

CHRISTVS SACERDOS



CHRIST OUR PASSEVER  
 IS SACRIFICED FOR US  
 THEREFORE  
 LET US KEEP THE FEAST

IN ÆTERNVM

Friday, March 29th, 2024

# GOOD FRIDAY

## The Celebration of the Passion and Death of Our Lord

The Priest and Sacred Ministers, wearing red or black vestments as for Mass, go to the altar in silence. After making a reverence to the altar, they prostrate themselves or, if appropriate, they kneel and pray for a while in silence. All others kneel.

### COLLECT OF THE DAY

#### Collect

**A**Lmighty God: we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### THE LESSON

Isaiah 52:13-53:12

Behold, my servant shall prosper,  
he shall be exalted and lifted up,  
and shall be very high.

As many were astonished at him—

his appearance was so marred, beyond human semblance,  
and his form beyond that of the sons of men—  
so shall he startle many nations;

kings shall shut their mouths because of him;  
for that which has not been told them they shall see,  
and that which they have not heard they shall understand.  
Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant,  
and like a root out of dry ground;

he had no form or comeliness that we should look at him,  
and no beauty that we should desire him.

He was despised and rejected by men;

a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.

Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.  
All we like sheep have gone astray;  
we have turned every one to his own way;  
and the LORD has laid on him  
the iniquity of us all.  
He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth.  
By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?  
And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.  
Yet it was the will of the LORD to bruise him;  
he has put him to grief;  
when he makes himself an offering for sin,  
he shall see his offspring, he shall prolong his days;  
the will of the LORD shall prosper in his hand;  
he shall see the fruit of the travail of his soul  
and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous;  
and he shall bear their iniquities.  
Therefore I will divide him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out his soul to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,

and made intercession for the transgressors.

**Respond**

*Domine, exaudi (Ps 102:1-4,13)*

Hear my prayer, O Lord: and let my crying come unto thee.

**V.** Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call.

**V.** O hear me, and that right soon. For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

**V.** My heart is smitten down, and withered like grass: so that I forget to eat my bread.

**V.** Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea the time is come.

THE EPISTLE

Hebrews 4:14-16; 5:7-9

Brethren:

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear.

Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

**Gradual**

*Christus factus est (Phil 2:8,9)*

Christ became obedient for our sakes unto death: even to the death of the Cross.

**V.** Wherefore God also hath also highly exalted him: and given him the Name which is above every name.

*The Passion is read by the Priest and readers without an introduction. Where indicated by "All", the People respond.*

## The Passion of Our Lord Jesus Christ according to Saint John

N. At that time:

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples.

So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.

Then Jesus, knowing all that was to befall him, came forward and said to them,

✠ "Whom do you seek?"

N. They answered him,

S. "Jesus of Nazareth."

N. Jesus said to them,

✠ "I am he."

N. Judas, who betrayed him, was standing with them.

When he said to them, "I am he," they drew back and fell to the ground.

Again he asked them,

✠ "Whom do you seek?"

N. And they said,

S. "Jesus of Nazareth."

N. Jesus answered,

✠ "I told you that I am he; so, if you seek me, let these men go."

N. This was to fulfil the word which he had spoken, "Of those whom you gave me I lost not one."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter,

✠ "Put your sword into its sheath; shall I not drink the chalice which the Father has given me?"

N. So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him.

First they led him to Annas; for he was the father-in-law of Cai'aphas, who was high priest that year.

It was Cai'aphas who had given counsel to the Jews that it was

expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in.

The maid who kept the door said to Peter,

S. "Are not you also one of this man's disciples?"

N. He said,

S. "I am not."

N. Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching.

Jesus answered him,

⌘ "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly.

Why do you ask me? Ask those who have heard me, what I said to them; they know what I said."

N. When he had said this, one of the officers standing by struck Jesus with his hand, saying,

S. "Is that how you answer the high priest?"

N. Jesus answered him,

⌘ "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?"

N. Annas then sent him bound to Cai'aphas the high priest.

Now Simon Peter was standing and warming himself. They said to him,

S. "Are not you also one of his disciples?"

N. He denied it and said,

S. "I am not."

N. One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

S. "Did I not see you in the garden with him?"

N. Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Cai'aphas to the

praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover.

So Pilate went out to them and said,

S. "What accusation do you bring against this man?"

N. They answered him,

S. "If this man were not an evildoer, we would not have handed him over."

N. Pilate said to them,

S. "Take him yourselves and judge him by your own law."

N. The Jews said to him,

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

N. This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him,

S. "Are you the King of the Jews?"

N. Jesus answered,

⌘ "Do you say this of your own accord, or did others say it to you about me?"

N. Pilate answered,

S. "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?"

N. Jesus answered,

⌘ "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world."

N. Pilate said to him,

⌘ "So you are a king?"

N. Jesus answered,

⌘ "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

N. Pilate said to him,

S. "What is truth?"

N. After he had said this, he went out to the Jews again, and told them,

S. "I find no crime in him.

But you have a custom that I should release one man for you at

the Passover; will you have me release for you the King of the Jews?"

N. They cried out again,

**All. "Not this man, but Barab'bas!"**

N. Now Barab'bas was a robber.

Then Pilate took Jesus and scourged him.

And the soldiers plaited a crown of thorns, and put it on his head, and clothed him in a purple robe; they came up to him, saying,

S. "Hail, King of the Jews!"

N. and struck him with their hands.

Pilate went out again, and said to them,

S. "Behold, I am bringing him out to you, that you may know that I find no crime in him."

N. So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

S. "Here is the man!"

N. When the chief priests and the officers saw him, they cried out,

**All. "Crucify him, crucify him!"**

N. Pilate said to them,

S. "Take him yourselves and crucify him, for I find no crime in him."

N. The Jews answered him,

S. "We have a law, and by that law he ought to die, because he has made himself the Son of God."

N. When Pilate heard these words, he was even more afraid; he entered the praetorium again and said to Jesus,

S. "Where are you from?"

N. But Jesus gave no answer.

Pilate therefore said to him,

S. "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?"

N. Jesus answered him,

⌘ "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

N. Upon this Pilate sought to release him, but the Jews cried out,

S. "If you release this man, you are not Caesar's friend; every



one who makes himself a king sets himself against Caesar.”

N. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab’batha.

Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,

S. “Here is your King!”

N. They cried out,

**All. “Away with him, away with him, crucify him!”**

N. Pilate said to them,

S. “Shall I crucify your King?”

N. The chief priests answered,

S. “We have no king but Caesar.”

N. Then he handed him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol’gotha.

There they crucified him, and with him two others, one on either side, and Jesus between them.

Pilate also wrote a title and put it on the cross; it read, “Jesus of Nazareth, the King of the Jews.”

Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

The chief priests of the Jews then said to Pilate,

S. “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

N. Pilate answered,

S. “What I have written I have written.”

N. When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

S. “Let us not tear it, but cast lots for it to see whose it shall be.”

N. This was to fulfil the Scripture,

“They parted my garments among them,  
and for my clothing they cast lots.”

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas,

and Mary Mag'dalene.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother,

✠ "Woman, behold, your son!"

N. Then he said to the disciple,

✠ "Behold, your mother!"

N. And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the Scripture),

✠ "I thirst."

N. A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth.

When Jesus had received the vinegar, he said,

✠ "It is finished";

N. and he bowed his head and gave up his spirit.

*All kneel and pray for a space, until the Narrator continues.*

N. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs.

But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe.

For these things took place that the Scripture might be fulfilled, "Not a bone of him shall be broken."

And again another Scripture says, "They shall look on him whom they have pierced."

After this Joseph of Arimathe'a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body.

Nicode'mus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight.

They took the body of Jesus, and bound it in linen cloths with

the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid.

So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

HOMILY

HYMN

Alone thou goest forth -- Hymnal 68

### *The Good Friday Solemn Collects*

*The people standing, the Deacon or a Lay Minister sings or says the intention for each of the Solemn Collects followed by the invitation to "Bow the knee" and "Arise." The Priest then sings or says the Collect, and the People respond "Amen."*

#### **For Holy Church**

Dearly beloved brethren, let us pray for the holy Church of God: that the Lord our God may vouchsafe to preserve her throughout all the world in unity, peace, and safety; making subject unto her all principalities and powers; and that he may grant unto us to dwell in such quiet and tranquility, that we may duly show forth the glory of God the Father Almighty.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that thy Church being spread abroad through all the world may steadfastly abide in the confession of thy holy Name; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

#### **For The Pope**

Let us pray likewise for our most Holy Father Pope **N**: that like as the Lord our God hath appointed him to the office of a Bishop, so he may preserve him in all peace and safety for the governance of the holy people of God.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, in whose counsels all things are established: we beseech thee to have respect unto our prayers and to defend thy servant who hath been chosen to be our Pope; that the Christian people which acknowledgeth thee to be its Creator and Guide may so prosper by his care that it may continually bring forth with increase the fruits of its profession; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For all Orders and Estates of the Faithful**

Let us pray likewise for **N.** our Bishop (Ordinary); all Bishops, Priests, and Deacons; and for all the elect people of God.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church; that, every member of the same, in his vocation and ministry, may truly and godly serve thee; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For Catechumens**

Let us pray likewise for all them that are Catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of Christ Jesus our Lord.

**V.** Let us bow the knee.

**R.** Arise.

### **For the Unity of Christians**

Let us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, who wouldest not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon the hearts of them which have gone astray; that they may be delivered from their errors and restored to the way of truth and to the unity of thy holy Church; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For the Jewish People**

Let us pray likewise for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his Name and in faithfulness to his covenant.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, who didst bestow thy promises on Abraham and his descendants: graciously hear the prayers of thy Church; that the people whom thou didst first make thine own may attain the fulness of redemption; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For Them that Believe not in Christ**

Let us pray likewise for them that believe not in our Lord Jesus Christ, that, enlightened by the Holy Spirit, they also may enter on the way of salvation.

**V.** Let us bow the knee.

**R.** Arise.

**A**LMIGHTY and everlasting God, grant to them that do not confess Christ: that, walking before thee in sincerity of heart they may find the truth; and that we thy servants, being constant in mutual love, and striving to understand more fully the mystery of thy life, may be more perfect witnesses to thy love in the world; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For Them that Believe not in God**

Let us pray also for those who do not acknowledge God, that following what is right in sincerity of heart they may find the way to God himself.

V. Let us bow the knee.

R. Arise.

**A**LMIGHTY and everlasting God, who hast created all men to seek thee always by desiring thee, and by finding thee, come to rest: grant, we beseech thee; that despite every harmful obstacle, all may recognize the signs of thy fatherly love and the witness of the good works done by those who believe in thee, that so in gladness they may confess thee, the true God and Father of mankind; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For all Governors and Rulers**

Let us pray for all who bear rule over the nations, and for all in any office and authority therein: that the Lord our God would direct their hearts and minds according to his will to the preservation of our perpetual peace.

V. Let us bow the knee.

R. Arise.

**A**LMIGHTY and everlasting God, in whose hand is the dominion of all things, and the governance of all peoples: look down in mercy upon those who are set in authority over us; that by the protection of the thy right hand, both freedom of religion and the safety of the nations may everywhere stand unshaken; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For the Needs of the Faithful**

Dearly beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine; to set free them that are in captivity; granting unto pilgrims a safe return; to the sick healing; and to them that travel to attain unto the haven that they desire.

V. Let us bow the knee.

R. Arise.

**A**LMIGHTY and everlasting God, the comforter of them that mourn, the strength of them that travail: we beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities

they may rejoice in the present succour of thy loving-kindness; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### **For the Faithful Departed**

Let us remember before God those of our brethren who have departed this life with the sign of faith; and likewise yield high praise and hearty thanks for the wonderful grace and virtue declared in all his Saints.

V. Let us bow the knee.

R. Arise.

**A**Lmighty and everlasting God, we pray for all thy servants departed this life in thy faith and fear; and we bless thy holy Name for all who in life and death have glorified thee: chiefly the glorious and ever-Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God, the holy Patriarchs, Prophets, Apostles and Martyrs, and all thy Saints; beseeching thee to give us grace that, rejoicing in their fellowship and prayers, we may follow their good examples, and with them be partakers of thy heavenly kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

### THE ADORATION OF THE HOLY CROSS

*The Priest or Deacon, accompanied by two servers with lighted candles, enters the church from the Sacristy or from the West Door, where he receives the Crucifix. He carries it through the church, and while returning to the sanctuary, makes three stations. At each station he intones:*

Behold the wood of the Cross, whereon was hung the world's Salvation.

*The people respond:*

**O come, let us adore.**

*All kneel for a brief moment of adoration while the Priest stands and holds the Crucifix raised.*

*After the final station at the entrance to the Sanctuary, the Priest, other Ministers, and People are invited to approach the Crucifix and show reverence to the Cross by a genuflection, by kissing the Crucifix, or some other appropriate sign.*

*During this time, the Anthem "Crucem tuam adoramus", the Reproaches, the hymn "Crux fideles", or other suitable chants may*

be sung.

When the Adoration of the Holy Cross has been concluded, the Crucifix is carried by the Deacon or Minister to its place at the altar. Lighted candles are placed near the Crucifix.

## THE HOLY COMMUNION

A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on the humeral veil, brings the Blessed Sacrament from the place of repose to the altar by a shorter route, while all stand in silence. Servers with lighted candles accompany the Blessed Sacrament and place their candles around or upon the altar.

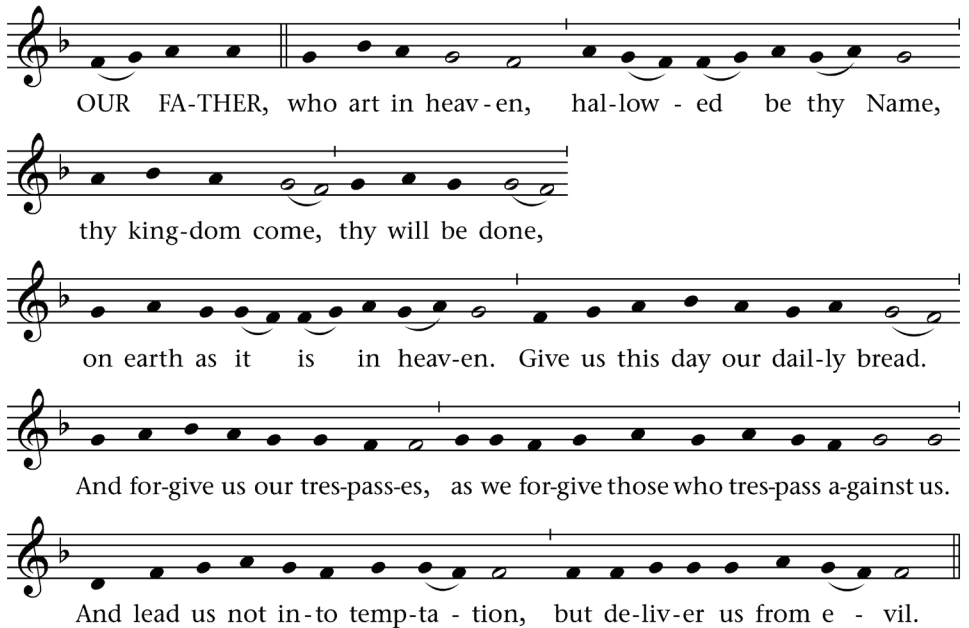
### LORD'S PRAYER

(Stand)

The Priest sings or says:

As our Saviour Christ hath commanded and taught us, we are bold to say:

And here he begins the Lord's Prayer, as the People continue with him:



OUR FA-THER, who art in heav-en, hal-low - ed be thy Name,  
thy king-dom come, thy will be done,  
on earth as it is in heav-en. Give us this day our dail-ly bread.  
And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.  
And lead us not in-to temp-ta - tion, but de-liv-er us from e - vil.

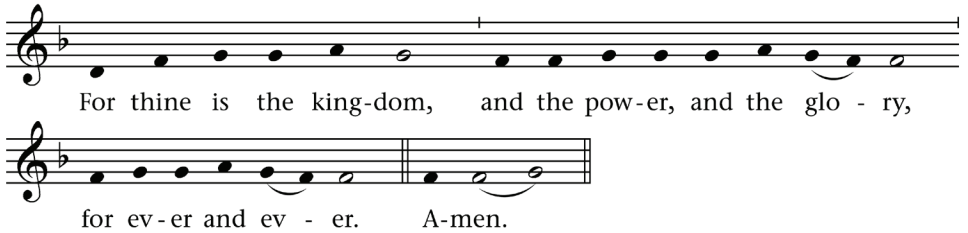
The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy



blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The Priest joins his hands. The People respond:



For thine is the king-dom, and the pow-er, and the glo - ry,  
for ev-er and ev - er. A-men.

ECCE AGNUS DEI

*(said by the Priest)*

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

DOMINE NON SUM DIGNUS

*(said three times)*

**Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.**

Holy Communion is administered in the usual manner but in one kind only, during which Psalm 22 or another appropriate chant may be sung.

The distribution of Holy Communion being completed, the Deacon, or another suitable Minister, takes the ciborium to a place prepared outside the church or returns it to its place of repose. After a period of silence, the Priest says the Prayer after Communion, prefacing it with Let us pray.

**A**LMIGHTY and most merciful God, who by the blessed Passion and Death of thy Christ hast redeemed us: preserve in us the work of thy mercy; that as we have partaken of these holy mysteries, so we may ever live in devotion to thy service; through the same Jesus Christ our Lord. Amen.

Or:

**O**LORD Jesu Christ, Son of the living God, we pray thee to set thy Passion, Cross, and Death between thy judgement and our souls, now and in the hour of our death: vouchsafe to grant mercy and grace to the living, rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who livest and reignest with the Father, in the unity of the Holy Spirit, ever one God, world without end. Amen

After genuflecting to the Crucifix, the Ministers and servers return to the sacristy in silence. The altar is stripped, but the Crucifix remains in the Sanctuary with two or four candlesticks.

*When leaving, please depart in silence. The Triduum is one single service, continuing from the Maundy Thursday mass through the Good Friday liturgy and the end of the Easter Vigil.*



CONGREGATIO DE CULTU DIVINO  
ET DISCIPLINA SACRAMENTORUM

Prot. N. 160/15

CONGREGATION FOR DIVINE WORSHIP  
AND THE DISCIPLINE OF THE SACRAMENTS

DECREE

Desiring to heal wounds of division in the Body of Christ, Pope Benedict XVI approved the erection of Personal Ordinariates for Anglicans wishing to enter into the full communion of the Catholic Church. Attentive to their attachment to various customs and traditions that developed in the Anglican Communion over the nearly five hundred years of separation from the See of Peter and that are in accord with the Catholic faith, among the provisions of the Apostolic Constitution *Anglicanorum coetibus* is included the authorization for the preparation of liturgical books that draw from the Anglican liturgical and spiritual patrimony.

Aware that authentic Catholic worship in Spirit and truth has always found expression in diverse forms, this Congregation, together with the Congregation for the Doctrine of the Faith, drawing from various Anglican sources and from the current Roman Missal, has prepared this text for the celebration of the Mass in the Personal Ordinariates.

Therefore, wishing that the fruits of the labors of pastors, religious, and lay faithful of years past may remain ever abundant in the Church, this Congregation for Divine Worship and the Discipline of the Sacraments, by virtue of the faculties granted to it by the Supreme Pontiff FRANCIS, now approves this Missal as a legitimate adaptation of the Roman Rite, drawn up in the English language and called « Divine Worship: The Missal », as in the attached copy, and makes it available for all those who have the right to it from the date established by the Ordinaries of the Personal Ordinariates.

In printed editions, this Decree, which grants the approval of the Apostolic See, is to be included in its entirety.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 27 May 2015, the Memorial of Saint Augustine of Canterbury, Bishop.

(Robert Card. SARAH)

*Prefect*

(✠ Arthur ROCHE)  
*Archbishop Secretary*

