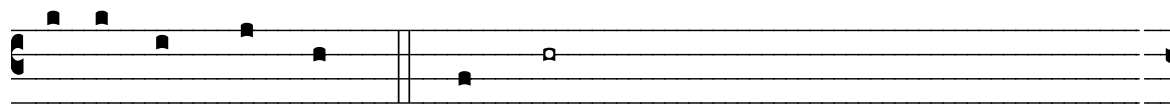
the pieces of silver in the tem-ple, and de-part-ed: and went and



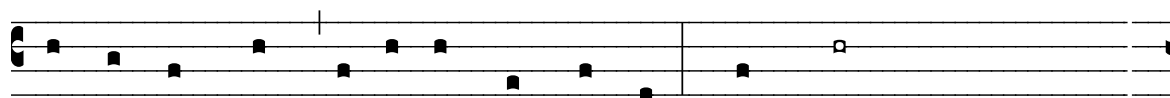
hanged him-self. And the chief priests took the sil-ver pie-ces, and



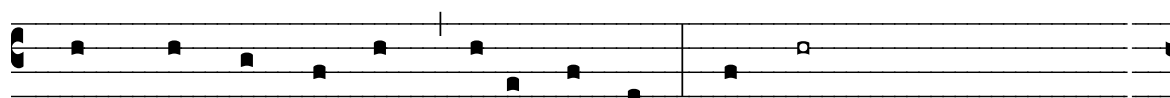
said, *T*. It is not lawful for to put them in-to the trea-su-ry, be-cause it



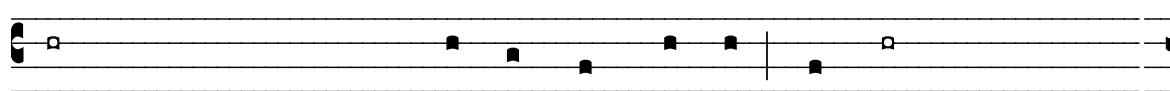
is the price of blood. *N*. And they took counsel, and bought with them



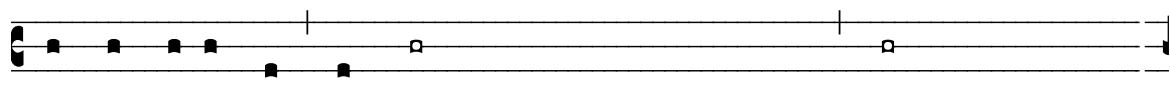
the pot-ter's field, to bu-ry stran-gers in. Where-fore that field was



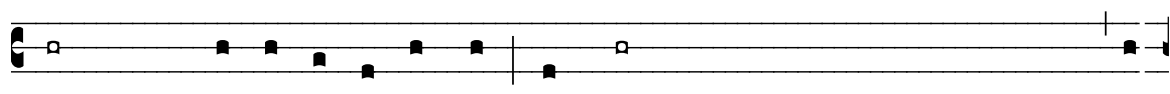
called, The field of blood, un-to this day. Then was fulfilled that which



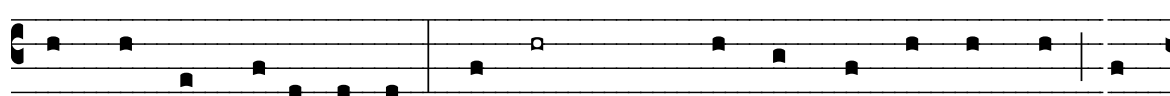
was spoken by Je-re-my the pro-phet, say-ing, And they took the thirty



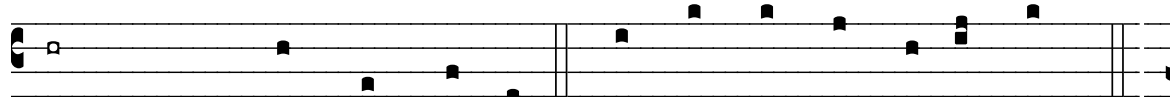
pie-ces of sil-ver, the price of him that was valued, whom they of the



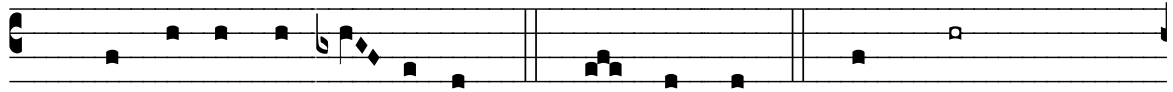
children of Is-ra-el did val-ue; And gave them for the potter's field, as



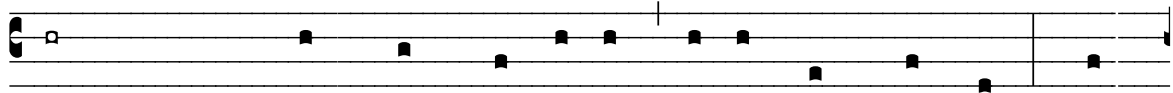
the Lord ap-point-ed me. And Jesus stood be-fore the go-vern-or: and



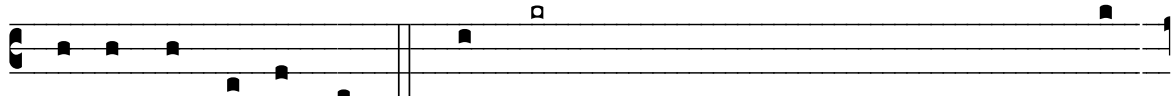
the governor asked him, say-ing, *S*. Art thou the King of the Jews?



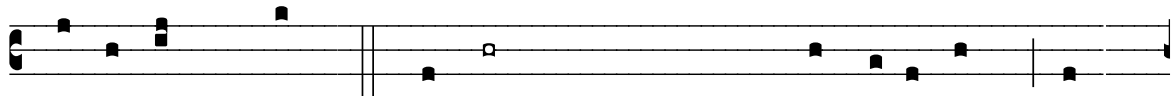
N. And Je-sus said un-to him, ☩ Thou say-est. *N.* And when he was



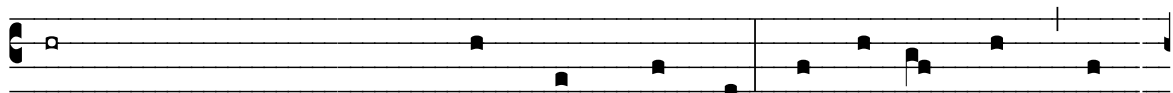
accused of the chief priests and el-ders, he an-swered no-thing. Then



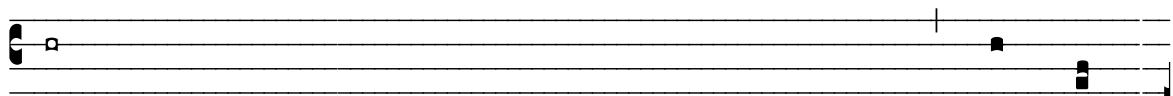
said Pi-late un-to him, *S.* Hear-est thou not how many things they wit-



ness a-gainst thee? *N.* And he answered him to ne-ver a word; in-



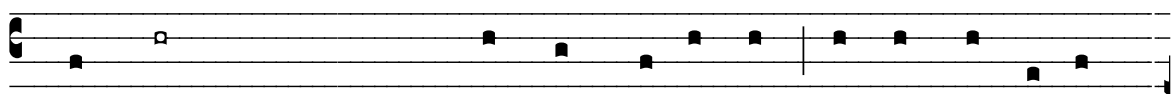
somuch that the governor mar-veled great-ly. Now at that feast the



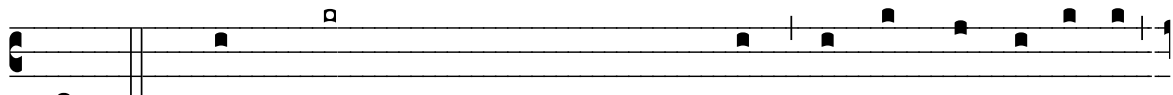
governor was wont to release unto the people a prisoner, whom they



would. And they had then a no-ta-ble pri-son-er, called Ba-rab-bas.



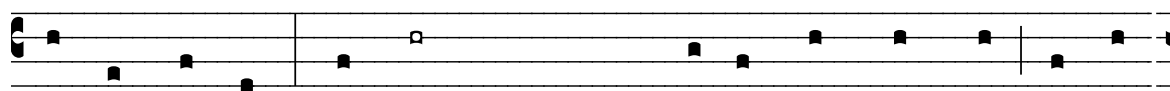
There-fore when they were ga-thered to-ge-ther, Pi-late said un-to



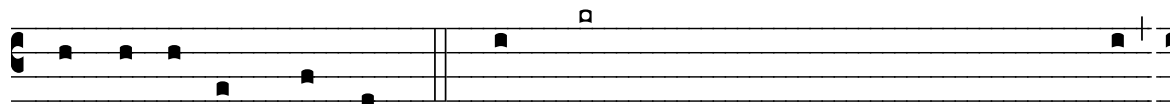
them, *S.* Whom will ye that I release unto you? Ba-rab-bas, or Je-sus



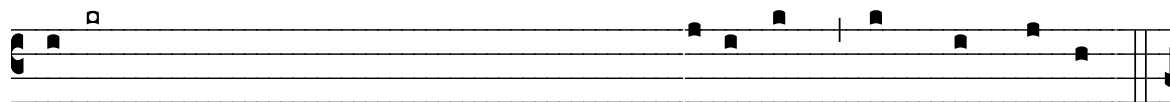
which is called Christ? *N.* For he knew that for envy they had



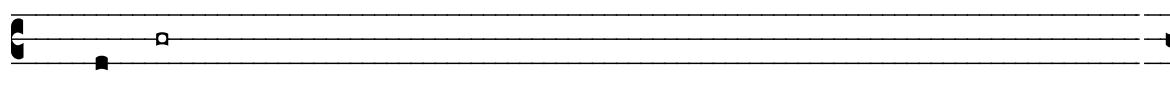
de-liver-ed him. When he was set down on the judg-ment seat, his wife



sent un-to him, say-ing, *S.* Have thou nothing to do with that just man:



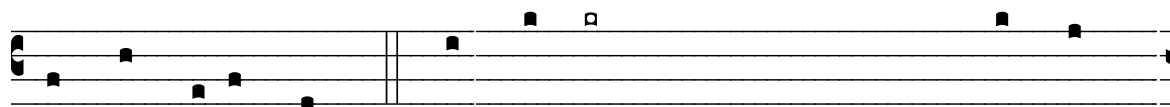
for I have suffered many things this day in a dream be-cause of him.



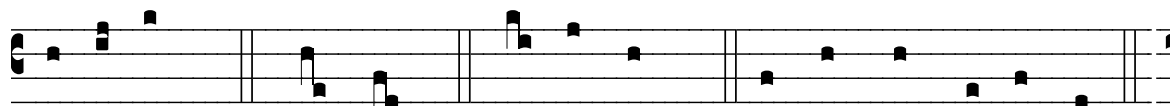
N. But the chief priests and elders persuaded the multitude that they



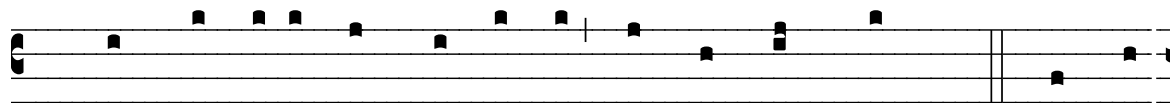
should ask Ba-rab-bas, and de-stroy Je-sus. The go-vern-or an-swered



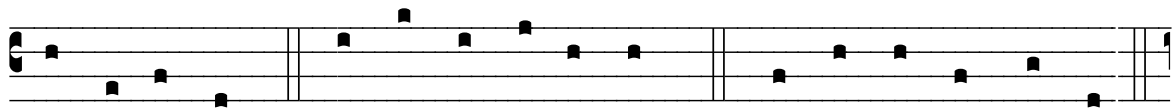
and said un-to them, *S.* Whe-ther of the twain will ye that I re-lease



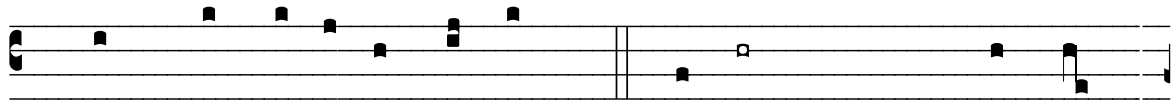
un-to you? *N.* They said, *T.* Ba-rab-bas. *N.* Pi-late saith un-to them,



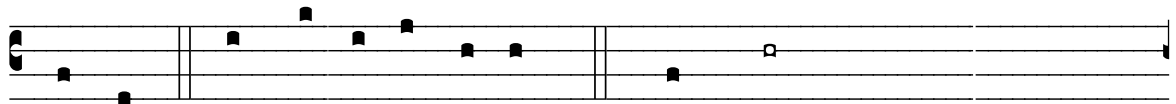
S. What shall I do then with Je-sus which is called Christ? *N.* They all



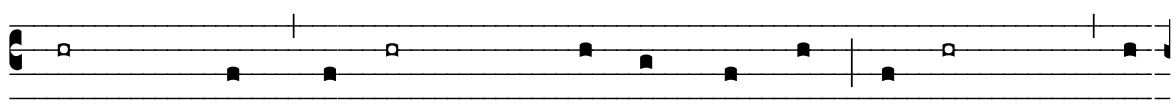
say un-to him, *T.* Let him be cru-ci-fied. *N.* And the go-vern-or said,



S. Why, what e-vil hath he done? *N.* But they cried out the more,



say-ing, *T.* Let him be cru-ci-fied. *N.* When Pi-late saw that he could



prevail no-thing, but that rather a tu-mult was made, he took water, and



washed his hands before the mul-ti-tude, say-ing, *S.* I am innocent of



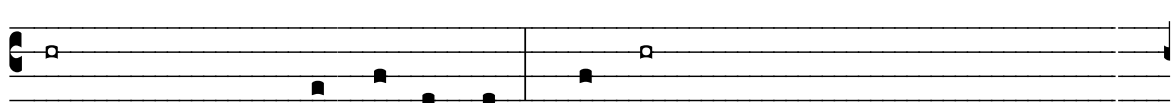
the blood of this just per-son: see ye to it. *N.* Then answered all the



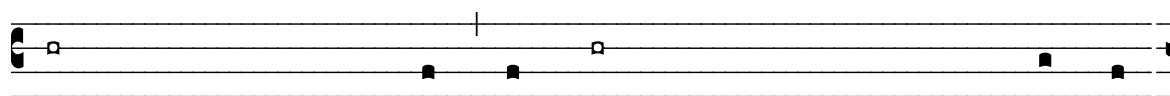
peo-ple, and said, *T.* His blood be on us, and on our child-ren. *N.* Then



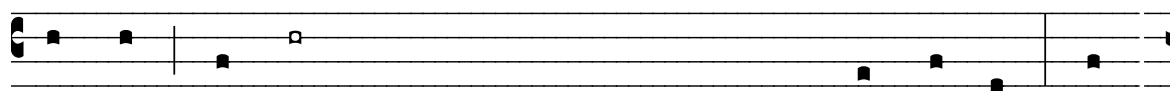
released he Barabbas un-to them: and when he had scourged Jesus, he



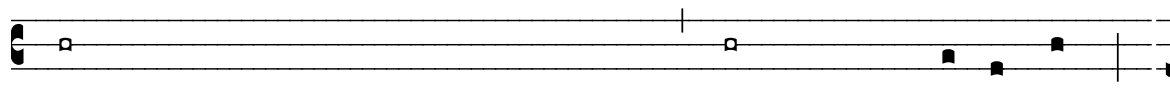
delivered him to be cru-ci-fied. Then the soldiers of the governor took



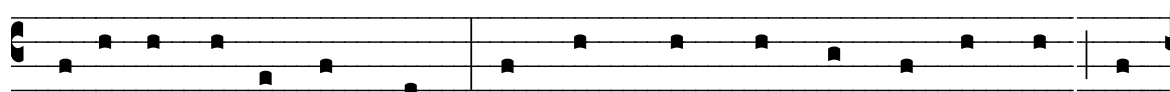
Jesus into the common hall, and gathered unto him the whole band of



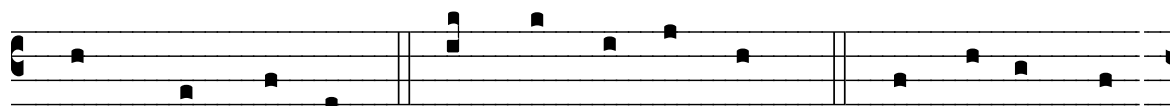
sol-diers. And they stripped him, and put on him a scar-let robe. And



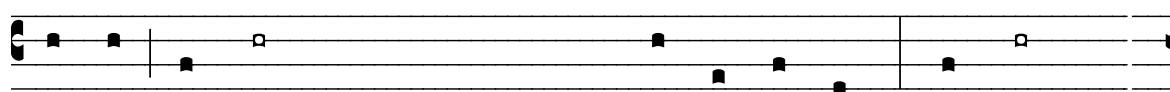
when they had platted a crown of thorns, they put it up-on his head,



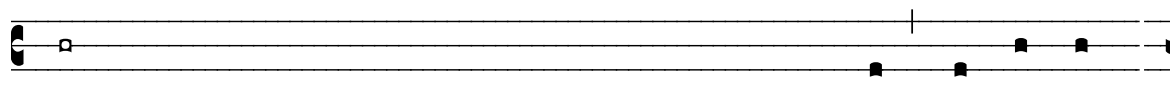
and a reed in his right hand: and they bowed the knee be-fore him, and



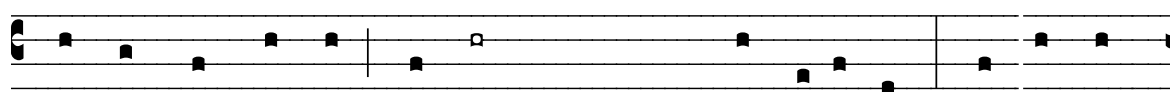
mocked him, say-ing, *T.* Hail, King of the Jews! *N.* And they spit up-



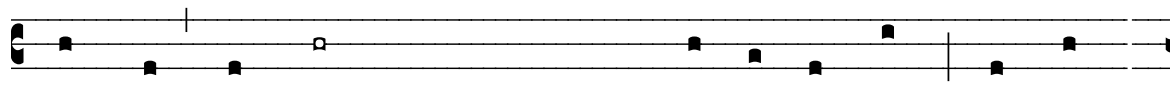
on him, and took the reed, and smote him on the head. And after that



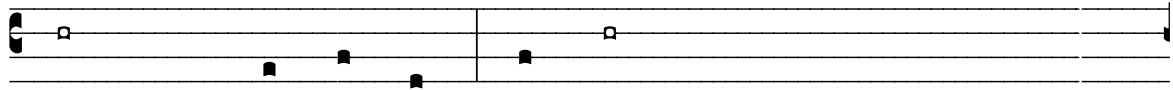
they had mocked him, they took the robe off from him, and put his



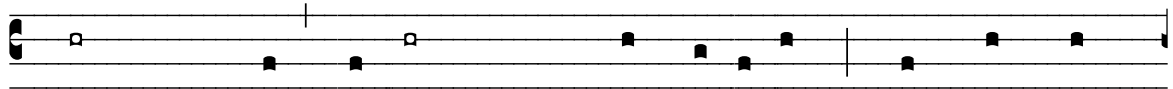
own rai-ment on him, and led him away to cru-ci-fy him. And as they



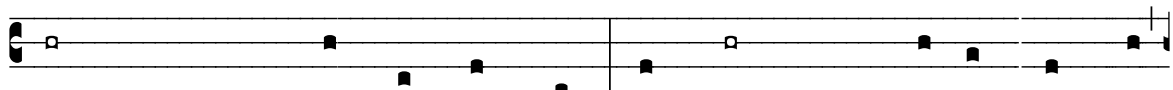
came out, they found a man of Cyrene, Si-mon by name: him they



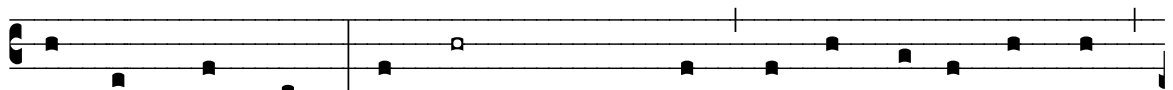
compelled to bear his cross. And when they were come unto a place



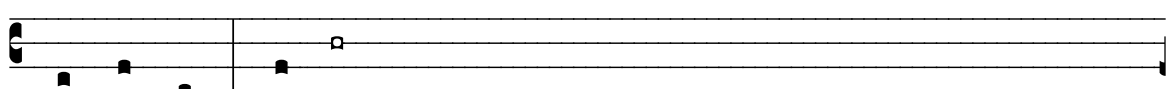
called Golgo-tha, that is to say, a place of a skull, They gave him



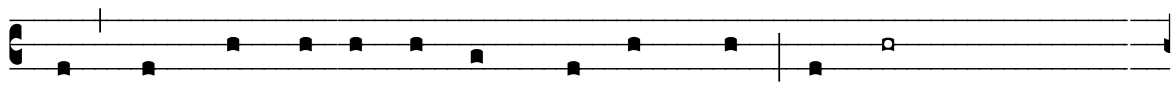
vinegar to drink min-gled with gall: and when he had tas-ted there-of,



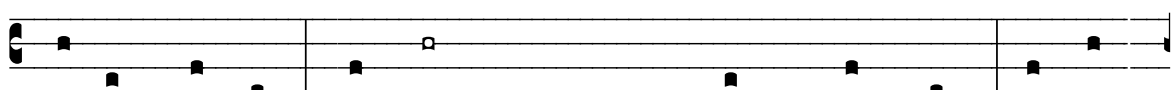
he would not drink. And they crucified him, and part-ed his gar-ments,



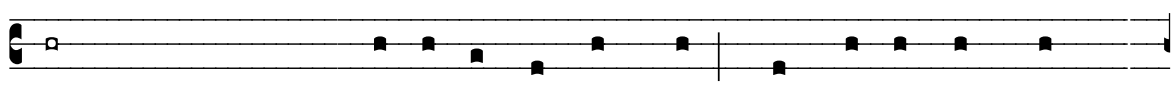
cast-ing lots: that it might be fulfilled which was spoken by the Pro-



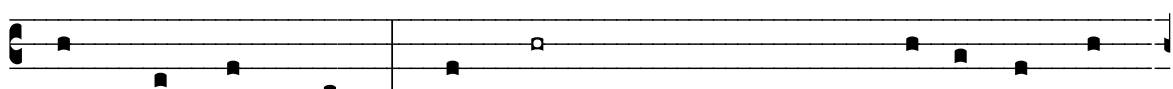
phet, They part-ed my gar-ments a-mong them, and upon my vesture



did they cast lots. And sitting down they watched him there; And set



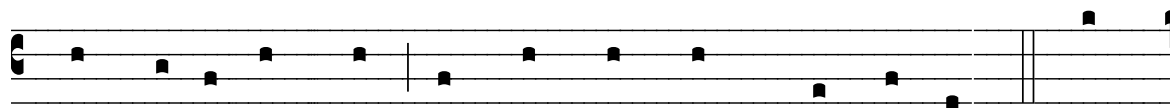
up over his head his ac-cu-sa-tion writ-ten, THIS IS JE-SUS THE



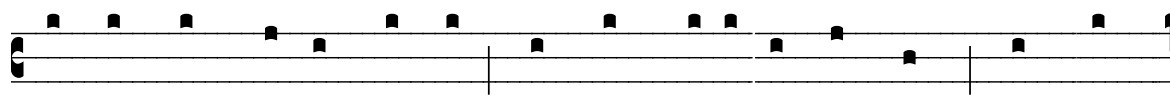
KING OF THE JEWS. Then were there two thieves cru-ci-fied with



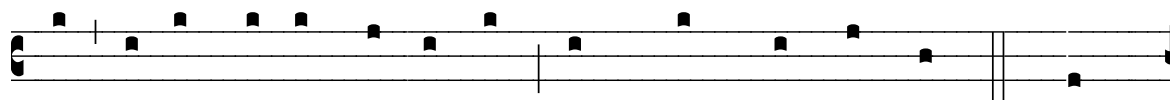
him, one on the right hand, and a-no-ther on the left. And they that



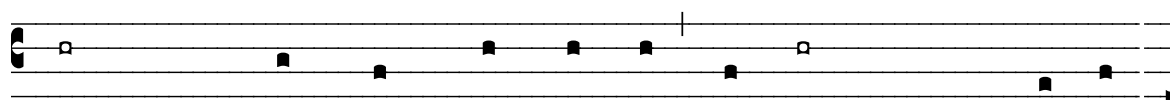
passed by re-viled him, wag-ging their heads, And say-ing, *T.* Thou



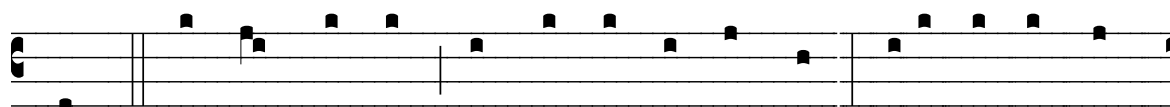
that de-destroy-est the tem-ple, and build-est it in three days, save thy-



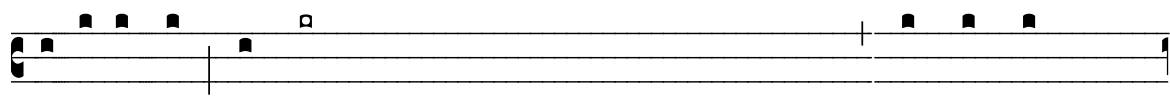
self. If thou be the Son of God, come down from the cross. *N.* Like-



wise also the chief priests mock-ing him, with the scribes and el-ders,



said, *T.* He saved o-thers; him-self he can-not save. If he be the King



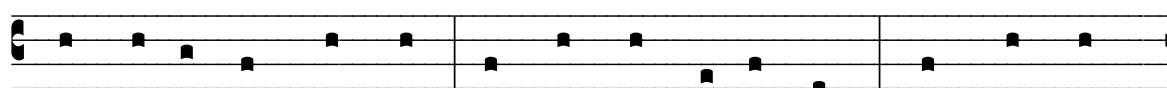
of Is-ra-el, let him now come down from the cross, and we will



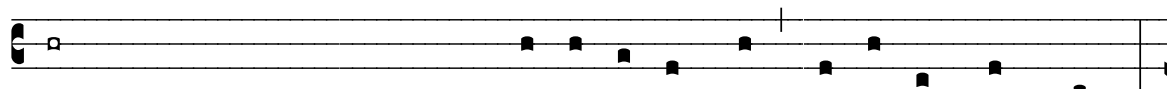
be- lieve him. He trus-ted in God; let him deliver him now, if he will



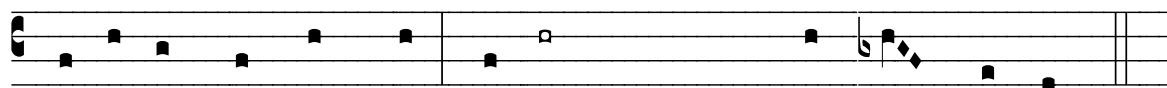
have him: for he said, I am the Son of God. *N.* The thieves also, which



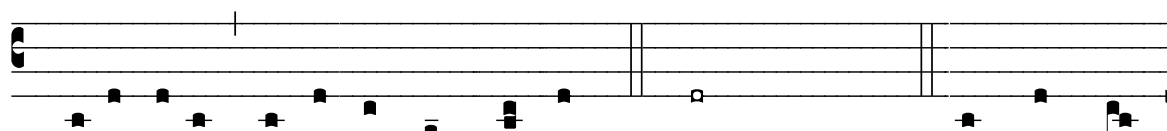
were cru-ci-fied with him, cast the same in his teeth. Now from the



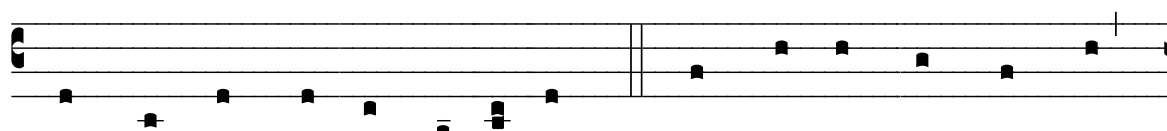
sixth hour there was darkness o-ver all the land un-to the ninth hour.



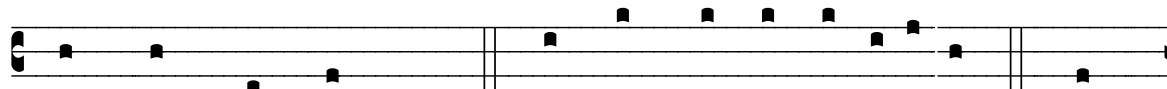
And a-bout the ninth hour Je-sus cried with a loud voice, say-ing,



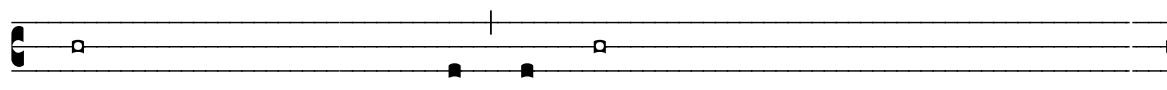
✠ E-li , E-li, la-ma sa-bach-tha-ni? *N.* That is to say, ✠ My God, my



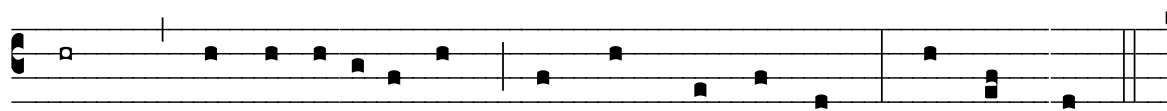
God, why hast thou for-sak-en me? *N.* Some of them that stood there,



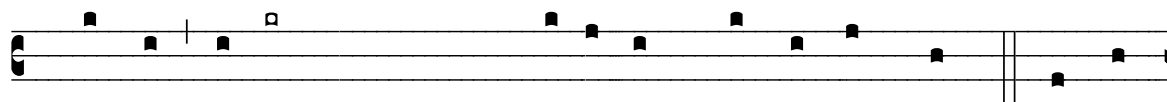
when they heard that, said, *T.* This man call-eth for E-li-as. *N.* And



straightway one of them ran, and took a sponge, and filled it with



vinegar, and put it on a reed, and gave him to drink. The rest said,



T. Let be, let us see whether E-li-as will come to save him. *N.* Je-sus,



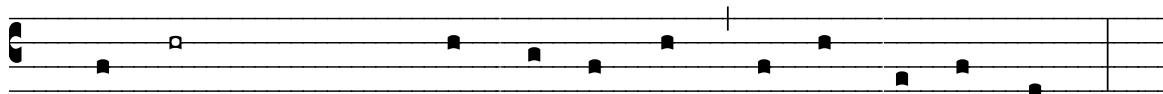
when he had cried again with a loud voice, yield-ed up the ghost.

Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone (page 26) or in the Solemn Tone (page 27).

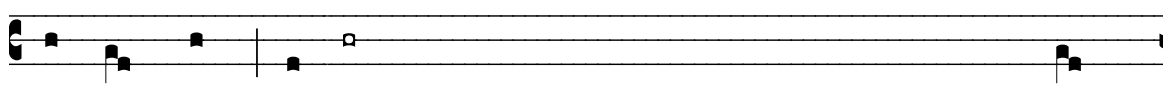
The Passion Gospel
According to St. John
for Good Friday

Pointed for Chanting
by Three Sacred Ministers

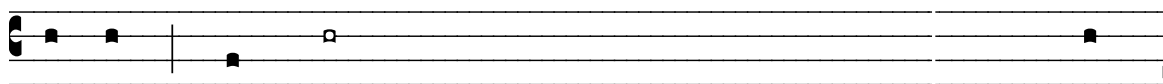
The part of the narrator (N) should be sung by a priest or deacon. The part of Christ (⌘) should be sung by a cantor in orders. The parts of the Synogoga (S) and Turba (T) may be sung by a lay cantor and choir.



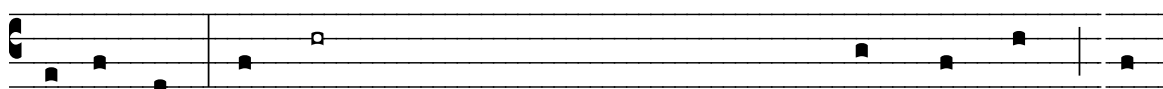
N. The Passion of our Lord Je-sus Christ ac-cord-ing to John



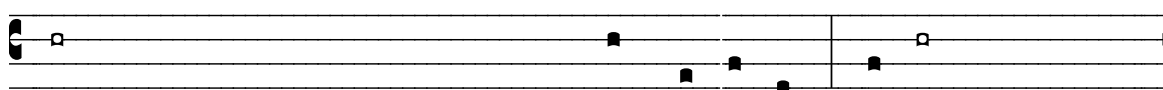
At that time: Je-sus went forth with his disciples over the brook



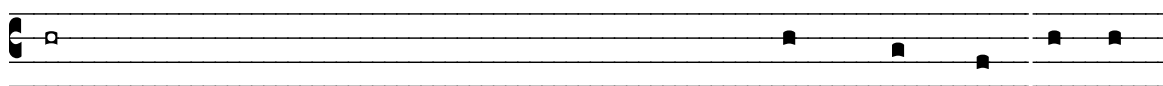
Ce-dron, where was a garden, into the which he entered, and his



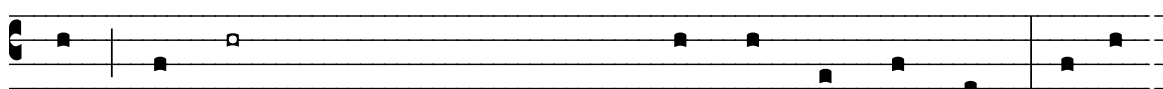
dis-ci-ples. And Judas also, which betrayed him, knew the place: for



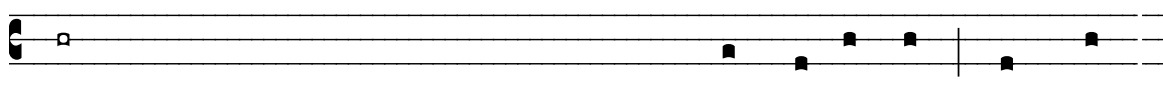
Jesus oft-times resorted thither with his dis-ci-ples. Ju-das then, having



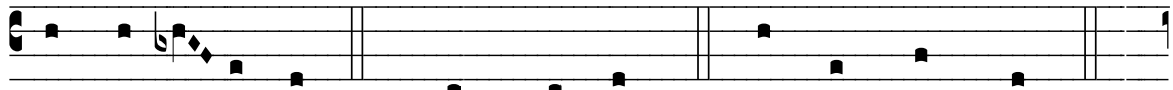
received a band of men and officers from the chief priests and Pha-ri-



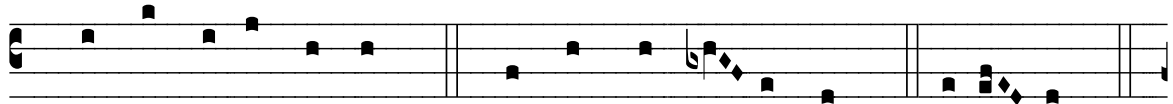
sees, com-eth thither with lanterns and tor-ches and wea-pons. Je-sus



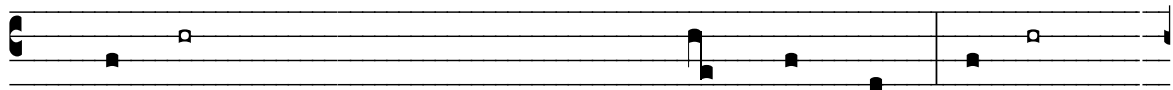
therefore, knowing all things that should come up-on him, went forth,



and said un-to them, ✠ Whom seek ye? *N.* They answered him,



T. Je-sus of Na-za-reth. *N.* Je-sus saith un-to them, ✠ I am he.



N. And Judas also, which betrayed him, stood with them. As soon then



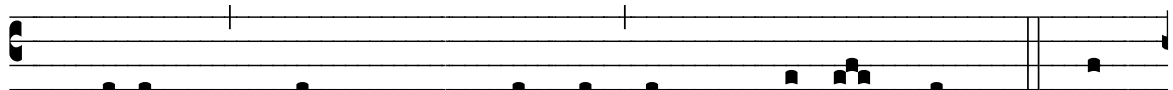
as he had said unto them, I am he, they went backward, and fell to the



ground. Then asked he them a-gain, ✠ Whom seek ye? *N.* And they



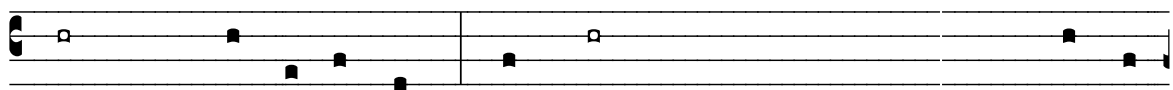
said, *T.* Je-sus of Na-za-reth. *N.* Je-sus answered, ✠ I have told you



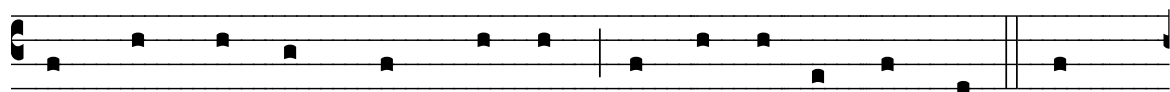
that I am he: if there-fore ye seek me, let these go their way: *N.* That



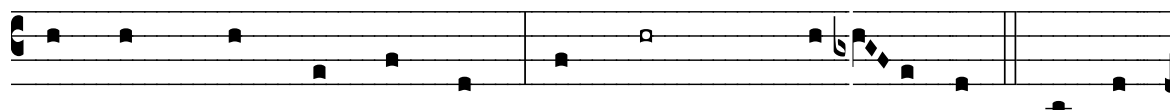
the saying might be fulfilled, which he spake, Of them which thou



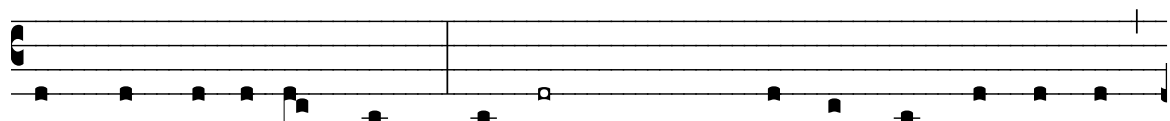
gavest me have I lost none. Then Simon Peter having a sword drew it,



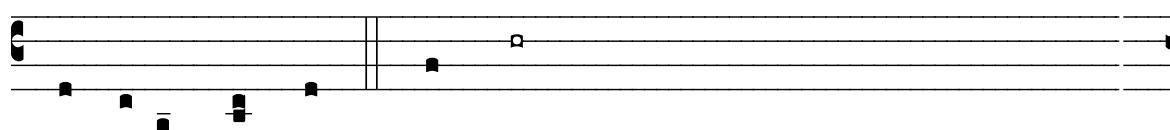
and smote the high priest's ser-vant, and cut off his right ear. The



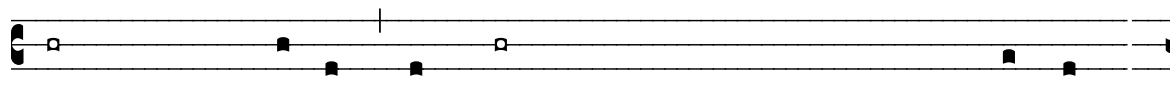
ser-vant's name was Mal-chus. Then said Jesus un-to Pe-ter, ✠ Put up



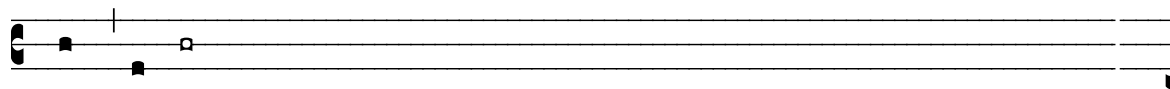
thy sword in-to the sheath: the cup which my Fa-ther hath giv-en me,



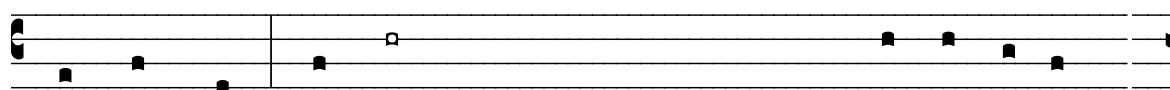
shall I not drink it? *N*. Then the band and the captain and officers of



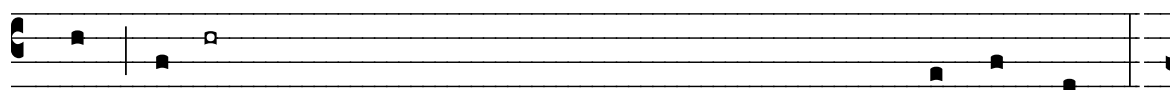
the Jews took Je-sus, and bound him, And led him away to An-nas



first; for he was father-in-law to Caiaphas, which was the high priest



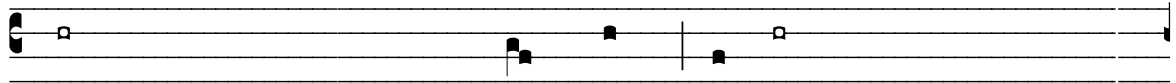
that same year. Now Caiaphas was he, which gave coun-sel to the



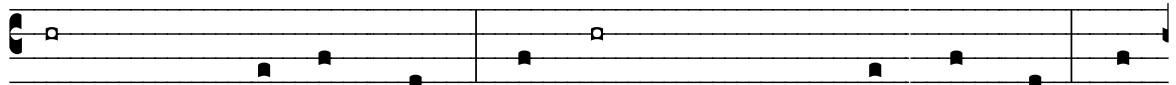
Jews, that it was expedient that one man should die for the peo-ple.



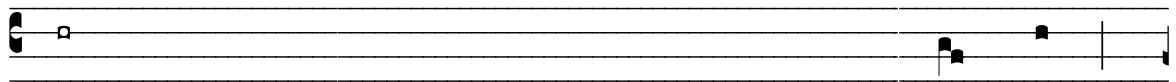
And Simon Peter fol-lowed Je-sus, and so did another dis-ci-ple: that



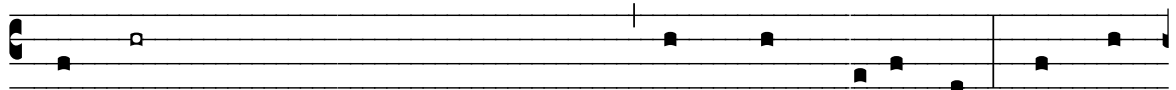
disciple was known unto the high priest, and went in with Jesus into



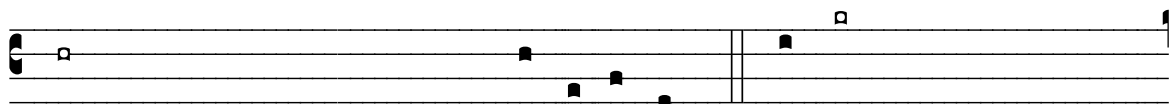
the palace of the high priest. But Peter stood at the door with-out. Then



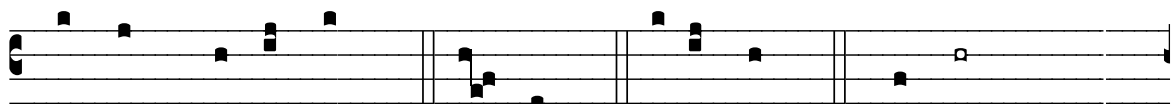
went out that other disciple, which was known unto the high priest,



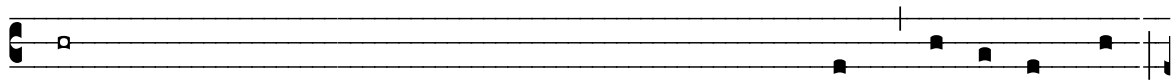
and spake unto her that kept the door, and brought in Pe-ter. Then saith



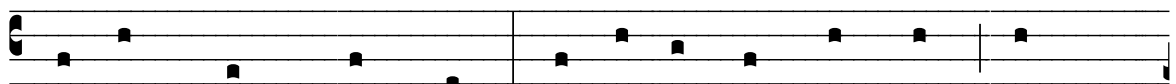
the damsel that kept the door un-to Pe-ter, *S.* Art not thou also one of



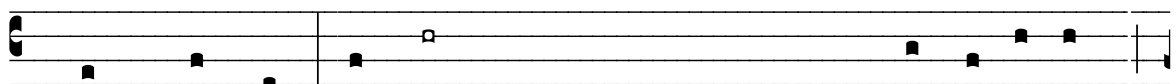
this man's dis-ci-ples? *N.* He saith, *S.* I am not. *N.* And the servants



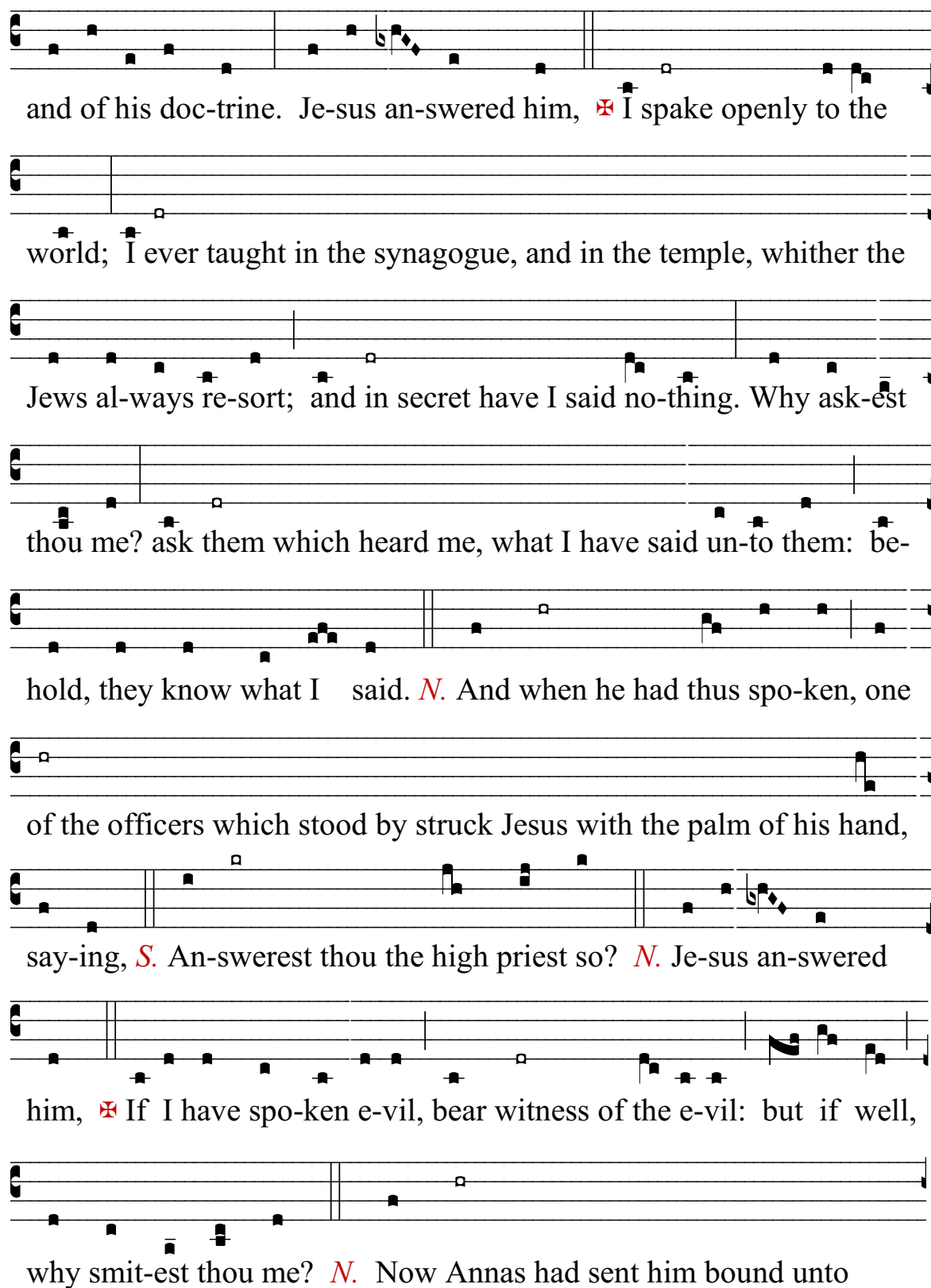
and officers stood there, who had made a fire of coals; for it was cold:



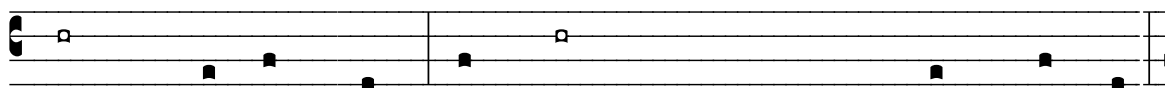
and they warmed them-selves: and Pe-ter stood with them, and



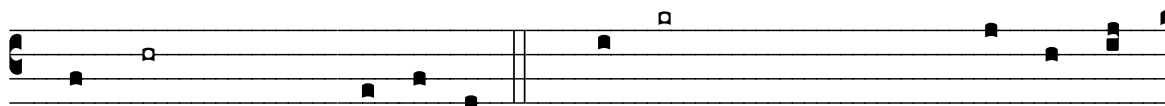
warmed him-self. The high priest then asked Jesus of his dis-ci-ples,



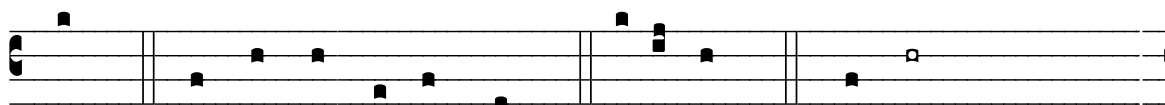
and of his doc-trine. Je-sus an-swered him, ✠ I spake openly to the
world; I ever taught in the synagogue, and in the temple, whither the
Jews al-ways re-sort; and in secret have I said no-thing. Why ask-est
thou me? ask them which heard me, what I have said un-to them: be-
hold, they know what I said. *N.* And when he had thus spo-ken, one
of the officers which stood by struck Jesus with the palm of his hand,
say-ing, *S.* An-swerest thou the high priest so? *N.* Je-sus an-swered
him, ✠ If I have spo-ken e-vil, bear witness of the e-vil: but if well,
why smit-est thou me? *N.* Now Annas had sent him bound unto



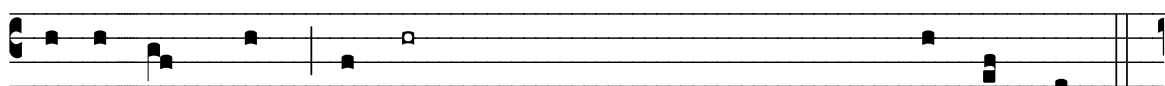
Caiaphas the high priest. And Simon Peter stood and warmed him-self.



They said therefore un-to him, *T.* Art not thou also one of his dis-ci-



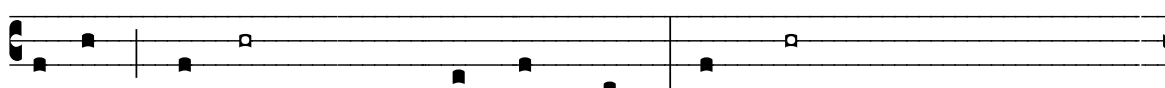
ples? *N.* He de-nied it, and said, *S.* I am not. *N.* One of the servants



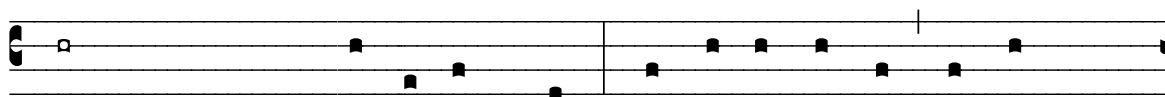
of the high priest, be-ing his kinsman whose ear Peter cut off, saith,



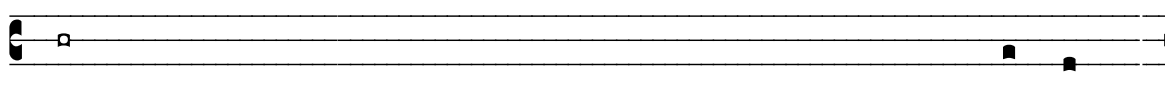
S. Did not I see thee in the gar-den with him? *N.* Pe-ter then de-nied



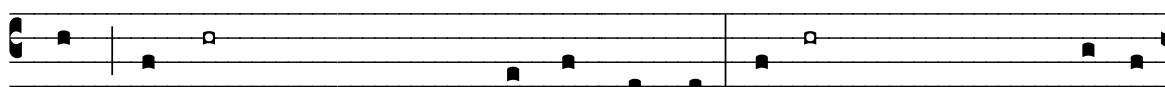
a-gain: and immediately the cock crew. Then led they Jesus from



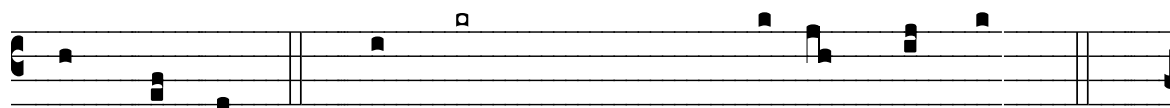
Caiaphas unto the hall of judg-ment: and it was ear-ly; and they



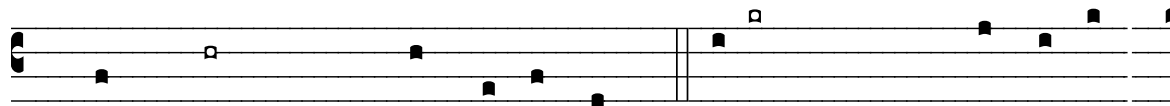
themselves went not into the judgment hall, lest they should be de-



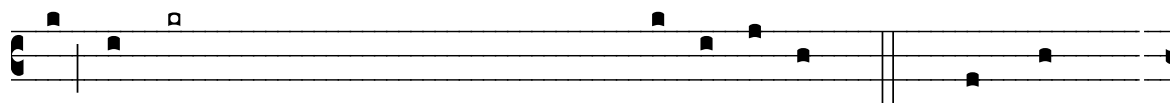
filed; but that they might eat the pas-so-ver. Pi-late then went out un-to



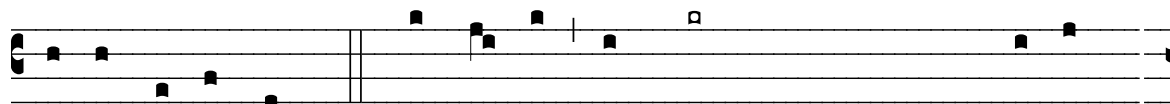
them, and said, *S.* What accusation bring ye a-against this man?



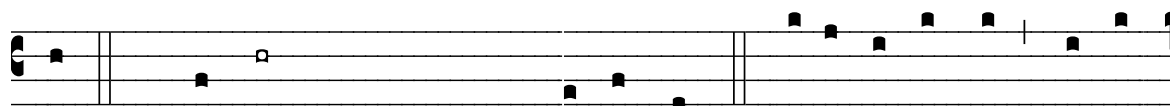
N. They answered and said un-to him, *T.* If he were not a ma-le-fac-



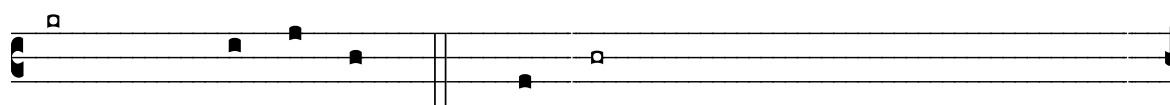
tor, we would not have delivered him up un-to thee. *N.* Then said



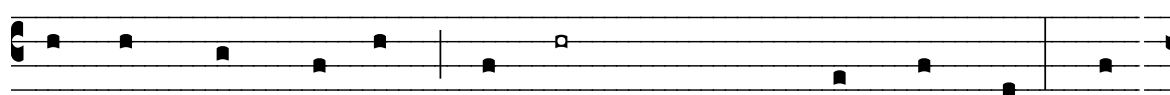
Pi-late un-to them, *S.* Take ye him, and judge him according to your



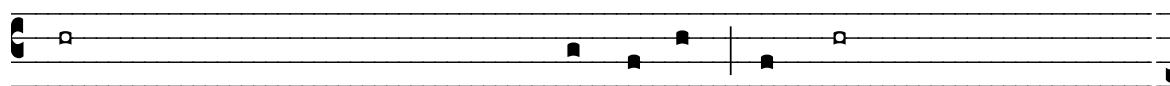
law. *N.* The Jews therefore said un-to him, *T.* It is not law-ful for us



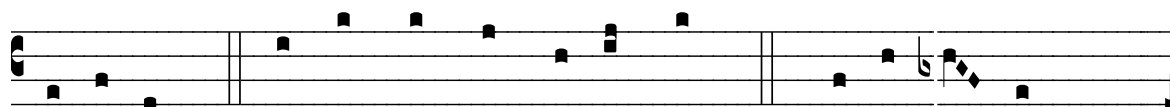
to put any man to death: *N.* That the saying of Jesus might be



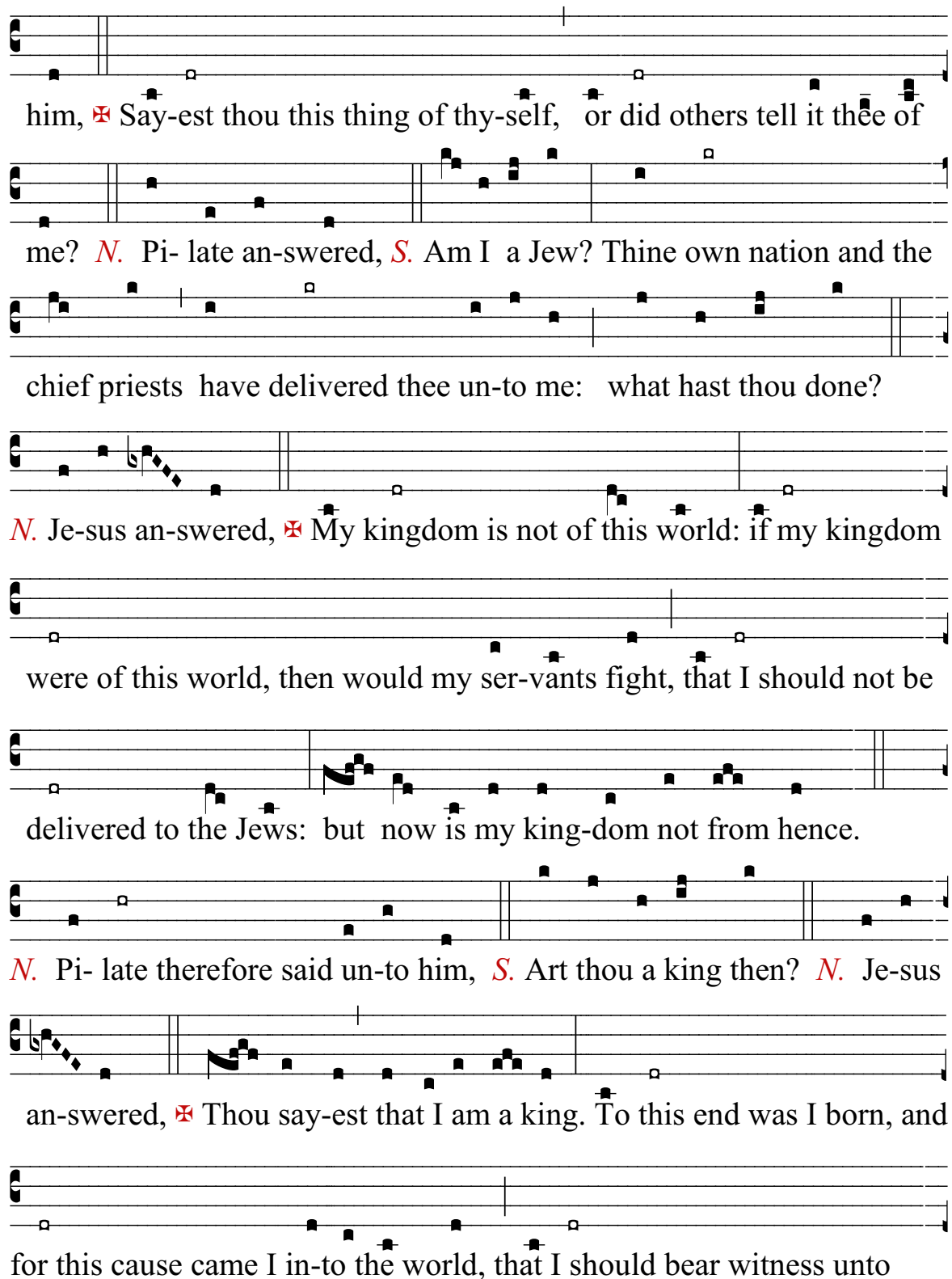
ful-filled, which he spake, sig-nifying what death he should die. Then



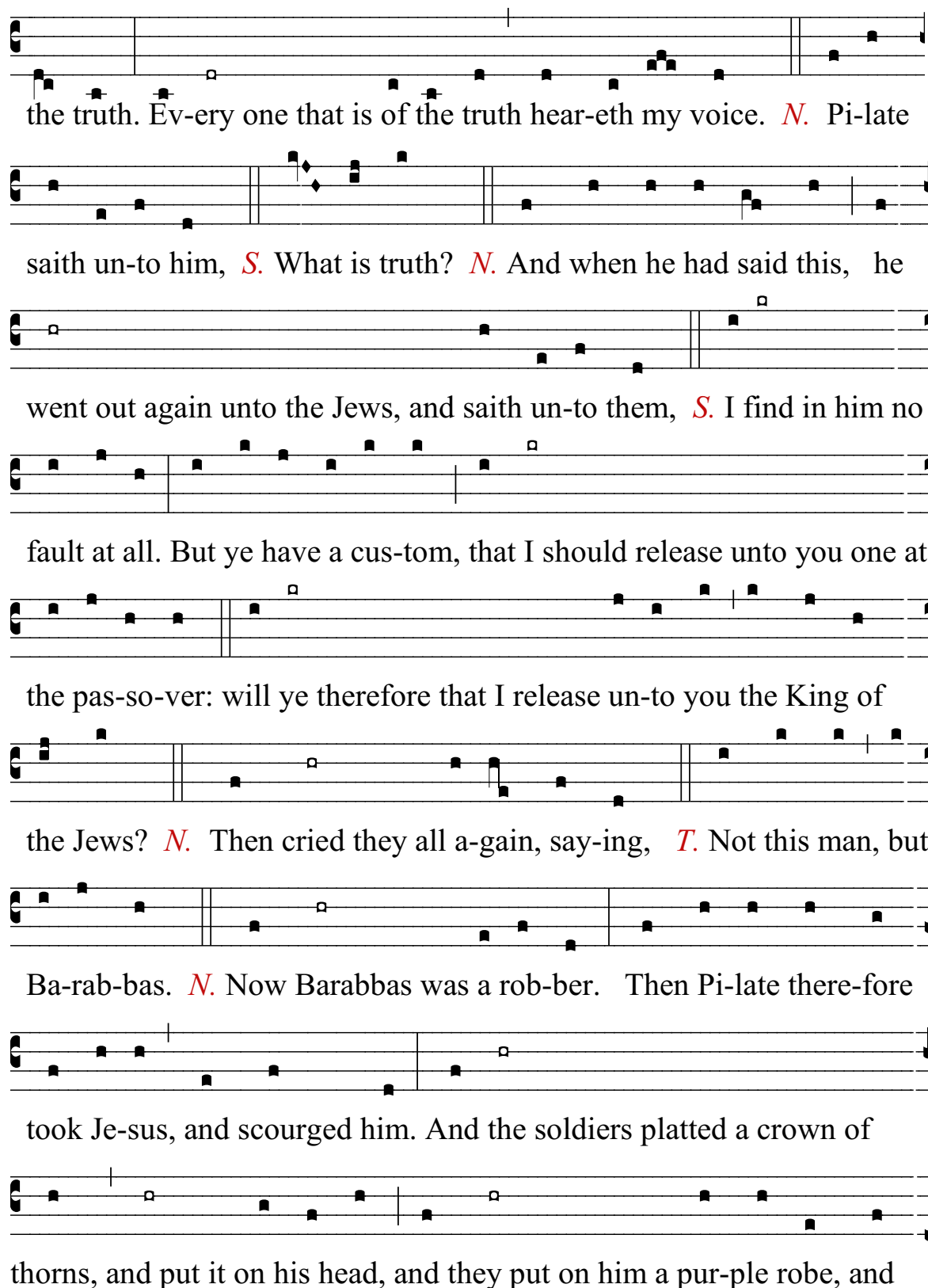
Pilate entered into the judgment hall a-gain, and called Jesus, and said



un-to him, *S.* Art thou the King of the Jews? *N.* Je-sus an-swered



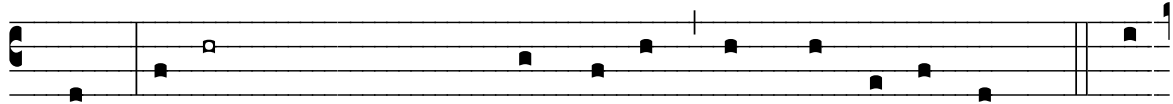
him, ✠ Say-est thou this thing of thy-self, or did others tell it thee of
me? *N.* Pi- late an-swered, *S.* Am I a Jew? Thine own nation and the
chief priests have delivered thee un-to me: what hast thou done?
N. Je-sus an-swered, ✠ My kingdom is not of this world: if my kingdom
were of this world, then would my ser-vants fight, that I should not be
delivered to the Jews: but now is my king-dom not from hence.
N. Pi- late therefore said un-to him, *S.* Art thou a king then? *N.* Je-sus
an-swered, ✠ Thou say-est that I am a king. To this end was I born, and
for this cause came I in-to the world, that I should bear witness unto



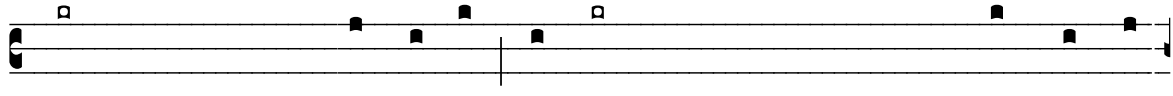
the truth. Ev-ery one that is of the truth hear-eth my voice. *N.* Pi-late
saith un-to him, *S.* What is truth? *N.* And when he had said this, he
went out again unto the Jews, and saith un-to them, *S.* I find in him no
fault at all. But ye have a cus-tom, that I should release unto you one at
the pas-so-ver: will ye therefore that I release un-to you the King of
the Jews? *N.* Then cried they all a-gain, say-ing, *T.* Not this man, but
Ba-rab-bas. *N.* Now Barabbas was a rob-ber. Then Pi-late there-fore
took Je-sus, and scourged him. And the soldiers platted a crown of
thorns, and put it on his head, and they put on him a pur-ple robe, and



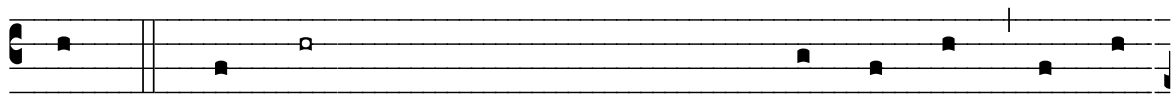
said, *T.* Hail, King of the Jews! *N.* And they smote him with their



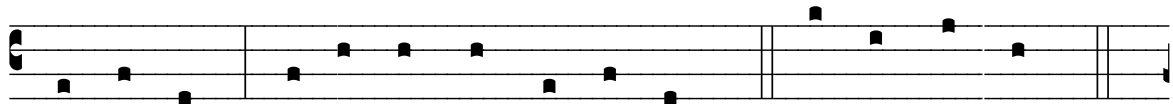
hands. Pi-late therefore went forth a-gain, and saith un-to them, *S.* Be-



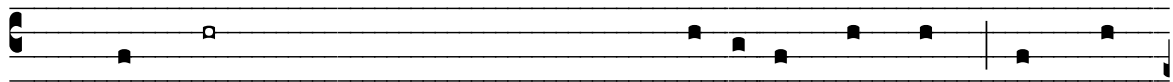
hold, I bring him forth to you, that ye may know that I find no fault in



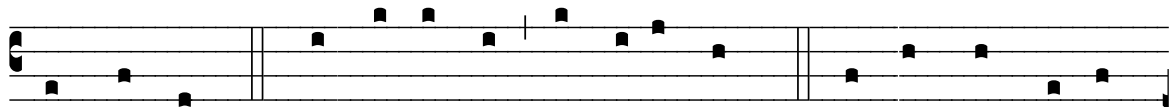
him. *N.* Then came Jesus forth, wearing the crown of thorns, and the



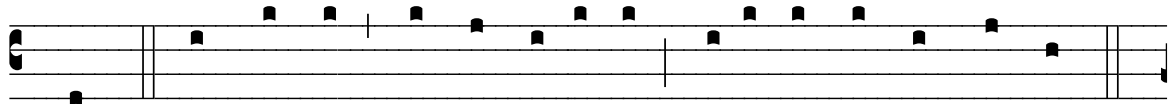
pur-ple robe. And Pi-late saith un-to them, *S.* Be-hold the man!



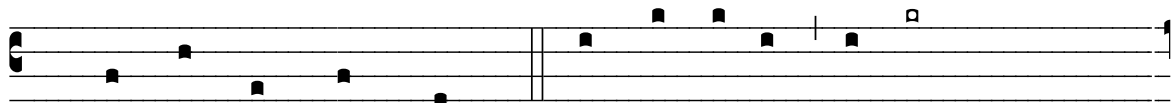
N. When the chief priests therefore and of-fi-cers saw him, they cried



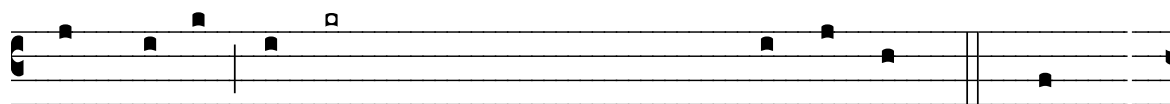
out, say-ing, *T.* Cru-ci-fy him, cru-ci-fy him. *N.* Pi-late saith un-to



them, *S.* Take ye him, and cru-ci-fy him: for I find no fault in him.



N. The Jews an-swered him, *T.* We have a law, and by our law he



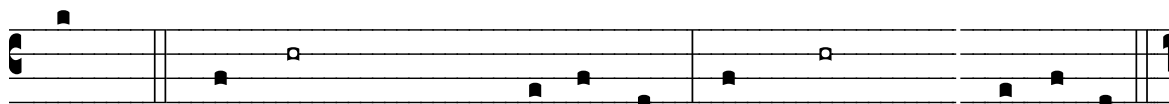
ought to die, be-cause he made himself the Son of God. *N.* When



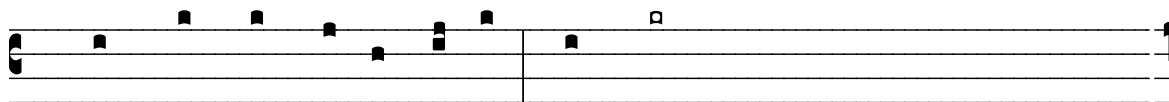
Pilate therefore heard that say-ing, he was the more a-fraid; And went



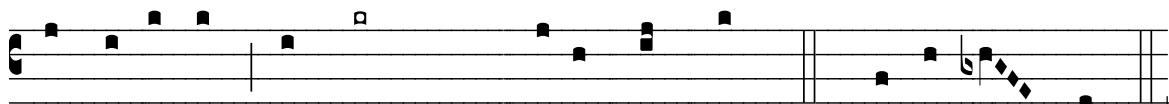
a-gain in-to the judg-ment hall, and saith un-to Je-sus, *S.* Whence art



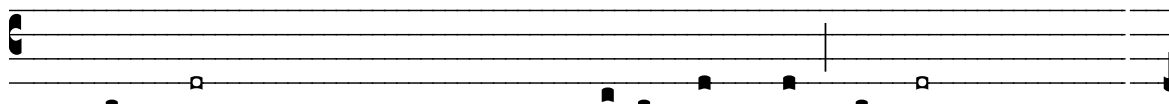
thou? *N.* But Jesus gave him no an-swer. Then saith Pilate un-to him,



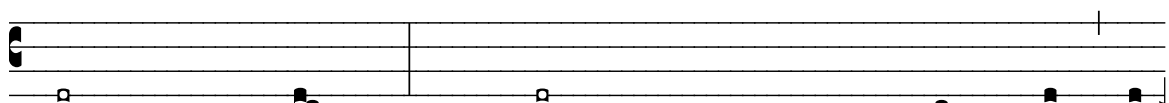
S. Speak-est thou not un-to me? know-est thou not that I have power to



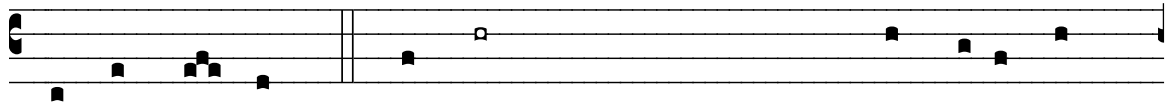
cru-ci-fy thee, and have power to re-lease thee? *N.* Je-sus an-swered,



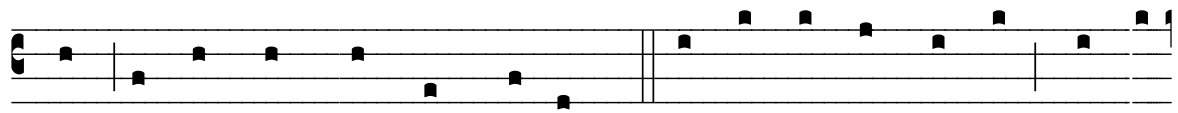
✠ Thou couldest have no power at all a-gainst me, ex-cept it were



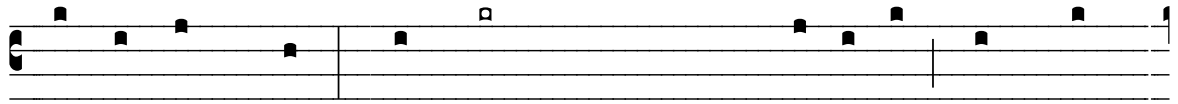
given thee from a-bove: there-fore he that delivered me un-to thee hath



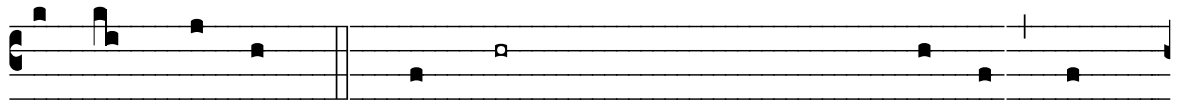
the great-er sin. *N.* And from thenceforth Pilate sought to re-lease



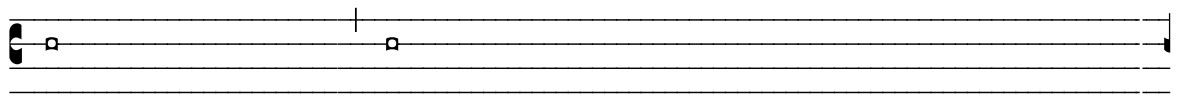
him: but the Jews cried out, say-ing, *T.* If thou let this man go, thou art



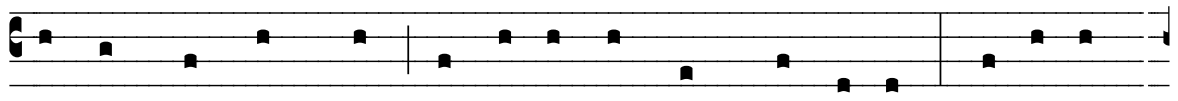
not Cae-sar's friend: who-soever maketh him-self a king speak-eth



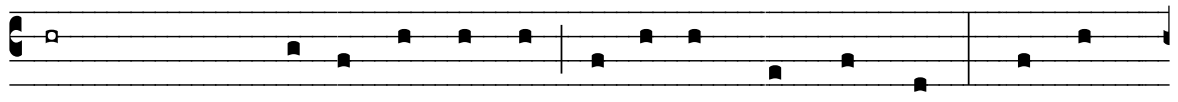
a- gainst Cae-sar. *N.* When Pilate therefore heard that say-ing, he



brought Jesus forth, and sat down in the judgment seat in a place that



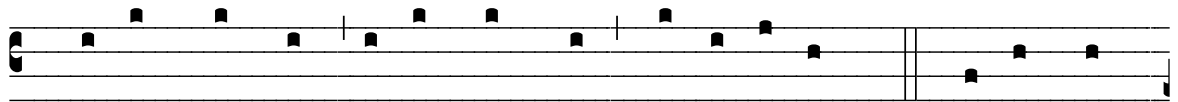
is called the Pave-ment, but in the He-brew, Gab-ba-tha. And it was



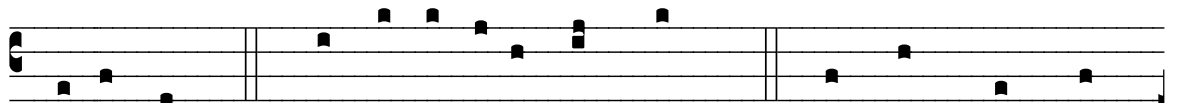
the preparation of the pas-so-ver, and a-bout the sixth hour: and he



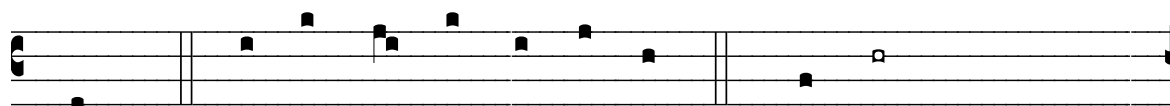
saith un-to the Jews, *S.* Be-hold your King! *N.* But they cried out,



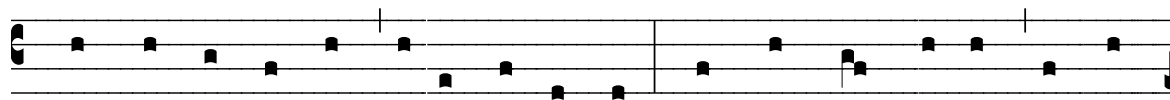
T. A-way with him, a-way with him, cru-ci-fy him. *N.* Pi-late saith



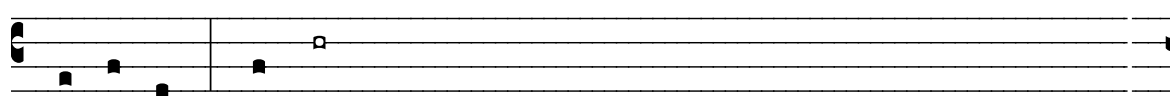
un-to them, *S.* Shall I cru-ci-fy your King? *N.* The chief priests an-



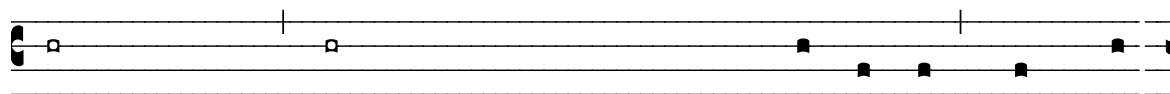
swered, *T.* We have no king but Cae-sar. *N.* Then delivered he him



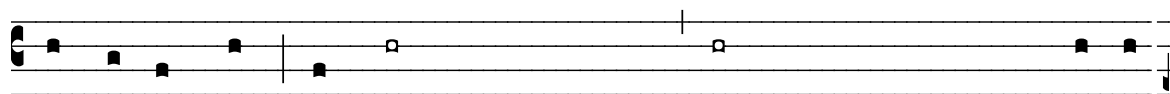
there-fore un-to them to be cru-ci-fied. And they took Je-sus, and led



him a-way. And he bearing his cross went forth into a place called the



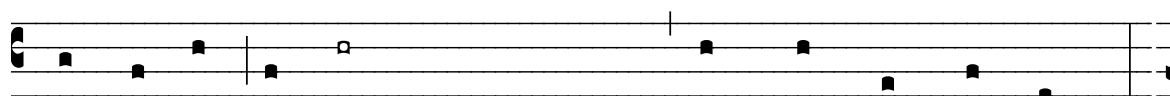
place of a skull, which is called in the Hebrew Gol-go-tha: Where they



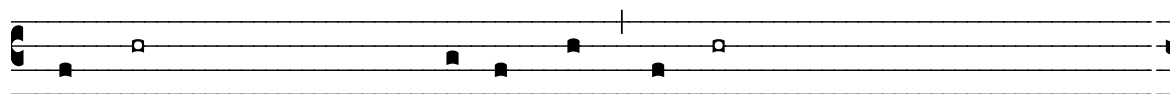
cru-ci-fied him, and two others with him, on either side one, and Je-sus



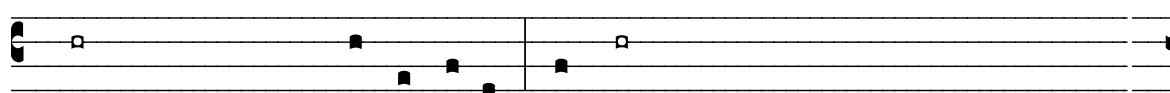
in the midst. And Pi-late wrote a ti-tle, and put it on the cross. And the



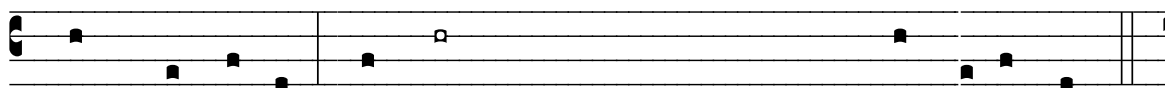
writ-ing was, JE-SUS OF NAZARETH THE KING OF THE JEWS.



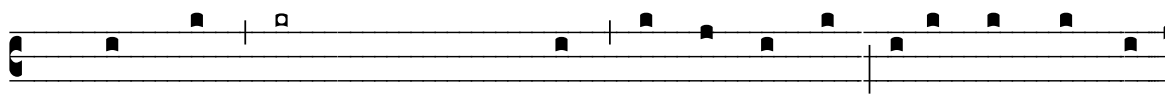
This title then read many of the Jews: for the place where Jesus was



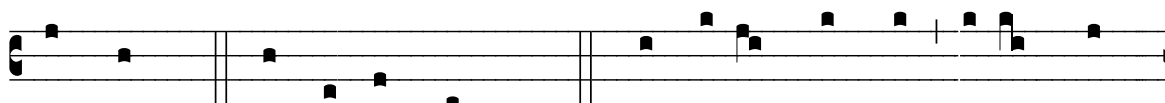
crucified was nigh to the ci-ty: and it was written in Hebrew, and



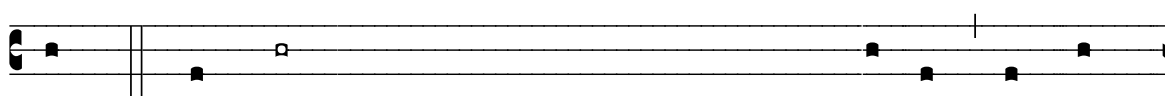
Greek, and La-tin. Then said the chief priests of the Jews to Pi-late,



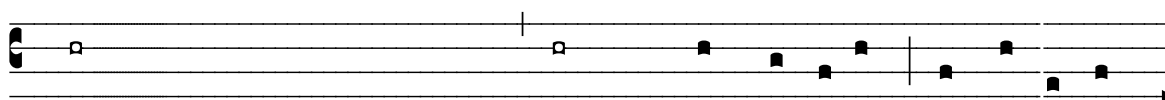
T. Write not, The King of the Jews; but that he said, I am the King of



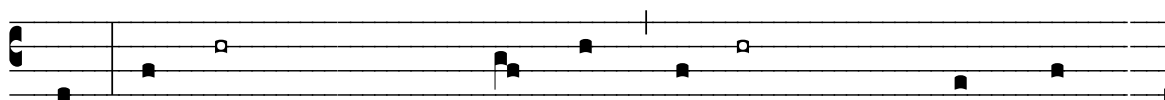
the Jews. *N.* Pi-late an-swered, *S.* What I have writ-ten I have writ-



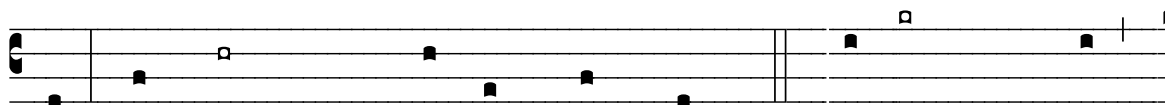
ten. *N.* Then the soldiers, when they had crucified Je-sus, took his



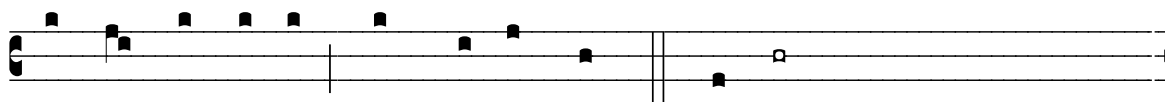
garments, and made four parts, to every sol-dier a part; and al-so his



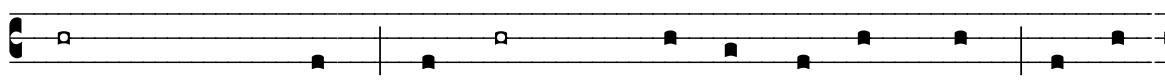
coat: now the coat was with-out seam, wo-ven from the top through-



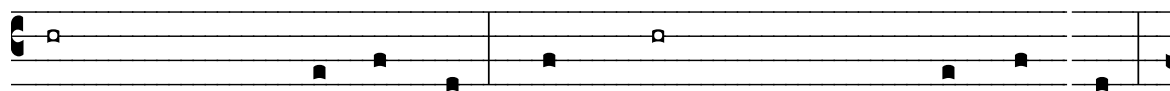
out. They said therefore a-mong them- selves, *T.* Let us not rend it,



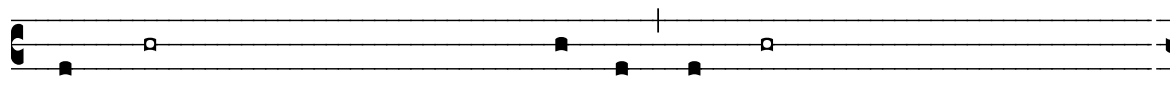
but cast lots for it, whose it shall be: *N.* that the scripture might be



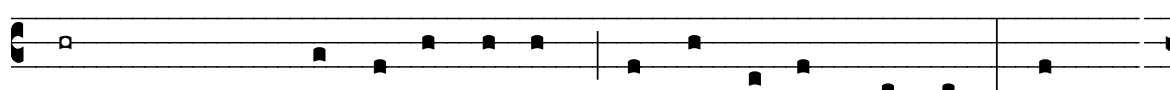
fulfilled, which saith, They parted my rai-ment a-mong them, and for



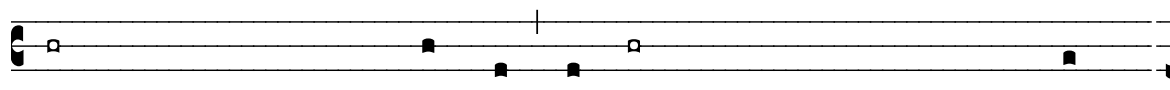
my vesture they did cast lots. These things therefore the sol-diers did.



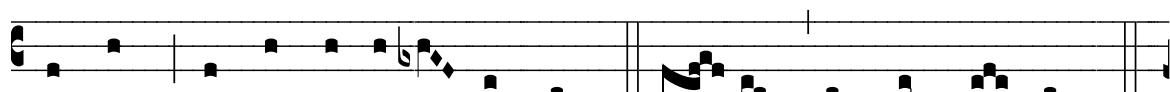
Now there stood by the cross of Je-sus, his mother, and his mother's



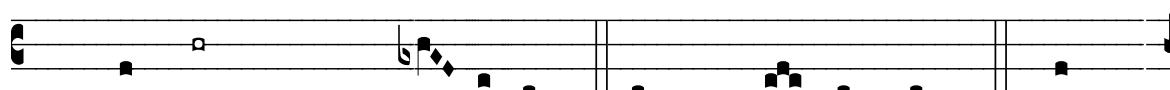
sister, Mary the wife of Cle-o-phas, and Ma-ry Mag-da-lene. When



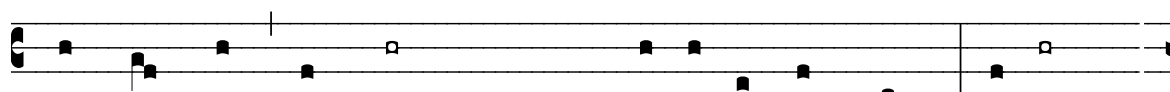
Jesus therefore saw his mo-ther, and the disciple standing by, whom



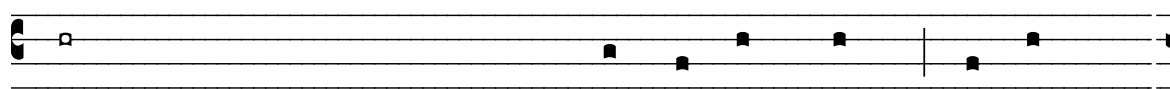
he loved, he saith un-to his mo-ther, ☩ Wo-man, be- hold thy son!



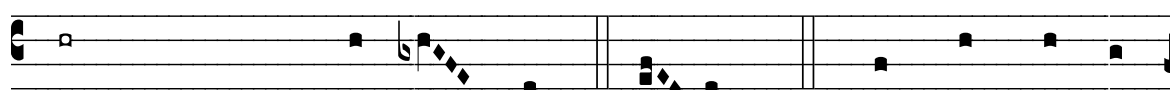
N. Then saith he to the dis-ci-ple, ☩ Be-hold thy mo-ther! *N.* And



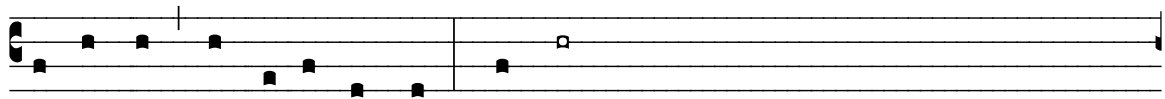
from that hour that disciple took her un-to his own home. Af-ter this,



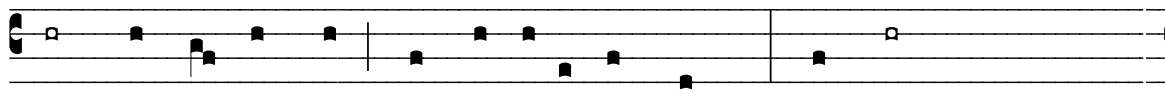
Jesus knowing that all things were now ac-com-plished, that the



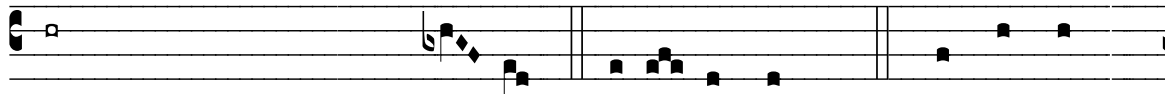
scripture might be ful-filled, saith, ☩ I thirst. *N.* Now there was set



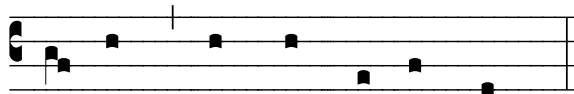
a ves-sel full of vi-ne-gar: and they filled a sponge with vinegar, and



put it up- on hys-sop, and put it to his mouth. When Jesus therefore



had received the vinegar, he said, ✠ It is fin-ished: *N.* and he bowed



his head, and gave up the ghost.

Then all genuflect and pause a while. Then all rise and the narrator continues in the Gospel tone (page 162) or in the Solemn Tone (page 163).

