

Friday of the Preparation



10th April 2020

Mass of the Presanctified 12.10

Friday of the Preparation

commonly called

Good Friday

Mass of the Presanctified 12.10

Organ—Herzlich tut mich verlangen, BWV 727

Herzlich tut mich verlangen

Chorale Prelude on ‘St. Cross’

Johann Sebastian Bach

Johannes Brahms

C. Hubert H. Parry

The Priest and Ministers in black vestments, without lights and incense, proceed to the Altar: and pray awhile prostrate before it. Meanwhile the Acolytes spread one cloth only upon the Altar. The Priest with the Ministers, having finished their prayer, go up to the Altar, and he kisses it in the middle: the Priest reads the Prophecy at the Epistle Corner.

The Prophecy

Hosea 6, 1–6

THUS saith the Lord: In their affliction they will seek me early: Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud: and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

Thanks be to God *is not answered here, nor after the following Lesson.*

Tract. Habak. 3. O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. *℣* O Lord, revive thy work in the midst of years: in the midst of the years make it known. *℣* In the time of confusion of my soul: in wrath, remember mercy. *℣* God came from Teman, an his Holy One from the thick woods of the mountains. *℣* His glory covered the heavens: and the earth was full of his praise.

The Tract being finished, the Priest at the Epistle corner says: Let us pray. Let us bow the knee, *and the Server:* Arise.

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant unto us the effectual fruits of thy redemption: that as in his passion Jesus

Christ, our Lord, gave unto each the due recompense of his deeds; so he may deliver us from the transgressions of our old nature, and bestow upon us the grace of his resurrection: Who liveth.
℞ Amen.

The Lesson

Exod. 12, 1-11

IN those days: the Lord spake unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls, every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste: it is the Lord's Passover.

Tract. Ps. 140, 1-9 & 14. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. √ Who imagine mischief in their hearts: and stir up strife all the day long. √ They have sharpened their tongues like a serpent: adder's poison is under their lips. √ Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men. √ Who are purposed to overthrow my goings: the proud have laid a snare for me. √ And spread a net abroad with cords: yea, and set traps in my way. √ I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord. √ O Lord God, thou strength of my health: thou hast covered my head in the day of battle. √ Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud. √ Let the mischief of their own lips fall upon the head of them: that compass me about. √ The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

The Passion

Please stand for the Passion.

The Passion of our Lord Jesus Christ according to John.

John 18 & 19

AT that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and

officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them: I am he: they went backward, and fell to the ground. Then asked he them again: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he: if therefore ye seek me, let these go their way. That the saying might be fulfilled, which he spake: Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it: and smote the high priest's servant: and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews: that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door: and brought in Peter. Then saith the damsel that kept the door unto Peter: Art not thou also one of this man's disciples? He saith: I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto 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, being his kinsman whose ear Peter cut off, saith: Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment. And it was early: and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover. Pilate then went out unto them, and said: What accusation bring ye against this man? They answered and said unto him: If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them: Take ye him, and judge him according to your law. The Jews therefore said unto him: It is not lawful for us to put any man to death. That the saying of Jesus might be fulfilled, which he spake, signifying what death he

should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: Art thou the King of the Jews? Jesus answered him: Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him: Art thou a king then? Jesus answered: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice. Pilate saith unto him: What is truth? And when he had said this, he went out again unto the Jews, and saith unto them: I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye 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 Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head: and they put on him a purple robe. And said: Hail, King of the Jews. And they smote him with their hands. Pilate therefore went forth again, and saith unto them: Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the man. When the chief priests therefore and officers saw him, they cried out, saying: Crucify him, crucify him. Pilate saith unto them: Take ye him, and crucify him: for I find no fault in him. The Jews answered him: We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the judgment-hall: and saith unto Jesus: Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him: Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered: Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews: Behold your King. But they cried out: Away with him, away with him, crucify him. Pilate saith unto them: Shall I crucify your King? The chief priests answered: We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he, bearing his Cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title then read many of the Jews, for the

place where Jesus was crucified was nigh to the city. And it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate: Write not, The King of the Jews, but that he said: I am King of the Jews. Pilate answered: What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves: Let us not rend it, but cast lots for it, whose it shall be: That the Scripture might be fulfilled, which saith: They parted my raiment among them: and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his Mother, and his Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: Woman, behold thy son. Then saith he to the disciple: Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said: It is finished. And he bowed his head, and gave up the ghost. (*Here genuflect, and pause a while.*) The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day was an high-day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers: and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record: and his record is true. And he knoweth that he saith true: that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And again, another scripture saith: They shall look on him whom they pierced.

Then the celebrant continues:

AND after this Joseph of Arimathæa, being 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 him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' Preparation day, for the sepulchre was nigh at hand.

The Solemn Collects

Please stand.

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord would vouchsafe to give her peace and unity, and preserve her throughout all the world: making subject unto her principalities and powers: and grant that, leading a quiet and peaceful life, we may glorify God the Father Almighty. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, who in Christ hast revealed thy glory to all nations: preserve the works of thy mercy; that thy Church spread abroad over the whole world, may with steadfast faith persevere in the confession of thy name. Through the same. *℟*: Amen.

Let us pray also for our most blessed Father Francis: that our God and Lord, who hath chosen him unto the order of Bishops, may preserve him in health and safety to his holy Church, for the governance of the holy people of God. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, by whose judgement all things are established: mercifully regard our prayers, and in thy goodness preserve him whom thou hast chosen to be our Bishop; that the Christian people who are governed by thine authority under so great a Pontiff may increase in the merits of their faith. Through. *℟*: Amen.

Let us pray also for all Bishops, Priests, and Deacons, for all Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, and Widows: and for all the holy people of God. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications, which we offer before thee for all orders of the same; that by the bounty of thy grace they may faithfully serve thee in their several estates. Through...in the unity of the same. *℟*: 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, receiving in the waters of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, who dost continually enrich thy Church with a new offspring: increase the faith and understanding of our catechumens; that they, being born again in the water of baptism, may be numbered among the sons of thine adoption. Through. *℟*: Amen.

Let us pray, dearly beloved, unto God the Father Almighty, that he would purge the world from all errors: would take away diseases: drive away famine: open the prisons: loosen the chains: grant unto pilgrims a safe return: to the sick healing: and to them that travel by sea a haven of safety. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, the comfort of them that mourn, the strength of them that travail: let the prayers of them that cry out of any tribulation ascend unto thee; that in their necessities all may rejoice in the succour of thy loving kindness. Through. *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 call them back to their holy mother, the Catholic and Apostolic Church. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, who savest all men, and wouldest not that any man perish: look upon the souls that are deceived by the craft of the devil; that the hearts of them that are gone astray being delivered from all perversity of heresy, may turn to wisdom and come again to the unity of thy truth. Through. *R.* Amen.

Let us pray also for God's chosen people: that the Lord our God may look graciously upon them. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, who didst give thy promises to Abraham and his seed, hear, we pray thee, the prayers of thy Church that the people chosen by thee of old may come to the fullness of redemption. Through. *R.* Amen.

Let us pray also for the heathen: that God almighty would take away the iniquity from their hearts; that, forsaking their idols, they may be turned unto the living and true God and to his only Son, Jesus Christ our God and Lord. Let us pray. Let us bow the knee. Arise.

ALMIGHTY and everlasting God, who desirest not the death of sinners but rather that they should live: mercifully receive our prayer, and deliver them from the worship of idols; and gather them unto thy holy Church, to the praise and glory of thy name. Through. *R.* Amen.

The Adoration of the Cross

V. Behold the wood of the Cross, whereon was hung the world's salvation. *R.* O come let us worship. *ijj.*

The Reproaches

O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

V. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour. *R.* Hagios o Theos. Holy God. Hagios Ischyros. Holy, mighty. Hagios Athanatos, eleison imas. Holy and Immortal, have mercy upon us.

V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour. *R.* Hagios o Theos. Holy God. Hagios Ischyros. Holy, mighty. Hagios Athanatos, eleison imas. Holy and Immortal, have mercy upon us.

℣ What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Saviour. ℞ Hagios o Theos. Holy God. Hagios Ischyros. Holy, mighty. Hagios Athanatos, eleison imas. Holy and Immortal, have mercy upon us.

℣ I did scourge Egypt with her firstborn for thy sake: and thou hast scourged me and delivered me up.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I led thee out from Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I did open the sea before thee: and thou hast opened my side with a spear.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I went before thee in a pillar of cloud: and thou hast led me unto the judgment hall of Pilate.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I gave thee to drink the water of life from the rock: and thou hast given me gall and vinegar to drink.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ For thee I smote the kings of the Cannanites: and thou hast smitten my head with a reed.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I gave thee a royal sceptre: and thou hast given unto my head a crown of thorns.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ I exalted thee with great power: and thou hast hanged me on the gibbet of the Cross.

℞ O my people, what have I done unto thee? or wherein have I wearied thee? Testify against me.

℣ We worship thy Cross, O Lord: and praise and glorify thy holy resurrection: for by virtue of the Cross joy hath come to the whole world.

℣ God be merciful unto us and bless us:

℞ And shew us the light of his countenance, and be merciful unto us.

℣ We worship thy Cross, O Lord: and praise and glorify thy holy resurrection: for by virtue of the Cross joy hath come to the whole world.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

∇ Sing, my tongue, the glorious battle, sing the ending of the fray; now above the Cross, the trophy, sound the loud triumphant lay: tell how Christ, the world's Redeemer, as a Victim won the day.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

∇ God in pity saw man fallen, shamed and sunk in misery, when he fell on death by tasting fruit of the forbidden tree: then another tree was chosen which the world from death should free.

℞ Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

∇ Thus the scheme of our salvation, was of old in order laid: that the manifold deceiver's art by art might be outweighed: and the lure the foe put forward into means of healing made.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

∇ Therefore when the appointed fullness of the holy time was come, he was sent who maketh all things forth from God's eternal home: thus he came to earth, incarnate, offspring of a virgin's womb.

℞ Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

∇ Lo! he lies, an infant weeping, where the narrow manger stands: while the Mother-Maid his members wraps in mean and lowly bands: and the swaddling clothes is winding round God's helpless feet and hands.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

∇ Thirty years among us dwelling, his appointed time fulfilled, born for this he meets his Passion, for that this he freely willed, on the Cross the Lamb is lifted where his life-blood shall be spilled.

℞ Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

∇ He endured the nails, the spitting, vinegar, and spear, and reed; from that holy Body broken blood and water forth proceed: earth, and stars, and sky, and ocean by that flood from stain are freed.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

∇ Bend thy boughs, O Tree of glory! thy relaxing sinews bend; for awhile the ancient rigour that thy birth bestowed suspend: and the King of heavenly beauty on thy bosom gently tend.

℞ Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

∇ Thou alone wast counted worthy this world's ransom to uphold: for a shipwrecked race preparing harbour, like the Ark of old: with the sacred Blood anointed from the smitten Lamb that rolled.

℞ Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be.

∇ To the Trinity be glory everlasting, as is meet: equal to the Father, equal to the Son, and Paraclete: Trinal Unity, whose praises all created things repeat. Amen.

℞ Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

The Celebrant now prepares the Altar and censes it, and afterward says:

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

And no response is made.

Our Father

Let us pray: Commanded by saving precepts, and taught by divine institution, we are bold to say:

OUR Father, which art in heaven: hallowed be thy Name: Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation. ℞ But deliver us from evil.

The Priest says secretly: Amen. And then aloud:

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. Through the same Jesus Christ thy Son our Lord: Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, throughout all ages, world without end. ℞ Amen.

Then the Celebrant, having made a reverence down to the ground, places the Paten beneath the Sacrament, which he takes in his right hand and elevates so it can be seen by the people: and immediately he divides it over the Chalice into three parts, the last of which he puts into the Chalice in the usual way, saying nothing. Then he says only the following:

LET the partaking of thy Body, O Lord Jesu Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing: Who livest and reignest with God the Father in the unity of the Holy Ghost God, throughout all ages, world without end. Amen.

Then genuflects and receives the Paten with the Body of Christ: and says:

I will receive the bread of heaven, and call upon the name of the Lord.

Beating his breast, saying thrice:

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

Then he signs himself with the Sacrament, saying:

The Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

And he reverently consumes the Body. Then, omitting everything which is wont to be said before the consumption of the Blood, he at once reverently consumes the particle of the Host with the wine from the Chalice. And having made the ablution of his fingers in the usual manner and taken the purification, he says, bowing in the midst of the Altar, with hands joined:

GRANT, O Lord, that what we have taken with our mouths we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

Then having made reverence to the Altar, the Priest retires with the Ministers, and the Altar is stripped.

Saint Clement's Church

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The Rev'd Richard C. Alton, *Rector*

The Rev'd Barbara A. Henry, *Associate Priest & Archivist*

Mr. John A. Carter, *Eucharistic Visitor*

Mr. Andrew W. Nardone, *Parish Administrator & Sacristan*

Mr. Peter Richard Conte, *Organist & Choirmaster*

Mr. Bernard Kunkel, *Associate Organist & Secretary to the Rector*

The Polyphonia Society, *Choral Artists-in-Residence*

Sunday

Low Mass 8.00

Rosary 10.30

Sung Mass 11.00

Vespers & Benediction 3.00

Monday–Friday

Low Mass 12.10

Vespers & Novena 5.30

Saturday

Low Mass 10.00

Rosary 10.30

(1ST Saturdays)

Vespers & Novena 3.00