Domine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanabitur anima mea.

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

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

Oremus.
Super populum tuum quæsumus, Domine, qui passionem et mortem Filii tui devota mente recoluit, benedictio copiosa descendat, indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum.

R. Amen.

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. R.
R. Amen.

Oremus.
Omnipotens et misericors Deus, qui Christi tui beata passione et morte nos reparasti: conserva in nobis operam misericordiæ tuæ; ut hujus mysterii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum.
R. Amen.

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.
R. Amen.

Oremus.
Reminiscere miserationum tuarum, Domine, et famulos tuos æterna protectione sanctifica, pro quibus Christus, Filius tuus, per suum cruorem instituit paschale mysterium. Per eundem Christum Dominum nostrum.
R. Amen.

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

R. Amen.

TRADITIONAL LATIN MASS

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

Deus, qui peccati veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: da, ut, conformes eidem facti; sicut imaginem terrenæ naturæ necessitate portavimus, ita imaginem cælestis gratiæ sanctificatione portemus. Per eundem Christum Dominum nostrum. R. Amen.

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. R. Amen.

I. LESSONS:
Osee 6: 1-6

Hæc dicit Dominus: In tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu eius. Sciemus, sequemurque, ut cognoscamus Dominum: quasi diluculum præparatus est egressus ejus, et veniet quasi imper nobis temporaneus, et serotinus terræ. Quid faciam tibi Ephraim? quid faciam tibi Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium, et scientiam Dei plus quam holocausta.

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 gæth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not

Habacuc 3: 2-3
Domine, audivi auditum tuum, et timui: consideravi opera tua, et expavi. In medio duorum animalium innotesceris: dum appropinquaverint anni cognosceris: dum advenerit, tempus, ostenderis. In eo, dum conturbata fuerit anima mea: in ira, misericordiæ memor eris. Deus a Libano veniet, et Sanctus de monte umbroso, et condenso. Operuit cælos maiestas ejus: et laudis ejus plena est terra.

Oremus.
V. Flectamus genua.
R. Levate.

COLLECT
Deus, a quo et Judas reatus sui pænam, et confessionis suæ latro præmium sumpsit, concede novis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

Exodus 12: 1-11
In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cætum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut

sacrifice: and the knowledge of God more than holocausts.

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.

Let us pray.
D. Let us kneel.
R. Arise.

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.
R. Amen

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 fo this month let every man take a lamb by their families and houses. But

tectum meum: sed tantum dic verbo, et sanabitur anima mea.
Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.
(He receives the Body of Christ, saying:)
Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Confíteor Deo omnipoténti, beátæ Maríæ 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 Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam æternam.
Amen.
✝Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.
Amen.

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanabitur anima mea.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanabitur anima mea.

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 the word, and my soul shall be healed.

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

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.

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.
Amen.
✝May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

Amen.

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:)	
Pater noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittibus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.	Pater noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittibus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.
(The celebrant continues aloud:)	
Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercidente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Christum Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.	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.
(All respond:)	
Amen.	Amen.
(The celebrant says the following prayer:)	
Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis, et corporis, et ad medalem percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.	Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but 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.
(The celebrant beats his breast three times, saying:)	
Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.
Domine, non sum dignus, ut intres sub	Lord, I am not worthy that Thou

sufficere possit ad venscendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hædum. Et servabitis eum usque ad quartamdecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: menta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase id est transitus Domini.	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 shæs 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.
Psalm 139: 2-10, 14	
Eripe me, Domine, ab homine malo: a viro iniquo libera me. Qui cogitaverunt malitias in corde: tota die constituebant prælia. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis libera me. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi. Et funes extenderunt in laqueum pedibus meis, juxta iter scandalum posuerunt mihi. Dixi Domino, Deus meus es tu: exaudi, Domine, vocem orationis meæ. Domine, Domine	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 meæ obumbra caput meum in die belli. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne unquam exaltentur. Caput circuitus eorum: labor labiorum ipsorum operiet eos. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

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.

*(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.)*

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

S. Dominus sit in cordibus vestris et in labiis vestris.
R. Amen.
Passio Domini nostri Jesu Christi secundum Joannem.
C. In illo tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis: **J.** Quem quæritis? **C.** Responderunt ei: **S.** Jesum Nazarenum. **C.** Dicit eis Jesus: **J.** Ego sum. **C.** Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: **J.** Quem quæritis? **C.** Illi autem dixerunt, **S.** Jesum Nazarenum. **C.** Respondit

P. May the Lord be in your hearts and on your lips.
R. Amen.
The Passion of Our Lord Jesus Christ according to John.
C. 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

Arca mundo naufrago:
Quam sacer cruor perunxit,
Fusus Agni corpore.

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

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

Harbor, like the Ark of old;
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.

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.

Oremus.
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

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.

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

Natus, orbis Conditor:
Atque ventre virginali
Carne amictus prodiit.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sustinet.
Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo Mater alligat:
Et Dei manus, pedesque
Stricta cingit fascia.

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, germine.
Lustra sex qui iam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sustinet.
Felle potus ecce languet:
Spina, clavi, lancea,
Mite corpus perforarunt,
Unda manat, et cruor:
Terra, pontus, astra, mundus.
Quo lavantur flumine!

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, germine.
Flecte ramos, arbor alta,
Tensa lax viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sustinet.
Sola digna tu fuisti
Ferre mundi victimam:
Atque portum præparare

all things From th' eternal Father's 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

Jesus: **J.** Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. **C.** Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: **J.** Mitte gladium tuum in vaginam. Calicem, quem didit mihi Pater, non bibam illum? **C.** Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum: et adduxerunt eum ad Annam primum; erat autem socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, quo consilium dederat Judæis: Quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: **S.** Numquid et tu ex discipulis es hominis istius? **C.** Dicit ille: **S.** Non sum. **C.** Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se. Erat autem cum eis et Petrus stans, et califaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: **J.** Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? interroga eos, qui audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. **C.** Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: **S.** Sic respondes pontifici? **C.** Respondit ei

He asked them: **J.** Whom seek ye? **C.** And they said: **S.** Jesus of Nazareth. **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 Caiphas, who was the high priest that year. Now Caiphas was he who had given the counsel to the Jews: that it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: **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:

Jesus: **J.** Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? **C.** Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: **S.** Numquid et tu ex discipulis ejus es? **C.** Negavit ille, et dixerit: **S.** Non sum. **C.** Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam: **S.** Nonne ego te vidi in horto cum illo? **C.** Iterum ergo negavit Petrus: et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exivit ergo Pilatus ad eos foras, et dixit: **S.** Quam accusationem affertis adversus hominem hunc? **C.** Responderunt, et dixerunt ei: **S.** Si non esset hic malefactor, non tibi tradidissemus eum. **C.** Dixit ergo eis Pilatus: **S.** Accipite eum vos, et secundum legem vestram judicate eum. **C.** Dixerunt ergo ei Judæi: **S.** Nobis non licet interficere quemquam. **C.** Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus et vocavit Jesum, et dixit ei: **S.** Tu es Rex Judæorum? **C.** Respondit Jesus: **J.** A temetipso hoc dicis, an alii dixerunt tibi de me? **C.** Respondit Pilatus: **S.** Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi: quid fecisti? **C.** Respondit Jesus: J. Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis: nun autem regnum meum non est hinc. **C.** Dixit itaque est Pilatus: **S.** Ergo Rex es tu? **C.** Respondit Jesus: **J.** Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in

and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. **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 Caiphas 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 Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: **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 other told it thee of Me? **C.** Pilate answered: **S.** Am I a Jew? Thine own

Illuminet vultum suum super nos, et misereatur nostri.

Ant. Crucem tuam adoramus, Domine: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, germine, Dulce lignum, dulces clavos, Dulce pondus sustinet.
Pange, lingua, gloriosi,
Lauream certaminis,
Et super Crucis trophæo
Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, germine.
De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit.
Damna ligni ut solveret.

Ant. Dulce lignum, dulces clavos,
Dulce pondus sustinet.
Hoc opus nostræ salutis
Ordo depoposcerat:
Multiformis proditoris
Ars ut artem falleret:
Et medelam ferret inde,
Hostes unde læserat.

Ant. Crux fidelis, inter omnes Arbor una nobilis! Nulla silva talem profert, Fronde, flore, germine.
Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris

countenance to shine upon us, and 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 fæ.

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

R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati.	V. I went before thee in a pillar of cloud: and thou hast led Me to the judgment hall of Pilate.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.	V. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego te potavi aqua salutis de petra: et tu me potasti felle, et aceto.	V. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.	V. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.	V. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego te exaltavi magna virtute: et tu me suspendisti in patibulo Crucis.	V. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
Ant. Crucem tuam adoramus, Domine: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.	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.
Deus misereatur nostri, et benedicat nobis.	May God have mercy on us, and bless us: may He cause the light of His

mundum, ut testimonium perhibeam veritati: omnis, qui est ex veritate, audit vocem meam. **C.** Dicit ei Pilatus: **S.** Quid est veritas? **C.** Et cum hoc dixisset, iterum exivit ad Judæos, et dicit eis: **S.** Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pasha: vultis ergo dimittam vobis Regem Judæorum? **C.** Clamverunt ergo rursum omnes, dicentes: **S.** Non hunc, sed Barabbam. **C.** Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: **S.** Ave Rex Judæorum. **C.** Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: **S**. Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. **C.** Exivit ergo Jesus portans coronam spineam, et purpureum vestimentum. Et dicit eis: **S.** Ecce homo. **C.** Cum ergo vidissent cum pontifices et ministri, clamabant, dicentes: **S.** Crucifige, crucifige eum. **C.** Dicit eis Pilatus: **S.** Accpipte eum vos, et crucifigite: ego enim non invenio in eo causam. **C.** Responderunt ei Judæi: **S.** Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum: et dixit ad Jesum: **S.** Unde es tu? **C.** Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: **S.** Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? **C.** Respondit Jesus: **J.** Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. **C.** Et exinde quærebat Pilatus

nation and the chief priests have delivered Thee up to me. What 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 platting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: **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

dimittere eum. Judæi autem clamabant, dicentes: **S.** Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. **C.** Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Judæis: **S.** Ecce Rex vester. **C.** Illi autem clamabant: **S.** Tolle, tolle, crucifige eum. **C.** Dicit eis Pilatus: **S.** Regem vestrum crucifigam? **C.** Responderunt pontifices: **S.** Non habemus regem, nisi Cæsarem. **C.** Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum, qui dicitur Calvariæ, locum, hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus ubi crucifixus est Jesus. Et erat scriptum hebraice, græce et latine. Dicebant ergo Pilato pontifices Judæorum: **S.** Noli scribere, Rex Judæorum, sed quia ipse dixit: Rex sum Judæorum. **C.** Respondit Pilatus: **S.** Quod scripsi, scripsi. **C.** Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus et fecerunt quatuor partes: unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: **S.** Non scindamus eam, sed sortiamur de illa cujus sit. **C.** Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites

He ought to die, because He made Himself the Son of God. **C.** When 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 whosæver 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 Parasceve 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

R. Sanctus immortalis, miserere nobis.	R. O holy immortal one, have mercy on us.
V. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo.	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. Agios o Theos!	R. O holy God!
R. Sanctus Deus!	R. O holy God!
R. Agios ischyros!	R. O holy strong One!
R. Sanctus fortis!	R. O holy strong One!
R. Agios athanatos, eleison imas.	R. O holy immortal one, have mercy on us.
R. Sanctus immortalis, miserere nobis.	R. O holy immortal one, have mercy on us.
V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.	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. Agios o Theos!	R. O holy God!
R. Sanctus Deus!	R. O holy God!
R. Agios ischyros!	R. O holy strong One!
R. Sanctus fortis!	R. O holy strong One!
R. Agios athanatos, eleison imas.	R. O holy immortal one, have mercy on us.
R. Sanctus immortalis, miserere nobis.	R. O holy immortal one, have mercy on us.
V. Ego propter te flagellavi Aegyptum cum primogenitus suis: et tu me flagellatum tradidisti.	V. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego eduxi te de Aegypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum.	V. I led thee out of Egypt having drowned Pharao in the Red Sea: and thou hast delivered Me to the chief priests.
R. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.	R. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Ego ante te aperui mare: et tu aperuisti lancea latus meum.	V. I opened the sea before thee: and thou with a spear hast opened My side.

V. Ecce lignum Crucis, in quo salus mundi pependit.
R. Venite, adoremus.
V. Ecce lignum Crucis, in quo salus mundi pependit.
R. Venite, adoremus.
V. Ecce lignum Crucis, in quo salus mundi pependit.
R. Venite, adoremus.

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.

(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. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.

V. Quia eduxi te de terra Aegypti, parasti crucem Salvatori tuo.

R. Agios o Theos!
R. Sanctus Deus!
R. Agios ischyros!
R. Sanctus fortis!
R. Agios athanatos, eleison imas.

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.

quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: **J.** Mulier, ecce filius tuus. **C.** Deinde dicit discipulo: **J.** Ecce mater tua. **C.** Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: **J.** Sitio. **C.** Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: **J.** Consummatum est. **C.** Et inclinato capite, tradidit spiritum. Judæi ergo quoniam Parasceve erat ut non remanerent in cruce corpora sabbato erat enim magnus dies ille sabbati) rogaverunt Pilaum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt ejus crura: sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium ejus. Et ille scit, quia vera dicit: ut et vos credatis. Facta sunt enim hæc ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt. Post hæc autem rogavit Pilatum Ioseph ab Arimathæa eo quod esset discipulus Jesu, occultus autem propter metum Judæorum, ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ, et alæs, quasi libras centum. Acceperunt ergo corpus Jesu, et

was crucified was nigh to the city. And 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. Then the Jews because it was the Parasceve, 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 be broken and that they might be

ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

(After the Passion has been sung, the celebrant puts on the black cope, the deacon and the subdeacon the dalmatic and tunicle of the same colour. Meanwhile two acolytes spread a linen cloth upon the altar and put the book in the middle. The celebrant, with his ministers, goes

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 alæs, 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.

sæcula sæculorum.
R. Amen.

FOR THE CONVERSION OF PAGANS

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.
R. 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.)

end.
R. Amen.

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.
R. Arise.
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.

R. Amen.

misericordiam tuam gaudeant affuisse. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.
R. Amen.

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 the Holy Spirit, God, world without end.
R. Amen.

FOR THE UNITY OF THE CHURCH

Oremus et pro hæreticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis; et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas; ut omni hæretica pravitatæ deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

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.
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.
R. Amen.

FOR THE CONVERSION OF THE JEWS

Oremus et pro Judæis. Ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Jesum Christum salvatorem omnium hominum.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante omnis Israel salvus fiat. Per eundem Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia

Let us also pray for the Jews: that our God and Lord may illuminate their hearts, that they acknowledge that Jesus Christ is the Savior of all men.
P. Let us pray.
D. Let us kneel.
S. Arise.
Almighty, eternal God, Who wishes that all men be saved and come to a knowledge of truth, propitiously grant that as the fullness of the nations enters Your Church, all of Israel may be saved. 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

up to the altar and kisses it. Then, standing at the centre of the altar, he sings or recites the following solemn Collects.)

II. THE GREAT INTERCESSIONS:

FOR HOLY CHURCH

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum: subiiciens ei principatus, et potestates: detque nobis quietam et tranquilam vitam degentibus, glorificare Deum Patrem omnipotentem.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

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.
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.
R. Amen.

FOR THE POPE

Oremus et pro beatissimo Papa nostro **N.**, ut Deus et Dominus noster, qui elegit eum in ordine episcopatus, salvum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, cujus judicio universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut christiana plebs, quæ te gubernatur auctore, sub tanto

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.
R. Arise.
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

pontifice, credulitatis suæ meritis augeatur. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.
R. Amen.

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessionibus, Virginibus, Viduis: et pro omni populi sancto Dei.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.
R. Amen.

FOR THE RULERS OF STATES

Oremus 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.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates et omnium jura populorum: respice benignus ad eos, qui nos in potestate regunt; ut ubique terrarum, dextera tua protegente, et religionis integritas, et patriæ securitas indesinenter consistat. Per Dominum nostrum

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

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.
R. Arise.
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.
R. Amen.

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.
R. Arise.
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.

Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.
R. Amen.

FOR THE CATECHUMENS

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, ianuamque misericordiæ; ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fæcundas: auge fidem et intellectum catechumenis nostris; ut renati fonte baptismatis, adoptionis tuæ filiis aggregentur. Per Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

FOR THE NEEDS OF THE FAITHFUL

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.
S. Oremus.
V. Flectamus genua.
R. Levate.
Omnipotens sempiterne Deus, mæstorum consolatio, laborantium fortitudo: perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.
R. Amen.

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.
R. Arise.
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.
R. Amen.

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.
R. Arise.
Almighty and everlasting God, the comfort of the sorrowful, and the strength of those that labor: hasten the prayers of those that call upon Thee in any trouble reach Thee; that all may