

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanábitur ánima mea.

(After the Communion of the congregation, at the center of the altar, the celebrant sings the following prayers while all the congregation stand and conclude each prayer with Amen:)

P: Orémus.

Super pópulum tuum quæsumus, Dómine, qui passiónem et mortem Filii tui devóta mente recóluit, benedíctio copiósá descéndat, indulgéntia véniat, consolátio tribuátur, fides sancta succréscaat, redéemptio sempitérna firmétur. Per eúndem Christum Dóminum nostrum.

A: Amen.

P: Orémus.

Omnípotens et miséricors Deus, qui Christi tui beáta passióne et morte nos reparásti: consérva in nobis óperam misericórdiæ tuæ; ut hujus mystérii participatióne, perpétua devotióne vivámus. Per eúndem Christum Dóminum nostrum.

A: Amen.

P: Orémus.

Reminíscere miseratiónum tuárum, Dómine, et fámulos tuos æténa protectiÓne sanctífica, pro quibus Christus, Fílius tuus, per suum cruórem instítuit paschále mystérium. Per eúndem Christum Dóminum nostrum.

A: Amen.

(The celebrant and sacred ministers descend from the altar, and, making a genuflection, return to the sacristy.)

Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.

P: Let us pray.

Upon Thy people who with devout hearts have recalled the Passion and Death of Thy Son, we beseech Thee, O Lord, may plentiful blessings descend: may gentleness be used with us, and consolation given us, may our faith increase in holiness, our redemption for ever made firm. Through the same Christ our Lord.

A: Amen.

P: Let us pray.

Almighty and merciful God, who hast restored us by the Passion and Death of Thy Christ: preserve within us the work of Thy mercy; that by our entering into this mystery we may ever live devoutly. Through the same Christ our Lord.

A: Amen.

P: Let us pray.

Be mindful of Thy mercies, O Lord, and sanctify with eternal protection Thy servants, for whom Christ Thy Son established through His Blood this mystery of the Pasch. Through the same Christ our Lord.

A: Amen.

THE LITURGY OF GOOD FRIDAY

(The procession comes through the church. When it arrives at the altar, the celebrant and his ministers lie prostrate before the altar, the other clergy kneeling. All pray for some moments. Then the celebrant at the altar steps says the following:)

COLLECT

P(riest): Deus, qui peccáti vétéris hereditárium mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvísti: da, ut, confórmes eídem facti; sicut imáginem terrénæ natúræ necessitáte portávimus, ita imáginem cœléstis grátiae sanctificatiÓne portémus. Per eúndem Christum Dóminum nostrum. **A(II):** Amen.

I. LESSONS:

Osee 6: 1-6

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

P: O God who, by the Passion of Thy Christ, our Lord, hast loosened the bonds of death, that heritage of the first sin to which all men of later times did succeed: make us so conformed to Him that, as we must needs have borne the likeness of earthly nature, so we may by sanctification bear the likeness of heavenly grace. Through the same Christ our Lord. **A:** Amen.

L: Thus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

(The Responsorium is sung by the schola or recited by a cleric.)

Habacuc 3: 2-3

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

P: Orémus.

D: Flectámus génu.

S(ubdeacon): Leváte.

COLLECT

P: Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde novis tuæ propitiatiónis efféctum: ut sicut in passióne sua Jesus Christus Dóminus noster dívrsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum.

A: Amen.

Exodus 12: 1-11

S: In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímuni ad univérsum cœtum filiórum Israhél, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin áutem minor est número, ut

For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

L: O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come, Thou shalt be manifested. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. His majesty covered the heavens: and the earth is full of His praise.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow upon us the grace of His Resurrection. Who lives and reigns with God the Father, in the unity of the Holy Spirit, one God, world without end.

A: Amen

S: In those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and

et sanábitur ánima mea. Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

(He receives the Body of Christ, saying:)

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

D's: Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi pater: quia peccávi nimis cogitatióne, verbo, et ópere: mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

P: Misereátur vestri omnípotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

A: Amen.

P: Indulgéntiam, ✠ absolutiónem et remissionem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus.

A: Amen.

P: Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanábitur ánima mea.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanábitur ánima mea.

the word, and my soul shall be healed. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

May the body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

D's: I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I pray blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray for me to the Lord our God.

P: May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

A: Amen.

P: May the almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

A: Amen.

P: Behold the Lamb of God, behold Him who takes away the sins of the world. Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.

Lord, I am not worthy that Thou should enter under my roof; but only say the word and my soul shall be healed.

(All, the clergy and the faithful with the celebrant, say in Latin:)

A: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

(The celebrant continues aloud:)

Libera nos, quæsumus, Dómine, ab ómnibus malis, prætérítis, præsentibus, et futúris: et intercidénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Páulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

(All respond:)

A: Amen.

(The celebrant says the following prayer:)

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

(The celebrant beats his breast three times, saying:)

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.
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A: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the Holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who with Thee in the unity of the Holy Ghost lives and reigns God, world without end.

A: Amen.

P: Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, forever and ever. Amen.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.
Lord, I am not worthy that Thou shouldst enter under my roof; say but

suffícere possit ad vescéndum agnum, assúmet vicinum suum qui iunctus est dómui suæ, juxta número animárum quæ suffícere possunt ad esum agni. Erit áutem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartamdecimam diem mensis huius: immolábitque eum univérsa multitúdo filiórnm Israël ad vésperam. Et sument de sánguine ejus, ac ponent super utrúmqve postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et azýmos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic áutem comedétis illum: renes vestros accingétis, et calceaménta habébitis in pédibus, tenétes báculos in mánibus, et comedétis festinánter: est enim Phase id est tránsitus Dómini.

(The Responsorium is sung by the schola or recited by a cleric.)

Psalms 139: 2-10, 14

L: Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. Qui cogitavérunt máltias in corde: tota die constituébant prælia. Acuérunnt linguas suas sicut serpéntis: venénum áspidum sub lábiis eórum. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. Et funes extendérunt in láqueum pédibus meis, iuxta iter scándalum posuérunt mihi. Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. Dómine, Dómine

houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase that is the Passage of the Lord.

L: Deliver me, O Lord, from the evil man: rescue me from the unjust man. Who have devised iniquities in their hearts: all the day long they designed battles. They have sharpened their tongues like a serpent; the venom of asps is under their lips. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps. The proud have hidden a net for me. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. I said to the Lord: Thou art my God.

virtus salutis meae obumbrat caput meum in die belli. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne unquam exaltentur. Caput circumdatus eorum: labor labiorum ipsorum operiet eos. Verumtamen iusti confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

(The Passion is sung by three deacons: the first, the chronicler (C), sings the narrative, the second, called the Synagogue (S), the words of any other person, and the third (J) the words of Christ.)

P: Dominus sit in cordibus vestris et in labiis vestris.

D's: Amen.

Passion John 18: 1-40; 19: 1-42

C. Passio Domini nostri Jesu Christi secundum Joannem.

In illo tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus sciebant autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, et a pontificibus et pharisaeis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia quae ventura erant super eum, processit, et dixit eis: **J.** Quem quaeritis? **C.** Respondērunt ei: **S.** Jesum Nazarenum. **C.** Dicit eis Jesus: **J.** Ego sum. **C.** Stabat autem et Iudas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiērunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: **J.** Quem quaeritis? **C.** Illi autem dixerunt, **S.** Jesum Nazarenum. **C.** Respondit Jesus: **J.** Dixi vobis, quia ego sum: si ergo me quaeritis, sinite hos abire. **C.** Ut

Hear, O Lord, the voice of my supplication. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. The head of them compassing me about: the labor of their lips shall overwhelm them. But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

P: May the Lord be in your hearts and on your lips.

D's: Amen.

C. The Passion of Our Lord Jesus Christ according to John.

At that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing that all things that should come upon Him, went forth and said to them: **J.** Whom seek ye? **C.** They answered Him: **S.** Jesus of Nazareth. **C.** Jesus saith to them: **J.** I am He. **C.** And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: **J.** I am He; they went backward and fell to the ground. Again therefore He asked them: **J.** Whom seek ye? **C.** And they said: **S.** Jesus of Nazareth.

Quam sacer cruor perunxit,
Fusus Agni corpore.

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, gérmine.
V. Sempiterna sit beatae Trinitati gloria:
Aequa Patri, Filioque;
Par decus Paraclito:
Unus Trinique nomen Laudet universitas.
Amen.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sustinet.

IV COMMUNION:

(The Cross is taken back and placed in the centre of the altar between two lighted candles. The celebrant and ministers put on violet vestments. The deacon goes to the altar of Repose and brings back the blessed Sacrament, preceded by two acolytes bearing lighted candles. As they return the following antiphons are sung:)

Adoramus te, Christe, et benedicimus tibi, quia per Crucem tuam redemisti mundum.

Per lignum servi facti sumus, et per sanctam Crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos.

Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

P: Oremus.
Praeceptis salutariibus moniti, et divina institutione formati, audemus dicere:

With the sacred Blood anointed
From the smitten Lamb that rolled.

Ant. 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.

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

We adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.

Through a tree we were enslaved, and through a holy Cross have we been set free: the fruit of a tree led us astray, the Son of God bought us back.

Savior of the world, do Thou save us, do Thou, who through Thy Cross and Blood didst redeem us, do Thou help us, our God, we beseech Thee.

P: Let us pray.
Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

Atque ventre virgináli
Carne amíctus pródiit.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sústinet.
V. Vagit infans inter arcta
Cónditus præsepia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus, pedésque
Stricta cingit fáscia.

Ant. Crux fidélis, inter omnes Arbor
una nóbilis! Nulla silva talem profert,
Fronde, flore, gérmine.
V. Lustra sex qui iam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stípíte.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sústinet.
V. Felle potus ecce languet:
Spina, clavi, láncea,
Mite corpus perforárunt,
Unda manat, et cruor:
Terra, pontus, astra, mundus.
Quo lavántur flúmíne!

Ant. Crux fidélis, inter omnes Arbor
una nóbilis! Nulla silva talem profert,
Fronde, flore, gérmine.
V. Flecte ramos, arbor alta,
Tensa lax víscera,
Et rigor lentéscat ille,
Quem dedit natívitas:
Et supérni membra Regis
Tende miti stípíte.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sústinet.
V. Sola digna tu fuísti
Ferre mundi víctimam:
Atque portum præparáre
Arca mundo naúfrago:

home, And proceeded, God Incarnate,
Offspring of the Virgin's womb.

Ant. Sweetest wood and sweetest
iron, Sweetest weight is hung on thee.
Weeps the Infant in the manger
That in Bethlehem's stable stands:
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the feet and hands.

Ant. 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.

Ant. 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.

Ant. Faithful Cross! above all other,
One and only noble Tree! None in
foliage, none in blossom, None in fruit
thy peer may be. b. Bend thy boughs,
O Tree of glory! Thy relaxing sinews
bend; For awhile the ancient rigor,
That thy birth bestowed, suspend:
And the King of heavenly beauty
On thy bosom gently tend!

Ant. 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
Harbor, like the Ark of old;

implerétur sermo, quem dixit: Quia
quos dedísti mihi, non pérdidi ex eis
quemquam. Simon ergo Petrus
habens gládium edúxit eum: et
percússit pontíficis servum: et abscídít
aurículam ejus déxteram. Erat áutem
nomen servo Malchus. Dixit ergo
Jesus Petro: **J.** Mitte gládium tuum in
vaginam. Cálicem, quem didit mihi
Pater, non bibam illum? **C.** Cohors
ergo, et tribúnus, et ministri
Judæórum comprehendérunt Jesum,
et ligavérunt eum: et adduxérunt eum
ad Annam primum; erat áutem socer
Caíphæ, qui erat póntifex anni illíus.
Erat áutem Caíphas, quo consílium
déderat Iudæis: Quia éxpedit unum
hóminem mori pro pópulo. Sequebátur
áutem Jesum Simon Petrus, et álius
discípulus. Discípulus áutem ille erat
notus pontífici, et introívit cum Jesu in
átrium pontíficis. Petrus áutem stabat
ad óstium foris. Exívit ergo discípulus
álius, qui erat notus pontífici, et dixit
ostiáriæ: et introduxit Petrum. Dicit
ergo Petro ancílla ostiária: **S.** Numquid
et tu ex discípulis es hóminis istíus?
C. Dicit ille: **S.** Non sum. **C.** Stabant
áutem servi, et ministri ad prunas,
quia frigus erat, et calefaciébant se.
Erat áutem cum eis et Petrus stans, et
calefaciēns se. Póntifex ergo
interrogávit Jesum de discípulis suis,
et de doctrína ejus. Respóndit ei
Jesus: **J.** Ego palam locútus sum
mundo: ego semper dócui in
synagóga, et in templo, quo omnes
Judæi convéniunt: et in occúlto
locútus sum nihil. Quid me intérogas?
intérroga eos, qui audiérunt quid
locútus sim ipsis: ecce hi sciunt quæ
díxerim ego. **C.** Hæc áutem cum
díxisset, unus assístens ministrórum
dedit álapam Jesu, dicens: **S.** Sic
respóndes pontífici? **C.** Respóndit ei
Jesus: **J.** Si male locútus sum,
testimónium pérhibe de malo: si

C. Jesus answered: **J.** I have told you
that I am He. If therefore you seek Me,
let these go their way; **C.** That the
word might be fulfilled which He said:
Of them whom Thou hast given Me, I
have not lost anyone. Then Simon
Peter, having a sword, drew it and
struck the servant of the high priest
and cut off his right ear. And the name
of the servant was Malchus. Jesus
therefore said to Peter: **J.** Put up thy
sword in the scabbard. The chalice
which My Father hath given Me, shall I
not drink it? **C.** Then the band and the
tribune and the servants of the Jews
took Jesus, and bound Him. And they
led Him away to Annas first, for he
was father-in-law to Caiphias, who was
the high priest that year. Now Caiphias
was he who had given the counsel to
the Jews: that it was expedient that
one man should die for the people.
And Simon Peter followed Jesus: and
so did another disciple. And that
disciple was known to the high priest
and went in with Jesus into the court
of the high priest. But Peter stood at
the door without. The other disciple
therefore, who was known to the high
priest, went out and spoke to the
portress and brought in Peter. The
maid therefore that was portress saith
to Peter: **S.** Art not thou also one of
this man's disciples? **C.** He saith: **S.** I
am not. **C.** Now the servants and
ministers stood at a fire of coals,
because it was cold, and warmed
themselves. And with them was Peter,
also, standing and warming himself.
The high priest therefore asked Jesus
of His disciples and of His doctrine.
Jesus answered him: **J.** I have spoken
openly to the world. I have always
taught in the synagogue and in the
temple, whither all the Jews resort:
and in secret I have spoken nothing.
Why asketh thou Me? Ask them who

áutem bene, quid me cædis? **C.** Et misit eum Annas ligátum ad Caípham pontíficem. Erat áutem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: **S.** Numquid et tu ex discíplis ejus es? **C.** Negávit ille, et díxerit: **S.** Non sum. **C.** Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídít Petrus aurículam: **S.** Nonne ego te vidi in horto cum illo? **C.** Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum a Caípha in prætórium. Erat áutem mane: et ipsi non introiérunt in prætórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit: **S.** Quam accusatiónem affértis advérsus hóminem hunc? **C.** Respondérunt, et dixérunt ei: **S.** Si non esset hic malefáctor, non tibi tradidissémus eum. **C.** Dixit ergo eis Pilátus: **S.** Accípíte eum vos, et secúndum legem vestram iudicáte eum. **C.** Dixérunt ergo ei ludæi: **S.** Nobis non licet interfícere quemquam. **C.** Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo iterum in prætórium Pilátus et vocávit Jesum, et dixit ei: **S.** Tu es Rex Judæórum? **C.** Respóndit Jesus: **J.** A temetípso hoc dicis, an álíi dixérunt tibi de me? **C.** Respóndit Pilátus: **S.** Numquid ego Judæus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? **C.** Respóndit Jesus: **J.** Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent ut non tráderer ludæis: nun áutem regnum meum non est hinc. **C.** Dixit itaque est Pilátus: **S.** Ergo Rex es tu? **C.** Respóndit Jesus: **J.** Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhibeam veritáti: omnis, qui est ex veritate,

have heard what I have spoken unto them. Behold they know what things I have said. **C.** And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: **S.** Answerest Thou the high priest so? **C.** Jesus answered him: **J.** If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? **C.** And Annas sent Him bound to Caiphaz the high priest. And Simon Peter was standing and warming himself. They said therefore to him: **S.** Art not thou also one of His disciples? **C.** He denied it and said: **S.** I am not. **C.** One of the servants of the high priest a kinsman to him whose ear Peter cut off saith to him: **S.** Did I not see thee in the garden with Him? **C.** Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphaz to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: **S.** What accusation bring you against this man? **C.** They answered and said to him: **S.** If He were not a malefactor, we would not have delivered Him up to thee. **C.** Pilate therefore said to them: **S.** Take Him you, and judge Him according to your law. **C.** The Jews therefore said to him: **S.** It is not lawful for us to put any man to death. **C.** That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: **S.** Art Thou the King of the Jews? **C.** Jesus answered: **J.** Sayest thou this thing of thyself, or have others told it thee of Me? **C.** Pilate answered: **S.** Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What

Ant. Crucem tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

Ant. Crux fidélis, inter omnes Arbor una nóbilis! Nulla silva talem profert, Fronde, flore, gérmine, Dulce lignum, dulces clavos, Dulce pondus sústinet.

V. Pange, lingua, gloriósi, Láuream certáminis, Et super Crucis trophæo Dic triúmphum nóbilem: Quáliter Redémptor orbis Immolátus vícerit.

Ant. Crux fidélis, inter omnes Arbor una nóbilis! Nulla silva talem profert, Fronde, flore, gérmine.

V. De paréntis protoplásti Fráude Factor cóndolens, Quando pomi noxiális In necem morsu ruit: Ipse lignum tunc notávit. Damna ligni ut sólveret.

Ant. Dulce lignum, dulces clavos, Dulce pondus sústinet.

V. Hoc opus nostræ salútis Ordo depopóscerat: Multifórmis proditóris Ars ut artem fálleret: Et medélam ferret inde, Hostis unde læserat.

Ant. Crux fidélis, inter omnes Arbor una nóbilis! Nulla silva talem profert, Fronde, flore, gérmine.

V. Quando venit ergo sacri Plenitúdo témporis, Missus est ab arce Patris Natus, orbis Cónditor:

have mercy on us.

Ant. We adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world.

Ant. 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! With completed victory rife! And above the Cross's trophy Tell the triumph of the strife: How the world's Redeemer conquered By the offering of His life.

Ant. Faithful Cross! above all other, One and only noble Tree! None in foliage, none in blossom, None in fruit thy peer may be. God, his Maker, sorely grieving, That the first-made Adam fell, When he ate the fruit of sorrow, Whose reward was death and hell, Noted then this Wood the ruin, Of the ancient wood to quell.

Ant. Sweetest wood and sweetest iron, Sweetest weight is hung on thee. For this work of our salvation Needs must have its order so, And the manifold deceiver's Art by art would overthrow, And from thence would bring the healing, Whence the insult of the foe.

Ant. Faithful Cross! above all other, One and only noble Tree! None in foliage, none in blossom, None in fruit thy peer may be. Wherefore when the appointed fullness Of the holy time was come, He was sent who maketh all things From th' eternal Father's

quo contristávi te? Respónde mihi.

V. Ego ante te prævi in colúmna nubis: et tu me duxísti ad prætóriúm Piláti.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego te potávi aqua salútis de petra: et tu me potásti felle, et acéto.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

Ant. Crucem tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

Deus misereátur nostri, et benedícat nobis. Illúminet vultum suum super nos, et misereátur nostri.

thee? or wherein have I afflicted thee? Answer me.

V. I went before thee in a pillar of cloud: and thou hast led Me to the judgment hall of Pilate.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

Ant. We adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world.

May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and

áudit vocem meam. **C.** Dicit ei Pilátus: **S.** Quid est véritas? **C.** Et cum hoc dixisset, íterum exívit ad Iudæos, et dicit eis: **S.** Ego nullam invénio in eo cáusam. Est áutem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis Regem Iudæórum? **C.** Clamavérunt ergo rursum omnes, dicéntes: **S.** Non hunc, sed Barábbam. **C.** Erat áutem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdederunt eum. Et veniébant ad eum, et dicébant: **S.** Ave Rex Iudæórum. **C.** Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis: **S.** Ecce addúco vobis eum foras, ut cognoscátis quia nullam invénio in eo cáusam. **C.** Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum. Et dicit eis: **S.** Ecce homo. **C.** Cum ergo vidíssent cum pontífices et mínstri, clamábant, dicéntes: **S.** Crucífige, crucífige eum. **C.** Dicit eis Pilátus: **S.** Accípíte eum vos, et crucifigíte: ego enim non invénio in eo cáusam. **C.** Respondérunt ei Iudæi: **S.** Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. **C.** Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætóriúm íterum: et dixit ad Jesum: **S.** Unde es tu? **C.** Jesus áutem respónsum non dedit ei. Dicit ergo ei Pilátus: **S.** Mihi non lóqueris? Nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dimíttre te? **C.** Respóndit Jesus: **J.** Non habéres potestátem advérsus me ullam, nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet. **C.** Et exínde quærébat Pilátus dimíttre eum. Iudæi áutem clamábant, dicéntes: **S.** Si hunc

hast Thou done? **C.** Jesus answered: **J.** My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. **C.** Pilate therefore said to Him: **S.** Art Thou a King then? **C.** Jesus answered: **J.** Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. **C.** Pilate saith to Him: **S.** What is truth? **C.** And when he had said this, he went out again to the Jews and saith to them: **S.** I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? **C.** Then cried they all again, saying: **S.** Not this man, but Barabbas. **C.** Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: **S.** Hail, King of the Jews. **C.** And they gave Him blows. Pilate therefore went forth again and saith to them: **S.** Behold, I bring Him forth unto you, that you may know that I find no cause in Him. **C.** Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: **S.** Behold the man. **C.** When the chief priests, therefore, and the servants had seen Him, they cried out, saying: **S.** Crucify Him, crucify Him. **C.** Pilate saith to them: **S.** Take Him you, and crucify Him; for I find no cause in Him. **C.** The Jews answered him: **S.** We have a law, and according to the law He ought to die, because He made Himself the Son of God. **C.** When

dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. **C.** Pilátus áutem cum audisset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco qui dicitur Lithóstrotos, hebráice áutem Gábbatha. Erat áutem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: **S.** Ecce Rex vester. **C.** Illi áutem clamábant: **S.** Tolle, tolle, crucifige eum. **C.** Dicit eis Pilátus: **S.** Regem vestrum crucifigam? **C.** Respondérunt pontífices: **S.** Non habémus regem, nisi Cæsarem. **C.** Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt áutem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice áutem Gólgotha: ubi crucifixerunt eum, et cum eo álios duos hinc et hinc, médium áutem Jesum. Scripsit áutem et títulum Pilátus: et pósuit super crucem. Erat áutem scriptum: Jesus Nazaréus, Rex Judæórum. Hunc ergo títulum multi Judæórum legérunt, quia prope civitátem erat locus ubi crucifixus est Jesus. Et erat scriptum hebráice, græce et latíne. Dicébant ergo Piláto pontífices Judæórum: **S.** Noli scribere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum. **C.** Respóndit Pilátus: **S.** Quod scripsi, scripsi. **C.** Míletes ergo cum crucifixissent eum, accepérunt vestiménta ejus et fecérunt quátuor partes: unicuúque míliti partem, et tunicam. Erat áutem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: **S.** Non scindámus eam, sed sortiámur de illa cujus sit. **C.** Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et míletes quidem hæc fecérunt. Stabant áutem iuxta crucem Jesu mater ejus, et soror

Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: **S.** Whence art Thou? **C.** But Jesus gave him no answer. Pilate therefore saith to Him: **S.** Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? **C.** Jesus answered: **J.** Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath a greater sin. **C.** And from henceforth Pilate sought to release Him. But the Jews cried out, saying: **S.** If thou release this Man, thou art not Cæsar's friend. For whosoever maketh himself a king speaketh against Cæsar. **C.** Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was Parascève of the Pasch, about the sixth hour; and he saith to the Jews: **S.** Behold your King. **C.** But they cried out: **S.** Away with Him. Away with Him: Crucify Him. **C.** Pilate saith to them: **S.** Shall I crucify your King? **C.** The chief priests answered: **S.** We have no king but Cæsar. **C.** Then, therefore, he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His cross, He went forth to that place which is called Calvary but in Hebrew Golgotha.; where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And

V. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

R. Agios o Theos!
R. Sanctus Deus!
R. Agios ischyros!
R. Sanctus fortis!
R. Agios athánatos, eléison imas.

R. Sanctus immortális, miserére nobis.

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

R. Agios o Theos!
R. Sanctus Deus!
R. Agios ischyros!
R. Sanctus fortis!
R. Agios athánatos, eléison imas.

R. Sanctus immortális, miserére nobis.

V. Ego propter te flagellávi Ægýptum cum primogénitus suis: et tu me flagellátum tradidisti.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego edúxi te de Ægýpto, demérso Pharaóne in Mare Rubrum: et tu me tradidisti princípibus sacerdotum.

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego ante te apéruí mare: et tu aperuísti láncea latus meum.

R. Pópule meus, quid feci tibi? aut in

on us. V. Because I led thee out 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 Savior.

R. O holy God!
R. O holy God!
R. O holy strong One!
R. O holy strong One!
R. O holy immortal one, have mercy on us.

R. O holy immortal one, have mercy on us.

V. What more ought I have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of thy Savior.

R. O holy God!
R. O holy God!
R. O holy strong One!
R. O holy strong One!
R. O holy immortal one, have mercy on us.

R. O holy immortal one, have mercy on us.

V. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.

R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. I opened the sea before thee: and thou with a spear hast opened My side.

R. O my people, what have I done to

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

(All then kneel and venerate the Cross in silence for a few moments. Two acolytes hold up the Cross before the altar. The celebrant takes off his shoes and coming down to the entrance to the choir returns towards the altar, genuflecting three times as he does so, and kisses the feet of the crucifix. After the celebrant, the ministers, the clergy and the choir do likewise.)

THE REPROACHES:

(The Cross is then carried by two acolytes, with two others at their side bearing lighted candles, down to the entrance to the choir where it is venerated by the congregation in procession making only one genuflection as they do so. During the time that the veneration lasts, the following Reproaches are sung:)

V. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Quia edúxi te de terra Ægýpti, parásti crucem Salvatóri tuo.

R. Agios o Theos!
R. Sanctus Deus!
R. Agios ischyros!
R. Sanctus fortis!
R. Agios athánatos, eléison imas.

R. Sanctus immortális, miserére nobis.

V. Behold the wood of the Cross, on which hung the Savior of the world.
R. Come, let us adore.
V. Behold the wood of the Cross, on which hung the Savior of the world.
R. Come, let us adore.
V. Behold the wood of the Cross, on which hung the Savior of the world.
R. Come, let us adore.

V. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

R. O holy God!
R. O holy God!
R. O holy strong One!
R. O holy strong One!
R. O holy immortal one, have mercy on us.

R. O holy immortal one, have mercy

matris ejus María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: **J.** Múlier, ecce fílius tuus. **C.** Deínde dicit discípulo: **J.** Ecce mater tua. **C.** Et ex illa hora accépit eam discípulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: **J.** Sítio. **C.** Vas ergo erat pósitum acéto plenum. Illi áutem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepísset Jesus acétum, dixit: **J.** Consummátum est. **C.** Et inclináto cápite, trádidit spíritum. *(Hie genuflectitur, et pausatur aliquantulum).*

Judæi ergo quóniam Parascéve erat ut non remanérent in cruce córpora sábbato erat enim magnus dies ille sábbati) rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius qui crucifixus est cum eo. Ad Jesum áutem cum veníssent, ut vidérunt eum iam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt. Post hæc áutem rogávit Pilátum Ioseph ab Arimathæa eo quod esset discípulus Jesu, occúltus áutem propter metum Judæórum, ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit áutem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ, et áloes, quasi libras centum. Accepérunt ergo corpus Jesu, et

it was written in Hebrew, Greek, and in Latin. Then the chief priests of the Jews said to Pilate: **S.** Write not: The King of the Jews; but that He said: I am the King of the Jews. **C.** Pilate answered: **S.** What I have written, I have written. **C.** The soldiers therefore, when they had crucified Him, took His garments and they made four parts, to every soldier a part and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: **S.** Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garemnts among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: **J.** Woman, behold thy son. **C.** After that, He saith to the disciple: **J.** Behold thy mother. **C.** And from that hour, the disciple took her to his own. Afterwards, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: **J.** I thirst. **C.** Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: **J.** It is consummated. **C.** And bowing His head, He gave up the Spirit. *(Here all kneel and pause a few moments.)*

Then the Jews because it was the Parascève, that the bodies might not remain upon the cross on the Sabbath day for that was a great Sabbath day, besought Pilate that their legs might

ligavérunt illud línteis cum aromátibus, sicut mos est Judæis sepelíre. Erat áutem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæórum, quia juxta erat monuméntum, posuérunť Jesum.

(After the Passion has been sung, the celebrant puts on the black cope, the deacon and the subdeacon the dalmatic and tunic of the same color. Meanwhile two acolytes spread a linen cloth upon the altar and put the book in the middle. The celebrant, with his ministers, goes up to the altar and kisses it. Then, standing at the center of the altar, he sings or recites the following solemn Collects.)

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

FOR THE CONVERSION OF PAGANS

P: Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut relíctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Iesum Christum Deum et Dóminum nostrum.

P: Orémus.

D: Flectámus génua.

S: Leváte.

P: Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratiónem nostram, et líbera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ ad láudem et glóriam nóminis tui. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

A: Amen.

III. ADORATION OF THE CROSS:

(The ceremony begins with an exposition of the Cross. All Passiontide it has been veiled. The deacon, accompanied by two acolytes with lighted candles, fetches it from the sacristy. As he enters the choir, the celebrant and subdeacon go to meet him, and the celebrant receives the Cross in the middle before the altar. He unveils the Cross in three stages: first the upper portion, then the arms and, lastly, the whole Cross. As he unveils it, first on the Epistle side before the altar, then on the altar steps and finally at the centre of the altar, holding it up in the sight of the congregation, he sings on a higher note each time the following:)

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

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

Deus, per ómnia sæcula sæculórum.

A: Amen.

FOR THE UNITY OF THE CHURCH

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

P: Orémus.

D: Flectámus génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: réspice ad ánimas diabólica fráude decéptas; ut omni hærética pravitate depósita, errántium corda respíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

A: Amen.

FOR THE CONVERSION OF THE JEWS

P: Orémus et pro Judæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Iesum Christum Dóminum nostrum.

P: Orémus.

D: Flectámus génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, qui Judæos étiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illíus pópuli obcæcátione deférimus; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

A: Amen.

the Holy Spirit, God, world without end.

A: Amen.

P: Let us pray also for heretics and schismatics: that our Lord God would be pleased to rescue them from all their errors; and recall them to our holy mother the Catholic and Apostolic Church.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, who savest all, and wouldst that no one should perish: look on the souls that are led astray by the deceit of the devil: that having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Thy truth. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

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

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty, eternal God, Who drivest not away from Thy mercy even the Jews: hear our prayers which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be rescued from their darkness. Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

II. THE GREAT INTERCESSIONS:

FOR HOLY CHURCH

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

P: Orémus.

D: Flectámus génuá.

S: Leváte.

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

A: Amen.

FOR THE POPE

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

P: Orémus.

D: Flectámus génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, cujus iudício univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernáture auctóre, sub tanto pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus

P: Let us pray, dearly beloved, for the holy Church of God: that our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world, subjecting to it principalities and powers: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, Who in Christ hast revealed Thy glory too all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

P: Let us pray for our most holy Father Pope **N.**, that our Lord and God, Who chose him to the order of the Episcopate, may keep him in health and safety for His holy Church to govern the holy people of God.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, by Whose judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people who are ruled by Thine authority, may under so great a Pontiff, be increased in the merits of faith. Through our Lord Jesus Christ, Thy Son, who lives and

Sancti Deus, per omnia saecula saeculorum.

A: Amen.

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

P: Orémus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessionibus, Virginitibus, Viduis: et pro omni populo sancto Dei.

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnipotens sempiterna Deus, cujus spiritu totum corpus Ecclesiae sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiae tuae munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

A: Amen.

FOR THE RULERS OF STATES

P: Orémus et pro omnibus res publicas moderantibus, eorumque ministeriis et potestatibus: ut Deus et Dominus noster mentes et corda eorum secundum voluntatem suam dirigat ad nostram perpetuam pacem.

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnipotens sempiterna Deus, in cujus manu sunt omnium potestates et omnium iura populorum: respice benignus ad eos, qui nos in potestate regunt; ut ubique terrarum, dextera tua protegente, et religionis integritas, et patriae securitas indesinenter consistat. Per Dominum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

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

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, by Whose Spirit the whole body of the Church is sanctified and ruled, hear our humble pleading for all the orders thereof; that by the gift of Thy grace in all their several degrees may faithfully serve Thee. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the same Holy Spirit, God, world without end.

A: Amen.

P: Let us pray also for all engaged in affairs of state and for all their ministries and powers: that our God and Lord may guide according to His will their minds and hearts, to our lasting peace.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, in Whose hands dwell all might and the rights of every people: look favorably on those who wield power over us; and let Thy right hand protect us, that, all the world through, both religious integrity and our country's security may be firmly based and abide. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

FOR THE CATECHUMENS

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

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnipotens sempiterna Deus, qui Ecclesiam tuam nova semper prole foecundas: áuge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptiόνis tuæ filiis aggregéntur. Per Dóminum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

A: Amen.

FOR THE NEEDS OF THE FAITHFUL

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

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnipotens sempiterna Deus, moestórum consolátió, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum nostrum Iesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti

A: Amen.

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

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, who dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated with the children of Thine adoption. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

A: Amen.

P: Let us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, break chains, grant a sure return to travelers, health to the sick, and a safe haven to those at sea.

P: Let us pray.

D: Let us kneel.

S: Arise.

P: Almighty and everlasting God, the comfort of the sorrowful, and the strength of those that labor: let the prayers of those that call upon Thee in any trouble reach Thee; that all may rejoice that in their necessities Thy mercy has helped them. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of