

Good Friday

Comments

Good Friday (Black)

STATION AT HOLY CROSS IN JERUSALEM

On this day the Church commemorates the Passion of Christ, so that it is the saddest and most solemn day in Holy Week. The officiating clergy enter the sanctuary vested in black and prostrate themselves before the altar, which is still stripped. The candles are not lighted, the organ is not played, nor are the bells rung. The most striking and singular feature of the Good Friday liturgy is the omission of holy Mass. In its place is the Mass of the Presanctified in which the priest receives in holy communion a host previously consecrated.

Lesson

Osee 6, 1-6

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

Osee 6, 1-6

HAEC dicit Dóminus: In tribulatióne sua mane consúr- gent ad me: Veníte, et revertámur ad Dóminum: quia ipse cépit, et sanábit nos: percútiét, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus ejus, et véniet quasi imber nobis temporáneus, et serótinus terræ. Quid fáciám tibi, Ephraim? quid fáciám tibi, Juda? Misericórdia vestra quasi nubes matutina: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei plus quam holocáusta.

Tract

Hab. 3

O Lord, I have heard Thy hearing, and was afraid; I considered Thy works, and trembled. **▼** . In the midst of two animals Thou shalt be made known; when the years shall draw nigh, Thou shalt be known; when the time shall come, Thou shalt be shown. **▼** . In the time when my soul shall be troubled: in anger Thou shalt be mindful of mercy. **▼** . God shall come from Libanus, and the holy one from the shady and thickly-covered mountain. **▼** . His majesty hath covered the heavens; and the earth is full of His praise.

Hab. 3

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. **▼** . In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. **▼** . In eo, dum conturbáta fúerit án- ima mea: in ira, misericórdiæ memor eris. **▼** . Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. **▼** . Opéruit cælos majéstas ejus: et laudis ejus plena est terra.

Lesson

Ex. 12, 1-11

IN THOSE days, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you Shall take a kid. And you shall keep

Ex. 12, 1-11

IN DIÉBUS illis: Dixit Dóminus ad Moysen, et Aaron in terra Ægypti: Men- sis iste, vobis princípium mén- sium: primus erit in ménsi- bus anni. Loquimini ad uni- vérsam coetum filiórum Israél, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est nú- merus, ut sufficere possit ad ves- céndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta número animárum que sufficere pos- sunt ad esum agni. Erit autem agnus absque mácula, máscu- lus, annículus: juxta quem ritum tollétis et hædum. Et serv- abitis eum usque ad quar- tam décimam diem mensis hu-

it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

Tract

Ps. 139, 2-10, 14

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

The Passion

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

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

C. At that time, Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said to them:

† *Whom seek ye?*

C. They answered Him:

S. Jesus of Nazareth.

C. Jesus saith to them:

† *I am He.*

C. And Judas also, who betrayed Him, stood with them.

jus: immolabitque eum universa multitudo filiorum Israël ad vespeream. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminibus domerum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus, et intestinis vorabitis. Nec remanébit quidquam ejus: quod autem resciduum tuerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceamenta habébitis in pedibus, tenentes baculos in manibus, et comedétis festinanter: est enim Phase (id est transitus) Domini.

Ps. 139, 2-10, 14

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

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

Passio Domini nostri Jesu Christi secundum Joannem.

C. In illo tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quae ventura erant super eum, processit, et dixit eis:

Quem quaeritis?

C. Respondérunt ei:

S. Jesum Nazarenum.

C. Dixit eis Jesus:

Ego sum.

C. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abierunt retrorsum, et ceciderunt

As soon therefore as He had said to them, I am He, they went backward, and fell to the ground. Again therefore He asked them:

† *Whom seek ye?*

C. And they said:

S. Jesus of Nazareth.

C. Jesus answered:

† *I have told you that I am He: if therefore you seek Me, let these go their way.*

C. That the word might be fulfilled which He said, Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter having a sword, drew it; and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter:

† *Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it?*

C. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him; and led Him away

to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

Peter Denies Jesus

C. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter:

S. Art not thou also one of this man's disciples?

C. He saith:

S. I am not.

C. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him:

† *I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said.*

C. And when He had said these things, one of the servants standing by gave Jesus a blow, saying:

S. Answerest Thou the high priest so?

C. Jesus answered him:

† *If I have spoken evil, give testimony of the evil; but if well, why striketh Thou Me?*

C. And Annas sent Him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him:

S. Art not thou also one of His disciples?

C. He denied it and said:

S. I am not.

C. One of the servants of the high priest (a kinsman to

in terram. Iterum ergo interrogavit eos:

Quem quæritis?

C. Illi autem dixerunt:

S. Jesum Nazarenum.

C. Respondit Jesus:

Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire.

C. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidisti ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam ejus dextram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro:

Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

C. Cohors ergo, et tribunus, et ministri Judæorum comprehendunt Jesum, et ligaverunt eum: et adduxerunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pontifex anni illius. Erat autem Cáiphas, qui consilium dederat Judæis: Quia expedit unum hominem mori pro populo.

Jesus Is Arrested

C. Sequébatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ: et introduxit Petrum. Dixit ergo

Petro ancilla ostiaria:

S. Numquid et tu ex discipulis es hominis istius?

C. Dixit ille:

S. Non sum.

C. Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus:

Ego palam locutus sum mundo, ego semper docui in synagoga, et in templo quo omnes Judæi conveniunt: et in occulto locutus sum nihil: Quid me interrogas? interroga eos, qui audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego.

C. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens:

S. Sic respondes pontifici?

C. Respondit ei Jesus:

Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis?

C. Et misit eum Annam ligatum ad Cáipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei:

S. Numquid et tu ex discipulis ejus es?

C. Negavit ille, et dixit:

S. Non sum.

C. Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam:

S. Nonne ego te vidi in horto cum illo?

C. Iterum ergo negavit Petrus: et statim gallus cantavit. Adducunt ergo Jesum a Cáipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilatus

him whose ear Peter cut off) saith to him:

S. Did not I see thee in the garden with Him?

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

S. What accusation bring you against this man?

C. They answered, and said to him:

S. If He were not a malefactor, we would not have delivered Him up to thee.

C. Pilate therefore said to them:

S. Take Him you, and judge Him according to your law.

C. The Jews therefore said to him:

S. It is not lawful for us to put any man to death.

C. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him:

S. Art Thou the king of the Jews?

C. Jesus answered:

† *Sayest thou this thing of thyself, or have others told it thee of Me?*

C. Pilate answered:

S. Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what hast Thou done?

C. Jesus answered:

† *My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence.*

C. Pilate therefore said to Him:

S. Art thou a king then?

C. Jesus answered:

† *Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice.*

C. Pilate saith to Him:

S. What is truth?

Pilate Endeavors to Save Jesus

C. And when he had said this, he went out again to the Jews, and saith to them:

S. I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews?

C. Then cried they all again, saying:

S. Not this man, but Barabbas.

C. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said:

S. Hail, king of the Jews:

C. and they gave Him blows. Pilate therefore went forth again, and said to them:

S. Behold I bring Him forth unto you, that you may know that I find no cause in Him.

C. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them:

ad eos foras, et dixit:

S. Quam accusatióem affértis advérsus hóminem hunc?

C. Respondérunt, et dixérunt ei:

S. Si non esset hic malefáctor, non tibi tradidissémus eum.

C. Dixit ergo eis Pilátus:

S. Accípíte eum vos, et secúndum legem vestram judicáte eum.

C. Dixérunt ergo ei Judæi:

S. Nobis non licet interficere quemquam.

C. Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo íterum in prætóríum Pilátus, et vocávit Jesum, et dixit ei:

S. Tu es Rex Judæórum?

C. Respóndit Jesus:

A temetípso hoc dicis, an álíi dixérunt tibi de me?

C. Respóndit Pilátus:

S. Numquid ego Judæus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti?

C. Respóndit Jesus:

Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc.

C. Dixit itaque ei Pilátus:

S. Ergo Rex es tu?

C. Respóndit Jesus:

Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam.

C. Dicit ei Pilátus:

S. Quid est véritas?

Pilate Endeavors to Save Jesus

C. Et cum hoc dixisset, íterum exívit ad Judæos, et dicit eis:

S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis regem Judæórum?

C. Clamavérunt ergo rursum omnes, dicéntes:

S. Non hunc, sed Barábbam.

C. Erat autem Barábbas latro. Tunc ergo apprehéndit

Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant:

S. Ave, Rex Judæórum.

C. Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis:

S. Ecce addúco vobis eum foras, ut cognoscátis quia nullam invénio in eo causam.

C. Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum. Et dicit eis:

S. Ecce homo.

C. Cum ergo vidissent eum pontífices et minístri, clamábant, dicéntes:

S. Crucífíge, crucífíge eum.

C. Dicit eis Pilátus:

S. Accípíte eum vos, et crucífígit: ego enim non invénio in eo causam.

S. Behold the man.

C. When the chief priests therefore and the servants had seen Him, they cried out, saying:

S. Crucify Him, crucify Him.

C. Pilate saith to them:

S. Take Him you, and crucify Him; for I find no cause in Him.

C. The Jews answered Him:

S. We have a law, and according to the law He ought to die, because He made Himself the Son of God.

C. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus:

S. Whence art Thou?

C. But Jesus gave him no answer. Pilate therefore saith to him:

S. Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee?

C. Jesus answered:

† *Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee hath the greater sin.*

C. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying:

S. If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.

C. Now when Pilate had heard these words, he brought

Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parascève of the pasch, about the sixth hour, and he saith to the Jews:

S. Behold your king.

C. But they cried out:

S. Away with Him, away with Him, crucify Him.

C. Pilate saith to them:

S. Shall I crucify your king?

C. The chief priests answered:

S. We have no king but Caesar.

Pilate Consents to the Crucifixion

C. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth; and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate:

S. Write not the King of the Jews, but that He said, I am the King of the Jews.

C. Pilate answered:

S. What I have written I have written.

C. Then the soldiers, when they had crucified Him, took

C. Respondérunt ei Judæi:

S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit.

C. Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætórium íterum: et dixit ad Jesum:

S. Unde es tu?

C. Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus:

S. Mihi non loquéris? nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dimíttre te?

C. Respondit Jesus:

Non habéres potestátem advérsus me ullam, nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet.

C. Et exínde quærébat Pilátus dimíttre eum. Judæi autem clamábant, dicéntes:

S. Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari.

C. Pilátus autem cum audísset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascève Paschæ, hora quasi sexta, et dicit Judæis:

S. Ecce rex vester.

C. Illi autem clamábant:

S. Tolle, tolle, crucifige eum.

C. Dicit eis Pilátus:

S. Regem vestrum crucifigam?

C. Respondérunt pontífices:

S. Non habémus regem, nisi Cæsarem.

Pilate Consents to the Crucifixion

C. Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo título multi Judæórum legérunt, quia prope civitátem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum:

S. Noli scribere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum.

C. Respondit Pilátus:

S. Quod scripsi, scripsi.

C. Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuíque míliti partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem:

S. Non scindámus eam, sed sortiámur de illa cujus sit.

C. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem hæc fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ:

Múlier, ecce fílius tuus.

C. Deínde dicit discípulo:

His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another:

S. Let us not cut it, but let us cast lots for it, whose it shall be;

C. that the Scripture might be fulfilled which saith, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother:

† *Woman, behold thy son.*

C. After that, He saith to the disciple:

† *Behold thy mother.*

C. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said:

† *I thirst.*

C. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said:

† *It is consummated.*

C. And bowing His head He gave up the ghost.

(Here all kneel, and pause a little while.)

C. When the Jews therefore (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of Him. And again another Scripture saith, They shall look on Him Whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Ecce mater tua.

C. Et ex illa hora accepit eam discipulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit:

Sítio.

C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit:

Consummátum est.

C. Et inclináto cápíte trádidit spíritum.

C. Judæi ergo (quóniam Parasceve erat), ut non remanèrent in cruce córpora sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et continuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt. Post hæc autem rogávit Pilátum Joseph ab Arimathæa, (eo quod esset discipulus Jesu, occúltus autem propter metum Judæórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus; et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parasceven Judæórum, quia juxta erat monuméntum, posuérunt Jesum.

Solemn Prayers

Let us pray, dearly beloved, for God's holy Church, that

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut

our Lord and God may vouchsafe to give it peace, unity, and protection throughout all the earth, making principalities and powers subject unto it, and may grant us to lead a quiet and tranquil life and glorify God the Father almighty.

(Let us kneel.)

(Arise.)

Almighty, eternal God, Who hast revealed in Christ Thy glory to all the nations, guard the works of Thy mercy that Thy Church, spread throughout the whole earth, may with steadfast faith persevere in the confession of Thy name. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, also, for our most blessed Pope N., that our Lord and God, Who hath chosen him in the order of the episcopacy, may preserve him safe and unharmed to His holy Church, to rule God's holy people.

(Let us kneel.)

(Arise.)

Almighty, eternal God, in whose judgment all things are founded, look propitiously upon our prayers and, of Thy loving-kindness, preserve unto us our chosen bishop, that the Christian people, who are governed by Thine authority, may, under so great a pontiff, be increased in the merits of their belief. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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

(Let us kneel.)

(Arise.)

Almighty, eternal God, by Whose Spirit the whole body of the Church is ruled, harken unto us while we make our supplications for all its orders, that, by the gift of Thy grace, Thou mayest be faithfully served by all conditions of men. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, also, for our catechumens, that our Lord and God may open the ears of their hearts, and the door of mercy, so that, having received remission of all their sins through the laver of regeneration, they, too, may be found in Christ Jesus our Lord.

(Let us kneel.)

(Arise.)

Almighty, eternal God, Who dost continually render Thy Church fruitful with new progeny, increase the faith and understanding of our catechumens, that, being born again in the font of baptism, they may be numbered with the children of Thine adoption. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, dearly beloved, to God the Father almighty, that He purge the world of all its errors, banish diseases, drive away famine, open the prisons, loose the shackles, grant to those that journey to be restored to their homes; to the sick, health; to those at sea, a haven of safety.

(Let us kneel.)

(Arise.)

eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjiciens ei principátus, et potestátes: detque nobis quiétam et tranqúillam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

(Flectámus génuá.)

(Leváte.)

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésiá tua toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

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

(Flectámus génuá.)

(Leváte.)

Omnípotens sempitérne Deus, cujus judício univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva: ut christiána plebs, quæ te gubernátur auctóre, sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

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

(Flectámus génuá.)

(Leváte.)

Omnípotens sempitérne Deus, cujus spírítu totum corpus Ecclésiæ sanctificátur et rágitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátia tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

(Flectámus génuá.)

(Leváte.)

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fœcúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptiÓnis tuæ fíliis aggregéntur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

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

(Flectámus génuá.)

(Leváte.)

Omnípotens sempitérne Deus, mœstórum consolátió, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribu-

Almighty, eternal God, the consolation of them that mourn, the strength of them that labor; let the prayers of those who cry out from whatsoever tribulation come unto Thee, that all may rejoice because Thy mercy hath been with them in their necessities. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, also, for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy mother, the catholic and apostolic Church.

(Let us kneel.)

(Arise.)

Almighty, eternal God, Who dost save all, and willest not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, also, for the unfaithful Jews, that our Lord and God may take away the veil from their hearts, so that they, too, may acknowledge Jesus Christ our Lord.

Almighty, eternal God, Who repellst not even Jewish faithlessness from Thy mercy, hearken to our prayers which we make in behalf of the blindness of that people, that, recognizing the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray, also, for the pagans, that almighty God may remove iniquity from their hearts, so that they may leave their idols and be converted to the living and true God and His only Son, Jesus Christ, our Lord and God.

(Let us kneel.)

(Arise.)

Almighty, eternal God, Who dost ever seek not the death of sinners, but their life, favorably receive our prayer, and deliver these from the worship of idols, and gather them unto Thy holy Church, to the praise and glory of Thy name. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Prayer

O God, from Whom Judas received the punishment of his crime and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. **R** . Amen.

latiōne clamāntium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dōminum nostrum Jesum Christum Fīlium tuum: Qui tecum vivit et regnat in unitate Spīritus Sancti Deus, per ōmnia sēcula sēculōrum. Amen.

Orēmus et pro hærētīcis et schismātīcis: ut Deus et Dōminus noster ēruat eos ab errōribus univērsis; et ad sanctam matrem Ecclēsiam Cathōlicam, atque Apostōlicam revocāre dignētur.

(Flectāmus gēnuā.)

(Levāte.)

Omnīpotens sempitērne Deus, qui salvas omnes, et nēminem vis perīre: respice ad ānimas diabōlica fraude decēptas; ut omni hærētica pravitate depōsita, errāntium corda respiscant, et ad veritatis tuæ rēdeant unitatem. Per Dōminum nostrum Jesum Christum Fīlium tuum: Qui tecum vivit et regnat in unitate Spīritus Sancti Deus, per ōmnia sēcula sēculōrum. Amen.

Orēmus et pro pērfīdis Judæis: ut Deus et Dōminus noster āuferat velāmen de cōrdibus eōrum; ut ipsi agnōscant Jesum Christum Dōminum nostrum.

Omnīpotens sempitērne Deus, qui etiā judaicā perfīdiam a tua misericordia non repēllis: exāudi preces nostras, quas pro illius pōpuli obcæcātiōne defērimus; ut āgnita veritatis tuæ luce, quæ Christus est, a suis tēnebris eruāntur. Per eūdem Dōminum nostrum Jesum Christum Fīlium tuum: Qui tecum vivit et regnat in unitate Spīritus Sancti Deus, per ōmnia sēcula sēculōrum. Amen.

Orēmus et pro pagānis: ut Deus omnīpotens āuferat iniquitatem a cōrdibus eōrum; ut relictis idōlis suis, convertāntur ad Deum vivum et verum, et ūnicum Fīlium ejus Jesum Christum Deum et Dōminum nostrum.

(Flectāmus gēnuā.)

(Levāte.)

Omnīpotens sempitērne Deus, qui non mortem peccatōrum, sed vitam semper inquiris: sūscipe propītiū oratiōnem nostram, et libera eos ab idōlōrum cultūra; et āgrega Ecclēsiae tuæ sanctæ, ad laudem, et glōriam nōminis tui. Per Dōminum nostrum Jesum Christum Fīlium tuum: Qui tecum vivit et regnat in unitate Spīritus Sancti Deus, per ōmnia sēcula sēculōrum. Amen.

Deus, a quo et Judas reātus sui pānam, et confessiōnis suæ latro prēmium sumpsit, concēde nobis tuæ propitiatiōnis effēctum: ut, sicut in passiōne sua Jesus Christus Dōminus noster diversā utrīque intulit stipēndia meritōrum; ita nobis, ablāto vetustātis errore, resurrectiōnis suæ grātiam largiātur: Qui tecum vivit et regnat in unitate Spīritus Sancti, Deus, per ōmnia saecula saeculōrum. **R** . Amen.