

versions have Adam himself bringing it with him from Paradise. It will be remembered that certain trees can live for thousands of years. An ancient tradition maintains that Adam's burial site was Golgotha, and his skull is often found in scenes depicting our Savior's Crucifixion.

In some versions, the branch from Paradise comes from the Tree of Life (the same which preserved Adam and Eve), while others indicate the Tree of Knowledge of Good and Evil. Both trees were located in the middle of Paradise (Gen 2:9). St. Ambrose has written:

Paradisum nobis Crux reddidit Christi. Hoc est lignum quod Adæ Dominus demonstravit, dicens de ligno vitæ, quod esset in medio paradisi, edendum: de ligno autem scientiæ boni et mali, non edendum.

"The Cross of Christ has restored Paradise for us. This is the wood which the Lord pointed out to Adam, saying of the Tree of Life which stood in the centre of the garden of Paradise, that its fruit could be eaten, but that of the Tree of Knowledge of Good and Evil was forbidden." [*In Ps. 35:3*]

The response after the 3 May "Third Lesson" (*Invention of the Holy Cross*, EF) reads:

Hæc est arbor dignissima, in paradisi medio situata, In qua salutis auctor propria morte mortem omnium superavit, alleluia.

This is the noblest of all trees, and is placed in the midst of Paradise: On it, the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

Of course, the symbolism of Christ as the New Adam is not contingent upon the aforementioned legends, which may or may not be true. Fr. Matthew Britt has provided this reflection on the more fundamental elements:

"The Tree in Eden (Gen 3:1-7) was perfidious, but the Tree on Calvary, beautifully described here as CRUX FIDELIS, has become the very symbol of faith. What other tree can ever hope to bear foliage, flowers, and fruit of infinite worth and beauty?"

HYMN. *Venantius Fortunatus, Bishop of Poitiers. VI. cent.*

CRUX FIDÉLIS,
inter omnes |
arbor una nóbilis: |
nulla silva
talem profert | fronde, flore, gérmine.
* Dulce lignum, dulces
clavos, | dulce pondus sústinet.

O FAITHFUL CROSS! thou
noblest of all trees. No forest yields thy like, in leaf, or flower, or fruit. * Sweet is the wood, that hath nails so sweet, and bears so sweet a weight!

Translation: Abbot Prosper Guéranger (†1875)

PANGE, LINGUA, gloriósi |
láuream certáminis, | et
super Crucis trophæo | dic
triúmphum nóbilem: | quáliter Redémptor orbis | immolátus vícerit.

SING, MY TONGUE, the victory of the glorious battle, sing the triumph of the cross; how the Redeemer of the world being sacrificed yet conquered.

— *Crux fidelis.*

Translation: Fr. Adrian Fortescue (†1923)

DE PARÉNTIS protoplá-
sti | fraude Factor cóndo-
lens, | quando pomi nox-
iális | in necem morsu ruit: | ipse
lignum tunc notávit, | damna ligni
ut sólveret.

* *Dulce lignum.*

THE CREATOR, pitying Ad-
am's race, when it fell by the
taste of the forbidden fruit, then
noted the tree; that by a tree the
loss from a tree should be repaired.

Translation: Fr. Fortescue (†1923)

HOC OPUS nostræ salútis
| ordo depopóscerat: |
multifórmis proditóris |
ars ut artem fálleret: | et medélam
ferret inde, | hostis unde láserat.

— *Cruce fidélis.*

SO WAS the work of our salva-
tion ordered, that art should
destroy the art of the deceiver, that
healing should come from a tree,
as had come the wound.

Translation: Fr. Fortescue (†1923)

QUANDO venit ergo sac-
ri | plenitúdo témporis, |
missus est ab arce Patris
| Natus, orbis Cóndi-
tor: | atque ventre virgináli | carne
amíctus pródiit.

* *Dulce lignum.*

THEREFORE in the fulness of
the sacred time the Creator of
the world, sent from the Father's
home, was born and came forth
clothed in flesh from the Virgin's
womb.

Translation: Fr. Fortescue (†1923)

VAGIT INFANS inter ar-
cta | cónditus præsépia: |
membra pannis involúta |
Virgo Mater álligat: | et Dei manus
pedésque | stricta cingit fáscia.

— *Cruce fidélis.*

ACHILD he lay in the narrow
cradle and the virgin moth-
er bound his limbs in swaddling
clothes; such bands held the hands
and feet of God.

Translation: Fr. Fortescue (†1923)

LUSTRA SEX qui iam peré-
git, | tempus implens córpo-
ris, | sponte líbera Redémp-

THE REDEEMER had now
completed thirty years and
had come to the end of His earthly

tor | passióni déditus, | Agnus
in Crucis levátur | immolándus
stípíte.

* *Dulce lignum.*

life, and then of His own free will
He gave Himself up to the Passion.
The Lamb was lifted up on to the
tree of the Cross to be sacrificed.

Translation: Fr. Joseph Connelly (†1985)

FELLE POTUS ecce languet:
| spina, clavi, láncea | mite
corpus perforárunt, | unda
manat et cruor: | terra, pontus,
astra, mundus, | quo lavántur
flúmine!

— *Crux fidélis.*

BEHOLD the vinegar, the gall,
the reed, the spittle, the nails
and spear! His precious body is
torn open, water and blood rush
forth. This great and mighty river
washes land, sea, stars — the en-
tire world!

Translation: St. Peter's Abbey, Solesmes

FLECTE RAMOS, arbor al-
ta, | tensa laxa víscera, | et
rigor lentéscat ille, | quem
dedit natívitas: | et supérni mem-
bra Regis | tende miti stípíte.

* *Dulce lignum.*

BEND thy limbs, O lofty Tree,
relax thy tense fibers, and let
that hardness which thy nature
gave thee, unbend; and stretch on
thy softened trunk the members of
the heavenly King.

Translation: Fr. Matthew Britt (†1955)

SOLA DIGNA tu fuísti | ferre
mundi víctimam: | atque por-
tum præparáre | arca mun-
do náufrago: | quam sacer cruor
perúnxit, | fusus Agni córpore.

— *Crux fidélis.*

THOU ALONE wast found
worthy to bear the Victim of
the world! Thou wast the ark that
led this ship-wrecked world into
the haven of salvation! The sacred
Blood that flowed from the Lamb
covered and anointed thee.

Translation: Abbot Guéranger (†1875)

The following conclusion is never omitted:

SEMPITÉRNA sit beátæ Trinitáti gló-
ria: æqua Patri Fi-
lióque; par decus
Paráclito: Uníus
Triníque no-
men laudet univérsitas. Amen.

ETERNAL GLORY be to the
blessed Trinity, to the Fa-
ther and Son; the same honor to
the Paraclete. Let all the world
praise the name of the one and
three. Amen.

Translation: Fr. Fortescue (†1923)

** Dulce lignum is then repeated. When the adoration has been concluded, the Cross is carried to its place at the altar.*

Part III: Holy Communion

While the Altar is being prepared, the Blessed Sacrament is brought from the place of repose. Then the Priest, with hands joined, says aloud:

Præcéptis salutáribus móniti, et At the Savior's command and
divína institutióne formáti, audé- formed by divine teaching, we
mus dícere: dare to say:

The Priest, with hands extended says, and all present continue:

PATER NOSTER, qui es **O**UR FATHER, who art in
in cælis: | Sanctificétur heaven, | hallowed be thy
nomen tuum. | Advéniat name; | thy kingdom come, | thy
regnum tuum. | Fiat will be done | on earth as it is in
volúntas tua, sicut in cælo, et in heaven. | Give us this day our dai-
terra. | Panem nostrum quotidiá- ly bread, | and forgive us our tres-
num da nobis hódie | Et dimítte passes, | as we forgive those who
nobis débita nostra, | sicut et nos trespass against us; | and lead us
dimíttimus debitóribus nostris. | not into temptation, | but deliver
Et ne nos indúcas in tentatiónem; | us from evil.
sed líbera nos a malo.