

MASS OF THE LAST SUPPER & GOOD FRIDAY MASS OF THE PRESANCTIFIED

HOLY THURSDAY

Mass in Cona Domini

BRIEF HISTORY

In ancient times, three Masses were celebrated on Holy Thursday: one in the morning for the reconciliation of public penitents, another for the consecration of Holy Oils which were destined for the anointing of the infirm and Baptism, and the third for the commemoration of the Lord's Supper. By the 8th century, Christians already saw the need to shorten these triple liturgies. Documents from that period show how the third Mass began at the Preface, omitting the Readings, Psalms and everything else preceding the Consecration. It is for this reason that no propers are found in our Missal for the first part of this Mass, but rather they are taken from the other two Masses. The Mass is especially solemnly, since today Our Blessed Lord instituted the most august Sacrament of the Altar. For this reason the *Glória in excélsis* is sung, and the *Flectámus génua* is not said.

Today's Mass up to the Communion of the Celebrant differentiates from the others in these particulars: The Psalm *lúdica me, Deus*, is not said; At the Introit and the Lavabo, the *Glória Patri* is omitted.

COMMENTARY

The *Introit* is taken from Holy Tuesday. We must not let ourselves shy away from the contemplation of the Cross. It's like a medicine, with its bitter taste, while most certainly conferring holiness. The Apostle said that Jesus Crucified "est salus, vita et resurréctio nostra." He is *Resurrection* because His death merited for us the Grace of being raised from the sepulcher of our sins; *Life*, because it is thanks to Him that the Eternal Father gives us the Holy Ghost, who is the vital principle of our whole spiritual life; *Salvation* because, in the words of Isaiah, the blood of His wounds and the discoloration of His limbs furrowed by the scourges are like a balm against vices and passions.

Introitus Gal. 6,14

Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. Ps. 66,2 Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. – Nos autem.

Introit Gal. 6.14

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, resurrection: by whom we are saved and delivered. Ps. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behooves ...

The *Glória in excélsis* having been intoned by the Celebrant, the bells of the sacristy and other bells are rung until the celebrant has finished reciting this. Meanwhile the bells of the church and the organ will fall silent upon the termination of the singing of the *Glória in excélsis* by the choir.

COMMENTARY

The bells are rung no more, symbolizing the Apostles become as if mute in announcing Christ, as well as removing from us every sign of joy. From this point on all signals will be made with a clacking of wood, to help us remember that our eternal salvation has come by wood and to call to mind the humility with which Christ worked our redemption. The Collect is the same that will be used tomorrow after the first reading. This is meant to brings to our attention, from a distance, the mystery of the predestination, reminding us that on the occasion of the Passion of the Savior, the good thief obtained salvation while Judas despaired, hurrying to meet his damnation. The different destinies of these two persons fills us with healthy fear, and teaches us that to follow the way of salvation, it is not enough to be a spectator or to play some part in the ritual of the Passion of the Savior, but that it is necessary to renounce all sin and a life lived far from God, to rise with Jesus Christ to live in holiness and in conformity to His Will.

Orémus. Oratio

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, divérsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur: Qui tecum vivit.

LECTIO EPISTOLÆ BEATI PAULI APOSTOLI AD CORINTHIOS 1Cor. 11.20-32

Fratres: Conveniéntibus vobis in unum, iam non est Domínicam cœnam manducáre. Unusquísque enim suam cœnam præsúmit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiam

Let us pray. Prayer

God, from whom Judas received the punishment of his guilt, grant us the effect of Thy clemency; that as our Lord Jesus Christ in His passion gave to each a different recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His resurrection. Who liveth and reigneth.

FROM THE FIRST LETTER OF SAINT PAUL AP. TO THE CORINTHIANS 1Cor. 11,20-32

Brethren: When you come therefore together into one place, it is not to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you no houses to eat and to drink in? Or despise ye the church of God and put them to shame

Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Iesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávit, dicens: Hic calix novum Testaméntum est in meo sánguine: hoc fácite, quotiescúmque bibétis, in meam commemorationem. Quotiescúmque enim manducábitis panem hunc et cálicem bibétis: mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Oui enim mandúcat et bibit indígne, iudícium sibi mandúcat et bibit: non diiúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos diiudicarémus, non útique iudicarémur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

Graduale Philipp. 2,8-9

Christus factus est pro nobis obœdiens usque ad mortem, mortem autem crucis. V. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

that have not? What shall I say to you? Do I praise you? In this I praise uou not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, that same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new tes-tament in my blood. This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual Fil. 2,8-9

Christ became, for our sake, obedient unto death, even to the death of the cross. V. For which cause, God also hath exalted him, and hath given him a name, which is above all names.

COMMENTARY

Following the Gradual is the reading of the Gospel of St. John with the account of the washing of the feet, although since it seems to have little to do with the Mystery of the Eucharistic, reveal that it is of posterior nature. Originally it was read on Holy Tuesday. Jesus wanted to wash the feet of His Disciples so as to give an example, even a command of humble exchange, as well as to teach us about His excelling purity with which we ought to associate ourselves. To be worthy of His friendship, it is not enough to avoid mortal sin, but we need to detest and eradicate from our hearts all that which is not God.

SEQUENTIA SANCTI EVANGELII SECUNDUM IOANNEM

Ioann. 13,1-15

nte diem festum Paschæ, sciens AIesus, quia venit hora eius, ut tránseat ex hoc mundo ad Patrem: cum dilexísset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus iam misísset in cor, ut tráderet eum Iudas Simónis Iscariótæ: sciens, quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cœna et ponit vestiménta sua: et cum accepísset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Iesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Iesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Iesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim, quisnam esset, qui trá-

THE GOSPEL ACCORDING TO JOHN

Gv. 13.1-15

B efore the festival day of the pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world. He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God, He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: "What I do, thou knowest not now; but thou shalt know hereafter:" Peter saith to Him: Thou shalt never wash my feet, Jesus answered him: "If I wash thee not, thou shalt have no part with Me:" Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head.

deret eum: proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum et accépit vestiménta sua: cum recubuísset íterum, dixit eis: Scitis, quid fécerim vobis? Vos vocátis me Magíster et Dómine: et bene dícitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut, quemádmodum ego feci vobis, ita et vos faciátis.

Credo.

Offertorium Ps. 117,16 et 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Secreta

I pse tibi, quésumus, Dómine sancte, Pater omnípotens, ætérne Deus, sacrifícium nostrum reddat accéptum, qui discípulis suis in sui commemoratiónem hoc fíeri hodiérna traditióne monstrávit, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

Iesus saith to him: "He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all:" For He knew who he was that would betray Him; therefore He said: "You are not all clean:' Then after He had washed their feet and taken His garments, being set down again, He said to them: "Know you what I have done to you? You call Me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also."

Offertory *Ps.* 117,16 ; 17

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength. I shall not die, but live: and shall declare the works of the Lord.

Secret

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

Preface of the Cross, in the Canon proper Infra Actionem are used.

The *Agnus Dei* is said, although the *Pax* or Kiss of Peace is not given; the three ordinary prayers in preparation for the Communion, however, are said. On this day the priest consecrates two hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, and places it in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual, although before the Blessed Sacrament exposed. The Celebrant genuflects every time he comes to or leaves the center of the Altar or passes before the Blessed Sacrament reposed in the Chalice. When he must say *Dóminus vobíscum*, he does not turn to the people but toward the Gospel side so as not to turn his back to the Most August Sacrament; the same is also true for the final blessing not completing the full turn.

COMMENTARY

Pope Sotero (who was the tenth after St. Peter) ordered all the faithful to receive Communion on this day. And since all received the Author of peace Himself, the usual sign of peace was omitted. The sign of peace is omitted also because the Lord, during the Last Supper, gave His disciples the sad news that one of them would betray Him with a sacrilegious kiss of peace.

Communio Ioann. 13.12.13 et 15

Dóminus Iesus, postquam cœnávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis, quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis

Postcommunio

n efécti vitálibus aliméntis, quæ-Ksumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.

Communion In. 13.12.13:15

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I have given you an example, that you also may do likewise.

Post Communion

beseech Thee, O Lord our God, ${\sf V}$ that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

The Ite Missa est is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself. On this day a special place is to be prepared, in a side chapel or altar of the Church, and as far as possible, honorably decorated with fine cloth and candles, for the repose of the Chalice that holds the Host. The Celebrant, vested in white cope, stands before the Altar, puts incense into two thuribles without blessing it, and kneels in the middle of the Altar to incense the Blessed Sacrament three times. Having received from the hand of the Deacon the Chalice with the Blessed Sacrament, which he must cover with the ends of the humeral veil, he moves under the baldacchino, having the Deacon to his right and the Subdeacon on his left. The Blessed Sacrament is continuously incensed by the two thurifers until they reach the altar where the Blessed Sacrament will remain until the following day. Meanwhile the Procession is made, singing the hymn Pange lingua, intoned by the Cantors, while the Celebrant recites Psalms or hymns in a submissive voice (responding alternately with the Ministers) without saying the Glória Patri at the end. Once Celebrant is before the lowest step of the Altar, he stops with the Subdeacon, the Deacon after making a double genuflection on the ground with a mediocre bow toward the Blessed Sacrament, receives the Chalice with Host from the Celebrant, and then rises and waits for the Celebrant and Subdeacon to make a simple genuflection in adoration of the Blessed Sacrament. The verse of the Tantum Ergo is then intoned by the Cantors after the Deacon has placed the Chalice on the Altar and then goes to kneel at the right of the Celebrant, who in the meantime is kneeling on the lowest step with the Subdeacon, without the humeral veil. After the verse Venerémur cérnui incense is put in the two thuribles and the Celebrant incenses the Blessed Sacrament as usual.

Pange, lingua, gloriósi Córporis mystérium, Sanguinísque pretiósi, Quem in mundi prétium Fructus ventris generósi Rex effúdit Géntium.

Nobis datus, nobis natus Ex intácta Vírgine, Et in mundo conversátus, Sparso verbi sémine, Sui moras incolátus Miro cláusit órdine.

In suprémæ nocte cœnæ Recúmbens cum frátribus, Observáta lege plene Cibis in legálibus, Cibum turbæ duodénæ Se dat suis mánibus.

Verbum caro, panem verum Verbo carnem éfficit: Fitque Sanguis Christi merum. Et si sensus déficit, Ad firmándum cor sincérum Sola fides súfficit. **S** ing, my tongue, the Saviour's glory, of His flesh the mystery sing; of the Blood, all price exceeding, shed by our immortal King, destined, for the world's redemption, from a noble womb to spring.

Of a pure and spotless Virgin born for us on earth below, He, as Man, with man conversing, stayed, the seeds of truth to sow; then He closed in solemn order wondrously His life of woe.

On the night of that Last Supper, seated with His chosen band, He the Pascal victim eating, first fulfills the Law's command; then as Food to His Apostles gives Himself with His own hand.

Word-made-Flesh, the bread of nature by His word to Flesh He turns; wine into His Blood He changes;-what though sense no change discerns? Only be the heart in earnest, faith her lesson quickly learns.

During this verse all kneel.

Tantum ergo Sacraméntum Venerémur cérnui: Et antíquum documéntum Novo cedat rítui: Præstet fides suppleméntum Sénsuum deféctui.

Genitóri, Genitóque Laus et iubilátio, Salus, honor, virtus quoque Sit et benedíctio: Procedénti ab utróque Compar sit laudátio. Amen. Down in adoration falling, Lo! the sacred Host we hail; Lo! o'er ancient forms departing departing, newer rites of grace prevail; faith for all defects supplying, where the feeble sense fail.

To the everlasting Father, and the Son who reigns on high, with the Holy Ghost proceeding forth from Each eternally, be salvation, honour, blessing, might and endless majesty. Amen.

COMMENTARY

The reservation of the Blessed Sacrament in the Church is from apostolic tradition and a practice immemorial; and today especially it is reserved for the needs of the infirm.

The Deacon, at the end of the hymn ascends to the predella, genuflects, takes the Chalice and places it in the urn, then genuflects again and closes and locks it. With the Blessed Sacrament reposed, all pause for a brief prayer, then make a double genuflection with mediocre bow to the Blessed Sacrament and return to choir for the recitation of Vespers. The senior most member of choir intones, in a monotone voice (not sung), the first Antiphon of Vespers, the Antiphon of the Magnificat and then the Miserére; concluding with the Prayer. (Vespers is said with candles alight on the Altar). The Celebrant with the Ministers go to the sacristy, bow to the Cross or to the image; then remove the white vestments, and the Celebrant and the Deacon, put on a purple stoles.

COMMENTARY

Vespers are said after Mass to show that the Sacrament of the Altar was instituted in the evening and in the final age of the world. The *Pater noster* and the *Miserére*, added to the end of every hour, are said in a low tone of voice to signify the fear that the Apostles had in those tragic moments.

During Vespers, toward the end of the Psalm *Miserére*, the Celebrant and Ministers, in line, leave the sacristy, lead by the Acolytes and Master of Ceremonies. Genuflecting to the cross (the Celebrant making a profound bow) waiting for the final prayer to conclude, after which the Celebrant intones in a low monotone voice the antiphon *Divisérunt sibi*, that the Choir follows with the psalm *Deus, Deus meus*; meanwhile the Celebrant and Minister ascend to strip the Altar all the while reciting the psalm in a submissive voice. Then going down before the Altar, along with the Acolytes they make the due reverence to the Altar, bow to the Choir, and taking their birettas to go, in a single file line and strip any other Altar. When passing before the Altar of the sepulcher all make a double genuflection with mediocre bow.

Antiphona

Ps. 21.19

Divisérunt sibi * vestiménta mea, et super vestem meam misérunt sortem.

Psalmus 21

Deus, Deus meus, réspice in me: † quare me dereliquísti? * longe a salúte mea verba delictórum meórum.

Deus meus, clamábo per diem, et non exáudies: * et nocte, et non ad insipiéntiam mihi.

Tu autem in sancto hábitas, * laus Israël.

In te speravérunt patres nostri: * speravérunt, et liberásti eos.

Ad te clamavérunt, et salvi facti sunt: * in te speravérunt, et non sunt confúsi.

Ego autem sum vermis, et non homo: * oppróbrium hóminum, et abiéctio plebis.

Antiphon Ps. 21,19

They parted My garments amongst them : and upon My vesture they cast lots.

Psalm 21

My God my God, look upon me: why hast Thou forsaken me? The voice of mine offenses keepeth Thy deliverance far from me.

O my God, I cry in the daytime, and Thou hearest not: and in the night-season and still it is not foolishness in me.

But Thou dwellest in holiness, the Praise of Israel!

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

But I am a worm and no man: a reproach of men, and despised of the people.

Omnes vidéntes me derisérunt me: * locúti sunt lábiis, et movérunt caput.

Sperávit in Dómino, erípiat eum: * salvum fáciat eum, quóniam vult eum.

Quóniam tu es qui extraxísti me de ventre: * spes mea ab ubéribus matris meæ.

In te proiéctus sum ex útero: † de ventre matris meæ Deus meus es tu, * ne discésseris a me:

Quóniam tribulátio próxima est: * quóniam non est qui ádiuvet.

Circumdedérunt me vítuli multi: * táuri pingues obsedérunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens * in médio ventris mei.

Aruit tamquam testa virtus mea, † et lingua mea adhæsit fáucibus meis: * et in púlverem mortis deduxísti me.

Quóniam circumdedérunt me canes multi: * concílium malignántium obsédit me.

Fodérunt manus meas et pedes meos: * dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt et inspexérunt me: † divisérunt sibi vestiménta mea, * et super vestem meam misérunt sortem.

Tu autem, Dómine, ne elongáveris auxílium tuum a me: * ad defensiónem meam cónspice.

Erue a frámea, Deus, ánimam meam: * et de manu canis únicam meam:

Salva me ex ore leónis: * et a córnibus unicórnium humilitátem meam. All they that see me laugh me to scorn: they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him; let Him deliver him, seeing He delighteth in him.

But Thou art he that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly Be not far from me:

For trouble is near: for there is none to help. Many bulls have compassed me: strong bulls have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint.

Mine heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For many dogs have compassed me: the assembly of the wicked have enclosed me. They have pierced mine hands and my feet: they have told all my bones:

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; 0 Lord, haste Thee to save me.

0 God, deliver my soul from the sword: my darling from the power of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte eum: * univérsum semen Iacob, glorificate eum.

Tímeat eum omne semen Israël: * quóniam non sprevit, neque despéxit deprecatiónem páuperis:

Nec avértit fáciem suam a me: * et cum clamárem ad eum, exaudívit me

Apud te laus mea in ecclésia magna: * vota mea reddam in conspéctu timéntium eum.

Edent páuperes, et saturabúntur: † et laudábunt Dóminum qui requírunt eum: * vivent corda eórum in sæculum sæculi.

Reminiscéntur et converténtur ad Dóminum * univérsi fines terræ:

Et adorábunt in conspéctu eius * univérsæ famíliæ géntium:

Quóniam Dómini est regnum: * et ipse dominábitur géntium.

Manducavérunt et adoravérunt omnes pingues terræ: * in conspéctu eius cadent omnes qui descéndunt in terram.

Et ánima mea illi vivet: * et semen meum sérviet ipsi.

Annuntiábitur Dómino generátio ventúra: † et annuntiábunt cæli iustítiam eius pópulo qui nascétur, * quem fecit Dóminus.

I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee.

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him;

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: their heart shall live forever.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's; and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall fall down before Him.

My soul also shall live unto Him; and my seed shall serve Him.

The generation to come shall tell it unto the Lord :and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

With the striping of the Altar over, the Celebrant with Ministers return to the High Altar; where the Antiphon is repeated by the Choir, and after making the due reverence, return to the sacristy.

COMMENTARY

The Altars are stripped to signify that the Body of the Lord – symbolized by the Altar – was stripped by the soldiers, and also to remember that He was abandoned by the Disciples, who, like all the elect – Sacred Scriptures calls "vestments of God."

GOOD FRIDAY in Parasceve

BRIEF HISTORY

As a sign of profound sadness, this day was originally aliturgical. Although much of the rigor of the ancient discipline was restored toward the 6th century, and the Friday Lenten Stations instituted, the Popes continued to maintain the primitive Roman usage, which excluded the Mass of the Presanctified. The rite itself comes to us from the Medieval period and represents a form that was adopted in the titular Churches of Rome where the Pontiff did not assist. The adoration of the Holy Cross, on Good Friday, derives from the liturgy at Jerusalem, where it was already in use by the end of the 4th century. In the Medieval period at Rome the papal reliquary of the Holy Cross was sprinkled with perfume, to signify the abundance of grace that has flowed from the Triumphant Wood, like an interior unction and the spiritual sweetness that the Lord infuses into the heart of those who carry their cross for love of Him.

PART I: THE READINGS

COMMENTARY

This morning only one cloth is placed on the Altar, to signify the linen that covered the Most Holy Body of our Redeemer in the Sepulcher. The Mass begins with the readings, as traditionally all Masses have done, without any solemnity, supposing that all are attentive and focused on the Death of the Son of God. There are two readings since He died for two peoples — Hebrew and Gentile — and saved both parts of man: the soul and body. The first of these is from the prophet Osee, since it was he who announced the Redemption, the burial and the Resurrection of the Lord.

None being ended in choir, the priest and his ministers, in black vestments, without lights or incense, go up to the Altar, where they prostrate themselves and pray for a few moments. Meanwhile the acolytes spread a single Altar cloth on the altar. The priest ascends the steps with the ministers and kisses the middle of the Altar. He then goes to the Epistle side. A reader, in the place where the Epistle is read, begins the following lesson in the tone of the prophecies:

Osee 6.1-6

Hæc dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia su-

Osee 6,1-6

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 say he will raise us up, and we shall live in his sight.

scitábit nos, et vivémus in conspéctu eius. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus eius, et véniet quasi imber nobis temporáneus et serótinus terræ. Quid fáciam tibi, Ephraim? Quid fáciam tibi, Iuda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et iudícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrifícium, et sciéntiam Dei, plus quam holocáusta.

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.

COMMENTARY

The Tract, as already mentioned, signifies sorrow. Here the Church is in awe of the surpassing generosity of God towards us, and of the subline way in which He has redeemed us and overcome His enemies with the armor of penance.

Tractus Hab. 3

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi.

V. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris.

In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris.

Líbano véniet, et Sanctus de monte umbróso et condénso.

Opéruit cælos maiéstas eius: et laudis eius plena est terra.

Tract Hab. 3

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

The Tract finished, the Celebrant at the Epistle side says: *Orémus*; the Deacon: *Flectámus génua*; the Subdeacon: *Leváte*.

Oratio

Deus, a quo et Iudas reátus sui pænam, et confessiónis suæ latro prémium sumpsit, concéde

Prayer

Ogod, from whom Judas recieved the punishment of his guilt and the thief the reward of his confession, grant us the

nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, divérsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur: Qui tecum vivit.

fruit of thy clemency; that, as our Lord Jesus Christ in his Passion gave recompense to each according to his merits, so he may deliver us from our old sins and bestow on us the grace of his resurrection. Who liveth and reigneth.

COMMENTARY

A reading from the Book of Exodus follows: the paschal lamb, laid out in the form of a cross over two sticks and roasted, symbolizes Jesus Crucified. It was more than simply eaten, but rather devoured in a hurry, with the tunic gird about the waist and a staff in hand, ready to leave. This would signify that Heaven is high above the earth, life is short and there is not much time for stopping during our journey toward Eternity. The lamb is prepared with bitter herbs and with unleavened bread, to indicate that in the divine Eucharist we commemorate the death of Jesus, and that penance and mortification of the spirit are the best dispositions for communion.

The Subdeacon using the Epistle tone, without title, chants the following reading.

Exodi 12,1-11

Tn diébus illis: Dixit Dóminus ad **▲** Móysen et Aaron in terra Ægýpti: Mensis iste vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsum cœtum filiórum Israël, et dícite eis: Décima die mensis huius tollat unusquísque agnum per famílias et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínum suum, qui iunctus est dómui suæ, iuxta númerum animárum, quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis huius: immolabítque eum univérsa multitúdo filiórum Israël ad véspe-

Exodus 12,1-11

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

ram. Et sument de sánguine eius, ac ponent super utrúmque postem et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid nec coctum agua, sed tantum assum igni: caput cum pédibus eius et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

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 at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be 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 Passage of the Lord.

COMMENTARY

This *Tract* seeks to depict the struggle of Christ against the synagogue and the devil; and is very long to signify how long and bitter was that struggle. Moreover, it describes the sentiments of Jesus on the Cross: He felt alone before a universal hatred and wrath for which all of us, sinning, cry out: *Reus est mortis*. With what reverence and emotion should we not recite this prayer of Jesus in His last agony, feeling what He felt, so that the Psalms are not only historical prayers of the Divine Crucified, but rather the elevation of each Christian soul to God, by which all the mysteries of our Redemption are relived.

Tractus Ps. 139,2-10 et 14

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. V. Qui cogitavérunt malítias in corde: tota die constituébant prælia. V. Acuérunt linguas suas sicut serpéntis: venénum áspidum sub lábiis eórum. V. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. V. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. V. Et funes extendérunt in láqueum pédibus

Tract Ps. 139,2-10; 14

Deliver me, O Lord, from the evil man; rescue me from the unjust man. \(\mathbb{Y}\). Who have desired wickedness in their heart; all the day long they designed battles. \(\mathbb{Y}\). They have sharpened their tongues like a serpent; the venom of asps is under their lips. \(\mathbb{Y}\). Keep me, O Lord, from the hands of the sinner; and from unjust men deliver me. \(\mathbb{Y}\). Who have proposed to supplant my steps; the proud have hid a net for me. \(\mathbb{Y}\). And they have stretched out cords for a snare for my feet; they have laid for me meis: iuxta iter scándalum posuérunt mihi. V. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. V. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. V. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. V. Caput circúitus eórum: labor labiórum ipsórum opériet eos. V. Verúmtamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

a stumbling-block by the way-side. $\[mathbb{N}\]$. I said to the Lord, Thou art my god; hear, O Lord, the voice of my supplication. $\[mathbb{N}\]$. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. $\[mathbb{N}\]$. 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. $\[mathbb{N}\]$. The head of them compassions me about; the labour of their lips shall overwhelm them. $\[mathbb{N}\]$. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

While the *Tract* is chanted, the three lecterns are prepared for the Passion, observing all that is written for the Palm Sunday. The Celebrant rather – if he's not chanting the Gospel – says the whole Passion at the Epistle corner in a low voice and also the final part that serves as the Gospel before which he will say in the same place the *Munda cor meum*, standing profoundly bowed, without saying *lube*, *Dómine*, *benedícere*.

COMMENTARY

St. John was present at the crucifixion and death of his Master. Behold the reason why the Passion according to St. John is appropriately read on this day. Furthermore, he was the last to write about that extraordinary event. The readings are done on bare lecterns, because Our Lord died naked on the Cross. The blessing is not asked, because the One who blesses all has died; candles are not carried, because the Light of Paradise has gone out; nor is incense used, because the Lord died on mount Calvary, a stench-filled place of the executed where we too must leave our every sinful odor.

PASSIO DOMINI NOSTRI IESU CHRISTI SECUNDUM IOANNEM Ioann. 18.1-40; 19.1-42

In illo témpore: Egréssus est Iesus cum discípulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse et discípuli eius. Sciébat autem et Iudas, qui tradébat eum, locum: quia frequénter Iesus convénerat illuc cum discípulis suis. Iudas ergo cum accepísset cohórtem, et a pontifícibus et pharisæis minístros, venit illuc cum latérnis et fácibus et

armis. Iesus ítaque sciens ómnia,

THE PASSION OF O. L. J. C. ACCORDING TO JOHN *Jn.* 18,1-40; 19,1-42

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

quæ ventúra erant super eum, procéssit, et dixit eis: ₩ Quem quæritis? C. Respondérunt ei: S. Iesum Nazarénum. C. Dicit eis Iesus: ★Ego sum. C. Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ₩ Quem quæritis? C. Illi autem dixérunt: S. Iesum Nazarénum. C. Respóndit Iesus: A Dixi vobis, quia ego sum: si ergo me quéritis, sínite hos abíre. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídit aurículam eius déxteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo et tribúnus et minístri Iudæórum comprehendérunt Iesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat póntifex anni illíus. Erat autem Cáiphas, qui consílium déderat Iudæis: Quia éxpedit, unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introdúxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discípulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi

said to them: Whom seek ye? They answered him: Iesus of Nazareth. Iesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he; they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said, Iesus of Nazareth. Iesus answered, I have told you that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him: And they led him away to Annas first, for he was father in law to 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. 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: Art not thou also one of this man's disciples? He saith: I am not. Now the servant and ministers stood at the fire of coals, because it was cold, and warmed themselves. And with

et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans et calefáciens se. Póntifex ergo interrogávit Iesum de discípulis suis et de doctrína eius. Respóndit ei Iesus: ** Ego palam locútus sum mundo: ego semper dócui in synagóga et in templo, quo omnes Iudæi convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt, quid locútus sim ipsis: ecce, hi sciunt, quæ díxerim ego. C. Hæc autem cum dixísset, unus assístens ministrórum dedit álapam Iesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Iesus: ¥ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefáciens se. Dixérunt ergo ei: S. Numquid et tu ex discípulis eius es? C. Negávit ille et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus eius, cuius abscídit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Iesum a Cáipha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras et dixit: S. Quam accusationem affértis adversus hominem hunc? C. Respondérunt et dixérunt ei: S. Si non esset hic malefáctor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: **S**. Accípite eum vos, et secúndum legem vestram iudicate eum. C. Dixerunt er-

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 lews resort; and in secret I have spoken nothing. Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? 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: What accusation bring you against this man? They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art

go ei Iudéi: S. Nobis non licet interfícere quemquam. C. Ut sermo Iesu implerétur, quem dixit, significans, qua morte esset moritúrus. Introívit ergo íterum in prætórium Pilátus, et vocávit Iesum et dixit ei: S. Tu es Rex Iudæórum? C. Respóndit Iesus: A temetípso hoc dicis, an álii dixérunt tibi de me? C. Respóndit Pilátus: S. Numquid ego Iudæus sum? Gens tua et pontífices tradidérunt te mihi: quid fecísti? C. Respóndit Iesus: X Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Iudæis: nunc autem regnum meum non est hinc. C. Dixit ítaque ei Pilátus: **S**. Ergo Rex es tu? C. Respóndit Iesus: X 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? C. Et cum hoc dixísset, íterum exívit ad Iudæos, 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 Iudæórum? C. Clamavérunt ergo rursum omnes, dicéntes: S. Non hunc, sed Barábbam, C. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Iesum et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti eius: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: S. Ave, Rex Iudæórum. C. Et dabant ei álapas. Exívit ergo íterum Pilátus foras et dicit eis: S. Ecce, ad-

thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas, Now Barabbas was a robber. Then therefore, Pilate took *Iesus, and scourged him.* And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows. Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in (Jesus therefore came forth, him. bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had

dúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Iesus portans corónam spíneam et purpúreum vestiméntum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: S. Crucifíge, crucifíge eum. C. Dicit eis Pilátus: S. Accípite eum vos et crucifígite: ego enim non invénio in eo causam. C. Respondérunt ei Iudéi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingréssus est prætórium íterum: et dixit ad Iesum: S. Unde es tu? C. Iesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: S. Mihi non lóqueris? nescis, quia potestátem hábeo crucifígere te, et potestátem hábeo dimíttere te? C. Respóndit Iesus:

Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet. C. Et exínde quærébat Pilátus dimíttere eum. Iudæi autem clamábant dicéntes: S. Si hunc dimíttis, non es amícus Césaris. Omnis enim, qui se regem facit, contradícit Césari. C. Pilátus autem cum audísset hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Iudéis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucifíge eum. C. Dicit eis Pilátus: S. Regem vestrum crucifígam? C. Respondérunt pontífices: S. Non habémus regem nisi

seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Iesus: Whence art thou? But Iesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Iesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered him to them to be crucified. And they took Iesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. When they crucified him, and

Césarem. C. Tunc ergo trádidit eis illum, ut crucifigerétur. Suscepérunt autem Iesum et eduxérunt. Et báiulans sibi Crucem, exívit in eum, qui dícitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, médium autem Iesum. Scripsit autem et títulum Pilátus: et pósuit super crucem. Erat autem scriptum: Iesus Nazarénus, Rex Iudæórum. Hunc ergo títulum multi Iudæórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Iesus. Et erat scriptum hebráice, græce et latíne. Dicébant ergo Piláto pontífices Iudæórum: S. Noli scríbere Rex Iudæórum, sed quia ipse dixit: Rex sum Iudæórum. C. Respóndit Pilátus: S. Quod scripsi, scripsi. C. Mílites ergo cum crucifixíssent eum, accepérunt vestiménta eius (et fecérunt quátuor partes: unicuíque míliti partem), et túnicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: S. Non scindámus eam, sed sortiámur de illa, cuius sit. C. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem hæc fecérunt. Stabant autem iuxta Crucem Iesu Mater eius et soror Matris eius, María Cléophæ, e María Magdaléne. Cum vidísset ergo Iesus Matrem et discípulum stantem, quem diligébat, dicit Matri suæ: Múlier, ecce fílius tuus. C. Deínde dicit discípulo: X Ecce mater tua. C. Et ex illa hora accépit eam discípulus in sua. Póstea sciens Iesus, quia ómnia consummáta sunt, ut consum-

with him two others, one on each side, and Iesus 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 IEWS. 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: Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam. woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, disciple took her to his Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said:

marétur Scriptúra, dixit: X Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori eius. Cum ergo accepísset Iesus acétum, dixit: **Consummátum est. C. Et inclináte cápite trádidit spíritum. (Hic genuflectitur, et pausatur aliquantulum) Iudæi ergo (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura et altérius, qui crucifíxus est cum eo. Ad Iesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt eius crura, sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium eius. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, nut itto his mouth. therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost (Here all kneel). Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

After the *Munda cor meum*, all continues with the Gospel being sung in its special tone, although the blessing is not asked, the candles are not carried, neither is the book incensed, and at the end the Celebrant does not kiss the book or be incensed.

Post hæc autem rogávit Pilátum Ioseph ab Arimathæa (eo quod esset discípulus Iesu, occúltus autem propter metum Iudæórum), ut tólleret corpus Iesu. Et permísit Pilátus. Venit ergo et tulit corpus Iesu. Venit autem et Nicodémus, qui vénerat ad Iesum nocte pri-

A fter 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 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, and a

mum, ferens mixtúram myrrhæ et áloës, quasi libras centum. Accepérunt ergo corpus Iesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Iudæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Iudæórum, quia iuxta erat monuméntum, posuérunt Iesum.

hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The response Laus tibi Christi, is not said at the end of the Gospel.

PART II: THE SOLEMN PRAYERS

COMMENTARY

The Mass of Good Friday has preserved intact for us the ancient liturgical prayers of which St. Justin Martyr speaks. Originally, just after the reading of the Gospel but before the Offertory, the Celebrant invited the people to pray saying: Orémus. These prayers are in the form of a litany, in which all the people responded in unison as a responsory. They can still be found in the oriental liturgies, although they had disappeared from the Roman Sacramentaries, perhaps even by the time of St. Gregory the Great. The first significant element of these prayers is found traces of the liturgy of the Synagogue, where, after the scriptural readings, prayers are said for the various members of the Jewish community and for the different needs of its constituents. The text, however, which has been preserved in the Missal, reveals through its terminology its origin from the time of St. Leo the Great. The content of these prayers - which speak of the Catechumenate, heresies, epidemics, famine, prisons, and slavery – recall to mind the 5th century, the golden period of the Roman Liturgy, whose definitive compiling of these most solemn prayers is without a doubt of In antiquity they were also recited outside the Eucharistic Apostolic origin.. liturgy, and there were no restrictions on the faithful, even to our own day, for the private recitation for various spiritual and temporal needs of the Catholic Church. Having recourse to the recitation of such venerable and ancient prayers seems to place us in the most intimate spiritual relations with those souls of the early generation of Martyrs and Heroes of the Faith, who recited them before us and implored the graces necessary to correspond well to their magnificent vocation in rendering testimony to the faith with their own blood. But, above all, Christ Himself on the Cross prayed to the Father for all of us, and in this way the Church imitates His prayers for all the living, while bending often the knee to show God abundant humility and submission.

The Celebrant standing at the Epistle corner chants the first Admonition with hands joined, finishing that, he extends his hands then joins them making a bow to the Cross and adds *Orémus*. The Deacon chants *Flectámus génua*, and the Subdeacon *Leváte*; the Celebrant then chants the Prayer in the ferial tone with hands extended and similarly will sing the other Admonitions with hands joined and the other Prayers with hands extended. The Prayer for the Roman Emperor is not said (Decr. 3103, III).

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subiíciens ei principátus et potestátes: detque nobis quiétam et tranquíllam vitam degéntibus, glorificáre Deum, Patrem omnipoténtem.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

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

R. 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.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

Omnípotens sempitérne Deus, cuius iudício univérsa fundán-

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord may be pleased to give it peace, keep its unity and preserve it throughout the world: subjecting to its principalities and powers: and may He grant us who live in peace and tranquility, grace to glorify God the Father Almighty.

Let us pray.

Let us kneel.

R. Arise.

Praver

A lmighty and eternal God, who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy, that Thy church, spread over all the world, may persevere with a steadfast faith in the confession of Thy name. Through the same our Lord.

R⁄. Amen.

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

Let us pray.

Let us kneel.

₽⁄. Arise.

Prayer

almighty and eternal God, by whose judgment all things are established:

tur: 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.

R. Amen.

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

Orémus.

Flectámus génua.

Ŋ. Leváte.

Oratio

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

R. Amen.

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

Orémus.

Flectámus génua.

R⁄. Leváte.

mercifully regard our prayers that the Christian people, who are governed by Thy authority, may under so great a pontiff increase in the merits of their faith. Through our Lord.

R. Amen..

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

Let us pray.

Let us kneel.

R. Arise.

Prayer

Oalmighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed: hear our supplications and all orders thereof: that by the assistance of Thy grace all in their several degrees may render Thee faithful service. Through our Lord.

R. Amen..

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

Let us pray.

Let us kneel.

R. Arise.

Oratio

Omnípotens sempitérne Deus, qui Ecclésiam tuam nova semper prole fœcúndas: auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptísmatis, adoptiónis tuæ fíliis aggregéntur. Per Dóminum nostrum.

R. 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 salútis indúlgeat.

Orémus.

Flectámus génua.

R∕. Leváte.

Oratio

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gáudeant affuísse. Per Dóminum nostrum.

R. Amen.

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

Prayer

almighty and eternal God, who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens; that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord.

R. Amen.

Let us pray, dearly beloved, God the Father almighty, that He may purge the world of all errors, remove diseases, keep off famine, open prisons, break chains, grant a safe return to travelers, health to the sick, and a port of safety to those who are at sea.

Let us pray.

Let us kneel.

R. Arise.

Praver

Oalmighty and eternal God, the comfort of the afflicted and the strength of those that labor: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them.

R. Amen.

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

Orémus.

Flectámus génua.

R⁄. Leváte.

Oratio

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitáte depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum.

R7. Amen.

Orémus et pro pérfidis Iudæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Iesum Christum, Dóminum nostrum. Let us pray. Let us kneel.

R. Arise.

(Note: see Appendix on back cover for adapted pray of Benedict XVI)

Praver

almighty and eternal God, who savest all, and willest not that anyone should perish; look down on the souls of those deceived by wiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord.

R. Amen..

Let us pray also for the faithless Jews: that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

COMMENTARY

Here the *Flectamus genua* is omitted, to remind us that on this day Christ was outraged by the Jews with blows, as they shouted *Prophetiza nobis*.

The response Amen is not said, as the Celebrant continues:

Oratio

Omnípotens sempitérne Deus, qui étiam iudáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illíus pópuli obcæcatióne deférimus; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem Dóminum.

R. Amen.

Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut, relíctis idólis Prayer

almighty and eternal God, who drivest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through our Lord.

Ŋ. Amen..

Let us pray also for the pagans: that almighty God would remove iniquity from their hearts; that suis, convertántur ad Deum vivum et verum, et únicum Fílium eius Iesum Christum, Deum et Dóminum nostrum.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

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

R. Amen.

forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ our God and Lord.

Let us pray.

Let us kneel.

R. Arise.

Prayer

almighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy church. Through our Lord.

R. Amen..

PART III: THE ADORATION OF THE CROSS

COMMENTARY

The objective of the rite that follows is the adoration of the triumphant wood of the Cross, which St. Helena generously gifted to Rome. When the Roman Liturgy moved outside the walls of the Eternal City and was adopted by the Latin Church, the true Cross was replaced by a wood, iron or other metal effigy of the Crucifix, since only Rome could boast the possession of such a relic. As the Celebrant uncovers the Crucifix, he says the same words as the Pope at Roman Basilica, Holy Cross in Jerusalem: *Ecce lignum Crucis*. Dating back to its very donation by St. Helena, this ritual of the relic of the true Cross was in force starting with the great Patriarchal Basilicas of the Eternal City. Adoration of the Holy Cross is made by the clergy without shoes, reminding us of that ancient ritual wherein the Pope and the Cardinals make the Stations procession barefoot.

The Orations finished, the Celebrant removes the Chasuble and moves close to the Epistle side; the Master of Ceremonies takes the Cross and gives it to the Deacon, who, holding it with the image of the Crucifix toward himself takes it to the Celebrant; who receives it without kissing it and holds it with the image of the Crucifix toward the people. Having received the Cross, the Celebrant stands in between the sacred Ministers on the last step in the Epistle Corner. With the left hand he holds the Cross and with the right hand uncovers the top, being helped by the Ministers if need be; then raising the Cross before his eyes, with a grave and moderate voice chants the *Ecce lignum Crucis*, while the Acolyte holds the Missal.

The Celebrant with the Ministers and the Acolytes join in signing the whole Antiphon. The choir responds Venite adorémus, genuflecting at the same time toward the Cross while bowing the head, for which the Ministers do the same. The Celebrant remains standing. With the Veníte adorémus finished all stand: the Celebrant with the Ministers, standing in the same order, ascends to the predella stopping at the Epistle corner where the right arm and the head of the Crucifix will be uncovered, is raised and the intonation made again for the second time. Then the Celebrant goes to the center of the Altar, having at his sides the Ministers (that is the Deacon in the Gospel corner and the Subdeacon in the Epistle corner) uncovers the whole Cross and raises it once again making the intonation, canting anew the Ecce lignum Crucis. This time all remain kneeling.

COMMENTARY

At the right of the Altar and on the lowest step, is where the Celebrant goes with the Cross, symbolic of Palestine, which is situated in the East and called "right of the world", being the place where Christ and His Cross would begin to be known. With a raised voice the Ecce lignum Crucis is sung, because Jesus manifested himself to be the In the first elevation of the Cross the Face of the Saviour remains covered, recalling how the Jews covered His face in the court as they struck Him. For this reason the Face of the Lord is still not shown and we adore Him and we bless Him. The place where the Celebrant ascends to uncover the Cross for the second time is where the Lessons are read, representing Jerusalem, where the Doctors of the Law were. The Cross is uncovered more here than in the other places, since it is here that Jesus makes us to know His doctrine. Now He is adored, diversely from when they crowned Him with thorns saying; Ave Rex Iudæórum, and since His Face was no longer covered, we are now shown, in representation of that act, His Face. Then moving to the center of the Altar the Celebrants says once again the Ecce lignum Crucis allows us to understand that the Saviour with signs and words, being placed between two criminals on the Cross, was clearly known as the Son of God; and therefore, the Cross is uncovered completely, since He Himself was hung nude; and manifesting to all with certainty that which is contained in the Prophets and the Law.

♥. Ecce lignum Crucis, * in quo salus mundi pepéndit. R. Veníte, adorémus.

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

The Celebrant, accompanied by the MC, carries the Cross to the place prepared before the Altar where, genuflecting on both knees, he places the Cross. The second Acolyte unveils the processional Cross and the other servers the rest of the Crosses in the Church and in the sacristy, but not the images. The Celebrant removes his shoes and the maniple, and proceeds to adore the Cross in this way: toward the entrance of the sanctuary he kneels and with hands joined and head bowed says: Adorámus te, Christe, et benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum. Then raising and going the middle of choir he kneels once again reciting the same prayer; he then goes one last time just before the Cross; then kissing the feet solemnly, he rises, makes a simple genuflection toward the Cross and returns to his place. (As the Celebrant makes his adoration, all remain standing, and may sit once he has returned to his place). Then the Ministers of the Altar, the Clergy and the rest of the faithful, going two by two, to adore the Cross, making three genuflections. When the Ministers have returned to their place, after having adored the Cross, a server comes before the Celebrant, bows, and opens the Missal to the place of the Reproaches, holding it in a way so that the Celebrant and Minister can read from it. The Choir, in pairs, form a line according to their dignity with hands joined. begin the adoration in the place already indicated, then rise and go to the second place to adore again:

meanwhile the second pair begin the first adoration. Both pairs rise at the same time; the first two in Choir move toward the Cross, the second to the place of the second adoration genuflection at the same time as the third group makes its first genuflection in adoration. The first two in Choir kiss the Cross (the one on the right has precedence), they rise, allowing the pair from the second group to come between them making a simple genuflection and returning to their places they sit. During the adoration of the Cross the Cantors chant the *Reproaches* until all have adored; therefore it isn't necessary to chant them all, only what is necessary according to the number of adorers.

COMMENTARY

Since on this day Christ is reviled by the Jews, the Greeks, and the Latins, so it is that those same languages become blessed: the Sanctus is in Latin, the Agios in Greek and the *Pópule meus* in Hebrew; and even if this last one obviously isn't said in Hebrew, never the less it speaks of the person of the Saviour who was Jewish; more over, these verses have come down to us from the Prophets who wrote in Hebrew. During the adoration the ancient chant of the *Trisagion* is inserted between the verses of the Impropéria. Meaning, Reproaches which God makes to the Jewish people for the ingratitude shown toward His for the many blessings offered adoration of the Cross, has a to them. The *Trisagion* during the profound symbolism, considering that Jesus has already died, which is the most perfect act of adoration of the august Trinity, accomplished by the High Priest of the New Testament. The infinite holiness of God, His omnipotence, and His eternal being received a supreme glorification in the expiatory character the sacrifice of Calvary, in the divine Victim being emptied out and consumed for the sins of the world.

Two Cantors in the middle of the Choir chant:

- Ÿ. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi.
 Ÿ. Quia edúxi te de terra Ægýpti: parásti Crucem Salvatóri tuo.
- ♥. My people, what have I done to thee? or in what have I grieved thee? Answer me. ♥. Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

The two Choirs Chant alternatively:

- R. Agios o Theós.
- R. Sanctus Deus.
- R. Agios ischyrós.
- R. Sanctus fortis.
- R. Agios athánatos, eléison imas.
- R. Sanctus immortális, miserére nobis.
- R. O holy God.
- R. O holy God.
- R. O holy strong One.
- R. O holy strong One.
- RZ. O holy immortal One, have mercy upon us.
- Ry. Oholy immortal One, have mercy upon us.

Two Cantors from the second Choir chant:

V. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo. V. Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.

The two Choirs respond alternatively, started with the first Choir:

- R. Agios o Theós.
- R. Sanctus Deus.
- R. Agios ischyrós.
- R. Sanctus fortis.
- R. Agios athánatos, eléison imas.
- R. Sanctus immortális, miserére nobis.
- R. O holy God.
- R. O holy God.
- R. O holy strong One.
- R. O holy strong One.
- R'.O holy immortal One, have mercy upon us.
- R?O holy immortal One, have mercy upon us.

The two Cantors from the first Choir sing:

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo. V. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

The two Choirs continue to respond alternatively as before:

- R. Agios o Theós.
- R. Sanctus Deus.
- R. Agios ischyrós.
- R. Sanctus fortis.
- R. Agios athánatos, eléison imas.
- R. Sanctus immortális, miserére nobis.
- R. O holy God.
- R. O holy God.
- R. O holy stong One.
- R. O holy stong One.
- $\mathbb{R}^{\prime}.$ O holy immortal One, have mercy upon us.
- Ry. Oholy immortal One, have mercy upon us.

The verses of the following Reproaches are chanted alternatively by two Cantors from each Choir, being initiated by the two Cantors of the second Choir. The two Choirs, then respond together after each verse of: *Pópule meus*.

- ▼. Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.
- Ry. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi.
- V. Ego edúxi te de Ægýptum, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdótum.
- R. Pópule meus,...

- V. For thy sake I scourged Egypt with its first-born and thou hast scourged Me and delivered Me up.
- Ry. My people, what have I done to thee? Or in what have I grieved thee? Answer me.
- V. I brought thee out of Egypt having drowned Pharao in the Red Sea: and thou hast delivered Me to the chief priests.
- R. My people,...

- ▼. Ego ante te apérui mare: et tu aperuísti láncea latus meum.
- R. Pópule meus,...
- R. Pópule meus,...
- R. Pópule meus,...
- R. Pópule meus,...
- V. Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.
- ℝ. Pópule meus,...
- V. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.
- R. Pópule meus,...
- R. Pópule meus,...

- \forall . I opened the sea before thee: and thou with a spear hast opened My side.
- R. My people,...
- ♥. I went before thee in a pillar of a cloud: and thou hast brought Me to the judgment hall of Pilate.
- R. My people,...
- V. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges.
- R. My people,...
- ♥. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.
- R. My people,...
- ♥. For thee I struck the kings of the Chanaanites: and thou hast struck My head with a reed.
- ℝ. My people,...
- ♥. I gave thee a royal scepter: and thou hast given to My head a crown of thorns.
- R⁄. My people,...
- ♥. I have exalted thee with great power: and thou hast hanged Me on the gibbet of the Cross.
- Ŋ. My people,...

COMMENTARY

Before the contumely of the Cross, we mustn't forget the divinity of the Most Holy Victim. Surrounding the place of execution are myriad of Angels exclaiming: "Holy, Holy, Holy is the Lord". Let us unite ourselves to their adoration intoning in anticipation the hymn of triumph of the blessed Resurrection.

The Antiphon is sung together:

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

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

The Antiphon Crucem tuam adorámus is repeated.

Then the **Y**. *Crux fidélis* is sung, with the hymn *Pange lingua gloriósi*; repeating, after each verse the *Crux fidélis* until the asterisk, alternating it with the second part, meaning the *Dulce lignum*.

- R. Crux fidélis, inter omnes arbor una nóbilis: nulla silva talem profert fronde, flore, gérmine. * Dulce lignum dulces clavos, dulce pondus sústinet.
- V. Pange, lingua, gloriósi láuream certáminis, et super Crucis trophéo dic triúmphum nóbilem: quáliter Redémptor orbis immolátus vícerit.
- R. Crux fidélis,...
- V. De paréntis protoplásti fraude Factor cóndolens, quando pomi noxiális in necem morsu ruit: ipse lignum tunc notávit, damna ligni ut sólveret.
- R. Dulce lignum,...
- V. Hoc opus nostræ salútis ordo depopóscerat: multifórmis proditóris ars ut artem fálleret: et medélam ferret inde, hostis unde læserat.
- R. Crux fidélis,...
- ¶. Quando venit ergo sacri plenitúdo témporis, missus est ab arce Patris Natus, orbis Cónditor: atque

- RY. Faithful Cross, O tree all beauteous; Tree all peerless and divine: Not a grove on earth can show us such a leaf and flower as thine. * Sweet the nails and sweet the wood. Laden with so sweet a load.
- ♥. Sin, my tongue, the Saviour's glory; Tell His triumph far and wide; Tell aloud the famous story of His Body crucified; How upon the cross a Victim, Vanquishing in death, He died.
- Ry. Faithful cross...
- V. Eating of the tree forbidden, Man had sunk in Satan's snare, When his pitying Creator did this second tree prepare, Destined, many ages later, That first evil to repair.
- R. Sweet the nails ...
- V. Such the order God appointed when for sin He would atone; To the serpent thus opposing schemes yet deeper than his own: Thence the remedy procuring Whence the fatal wound had come.
- Ŋ. Faithful cross...
- V. So when now at length the fullness of the sacred time drew nigh, Then the Son who moulded all things left His Father's throne on high.

ventre virgináli carne amíctus pródiit.

- R. Dulce lignum,...
- V. Vagit Infans inter arcta cónditus præsépia: membra pannis involúta Virgo Mater álligat: et Dei manus pedésque stricta cingit fáscia.
- R. Crux fidélis,...
- R. Dulce lignum,...
- ♥. Felle potus ecce languet: spina, clavi, láncea mite corpus perforárunt, unda manat et cruor: terra, pontus, astra, mundus, quo lavántur flúmine!
- R. Crux fidélis,...
- R. Dulce lignum,...
- V. Sola digna tu fuísti ferre mundi víctimam: atque portum præparáre arca mundo náufrago: quam sacer cruor perúnxit, fusus Agni córpore.
- R. Crux fidélis,...
- V. Sempitérna sit beátæ Trinitáti glória: æqua Patri Filióque; par decus Paráclito: Uníus Triníque nomen laudet univérsitas. Amen.
- R. Dulce lignum,...

From a Virgin's womb appearing, Clothed in our mortality.

- Ry. Sweet the nails ...
- V. All within a lowly manger, Lo, a tender babe He lies! See His gentle Virgin mother lull to sleep His infant cries; While the limbs of God incarnate Round with swathing bands she ties.
- Ry. Faithful cross...
- V. Thus did Christ to perfect manhood In our mortal flesh attain: Then of His free choice He goeth To a death of bitter pain; And as a lamb, upon the altar of the Cross for us is slain.
- R. Sweet the nails ...
- V. Lo, with gall His thirst He quenches: See the thorns upon His brow, Nails His tender flesh are rending: See, His side is opened now, Whence to cleanse the whole creation streams of blood and water flow.
- Ry. Faithful cross...
- V. Lofty Tree, bend down thy branches To embrace thy sacred load; Oh, relax the native tension of that all too rigid wood: Gently, gently bear the members Of thy dying King and God.
- R. Sweet the nails ...
- V. Tree which solely wast found worthy Earth's great victim to sustain harbor from the raging tempest, Ark, that saved the world again, Tree with sacred blood anointed Of the Lamb for sinners slain.
- ℝ. Faithful cross...
- V. Honor, blessing everlasting to the immortal Deity: To the Father, Son and Spirit, Equal praises ever be: Glory through the earth and heaven to Trinity in Unity Amen.
- R. Sweet the nails ...

PART IV: MASS OF THE PRESANCTIFIED

COMMENTARY

Holy Friday is the anniversary day of the Death of Jesus; on this day He was raised bloody and wounded on Calvary, before the face of the whole world. This is the Throne of the Cross, from on high where the Man-God reigns. The Church venerates this Wood and therefore today does not celebrate the Mass properly speaking. Instead she is content with the consumption of the Sacred Species, consecrated the day before. Hence the name of *Mass of the Presanctified*, since that offering has already been sanctified.

Toward the end of the adoration of the Cross, the candles will be lighted on the Altar, while the Deacon, taking the bursa and the corporal, extends it on the Altar as usual, placing the purificator next to it. The adoration finished, he reverently takes up the Cross and carries it back to the Altar. The procession will then form to go to the chapel of the sepulcher. The Subdeacon goes first with the Cross between two Acolytes, who carry candles, followed by the Celebrant with the Ministers. At the sign of the MC, the Deacon rises, genuflects and goes to open the urn (only the Deacon may open the urn of the Sepulcher while at the same time take the Blessed Sacrament and give it to the Celebrant); then turning to the right of the Celebrant who will put incense on the two thuribles without blessing them, kneels and incenses the Blessed Sacrament. The incensation finished, the MC places the humeral veil on the Celebrant and the Deacon goes to the urn, extracts the Chalice with the consecrated Host, gives it to the Celebrant in the usual way, who covers it with the extremities of the veil. Then going back in the same order from which they came. The Cantors kneeling sing the hymn Vexilla Regis, while the baldacchino is carried over the Blessed Sacrament with two Acolytes who incense continuously.

Vexílla Regis pródeunt: Fulget Crucis mystérium, Qua vita mortem pértulit, Et morte vitam prótulit.

Quæ, vulneráta lánceæ Mucróne diro, críminum Ut nos laváret sórdibus, Manávit unda et sánguine.

Impléta sunt quæ cóncinit David fidéli cármine, Dicéndo natiónibus: Regnávit a ligno Deus.

Arbor decóra et fúlgida, Ornata Regis púrpura, Electa digno stípite Tam sancta membra tángere. **F**orth comes the Standard of the King: all hail, thou Mystery ador'd! Hail, Cross! On which the Life Himself Died, and by death our life restor'd!

On which our Saviour's holy side, Rent open with a cruel spear Of blood and water poured a stream, To wash us from defilement clear.

O sacred wood! in Thee fulfill'd Was holy David's truthful lay! Which told the world, that from a tree The Lord should all the nations sway.

Most royally empurpled o'er, How beauteously thy stem doth shine! How glorious was its lot to touch Those limbs so holy and divine! **B**eáta, cuius bráchiis Prétium pepéndit sæculi, Statéra facta córporis, Tulítque prædam tártari. Thrice blest, upon whose arms outstretched The Saviour of the world reclined; Balance sublime! Upon whose beam Was weighed the ransom of mankind.

During this verse all kneel.

O Crux, ave, spes única, Hoc Passiónis témpore Piis adáuge grátiam, Reísque dele crímina.

Te, fons salútis, Trínitas, Colláudet omnis spíritus: Quibus Crucis victóriam Largíris, adde præmium. Amen. Hail Cross! Thou only hope of man, Hail on this holy Passionday! To saints increase the grace they have; From sinners purge their guilt away,

Salvation's spring, blest Trinity, Be praise to Thee through earth and skies: Thou through the Cross the victory Dost give; oh, also give the prize! Amen.

The Celebrant having come before the lowest step of the High Altar, waits with the Subdeacon; the Deacon, having made the double genuflection on the ground with a bow of the head toward the Blessed Sacrament, receives the Chalice with the Host from the Celebrant, then rises and waits for the Celebrant and the Subdeacon who make a simple genuflection in adoration of the Blessed Sacrament. The Deacon then placing the Chalice on the corporal, genuflects and returns to the right of the Celebrant, who meanwhile, along with the Subdeacon, remains kneeling on the lowest step, without the humeral veil. The Celebrant then puts incense, without blessing it, on one of the thuribles and incenses the Blessed Sacrament, while the Sacred Ministers elevate the chasuble. The Celebrant goes up with the Ministers to the predella and taking the Chalice, letting the consecrated Host slide off carefully onto the paten, held by the Deacon. If by chance the Celebrant touches the Blessed Sacrament, he is to purify his fingers immediately in the lavabo bowl. Then the Celebrant receives the paten with both hands, from the Deacon, does not make the sign of the cross or say any prayers, lays the Host on the corporal, putting the paten toward the Epistle side of the corporal. The Deacon meanwhile puts wine into the Chalice and the Subdeacon water, which the Celebrant does not bless nor says the usual prayer; the Deacon hands, without the customary reverence, the Chalice to the Celebrant, who without making the signs of the cross or saying any prayers, place it on the corporal as the Deacon covers it with the pall. Then putting on incense without blessing it, incenses the Oblation and the Altar, in the normal way, genuflecting before and after coming to or passing before the Blessed Sacrament.

Incensing the Oblation he says:

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

May this incense, which hath been blessed by thee, O Lord, ascend unto thee, and may thy mercy descend upon us.

While incensing the Altar he says:

Ps. 140.2-4

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

Ps. 140,2-4

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

When giving the thurible to the Deacon he says:

A ccéndat in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

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

The Deacon receiving the thruible without kissing it or incensing the Celebrant. Who then comes down to the last step on the Epistle corner, turns toward the people and without saying anything washes his hands. After which he goes with the Ministers to the middle of the Altar and with hands joined says in a low yet intelligible voice:

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

A ccept us, O Lord, in the spirit of humility and with a contrite heart: and may our sacrifice be so performed this day in Thy sight, that it may be pleasing to Thee, O Lord God.

COMMENTARY

As a sign of the calamity of this day, the Offertory of the Eucharistic Sacrifice is omitted. In recompense, the merits of the atrocity of Calvary are offered to the Lord, Whom we associate ourselves by the humiliation and the contrition of the heart.

Having kissed the Altar, the Celebrant makes a simple genuflection and turns toward the people (with his back to the Gospel corner), says *Orâte fratres*, finishing the prayer in a low voice and without completing the circle, turns to the middle and genuflects; the Ministers do not say the *Suscípiat*. Omitting all else, the Celebrant, with hands joined, chants in the ferial tone; *Orêmus: Præcéptis salutáribus móniti...* and the *Pater noster* with hands extended with the Choir responding at the end, *Sed líbera nos a malo*; the Celebrant responding quietly *Amen*; continuing then with extended hands, chanting in the ferial tone the *Líbera nos...* for which the Choir responds *Amen.* Then the Celebrant genuflects, takes the paten in the left hand and the Host with the right elevating it for all to see. The Host is then divided into three parts, as usual, putting the last piece into the Chalice, without saying anything. The Host is not incensed, although the clacker is sounded by an Acolyte. The *Pax Dómini* and *Agnus Dei* are not said and the sign of peace is not given. Then, leaving off the first two prayers, says only the following;

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

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be unto me for a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen

The Celebrant says quietly the *Panem cæléstem*, takes the Host and says the *Dómine non sum dignus* with the usual ceremony, then consumes the wine with the sacred Particle, while the Ministers bow profoundly. The Celebrant, omitting the usual prayers and ceremonies, receive, from the Subdeacon, the usual ablution of the fingers with wine and water. After which, bowing in the middle of the Altar with hands joined, says:

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum. Grant, O Lord, that what we have taken with our mouth we may receive with a pure heart; and that from a temporal gift it may become to us an everlasting remedy.

No other prayers are said, nor is the Benediction given. After reverencing the Altar, the Celebrant and the Ministers return to the sacristy. Vespers is then recited while the thurifers remove the linens from the Altar, leaving only the Cross and candles.

COMMENTARY

Jesus has died for me. He loves me so much that he sacrificed his life for me. Yet, so that I might not lose the memory of his love, he has willed to institute the Eucharistic Sacrifice, by which Calvary is commemorated and all its merits are applied to me. For this reason the Church celebrates every day the death of Jesus, as She, in the same way that as Eve came forth from the side of Adam while sleeping, springs forth from the adorable Heart of Jesus on the Cross. What profound mysteries are hidden in today's liturgy! Jesus dies and the Church is born. He breathes his last, naked, and pours forth his blood to the last drop to clothe the Church with the stole of immortality and to fill it with the joy of an everlasting youth. In response to Jesus' excess of love we should profess a tender devotion to the Eucharistic Sacrifice, as well as to the image of the Divine Crucifix, which we should never heed without letting it soften our hearts unto tears of gratitude for so many blessings. Every time we behold the effigy of the Cross, the Eternal Father, as was revealed by St. Gertrude, is moved to great pity for us sinners.

APPENDIX

Text for prayer adaptation called for by Benedict XVI.

Orémus..

R∕. Leváte.

OMNÍPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitiónem veritátis véniant, concéde propítius, ut plenitúdine géntium in Ecclésiam Tuam intránte omnis Israël salvus fiat. Per Christum Dóminum nostrum. R. Amen.

ORÉMUS et pro Judæis: ut Deus et Dóminus noster illúminet corda eórum, ut agnóscant Jesum Christum salvatórem ómnium hóminum. Let us pray.

R. Arise.

ALMIGHTY and everlasting God, who desirest that all men be saved and come to the knowledge of truth, mercifully grant that, as the fullness of the Gentiles enters into Thy Church, all Israel may be saved. Through Christ Our Lord.

R. Amen.

LET US PRAY ALSO for the Jews: May Our God and Lord enlighten their hearts, so that they may acknowledge Jesus Christ, savior of all men.

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