

MAUNDY THURSDAY

Mass of the Lord's Supper



This is the day that Christ gathered with his disciples in the upper room; when he took a towel and washed the disciples' feet, giving us an example to follow; the day Christ our God gave us the Holy Eucharist, that we who eat this bread and drink this cup may proclaim his Holy Sacrifice and be partakers of his Resurrection.

NB: Mass of the Lord's Supper will be live streamed from All Souls today at 7.30pm.

In accordance with guidelines from the Holy See, there will be no Foot-washing during the Mass of the Lord's Supper this year.

*The Transfer of the Holy Eucharist to the Altar of Repose and the Solemn Watch will also be omitted. **St. Chad's Cathedral in Birmingham will be the focus of national coverage of Watching.** www.stchadscathedral.org.uk*

Chrism Mass *The Archbishops of England and Wales, noting that the Holy Father has deferred the celebration of the Chrism Mass in Rome, have asked that a gesture of solidarity with the Holy Father is made by postponing Chrism Masses in each diocese. Chrism Masses will be celebrated later in the year when it is safe for priests to gather. On Maundy Thursday individual priests will make a Personal Renewal of Priestly Commitment, before the Blessed Sacrament, if possible.*

Ideas for at home

If you do not follow the Mass of the Lord's Supper online you could read the scripture readings and pray the prayers of the Mass below.

In place of the Watch at the Altar of Repose (or while viewing the live stream from St. Chad's cathedral), some suggested scripture readings are provided at the end of this document.

ENTRANCE ANTIPHON Cf. Gal 6: 14

We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

COLLECT

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

FIRST READING Exodus 12:1-8,11-14

The Passover is a day of festival for all generations, for ever

A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt:

‘This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, “On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt. I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of

remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever."

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM 115(116):12-13,15-18

R. The blessing-cup that we bless is a communion with the blood of Christ.

How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name. **R.**

O precious in the eyes of the Lord
is the death of his faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds. **R.**

A thanksgiving sacrifice I make;
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all his people. **R.**

SECOND READING 1 Corinthians 11:23-26

Every time you eat this bread and drink this cup, you proclaim the death of the Lord.

A reading from the First Letter of Saint Paul to the Corinthians.

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Praise and honour to you, Lord Jesus!

I give you a new commandment:

love one another just as I have loved you,
says the Lord.

Praise and honour to you, Lord Jesus!

GOSPEL John 13:1-15

Now he showed how perfect his love was.

A reading from the holy Gospel according to John.

Glory to you, O Lord.

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord.

COMMUNION ANTIPHON 1 Cor 11: 24-25

This is the Body that will be given up for you;
this is the Chalice of the new covenant in my Blood, says the Lord;
do this, whenever you receive it, in memory of me.

PRAYER AFTER COMMUNION

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever.

FURTHER DEVOTIONS

On the evening of Maundy Thursday, or at some other time, you might like to use the following:

Love one another as I have loved you

Antiphon 1: Cf. Jn 13: 4,5,15

After the Lord had risen from supper,
he poured water into a basin
and began to wash the feet of his disciples:
he left them this example.

Antiphon 2: Cf. Jn 13: 12,13,15

The Lord Jesus, after eating supper with his disciples,
washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Antiphon 3: Jn 13: 6,7,8

Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

V. So he came to Simon Peter and Peter said to him:
— Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

V. What I am doing, you do not know for now,
but later you will come to know.
— Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

Antiphon 4: Cf. Jn 13: 14

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

Antiphon 5: Jn 13: 35

This is how all will know that you are my disciples:
if you have love for one another.

V. Jesus said to his disciples:

– This is how all will know that you are my disciples:
if you have love for one another.

Antiphon 6: Jn 13: 34

I give you a new commandment,
that you love one another
as I have loved you, says the Lord.

Antiphon 7: 1 Cor 13:13

Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

V. Now faith, hope and charity, these three, remain;
but the greatest of these is charity.

– Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.



Ubi caritas est vera, Deus ibi est

Ant. Where true charity is dwelling, God is present there.

V. By the love of Christ we have been brought together;
V. let us find in him our gladness and our pleasure;
V. may we love him and revere him, God the living,
V. and in love respect each other with sincere hearts.

Ant. Where true charity is dwelling, God is present there.

V. So when we are gathered all together,
V. let us strive to keep our minds free of division;
V. may there be an end to malice, strife and quarrels,
V. and let Christ our God be dwelling here among us.

Ant. Where true charity is dwelling, God is present there.

V. May your face thus be our vision, bright in glory,
V. Christ our God, with all the blessed Saints in heaven:
V. such delight is pure and faultless, joy unbounded,
V. which endures through countless ages world without end. Amen.

In Adoration of the Blessed Sacrament

Of the glorious Body telling,
O my tongue, its mysteries sing,
and the Blood, all price excelling,
which the world's eternal King,
in a noble womb once dwelling
shed for the world's ransoming.

Given for us, for us descending,
of a Virgin to proceed,
man with man in converse blending,
scattered he the Gospel seed,
till his sojourn drew to ending,
which he closed in wondrous deed.

At the last great Supper lying
circled by his brethren's band,
meekly with the law complying,
first he finished its command
then, immortal Food supplying,
gave himself with his own hand.

Word made Flesh, by word he maketh
very bread his Flesh to be:
man in wine Christ's Blood partaketh:
and if senses fail to see,
faith alone the true heart waketh
to behold the mystery.

Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes the inward vision clear.

Glory let us give, and blessing
to the Father and the Son;
honour, might and praise addressing,
while eternal ages run;
ever too his love confessing,
who, from both, with both is one.

Words: Thomas Aquinas (1227-1274), tr J. M. Neale, E. Caswall &c

Psalm 22

1 My God, my God, why have you forsaken me, ♦
and are so far from my salvation, from the words of my distress?

2 O my God, I cry in the daytime,
but you do not answer; ♦
and by night also, but I find no rest.

3 Yet you are the Holy One, ♦
enthroned upon the praises of Israel.

4 Our forebears trusted in you; ♦
they trusted, and you delivered them.

5 They cried out to you and were delivered; ♦
they put their trust in you and were not confounded.

6 But as for me, I am a worm and no man, ♦
scorned by all and despised by the people.

7 All who see me laugh me to scorn; ♦
they curl their lips and wag their heads, saying,

8 'He trusted in the Lord; let him deliver him; ♦
let him deliver him, if he delights in him.'

9 But it is you that took me out of the womb ♦
and laid me safe upon my mother's breast.

10 On you was I cast ever since I was born; ♦
you are my God even from my mother's womb.

11 Be not far from me, for trouble is near at hand ♦
and there is none to help.

12 Mighty oxen come around me; ♦
fat bulls of Bashan close me in on every side.

13 They gape upon me with their mouths, ♦
as it were a ramping and a roaring lion.

14 I am poured out like water;
all my bones are out of joint; ♦
my heart has become like wax melting in the depths of my body.

15 My mouth is dried up like a potsherd;
my tongue cleaves to my gums; ♦
you have laid me in the dust of death.

16 For the hounds are all about me,
the pack of evildoers close in on me; ♦
they pierce my hands and my feet.

17 I can count all my bones; ♦
they stand staring and looking upon me.

18 They divide my garments among them; ♦
they cast lots for my clothing.

19 Be not far from me, O Lord; ♦
you are my strength; hasten to help me.

20 Deliver my soul from the sword, ♦
my poor life from the power of the dog.
21 Save me from the lion's mouth,
from the horns of wild oxen. ♦
You have answered me!
22 I will tell of your name to my people; ♦
in the midst of the congregation will I praise you.
23 Praise the Lord, you that fear him; ♦
O seed of Jacob, glorify him;
stand in awe of him, O seed of Israel.
24 For he has not despised nor abhorred the suffering of the poor;
neither has he hidden his face from them; ♦
but when they cried to him he heard them.
25 From you comes my praise in the great congregation; ♦
I will perform my vows
in the presence of those that fear you.
26 The poor shall eat and be satisfied; ♦
those who seek the Lord shall praise him;
their hearts shall live for ever.
27 All the ends of the earth
shall remember and turn to the Lord, ♦
and all the families of the nations shall bow before him.
28 For the kingdom is the Lord's ♦
and he rules over the nations.
29 How can those who sleep in the earth
bow down in worship, ♦
or those who go down to the dust kneel before him?
30 He has saved my life for himself;
my descendants shall serve him; ♦
this shall be told of the Lord for generations to come.
31 They shall come and make known his salvation,
to a people yet unborn, ♦
declaring that he, the Lord, has done it.

Glory be to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

Psalm 88

- 1 O Lord, God of my salvation, ♦
I have cried day and night before you.
- 2 Let my prayer come into your presence; ♦
incline your ear to my cry.
- 3 For my soul is full of troubles; ♦
my life draws near to the land of death.
- 4 I am counted as one gone down to the Pit; ♦
I am like one that has no strength,
- 5 Lost among the dead, ♦
like the slain who lie in the grave,
- 6 Whom you remember no more, ♦
for they are cut off from your hand.
- 7 You have laid me in the lowest pit, ♦
in a place of darkness in the abyss.
- 8 Your anger lies heavy upon me, ♦
and you have afflicted me with all your waves.
- 9 You have put my friends far from me ♦
and made me to be abhorred by them.
- 10 I am so fast in prison that I cannot get free; ♦
my eyes fail from all my trouble.
- 11 Lord, I have called daily upon you; ♦
I have stretched out my hands to you.
- 12 Do you work wonders for the dead? ♦
Will the shades stand up and praise you?
- 13 Shall your loving-kindness be declared in the grave, ♦
your faithfulness in the land of destruction?
- 14 Shall your wonders be known in the dark ♦
or your righteous deeds in the land where all is forgotten?
- 15 But as for me, O Lord, I will cry to you; ♦
early in the morning my prayer shall come before you.
- 16 Lord, why have you rejected my soul? ♦
Why have you hidden your face from me?
- 17 I have been wretched and at the point of death from my youth; ♦
I suffer your terrors and am no more seen.
- 18 Your wrath sweeps over me; ♦
your horrors are come to destroy me;
- 19 All day long they come about me like water; ♦
they close me in on every side.
- 20 Lover and friend have you put far from me ♦
and hid my companions out of my sight.

Glory be to the Father, and to the Son, and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be, world without end. Amen.

John 13: 16-17: 26 (culminating in Jesus's 'High Priestly Prayer')

Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, 'He who ate my bread has lifted his heel against me.' I tell you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me." When Jesus had thus spoken, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray me." The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks." So lying thus, close to the breast of Jesus, he said to him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give this morsel when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." Now no one at the table knew why he said this to him. Some thought that, because Judas had the money box, Jesus was telling him, "Buy what we need for the feast"; or, that he should give something to the poor. So, after receiving the morsel, he immediately went out; and it was night. When he had gone out, Jesus said, "Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another." Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but

the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it. "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. "I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. "These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. "This is my commandment, that you love

one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another. "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me.

"I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. "A little while, and you will see me no more; again a little while, and you will see me." Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I go to the Father'?" They said, "What does he mean by 'a little while? We do not know what he means." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made. "I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth. "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

Luke 22.31-62

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." And he said to him, "Lord, I am ready to go with you to prison and to death." He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me." And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfilment." And they said, "Look, Lord, here are two swords." And he said to them, "It is enough." And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, "Pray that you may not enter into temptation." And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling upon the ground. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation." While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him, "Judas, would you betray the Son of man with a kiss?" And when those who were about him saw what would follow, they said, "Lord, shall we strike with the sword?" And one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness." Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." And a little later some one else saw him and said, "You also are one of them." But Peter said, "Man, I am not." And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.