

(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 véteris hereditárium mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvísti: da, ut, confórmes eidem 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 egressus eius, 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 júdicia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei plus quam holocáusta.

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

Habacuc 3: 2-3

L: Dómine, audívi auditum 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 eius: et láudis ejus plena est terra.

P: Orémus.

D: Flectámus génua.

S(ubdeacon): Leváte.

COLLECT

P: Deus, a quo et Judas reátus sui pœnam, et confessiõnis suæ latro præmium sumpsit, concéde novis tuæ propitiatiõnis efféctum: ut sicut in passióne sua Jesus Christus Dóminus noster dívêrsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiõnis 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 Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univêrsum cœtum filiórum Israél, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin áutem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínium suum qui iunctus est dómui suæ, juxta númerum 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 univêrsa multitúdo filiórum Israél ad vésperam. Et sument de ságuine eius, ac ponent super utrúmque 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, tenéntes 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 malítias in corde: tota die constituébant prælia. Acuérunnt línguas suas sicut serpéntis: venénium 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 oratiõnis meæ. Dómine, Dómine virtus salútis meæ obúmbra caput meum in die belli. Ne tradas me a desidério meo peccatóri: cogitavérunt advêrsus me: ne derelínquas me, ne unquam exalténtur. Caput circúitus eórum: labor labiórum ipsórum opériet eos. Verúmtamen iusti confitebúntur nómini tuo: et habitábunt 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 córdibus vestris et in lábiis vestris.

D's: Amen.

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

C. Pássio Dómini nostri Jesu Christi secúndum Joánnem.

In illo témpore: Egressus est Jesus cum discipulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus Sciébat áutem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénerat illum cum discipulis suis. Iudas áutem venit cum accepisset cohórtem, et a pontíficibus et pharisæis minístros, venit illum cum latéris, et fáciibus, et armis. Jesus ítaque sciens ómnia quæ ventúra erant super eum, procéssit? **C.** Respondérunt ei: **S.** Jesum Nazarénum. **C.** Dicit eis Jesus: **J.** Ego sum. **C.** Stabat áutem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsim, et cecidérunt in terram. Iterum ergo interrogávit eos: **J.** Quem quæritis? **C.** Illi áutem dixerunt, **S.** Jesum Nazarénum. **C.** Respóndit Jesus: **J.** Dixi vobis, quia ego sum: si ergo me quæritis, sínite hos abíre. **C.** Ut implerétur sermo, quem dixit: Quia

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. 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 Thee, in the unity of the Holy Spirit, one God, forever and ever.

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 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 tongues. 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. 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. **C.** Jesus answered: **J.** I have told you that

quos dedisti mihi, non perdidisti 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 didisti mihi Pater, non bibam illum? **C.** Cohors ergo, et tribunus, et ministri Judæorum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum; erat autem socer Caíphæ, qui erat pontifex anni illius. Erat autem Caíphas, quo consilium déderat Iudæis: 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. Exiit 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 calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina eius. 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 Jesus: **J.** Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? **C.** Et misit eum Annam ligatum ad Caípham 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 eius, 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 Caípha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilatus ad eos foras, et dixit: **S.** Quam accusationem affertis adversus hominem hunc? **C.** Respondérunt, et dixerunt ei: **S.** Si non esset hic malefactor, non tibi tradidissimus eum. **C.** Dixit ergo eis Pilatus: **S.** Accipite eum vos, et secundum legem vestram iudicate eum. **C.** Dixerunt ergo ei Iudæi: **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 Iudæis: 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 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 exiit ad Iudæos, et dicit eis: **S.** Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Judæorum? **C.** Clamaverunt ergo rursus 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 eius: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: **S.** Ave Rex Judæorum. **C.** Et dabant ei alapas. Exiit ergo iterum Pilatus foras, et dicit eis: **S.** Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. **C.** Exiit 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.** Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. **C.** Respondérunt ei Iudæi: **S.** Nos legem habemus, et secundum legem debet mori, quia Filius 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 querebat Pilatus dimittere eum. Iudæi 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, hebræice autem Gabbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Iudæis: **S.** Ecce Rex vester. **C.** Illi autem clamabant: **S.** Tolle, tolle, crucifige eum. **C.** Dicit eis Pilatus: **S.** Regem vestrum crucifigam? **C.** Respondérunt pontifices: **S.** Non habemus regem, nisi Cæsarem. **C.** Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exiit in eum, qui dicitur Calvarie, locum, hebræice autem Gólgotha: 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 legérunt, quia prope civitatem erat locus ubi crucifixus est Jesus. Et erat scriptum hebræice, 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 sortiámur de illa cujus sit. **C.** Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: **J.** Mulier, ecce filius tuus. **C.** Deinde dicit discipulo: **J.** Ecce

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 Caiphaz, who was the high priest that year. Now Caiphaz 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 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 striketh 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 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 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 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 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

mater tua. **C.** Et ex illa hora accepit eam discipulus 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 eius. Cum ergo accepisset Jesus acéto, dixit: **J.** Consummátum est. **C.** Et inclináto cápite, trádidit spíritum.

(Hie genuflectitur, et pausatur aliquantulum).

Judæi ergo quóniam Parascève erat ut non remanérent in cruce córpora sábbato erat enim magnus dies ille sábbati) rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo milites: et primi quidem fregérunt crura, et altérius qui crucifixus est cum eo. Ad Jesum áutem cum venissent, ut viderunt eum iam mórtuum, non fregérunt ejus crura: sed unus militum lancea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium eius. 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 transfixerunt. Post hæc áutem rogávit Pilátum Ioseph ab Arimathæa eo quod esset discipulus 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 ligavérunt illud línteis cum aromátibus, sicut mos est Judæis sepelíre. Erat áutem in loco, ubi crucifixus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæórum, quia juxta erat monuméntum, posuérunt 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.)

II. THE GREAT INTERCESSIONS:

FOR HOLY CHURCH

P: Orémus, dilectíssimi nobis, pro Ecclésia 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 tranquíllam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia 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 genua.

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 gubernátur auctóre, sub tanto pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

A: Amen.

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

P: Orémus et pro ómnibus Episcopis, Presbíteris, Diacónibus, Subdiacónibus, Acólythis, Exorcístis, Lectóribus, Ostiáriis, Confessiónebus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnípotens sempitérne Deus, cujus spírítu totum corpus Ecclésiæ sanctificátur et régitur: exácti nos pro univérsis ordínibus supplicátes; ut grátia tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti Deus, per ómnia sæcula sæculórum.

A: Amen.

FOR THE RULERS OF STATES

P: Orémus et pro ómnibus res públicas moderántibus, eorúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntátem suam dírigat ad nostram perpétuam pacem.

P: Orémus.

D: Flectámus genua.

S: Leváte.

P: Omnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium iura populórum: réspice benígnus ad eos, qui nos in potestáte regunt; ut ubique terrárum, dextera tua protegénte, et religiónis intégritas, et pátriæ securitas indesinéter consistat. 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 CATECHUMENS

P: Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat áures præcordiárum ipsórum, ianuárumque misericórdiæ; ut per lavácrum regeneratiónis accépta

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 garments 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 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 Parascève of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

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 to 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 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.

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

remissione ómnium peccatórum, et ipsi inveniántur in Christo Iesu Dómino nostro.

P: Orémus.

D: Flectámus génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fœcúndas: áuge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptiónis tuæ filiis aggregéntur. 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 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 salútis indulgeat.

P: Orémus.

D: Flectámus génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, mœstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gáudeant affúisse. 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 UNITY OF THE CHURCH

P: Orémus et pro hæréticis et schismáticis: 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 salvás omnes, et néminem vis perire: réspice ad ánimas diabólica fráude decéptas; ut omni hærética pravitate depósita, errántium corda resipíscant, 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 obcæcacióné 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.

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 génuá.

S: Leváte.

P: Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratióne 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:)

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.

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. 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 o Theos!

R. Sanctus Deus!

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.

FOR THE NEEDS OF THE FAITHFUL

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 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.

FOR THE CONVERSION OF THE JEWS

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.

FOR THE CONVERSION OF PAGANS

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.

R. Agios ischyros!
R. Sanctus fortis!
R. Agios athánatos, eléison imas.

R. Sanctus immortalis, miserere nobis.

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te vineam 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 immortalis, miserere nobis.

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

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 tradidísti 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 quo contristávi te? Respónde mihi.

V. Ego ante te præví in colúmna nubis: et tu me duxísti ad prætórium 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 spineam 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 benedicat nobis. Illúminet vultum suum super nos, et misereátur nostri.

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 Fraúde 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: Atque ventre virgináli Carne amíctus pródiit.

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

V. Vagit infans inter arcta Cónditus præsépia: 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, 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 naufrago: Quam sacer cruor perúnxit, Fusus Agni córpore.

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

V. Sempitérna sit beátæ Trinitáti glória:

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 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 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 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; 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

Æqua Patri, Filióque;

Par decus Paráclito:

Unus Triníque nomen

Láudet univérsitas.

Amen.

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

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:)

Adorámus te, Christe, et benedicimus tibi, quia per Crucem tuam redemísti mundum.

Per lignum servi facti sumus, et per sanctam Crucem liberáti sumus: fructus árboris sedúxit nos, Fílius Dei redémit nos.

Salvátor mundi, salva nos: qui per Crucem et Sánguinem tuum redemísti nos, auxiliáre nobis, te deprecámur, Deus noster.

P: Orémus.

Præcéptis salutáribus móniti, et divína institutióne formæti, audémus dicere:

(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 tentatióne: sed líbera nos a malo. Amen.

(The celebrant continues aloud:)

P: Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus, 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 indígnus súmere præsumo, non mihi provéniat in iudiciúm et condemnatióne: 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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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 omnipotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

A: Amen.

P: Indulgéntiam, ✠ absolutiόnem et remissiόnem peccátórum vestrórum tríbuat vobis omnipotens 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.

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 passiόnem et mortem Fílii tui devóta mente recóluit, benedíctio copiόsa descéndat, indulgéntia véniat, consolátió tribuátur, fides sancta succrésat, redémpitio sempitérna firmétur. Per eúndem Christum Dóminum nostrum.

A: Amen.

P: Orémus.

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

A: Amen.

P: Orémus.

Reminíscere miseratiόnum tuárum, Dómine, et fámulos tuos ætérna protectiόne sanctifica, pro quibus Christus, Fílius tuus, per suum cruórem instituit 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.)

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:

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 tentatióne: sed líbera nos a malo. Amen.

P: 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.

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.

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