

Good Friday

The Passion and Death of Our Lord

Double of the First Class

THE SOLEMN AFTERNOON LITURGY OF THE PASSION AND DEATH OF OUR LORD

Station at the Basilica of Holy Cross in Jerusalem

The Good Friday liturgy is celebrated at Rome in the basilica built by St. Helena, mother of the Emperor Constantine, to receive the chief relics of the Passion, and in particular that of the true Cross: whence its name. Moreover, since our Lord declared that no prophet might perish outside Jerusalem, therefore the Station is held in the church which in Rome represents Jerusalem.

THE TIME OF ITS CELEBRATION

The solemn Liturgy is celebrated in the afternoon, about 3 p. m.; however, for pastoral reasons, it may begin earlier, from mid-day onwards or at a later hour, but not after nine o'clock.

PASTORAL PREPARATION

Let the faithful be instructed in the right understanding of to-day's Liturgy, in which,

- a) after sacred readings and prayers, *p.* 572,
- b) the Passion of our Lord is solemnly sung, *p.* 582;
- c) prayers are offered for the needs of the Church and the whole human race, *p.* 591;
- d) then the whole Christian community, clergy and laity, devoutly adore the Holy Cross, *p.* 596;
- e) and lastly, in accordance with the rubrics of the revised Order and the custom of many centuries, all who are in good dispositions and who wish to do so may go to Holy Communion, so as to receive more abundant fruits of the Redemption, through the devout reception of the Body of our Lord which was delivered up for all men to-day, *p.* 609.

Let priests also insist that the faithful be recollected to-day and not forget the laws of fasting and abstinence.

1. *The altar should be completely bare, without crucifix, candles or altar-cloths.*

2. *If there are not enough priests or clerics, the solemn afternoon Liturgy of to-day is performed by the celebrant with the assistance of servers as noted below []; but if clergy are present, it is very fitting for them to assist in choir.*

3. *Hence all wear choir-dress; the celebrant and deacon are vested in amice, alb, girdle and black stole, the subdeacon in amice, alb and girdle.*

3bis. *Until the Holy Cross is unveiled, neither clergy nor servers genuflect to the altar, but only bow their heads. But where the Cross has been unveiled, until the beginning of the Easter Vigil exclusive, all genuflect before the Cross on the principal altar.*

THE FIRST PART OF THE LITURGY: THE READINGS

4. *When everyone is ready, the procession moves through the church to the altar in silence.*

5. *The clergy, ministers [or servers] and the celebrant bow to the altar when they reach it; then the celebrant and sacred ministers prostrate themselves before the altar, while the rest go to their places in choir and remain kneeling and bowing [the servers kneel in the sanctuary, bowing near the celebrant]. All pray in silence for a little while.*

6. *When the sign is given, the bow is ended but all remain kneeling; the celebrant alone stands facing the altar steps, and with his hands joined sings the following Prayer to the ferial tone (or ancient simple tone):*

Prayer

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 terrenae naturae necessitate portavimus, * ita imaginem caelestis gratiae sanctificatione portemus. Per eundem Christum Dominum nostrum.

O God, who by the passion of thy Christ our Lord hast conquered death, the legacy of original sin, incurred by all succeeding generations; grant that as we have borne the image of the earthly man by a law of nature, so, becoming like him in everything we may bear the image of the heavenly man by the sanctifying power of grace. Through the same Christ our Lord.

All answer: Amen.

7. *After the Prayer the celebrant and the ministers [or servers] go back to their places. Meanwhile an unadorned lectern is placed in the sanctuary and a reader sings the first Lesson, while all sit and listen. The Lesson begins without a title, and Tu autem is not said at the end.*

[7a. *If the liturgy is sung and there is a capable reader, a lectern, uncovered, is placed in the middle of the sanctuary and the reader, in surplice, sings the first Lesson without title. The celebrant, servers and people sit and listen.*

If the liturgy is not sung, or there is no reader, the celebrant himself, standing in his place before an uncovered lectern, sings or reads the lesson.

The *first Lesson* comes from the prophet Osee (chap. 6). It foreshadows Christ's resurrection the third day, which is the type and assurance of our own.

HÆC dicit Dóminus : In tribulatione sua mane consurgent 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 ejus, et véniet quasi imber nobis temporáneus et serótinus terrae.

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.

Quid fáciám tibi, Ephraím ? 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.

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.

The following Responsory is sung by the schola and clergy, or recited by the celebrant with the servers :

Responsory

Habacuc (605 B. C.) ch. 3.

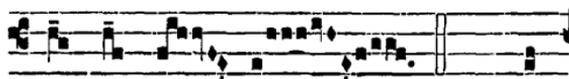
One may think of the prophet foreseeing with horror Christ's crucifixion. The holiness, terror, and glory of God were never more clearly shown than when his Son hung on the Cross between two thieves. But the prophet's soul finds there also abundant reason to hope in God's mercy.

II

D Omi- ne, * O Lord, I have heard thy hearing, and was afraid ; I considered thy works, and trembled.

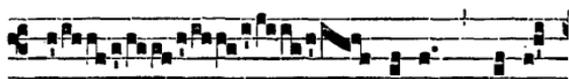
audí- vi audí-tum tú- um, et tí- mu-

i : conside-rá- vi ó- pe-ra tú- a,



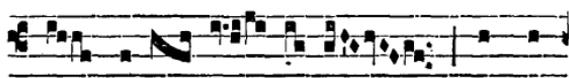
et expá- vi.

V. 2. In

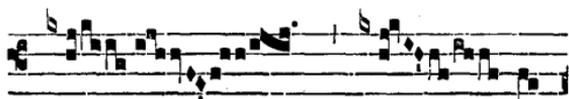


mé-

di-o du-ó-

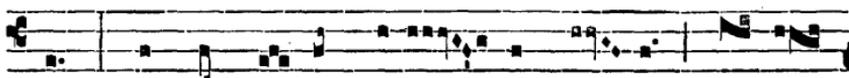


rum ani-má- li- um inno-

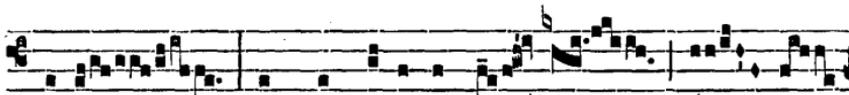


te-

scé-



ris : dum appro- pinquáve- rint án- ni, cogno-

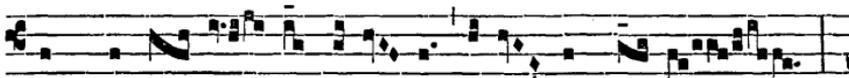


scé- ris : dum advéne- rit témp- us, os- ten-

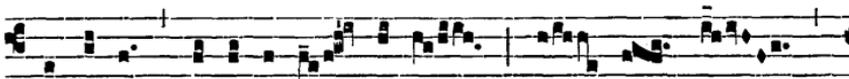


dé- ris.

V. 3. In é- o,



dum contur- bá- ta fú- e- rit áni- ma mé- a :



in í- ra, mi- se- ri- cór- di- ae mé- mor é-



ris.

V. 4. Dé- us

V. 2. 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 shown.

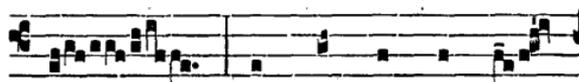
V. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

V. 4. God shall come from Libanus, and the holy one from the sha-



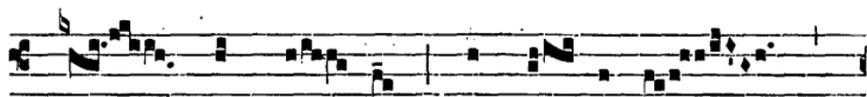
dy and thickly covered
mountain.

a Lí-ba- no vé- ni-

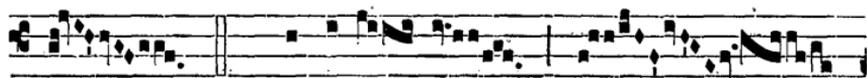


∮. 5. His majesty
hath covered the hea-
vens; and the earth is
full of his praise.

et, et Sánctus de món-



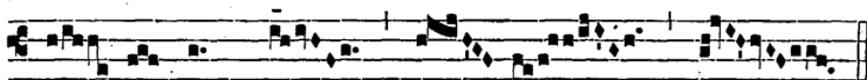
te umbró- so et con-dénso.



∮. 5. Opé-ru- it caé-



los majéstas é- jus : et láudis é- jus



plé- na est * tér- ra.

Psalm Tone for the Responsory

II

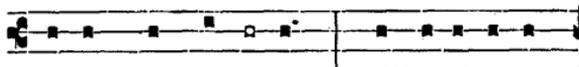


*Canticle of the prophet
Habacuc.*

D

*Omne, * audí-vi audí-tum*

O Lord, I have heard
thy hearing, and was
afraid; I considered thy
works, and trembled.



tú-um, et tímu- i : * conside-rá-vi

∮. 2. 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 shown.



ópe-ra tú-a, et expá- vi. ∮. 2. *In mé-*

di-o du-ó-rum animá-li-um inno-tescé-ris : † dum appropinquáverint ánni, cognoscé-ris : * dum advénerit témpus ostendé-ris.

¶ 3. *In éo, dum conturbáta fúerit ánima méa : * in ira, misericórdiae mémor éris.*

¶ 4. *Déus a Líbano véniet, * et Sánctus de mónte umbróso, et condénso.*

¶ 5. *Opéruit caélos majéstas éjus : * et láudis éjus pléna est térra.*

¶ 3. In the time when my soul shall be troubled : in anger thou shalt be mindful of mercy.

¶ 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

¶ 5. His majesty hath covered the heavens; and the earth is full of his praise.

After the responsory all rise :

The celebrant remaining in his place says : Orémus — Let us pray.

The deacon [or celebrant] says : Flectámus génua — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the celebrant] : Leváte. — Rise up from your knees.

All rise, and the celebrant sings the Collect.

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis effectum : * ut, sicut in passióne sua Jesus Christus, Dóminus noster, dívérta utrísque íntulit stipénda meritórum ; * ita nobis, abláto vetustátis errore, resurrectiόνis suae grátiam largiátur : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum.

O God, who didst doom Judas to a punishment befitting his wickedness, and on the good thief didst bestow the happiness he, by confessing thee, had earned : show mercy to us whom thou hast reconciled to thee; and even as in his passion Jesus Christ our Lord dealt according to their deserts with the one and the other, so to us whom he has freed from the stain of past sin, may he vouchsafe the grace to rise to a new life with him. Who lives and reigns.

9. *After the Collect there is another Lesson, sung at the lectern by the subdeacon, likewise without a title and without Tu autem at the end. The celebrant and all the others sit and listen.*

[9a. *A reader reads the Lesson at the lectern, or else the celebrant does so standing in his place.*]

The second Lesson (Exod. 12, 1-11) describes the Jewish Passover and the slaying of the Paschal lamb; which is a figure of the Lamb of God, slain to-day and become our food.

IN diébus illis : Dixit Dóminus ad Móysen et Aaron in terra Ægýpti : « Mensis iste, vobis princípium ménsium : primus

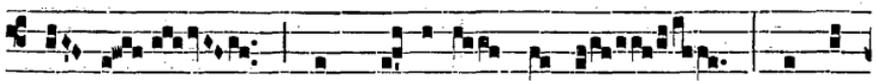
IN those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be

erit in mēnsibus anni. Loquímini ad univérsum cœtum filiórū Israël, et dícite eis : Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suae, juxta númerum animárum, quae sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus : juxta quem ritum tollétis et haedum. Et servábitis eum usque ad quartam décimam diem mensis hujus : immolabítque eum univérsa multitúdo filiórū Israël ad vésperam. Et sument de sáanguine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázimos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pédibus ejus et intestinis vorábitis. Nec remanébit quidquam ex eo-usque mane. Si quid residuum fúerit, igne comburéitis. Sic autem comedétis illum : Renes vestros accingétis, et calceaménta habébitis in pédibus, tenétes báculos in mánibus, et comedétis festinánter : est enim Phase, id est tránsitus, Dómini ».

the 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 neighbour 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 the blood thereof, and put it upon both the side-posts and on the upper doorpost 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 the morning. If there be any 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.

The following Responsory consists of almost the whole of Ps. 139. It puts in Christ's mouth an appeal for God's protection against the snares of his enemies.

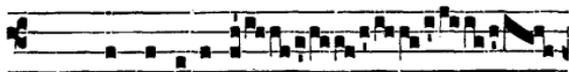
II
E  Deliver me, O Lord,
from the evil man;
rescue me from the
unjust man.



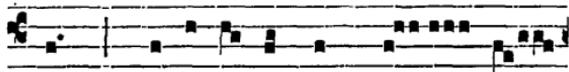
mi- ne, ab hómine má- lo : a ví-



ro iní-quo líbera me.



¶. 2. Qui cogitavé-



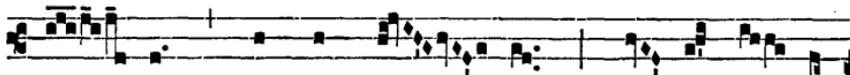
runt ma-lí-ti-as in cór-de :



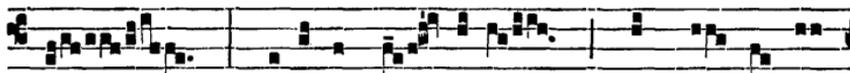
tó-ta dí-e consti-



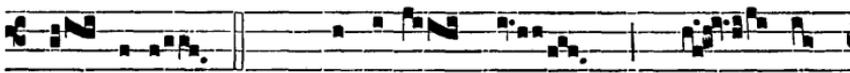
tu-é-bant praé-li-a. ¶. 3. A-cu-



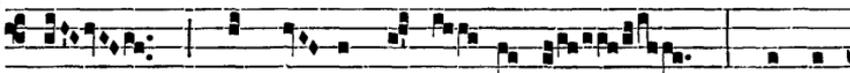
é-runt línguas sú-as sic-ut ser-pén-



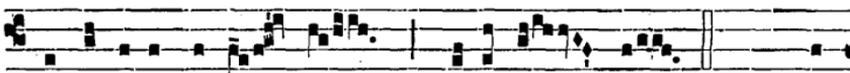
tes : venénum á-spidum sub lá-bi-is



e-órum. ¶. 4. Custódi me, Dó-mi-



ne, de má-nu pecca-tó-ris : et ab



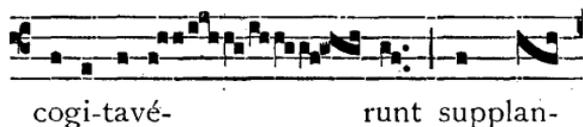
homí-nibus in-í-quis líbe-ra me. ¶. 5. Qui

¶. 2. Who have devised wickedness in their heart; all the day long they designed battles.

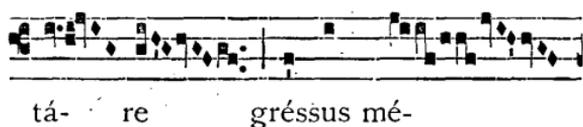
¶. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

¶. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

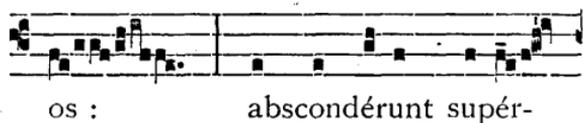
¶. 5. Who have proposed to supplant my



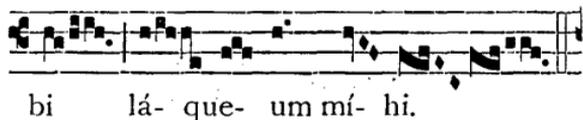
steps; the proud have hid a net for me.



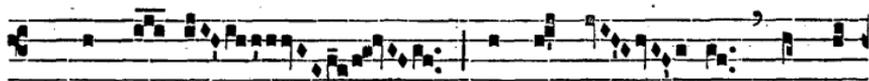
¶ 6. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the way-side.



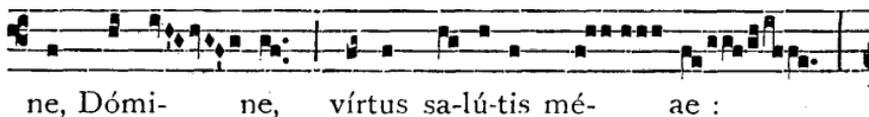
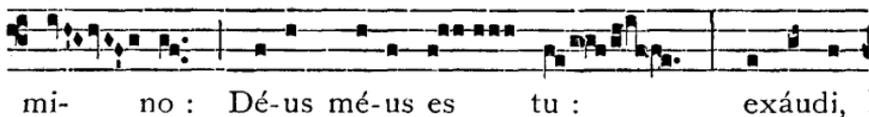
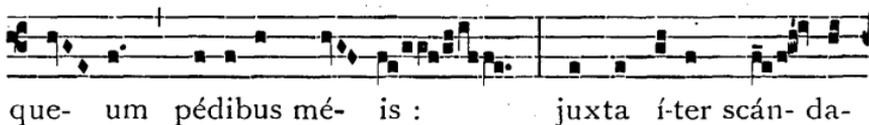
¶ 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

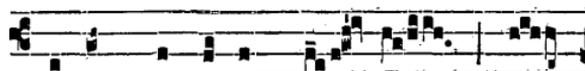


¶ 8. O Lord, Lord, the strength of my salvation, overshadow

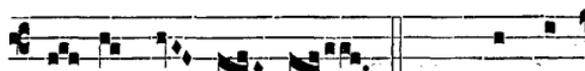


¶ 6. Et fú- nes extendé- runt in lá-

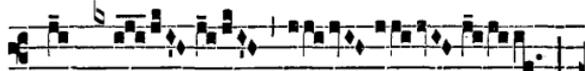




obúmbra cáput mé- um in



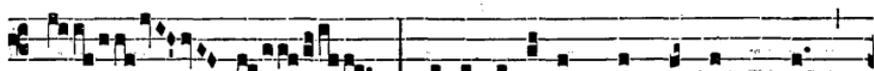
dí- e bél- li. V. 9. Ne trá-



das me



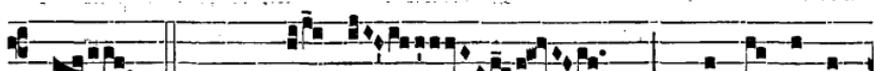
a de-sidé- ri- o mé- o pecca-



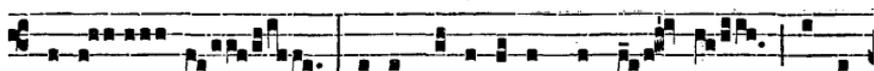
tó- ri : cogi-tavérunt advérsum me :



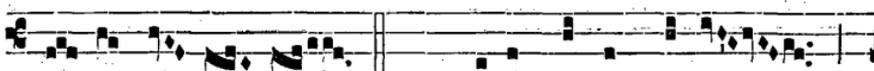
ne de-re-línquas me, ne unquam exal-téntur.



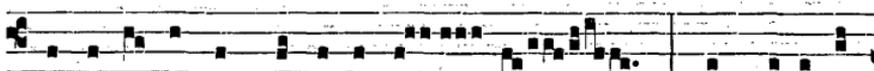
V. 10. Cá- put circú- i-tus



e-ó- rum : lábor labi-órum ipsó- rum opé-



ri- et é- os. V. 11. Verúmtamen jústi



confi-te-búntur nómi-ni tú- o : et habi-tá-



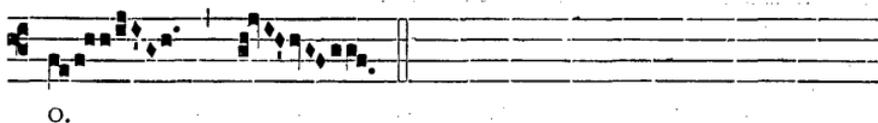
bunt ré- cti cum vúl-tu * tú-

my head in the day of battle.

V. 9. 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.

V. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

V. 11. But the just shall give glory to thy name ; and the upright shall dwell with thy countenance.

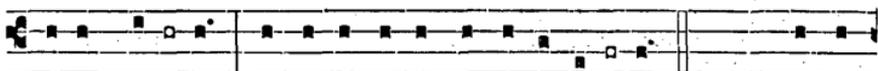
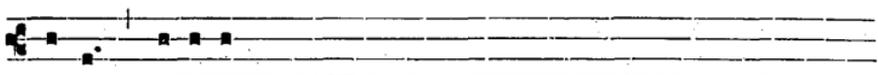


O.

Psalm Tone for the Responary

II
E

-ripe me, * Dómine, ab hó-

Deliver me, O Lord,
from the evil man;
rescue me from the
unjust man.mine **má-** lo : * a ví-ro in-íquo lí-be-ra me. *Flex* : pecca-

tó-ri †

The intonation is repeated for each verse.

¶ 2. *Qui cogitavérunt malitias in còrde* : * *tóta díe constítuebant praélia.*

¶ 3. *Acuérunt línguas suas sicut serpéntes* : * *venénúm aspídum sub lábiis eórum.*

¶ 4. *Custódi me, Dómine, de mánu peccatóris* : * *et ab homínibus iníquis líbera me.*

¶ 5. *Qui cogitavérunt supplantáre gréssus méos* : * *abscondérunt supérbi láqueum míhi.*

¶ 6. *Et fínes extendérunt in láqueum pédibus méis* : * *juxta íter scándalum posuérunt míhi.*

¶ 7. *Dixi Dómino* : *Déus méus es tu* : * *exáudi, Dómine, vócem oratiónis méae.*

¶ 8. *Dómine, Dómine, virtus salútis méae* : * *obúmbra cápút méum in díe bélli:*

¶ 9. *Ne trádas me a desidério méo peccatóri* : † *cogitavérunt advérsum me* : * *ne derelínquas me, ne unquam exalténtur.*

¶ 2. Who have devised wickedness in their heart; all the day long they designed battles.

¶ 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

¶ 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

¶ 5. Who have proposed to supplant my steps; the proud have hid a net for me.

¶ 6. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the way-side.

¶ 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

¶ 8. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

¶ 9. 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.

Ÿ. 10. *Cáput circúitus eórum* : * *lábor labiórúm ipsórum opériet éos.*

Ÿ. 11. *Verúmtamen jústi confitebúntur nómini túo* : * *et habitábunt récti cum vultu túo.*

Ÿ. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

Ÿ. 11. But the just shall give glory to thy name ; and the upright shall dwell with thy countenance.

10. *After the second lesson (and its responsory) unadorned lecterns are placed in the sanctuary on the Gospel side with books on them, and the singing (or reading) of our Lord's Passion according to St John takes place as follows :*

Solemn rite

It is sung or read by deacons ; and these, in amice, girdle and black stole, with two acolytes [or servers] without lights or incense, after bowing to the altar, stand before the celebrant standing in his place. They bow deeply, and the celebrant says :

Dóminus sit in córdibus vestris et in lábiis vestris.

The Lord be in your hearts and on your lips.

Standing erect, they answer : Amen.

They then bow to the altar again and go to the Gospel side where they begin to sing or read the Passion of our Lord at the unadorned lecterns : all the others listen. The schola may sing the words for which notes are given.

Simple rite

[10a. *If the celebrant himself reads or sings the Passion, he goes to the middle of the sanctuary with two servers. Bowing deeply towards the altar, he says aloud :*

Dóminus sit in corde meo et in lábiis meis. Amen.

The Lord be in my heart and on my lips. Amen.

After bowing to the altar, he goes to the Gospel side of the sanctuary, and at an uncovered lectern reads or sings the Passion, signing neither the book nor himself. The servers remain near him.

Three deacons may sing or read the Passion. *All is done as in the solemn rite. If there are only two deacons, these may sing or read the parts assigned to the Chronicler and the Synagogue ; that of Christ is taken by the celebrant, wearing his stole crossed on his breast. Accompanied by two servers, the deacons come to the foot of the altar with the celebrant between them. All bow deeply saying silently :*

Dóminus sit in corde meo et in lábiis meis. Amen.

They stand upright, bow to the altar and go to the Gospel side of the sanctuary to sing or read the Passion. The celebrant stands on the Chronicler's right, in the first place, nearest the altar.]

The Passion of O. L. J. C. according to St John

18, 1-40 ; 19, 1-42.

ARREST OF JESUS

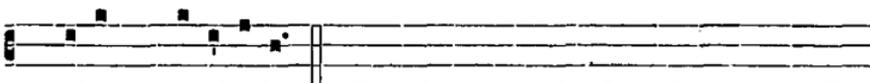
IN illo témpore : Egréssus est Jesus cum discípulis suis trans torrémentem Cedron, ubi erat hor-

AT that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden

tus, in quem introiit 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 pharisaeis ministros, venit illuc cum lanternis, et facibus, et armis. Jesus itaque sciens omnia quae ventura erant super eum, processit, et dixit eis : + Quem quaeritis? C. Responderunt ei :

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 all things that should come upon him, went forth, and said to them, + Whom seek ye? C. They answered him :



S. Jesum Nazarenum.

S. Jesus of Nazareth.

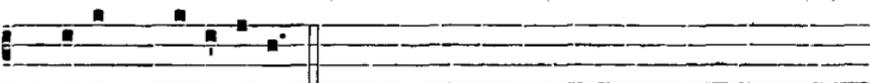
C. Dicit eis Jesus : + Ego sum.

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 : + Quem quaeritis? C. Illi autem dixerunt :

C. Jesus saith to them, + I am he.

C. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground.

Again therefore he asked them, + Whom seek ye? C. And they said :



S. Jesum Nazarenum.

S. Jesus of Nazareth.

C. Respondit Jesus : + Dixi vobis, quia ego sum : si ergo me quaeritis, sinite hos abire. C. Ut impleretur sermo, quem dixit : Quia quos dedisti mihi, non perdiidi 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 : + Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

C. Jesus answered, + 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 any one. 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, + Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

TO ANNAS AND CAIPHAS

C. Cohors ergo, et tribúnus, et ministri Judaeórum comprehendérunt Jesum, et ligavérunt eum : et adduxérunt eum ad Annam primum, erat enim socer Cáiphae, qui erat pón-tifex anni illius. Erat autem Cáiphas, qui consílium déderat Judaéis : Quia éxpedít unum hóminem mori pro pópulo.

Sequebátur autem Jesum Simon Petrus, et álius discipulus. Discipulus autem ille erat notus pón-tífici, et introívit cum Jesu in átrium pón-tíficis. Petrus autem stabat ad óstium foris. Exívit ergo discipulus álius, qui erat notus pón-tífici, et dixit ostiáriæ : et introduxit Petrum. Dicit ergo Petro ancilla ostiária : S. Numquid et tu ex discipulis es hóminis istius? C. Dicit ille : S. Non sum. C. Stabant autem servi et ministri ad prunas : quia frigus erat, et calefaciébant se : erat autem cum eis et Petrus stans, et calefaciens se.

Pón-tifex ergo interrogávit Jesum de discipulis suis, et de doctrína ejus. Respóndit ei Jesus : + Ego palam locútus sum mundo : ego semper dócui in synagóga, et in templo, quo omnes Judaéi convéniunt : et in occulto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis : ecce hi sciunt quae dixerim ego. C. Haec autem cum dixisset, unus assistens ministrórum dedit álapam Jesu, dicens : S. Sic respóndes pón-tífici? C. Respóndit ei Jesus : + Si male locútus sum, testimónium pérhibe de malo : si autem bene, quid me caedis? C. Et misit eum Annas ligátum ad Cáipham pón-tíficem.

Erat autem Simon Petrus stans, et calefaciens se. Dixérunt ergo ei :

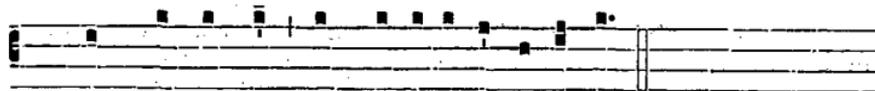
C. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him.

And led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of 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, + 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 askest 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, + 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.

C. And Simon Peter was standing, and warming himself. They said therefore to him :



S. Numquid et tu ex discipulis é-jus es?

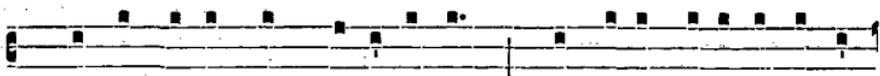
S. Art not thou also one of his disciples?

C. Negávit ille, et dixit : 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 not I see thee in the garden with him? C. Iterum ergo negávit Petrus : et statim gallus cantávit. C. Again therefore Peter denied; and immediately the cock crew.

BEFORE PILATE

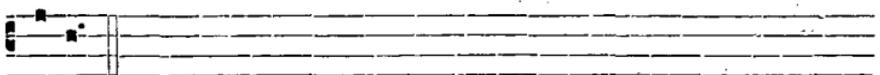
Addúcunt ergo Jesum a Cái-pha in praetórium. Erat autem mane : et ipsi non introiérunt in praetórium, ut non contaminárentur, sed ut manducárent pascha. Exiit ergo Pilátus ad eos foras, et dixit : S. Quam accusationem affértis advérsus hóminem hunc? C. Respondérunt et dixerunt ei :

Then they led Jesus from Caiphás 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. Si non ésset hic ma-le-fáctor, non tibi tradi-dissémus

S. If he were not a malefactor, we would not have delivered him up



é-um.

to thee.

C. Dixit ergo eis Pilátus : S. Accípite eum vos, et secúndum légem vestram judicáte eum. C. Dixerunt ergo ei Judaéi : 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. Nóbis non lí-cet interfice-re quémquam.

S. It is not lawful for us to put any man to death.

C. Ut sermo Jesu implerétur, quem dixit, significans qua C. That the word of Jesus might be fulfilled which he said, signifying

morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus et vocávit Jesum, et dixit ei : *S.* Tu es Rex Judaeórum? *C.* Respondit Jesus : + *A* temetípso hoc dicis, an álíi dixerunt tibi de me? *C.* Respondit Pilátus : *S.* Numquid ego Judaeus sum? Gens tua et pontífices tradidérunt te mihi : quid fecisti? *C.* Respondit Jesus : + *R*egnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent, ut non tráderer Judaeis : nunc autem regnum meum non est hinc. *C.* Dixit itaque ei Pilátus : *S.* Ergo Rex es tu? *C.* Respondit Jesus : + *T*u dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti : omnis, qui est ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus : *S.* Quid est veritas? *C.* Et cum hoc dixisset, íterum exívit ad Judaeos, et dicit eis : *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha : vultis ergo dimíttam vobis Regem Judaeórum? *C.* Clamavérunt ergo rursus omnes, dicentes :

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, + *S*ayest thou this thing of thyself, or have others told it thee of me? *C.* Pilate answered, *S.* Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? *C.* Jesus answered, + *M*y 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, + *T*hou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to 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. Non hunc, sed Ba-rábbam.

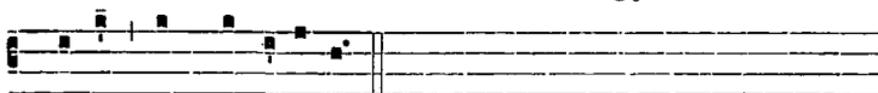
S. Not this man, but Barabbas.

C. Erat autem Barábbas latro.

C. Now Barabbas was a robber.

Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et milites plecténtes coronam de spinis, imposuérunt cápiti ejus : et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant :

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 :

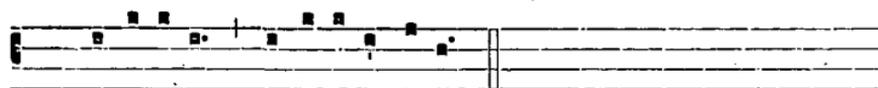


S. Ave, Rex Judaeó-rum.

S. Hail, King of the Jews!

C. Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis : S. Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Jesus portans coronam spíneam, et purpúreum vestiméntum). Et dicit eis : S. Ecce homo. C. Cum ergo vidíssent eum pontífices et mínistri, clamábant, dicétes :

C. And they gave him blows. Pilate therefore went forth again, and said 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 :

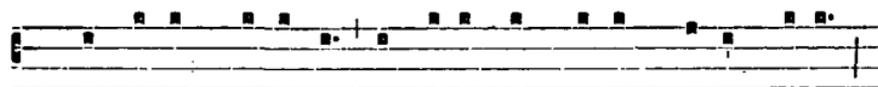


S. Cru-ci-fige, cru-ci-fige é-um.

S. Crucify him, crucify him.

C. Dicit eis Pilátus : S. Accipite eum vos, et crucifigite : ego enim non invénio in eo causam. C. Respondérunt ei Judaéi :

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. Nos lé-gem habémus, et secúndum légem débet móri,

S. We have a law, and according to the law he ought to die,



qui-a Fí-li-um Dé-i se fé-cit.

because he made himself the Son of God.

C. Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est praetórium íterum : et dixit ad Jesum : S. Unde es tu? C. Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus : S. Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem

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

hábeo dimittere te? C. Respondit Jesus: + Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. C. Et exinde quaerebat Pilatus dimittere eum. Judaei autem clamabant, dicentes:

release thee? C. Jesus answered, + Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. C. And from thenceforth Pilate sought to release him. But the Jews cried out, saying:



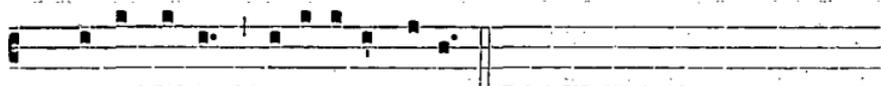
S. Si hunc dimittis, non es amicus Caesaris. Omnis S. If thou release this man, thou art not Caesar's friend. For whosoever



enim, qui se regem facit, contradicit Caesaris. maketh himself a king, speaketh against Caesar.

C. Pilatus autem cum audisset hos sermones, adduxit foras Jesus, et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta, et dicit Judaeis: S. Ecce Rex vester. C. Illi autem clamabant:

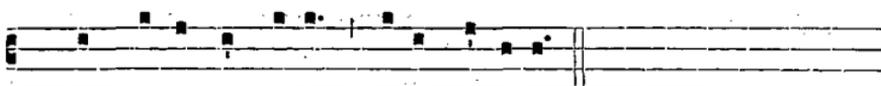
C. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews, S. Behold your king. C. But they cried out:



S. Tolle, tolle, crucifige eum. S. Away with him, away with him, crucify him.

C. Dicit eis Pilatus: S. Regem vestrum crucifigam? C. Responderunt pontifices:

C. Pilate saith to them, S. Shall I crucify your king? C. The chief priests answered:



S. Non habemus regem, nisi Caesarem. S. We have no king but Caesar.

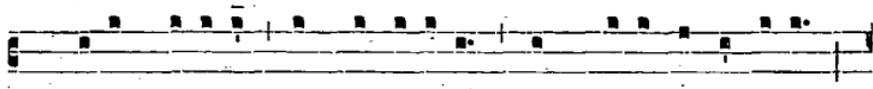
C. Tunc ergo tradidit eis illum ut crucifigeretur.

C. Then therefore he delivered him to them to be crucified.

AT CALVARY

Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha : ubi crucifixerunt eum, et cum eo álios duos hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus : et pósuit super crucem. Erat autem scriptum : Jesus Nazaréus, Rex Judaeórum. Hunc ergo título multi Judaeórum legérunt : quia prope civitatem erat locus ubi crucifixus est Jesus. Et erat scriptum hebráice, graece et latine. Dicébant ergo Piláto pontífices Judaeórum :

And they took Jesus, and led him forth; and bearing his own 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, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate :



S. Nól-i scríbere, Rex Judae-órum, sed qui- a ípse díxit :

S. Write not, The King of the Jews, but that he said,



Rex sum Judae-órum.

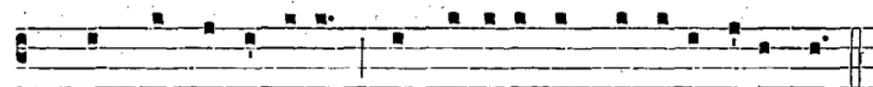
I am the King of the Jews.

C. Respóndit Pilátus : S. Quod scripsi, scripsi.

C. Mílites ergo cum crucifíxissent eum, accepérunt vestiménta ejus et fecérunt quátuor partes : unicuíque míliti partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem :

C. Pilate answered, S. What I have written I have written.

C. Then the soldiers, 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. Non scindámus é-am, sed sorti-ámur de ílla cújus sit.

S. Let us not cut it, but let us cast lots for it, whose it shall be.

C. Ut Scriptúra implerétur, dicens : Partíti sunt vestiménta mea sibi : et in vestem meam misérunt sortem. Et mílites quidem haec fecérunt.

Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suae : + Múlier, ecce filius tuus. C. Deinde dicit discipulo : + Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut con-summarétur Scriptúra, dixit : + Sitio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit : + Consummátum est. C. Et inclináto cápite trádidit spíritum.

Here a pause is made, and all kneel.

C. Judaéi ergo quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apéruit, et continuo exívit sanguis, et aqua.

Et qui vidit, testimónium perhibuit : et verum est testimónium ejus. Et ille scit, quia vera dicit : ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur : Os non comminuétis ex eo. Et iterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

C. 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 Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith to his mother, + Woman, behold thy son. C. After that, he saith to the disciple, + 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, + I thirst. C. Now there was a vessel set there full of vinegar : and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, + It is consummated. C. And bowing his head, he gave up the ghost.

C. 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 opened his side with a spear, 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.*

THE BURIAL

Post hæc autem rogávit Pilátum Joseph ab Arimathæa, eo quod esset discipulus Jesu, occultus autem propter metum Judæórum, ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judæís sepelíre. Erat autem in loco, ubi crucifíxus est, hortus : et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæórum, quia juxta erat monuméntum, posuérunt Jesum.

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 an hundred pounds 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.

SECOND PART OF THE LITURGY :

THE SOLEMN COLLECTS,

ALSO CALLED THE PRAYER OF THE FAITHFUL

The Good Friday liturgy has preserved the ancient prayers that, in early days, always followed the Gospel. Now-a-days at Mass, at the same place, the priest before the Offertory bids the people pray by saying : *Orémus.*

12. *When the singing or reading of the Passion is finished, the celebrant, at the sedilia, puts on a black cope, the deacon and subdeacon a black dalmatic and tunicle.*

Meanwhile, two acolytes [or two servers] spread a single linen cloth on the altar and put the book in the middle.

Then the celebrant, with the ministers [or servers], goes to the altar ; he mounts the steps, and kisses the altar. Standing in the middle, by the book, he begins the solemn Collects, while the sacred ministers [or servers], one on either side of him, lift the edge of his cope.

13. *The solemn Collects are said as follows :*

The celebrant begins with an introduction which announces a particular intention ; he sings it, with hands joined, to the special tone given in the Missal. He then sings Orémus ; the deacon [or the celebrant] adds Flectámus genua, and all, including the celebrant, kneel and pray silently for a little while. When the deacon [or the celebrant] sings Leváte, all rise, and the celebrant with hands extended sings the Collect.

1. FOR THE CHURCH

ORémus, dilectíssimi nobis, pro Ecclésia sancta Dei : ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum : subjiciens ei principátus et potestátes : detque nobis, quiétam et tranquíllam vitam degéntibus, glorificáre Deum Patrem omnípotentem.

LET us pray, most dearly beloved, for God's holy Church, supplicating the Lord our God to bestow on her his peace, to gather her together, and to keep her in all the earth, making subject to her principalities and powers; to us, too, allotting a quiet life and untroubled days, in which to give glory to him who is our God and almighty Father.

The celebrant : Orémus. — Let us pray.

The deacon [or the priest] : V̄. Flectámus génua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the priest] : R̄. Leváte. — Rise up from your knees.

OMnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti : * custodí ópera misericórdiae tuae; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confesióne tui nóminis perseveret. Per eúmdem Dóminum...

All : R̄. Amen.

ALmighty and everlasting God, who to all nations hast in Christ revealed thy glory : do thou ever foster this thy merciful work; so that thy Church, spread over all the earth, may, firm in her faith, remain steadfast in the confessing of thy hóly name. Through the same Jesus Christ... R̄. Amen.

2. FOR THE POPE

ORémus et pro beatíssimo Papa nostro N.; ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, saluum atque incólumem custodíat Ecclésiae suae sanctae, ad regéndum pópulum sanctum Dei.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, cujus iudicio univérsa fundántur : * réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quae te gubernáture auctóre, sub tanto pontífice, credulitátis suae méritis augeátur. Per Dóminum nostrum Jesum Christum...

All : R̄. Amen.

LET us pray for our most holy Father Pope N., entreating of the Lord our God, who has elected him to the order of bishops, ever to preserve him and to prosper him for his holy Church's good, to rule the hóly people of God.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, by whose judgment all things have been established : favourably regard our supplications, and in thy loving-kindness, preserve to us the Pastor thou thyself hast chosen for us; so that Christ's people, who in thy providence are ruled over by so great a Pontiff, may be continually enriched by the growing merits of their faith. Through Jesus Christ... R̄. Amen.

3. FOR THE CLERGY AND THE FAITHFUL

ORémus et pro ómnibus episcopis, presbyteris, diaconibus, subdiaconibus, acolythis, exorcistis, lectoribus, ostiariis, confessoribus, virginibus, viduis: et pro omni populo sancto Dei.

Orémus.

Flectámus genua.

Leváte.

OMnípotens sempitérne Deus, cujus Spíritu totum corpus Ecclésiæ sanctificátur et régitur: * exáudi nos pro univérsis ordinibus supplicántes; ut grátiae tuae múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum...

All: Rj. Amen.

LET us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, doorkeepers, religious men, virgins and widows, and for all God's holy people.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, whose pervading Spirit sanctifies and rules the whole body of thy Church: graciously hear the prayers we put up for all degrees among thy people. Do thou so bestow thy grace, that faithful service may be rendered to thee by all conditions of men. Through Jesus Christ... Rj. Amen.

4. FOR RULERS

ORémus et pro ómnibus res públicas moderántibus, eórumque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secundum voluntátem suam dirígat ad nostram perpétuam pacem.

Orémus.

Flectámus genua.

Leváte.

OMnípotens sempitérne Deus, in cujus manu sunt ómnium potestates et ómnium jura populórum: * réspice benígnus ad eos, qui nos in potestáte regunt; ut ubique terrárum, dextera tua protegente, et religiónis intégritas, et pátriae securitas indesinénter consistat. Per Dóminum. All: Rj. Amen.

LET us pray also for all who rule the State, with their ministers and officials, that our God and Lord may direct their minds and hearts to seek perpetual peace for us according to his will.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, in whose hand are the power and rights of all peoples, look favourably on those who rule us with their authority, that religion may be everywhere unimpaired and our country always secure. Through Jesus Christ... Rj. Amen.

5. FOR THE CATECHUMENS

ORémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures praecordiórum ipsórum, januámque misericórdiae; ut, per

LET us pray likewise for our catechumens, that the Lord our God may open the ears of their hearts for his mercy to enter in; that by the laver of regeneration they may receive

lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas : * auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptismatis, adoptiόνis tuæ filiis aggregéntur. Per Dóminum nostrum Jesum Christum...

All : R̄. Amen.

forgiveness for all their sins; and that they may be found members of Jesus Christ our Lord.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, who causest thy Church to increase and multiply without ceasing : make our catechumens to grow in faith and in understanding, that they may come to be born again in the water of baptism and to be numbered among the children of thine adoption. Through Jesus Christ... R̄. Amen.

6. FOR THE NECESSITIES OF THE FAITHFUL

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

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, maestórum consolátió, laborántium fortitúdo : * pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum.

All : R̄. Amen.

LET us pray, most dearly beloved, to God, the Father almighty, entreating him to purge the world of all false teaching; to drive away maladies and to hinder famines; to open prison gates and to break the chains of captives; to give to travellers safe return, to the sick restoration to health, and to them who are at sea secure harbourage.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, comfort of the sorrowful, support of the weary, incline thine ears to the prayers of all who in their trouble call upon thee. May each one, in gladness of heart, feel that in his every distress it was in thy mercy that he found succour. Through Jesus Christ our Lord. R̄. Amen.

7. FOR THE UNITY OF THE CHURCH

ORémus et pro hæreticis et schismáticis : ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám cathólicam atque apostólicam revocáre dignétur.

LET us also pray for those in heresy or schism, beseeching the Lord our God to free them from their errors, and mercifully to bring them back to their mother, the Holy catholic and apostolic Church.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, qui salvás omnes, et néminem vis perire : * réspice ad ánimas diabólica fraude decéptas : ut, omni haerética pravitate depósita, errántium corda respíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum...

All : R̄. Amen.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, who savest all men, and willest not that any man perish; look down in pity upon the souls led astray by the wiles of the devil. May these wanderers cease to be obstinate in their unbelief; may their hearts be touched; and in repentance may they return to the unity of thy truth. Through Jesus Christ... R̄. Amen.

8. FOR THE CONVERSION OF THE JEWS

ORémus et pro pérfidis Judaeis : ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, qui étiam judáicam perfídiam a tua misericórdia non repéllis : * exáudi preces nostras, quas pro illius pópuli obcaecatióne deférimus; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem Dóminum.

All : R̄. Amen.

LET us pray also for the faithless Jews, begging the Lord our God to take away the veil from their hearts, so that they too may believe in Jesus Christ our Lord.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, from whose mercy not even the faithlessness of the Jews is shut out: pitifully listen to us who plead for that blinded nation, that opening at last their eyes to the true light, which is Christ, he may dispel the darkness in which they are shrouded. Through the same our Lord. R̄. Amen.

9. FOR THE CONVERSION OF THE HEATHEN

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

Orémus.

Flectámus génua.

Leváte.

LET us pray too for the heathen, entreating of almighty God that he drive wickedness out of their hearts, so that forsaking their idols, they may turn to him who is the living and true God and to his only Son, Jesus Christ, our Lord and God.

Let us pray.

Let us kneel down.

Rise up from your knees.

OMnipotens sempiternè Deus, qui non mortem peccatorum, sed vitam semper inquiris : * súscipe propítius orationem nostram, et líbera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum. *All* : R̄. Amen.

Almighty and everlasting God, who wilt not the death of sinners, but ever seekest to recall them to life : mercifully receive our prayers : deliver the heathen from the worship of idols, and gather them into thy holy Church to the praise and glory of thy name. Through Jesus Christ our Lord. R̄. Amen.

THIRD PART OF THE LITURGY : THE ADORATION OF THE HOLY CROSS

The culminating point of to-day's Liturgy is the adoration of the Cross, the sign of our salvation. This ceremony began at Jerusalem, and is described at length by the Spanish pilgrim Etheria, when, in 385, she visited the holy places. The wood of the true Cross was honoured and kissed.

14. *After the solemn collects, the celebrant and ministers [or servers], bowing to the altar, go back to the sedilia by the shortest way : the celebrant takes off his cope, the ministers the dalmatic and tunicle : the solemn adoration of the Cross then begins.*

A large Cross is used whose figure is covered by a purple veil which can be easily removed.

15. *The Cross is first brought from the sacristy to the middle of the sanctuary, while all stand. It is carried in this way : the celebrant and the subdeacon stay at their bench, standing ; the deacon goes to the sacristy with the acolytes [or servers] and from there he brings the Cross in procession to the church. The acolytes [or servers] go first, then the deacon with the Cross, walking between two more acolytes [or servers] who carry lighted candles.*

When they reach the sanctuary, the celebrant and subdeacon go to meet them, and the celebrant receives the Cross in the middle, in front of the altar.

[15a. *The celebrant goes to the sacristy with the servers and from there brings in the Cross, as above*].

16. *The holy Cross is then unveiled in this way :*

The celebrant goes to the epistle side on floor-level, stands facing the people, and uncovers the top of the Cross a little. He then intones the antiphon Ecce lignum crucis by himself and the sacred ministers sing it with him until Venite, adorémus, which is sung by the schola and the whole congregation, standing. Two acolytes [or two servers] with lighted candles accompany the Cross, to right and left of the celebrant.

After the antiphon, all, except the celebrant and the candle-bearers, kneel and adore in silence for a few moments.

The celebrant then goes up the altar steps on the Epistle side and uncovers the right arm of the crucifix : he then raises the Cross a little, helped, if necessary, by the sacred ministers, and in a higher key than before sings again Ecce lignum crucis. The others join in the singing and kneel down, as before.

The celebrant then goes to the middle of the altar and uncovers the Cross completely. He raises it, and in a still higher key sings again *Ecce lignum Crúcis*. The others join in the singing and kneel down, as before.

[16a. The celebrant is helped to uncover the Cross by the servers; but he alone sings the antiphon *Ecce lignum Crúcis*, until *Venite, adorémus*, exclusive.]

ANTIPHON AT THE UNVEILING OF THE CROSS

VI
E

Behold the wood of the cross, on which has hung the world's salvation.

quo sálus mún-di pe-pén-dit.

The congregation standing, answer :

O come let us adore him...

Ve-ní-te, ad-o-ré-mus.

All then kneel and adore for a few moments in silence.

Then they rise; and the Cross is shown a second and a third time.

17. After its unveiling the solemn adoration of the Cross takes place in this way: the unveiled Cross is given by the celebrant to two acolytes [or servers] who stand on the predella in the middle of the altar facing the people; they hold it on each side by the arms so that the foot of the Cross rests on the steps.

Meanwhile the two other acolytes [or servers] who held the lighted candles place them on each side of the Cross on the predella, and they kneel there on each side of the predella facing the Cross.

The adoration of the Cross then begins as follows: first the celebrant comes alone, then the sacred ministers, then the clergy and lastly the servers. If it can be done conveniently, they all take their shoes off, and they approach the Cross one after the other: after a simple genuflexion made three times, they kiss the feet of the crucifix.

18. When the celebrant, ministers, clergy and servers have completed their adoration of the Cross, it is carried to the communion-rail by the two acolytes [or two servers] accompanied by the two other acolytes with lighted candles. It is held there in the same way as indicated above so that the faithful can come past the Cross as it were in procession, the men first and then the women. They devoutly kiss the feet of the crucifix after making a simple genuflexion.

However, if the rector or priest in charge of the church foresees that, on account of the great crowd of people, the adoration of the Cross cannot be carried through without difficulty and hindrance to good order and devotion, it may be modified as follows: when the clergy, or the servers, have finished their adoration the celebrant takes the Cross from the servers; standing at the top of the altar steps, and first briefly exhorting the people to adore the holy Cross, he holds it up, offering it for their adoration, for a few moments.

19. While the adoration of the Cross is taking place, the schola (divided into two choirs) sings the Reproaches and other chants, while the celebrant, sacred ministers, servers and all who have returned from the adoration of the Cross sit and listen.

The singing is continued for as long as the adoration continues. It always ends with the doxology *Sempiterna sit beatae Trinitati gloria* from the hymn *Pánge, lingua, gloriósi láuream certáminis*, p. 608.

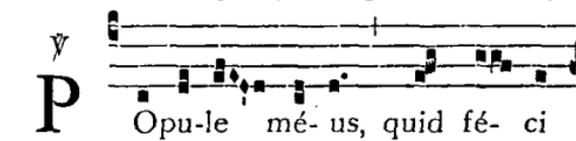
THE REPROACHES

Everything is sung as indicated in various books of Gregorian chant, or as below.

I

The Reproaches are addressed to the Jewish people for the ingratitude with which they have received Christ's benefits.

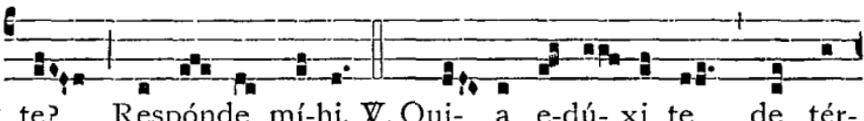
Two Cantors sing the following in the middle of the Choir :



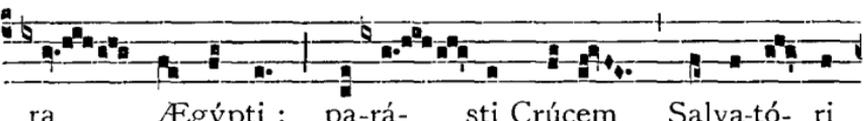
P Opu-le mé-us, quid fé-ci



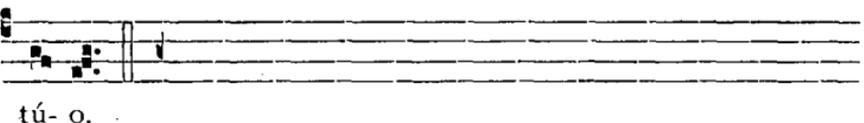
 tí-bi? Aut in quo con-tris-tá-vi



 te? Respón-de mí-hi. ¶ Qui-a e-dú-xi te de tér-



 ra Æ-gý-pti: pa-rá-sti Crú-cem Salva-tó-ri



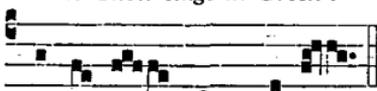
 tú-o.

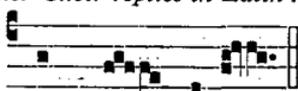
O my people, what is it I have done unto thee? How have I griev-ed thee? Answer thou me. ¶ Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Saviour? *Mich. 6, 3-4.*

The TRISAGION, threefold act of homage to the Trinity, reminds us that the death of Christ is the perfect act of worship made to God, Three in One. It alternates with the opening verses of the Reproaches, and is sung first in Greek, then in Latin, by the two choirs.

One Choir sings in Greek :

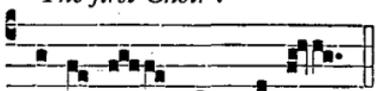
The other Choir replies in Latin :

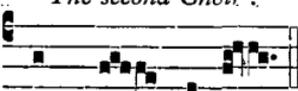
H 
 Agi- os o The-ós.
 Holy art thou, O God.

S 
 Anctus Dé-us.
 Holy art thou, O God.

The first Choir :

The second Choir :

H 
 Agi- os Ischyrós.
 Holy art thou, O mighty One.

S 
 Anctus Fórtis.
 Holy art thou, O mighty One.

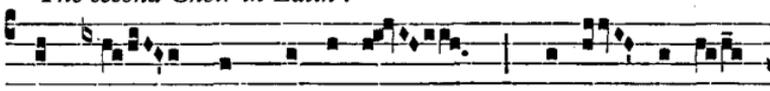
The first Choir in Greek :

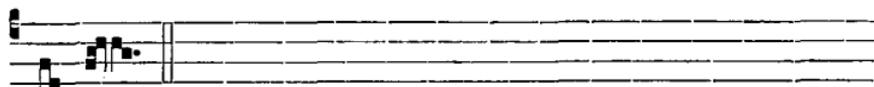
H 
 Agi- os Athánatos, e-lé- i-son
 Holy art thou, O immortal One : have mercy



hymás.
 on us.

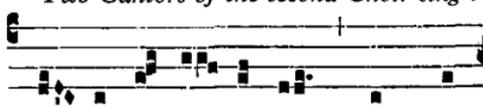
The second Choir in Latin :

S 
 Anctus Immortá-lis, mi-se- ré-re
 Holy art thou, O immortal One : have mercy



nó-bis.
 on us.

Two Cantors of the second Choir sing :

Q 
 Ui- a e-dú- xi te per de-

Is it because for forty years I led thee through the wilderness, feeding thee with manna, and bringing thee into a

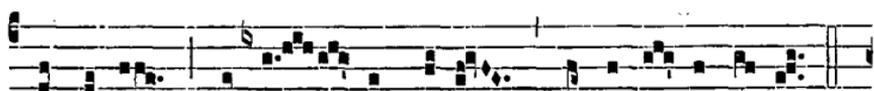


land so goodly, that
thou hast made ready
a cross for me, thy
Saviour?

sér- tum quadragínta ánnis, et



mánna ci-bávi te, et introdú-xi in tér-ram sa-tis



óptimam : pa-rá- sti Crúcem Salva-tó- ri tú- o.

The two Choirs respond in turn Hágios o Theós, Sánctus Déus, etc.

Then two Cantors of the first Choir sing :



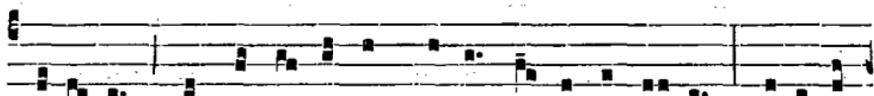
Quid ultra dé-bu- i fáce-re tí-



bi, et non fé-ci? E- go quidem



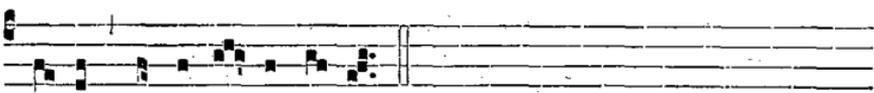
plantá-vi te víne-am mé-am spe-ci- o-



síssimam : et tu fácta es mí-hi ni-mis amá-ra : acé-to



namque sí-tim mé-am po-tásti : et lánce-a perfo-rásti



lá-tus Salva-tó- ri tú- o.

What was there more
that I ought to have
done for thee, and did
not do? I planted thee
to be of all my vine-
yards the most beau-
tiful: yet exceeding
bitter hast thou been
to me. For, I was
athirst and thou didst
give me vinegar to
drink; yea with a spear
thou didst pierce my
side, — mine, thy Sa-
viour's.

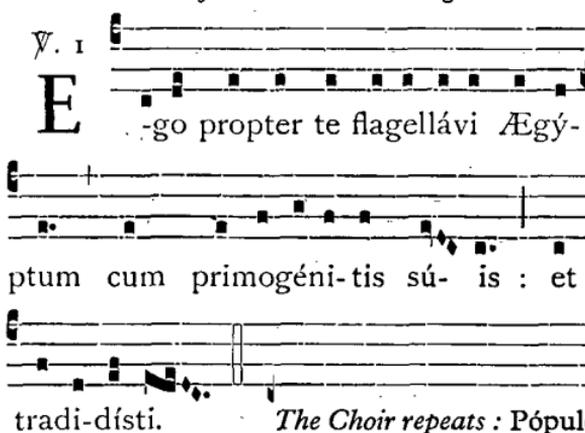
The two Choirs sing again in turn Hágios o Theós, Sánctus Déus, etc.

II

¶ The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply Pópule méus, as on p. 598, as far as the Ψ . Quia.

Two Cantors of the second Choir sing :

Ψ . 1



E-go propter te flagellávi Ægý-
 ptum cum primogéni-tis sú- is : et tu me flagellátum
 tradi-dísti.

It was I who for thy sake scourged Egypt with her first-born : and thou didst scourge me, and deliver me up to death.

The Choir repeats : Pópule méus p. 598.

Two Cantors of the first Choir :

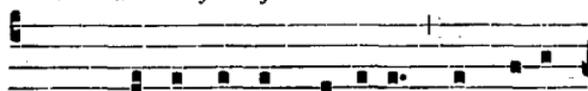
Ψ . 2. Ego te edúxi de Ægýpto, demér-
 so Pha-ra-óne in Má-re Rú-brum : et
 tu me tradi-dísti princí-pibus sacerdotum. Pópule méus.

It was I who brought thee out of Egypt and drowned Pharaoh in the Red Sea : and thou hast betrayed me into the hands of the chief priests.

Two Cantors of the second Choir :

Ψ . 3. Ego ante te apéru- i má- re : et
 tu aperu-ísti lánce- a látus mé- um. Pópule méus.

It was I who opened a way for thee through the sea : and thou hast opened my side with a spear.

Two Cantors of the first Choir :


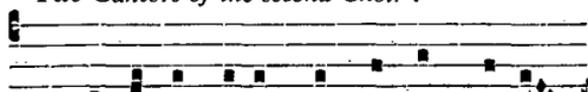
¶. 4. Ego ante te prae-í-vi in colúm-

It was I who went before thee in a pillar of cloud : and thou hast dragged me before Pilate's judgment seat.



na nú-bis : et tu me duxísti ad praetó-ri-um Pi-lá-ti.

Pópule méus.

Two Cantors of the second Choir :


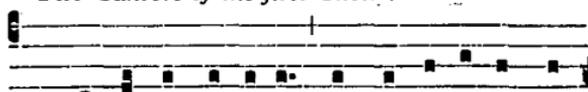
¶. 5. Ego te pávi mána per de-sér-

It was I who fed thee with manna in the wilderness ; and thou hast smitten me with heavy blows and hast scourged me.



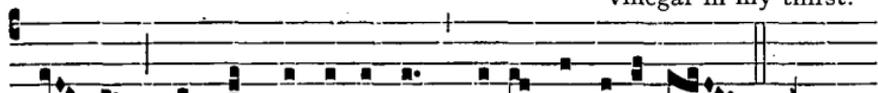
tum : et tu me ce-ci-dísti á-lapis et flagéllis.

Pópule méus.

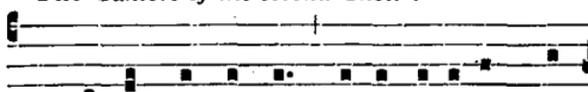
Two Cantors of the first Choir :


¶. 6. Ego te po-távi áqua sa-lú-tis de

It was I who drew from the rock the water of salvation for thee to drink : and thou hast brought me gall and vinegar in my thirst.

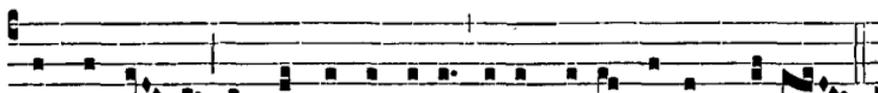


pé-tra : et tu me po-tásti félle et acé-to. Pópule.

Two Cantors of the second Choir :


¶. 7. Ego propter te Chananae-órum ré-

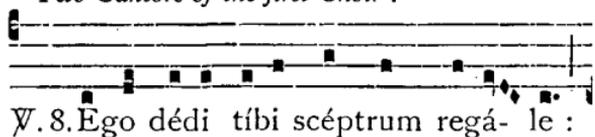
It was I who for thy sake struck down the kings of Canaan : and thou hast struck me on the head with a reed.



ges percús-si : et tu percussísti arúndine cáput mé-um.

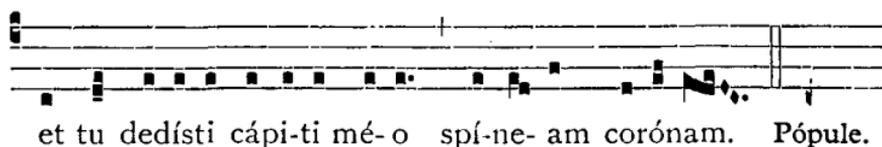
Pópule méus.

Two Cantors of the first Choir :



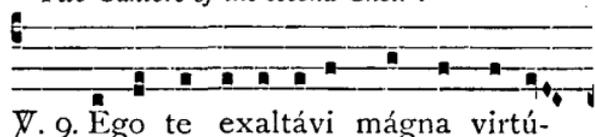
It was I who bestowed upon thee a kingly sceptre : and thou hast set upon my head a crown of thorns.

¶. 8. Ego dédi tibi scéptrum regá- le :



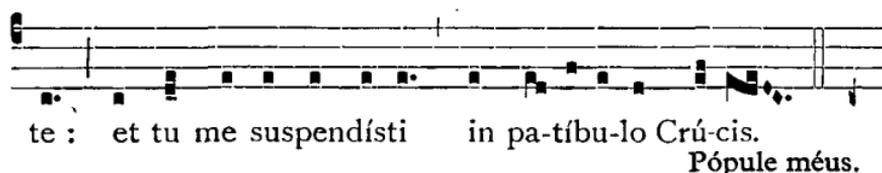
et tu dedísti cápi-ti mé-o spí-ne- am corónam. Pópule.

Two Cantors of the second Choir :



It was I who with a mighty hand lifted thee up : and it is on the gibbet of the cross that thou hast uplifted me.

¶. 9. Ego te exaltávi mágna virtú-



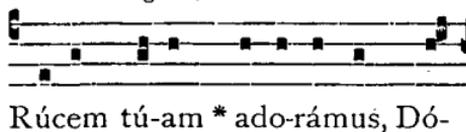
te : et tu me suspendísti in pa-tíbu-lo Crú-cis. Pópule méus.

III

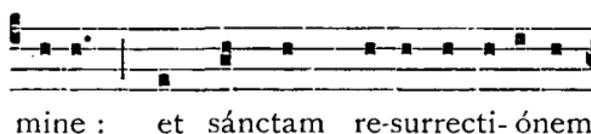
The Reproaches are followed by this solemn antiphon, where the thought of the Cross is joined with that of the Resurrection, to the glory of our divine Redeemer. The intonation is as for the "Te Deum".

Both Choirs then sing :

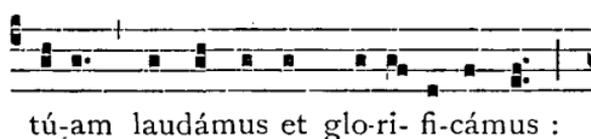
Ant. IV



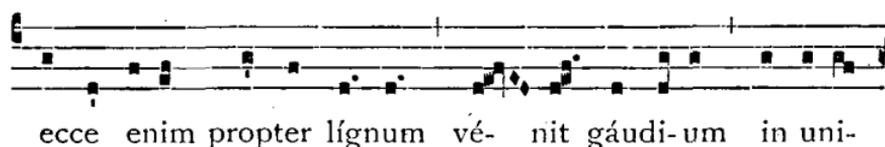
C Rúcem tú-am * ado-rámus, Dó-



mine : et sánctam re-surrecti- ónem

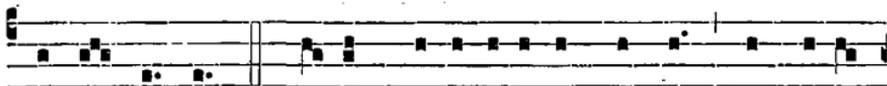


tú-am laudámus et glo-ri- fi-cámus :

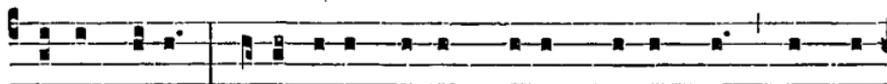


ecce enim propter lígnum vé- nit gáudi-um in uni-

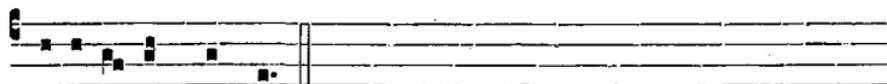
Thy cross, O Lord, we adore; thy holy resurrection we laud and magnify : for behold it is by the wood of the cross that joy has come in all the world. *Ps.* May God have mercy on us and bless us : may he cause the light of his countenance to shine upon us, and have mercy on us. *Ps.* 66.



vérsó múndo. *Ps.* Dé- us mi-se-re-á-tur nóstri, et bene-



dí-cat nóbis : * illúminet vúltum sú-um super nos, et mi-

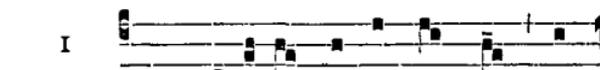


sere- á-tur nóstri. *The antiphon Crúcem túam is repeated.*

IV

There follows the hymn composed by the author of the "Vexilla Regis", Venantius Fortunatus, † 609, Bishop of Poitiers, in honour of the holy Cross, when Queen Radegunde received a portion of it from Constantinople, which she placed in her monastery at Poitiers, dedicated for this reason to the holy Cross. This hymn recounts man's fall and his salvation through the incarnate Word, who suffered and died for us on the Cross.

*Crux fidélis is then sung and the hymn Pänge, língua, gloriósi. After the first stanza of the hymn, V. Crux fidélis is repeated as far as * Dúlce lígnum; after the second stanza, Dúlce lígnum is repeated.*



I

C

Rux fidé-lis, inter ómnes ar-



bor úna nóbi- lis : Núlla sílva tá-lem

Faithful cross, amidst all others; noble tree alone art thou! There's no forest that hath yielded flower as thine, or leaf or bough. Sweet thy wood, thy nails still sweeter, sweetest weight thou bearest now.



prófert, frónde, fló-re, gérmi-ne : * Dúlce lígnum, dúlces



clávos, dúlce pón- dus sústi-net.

Hymn I

P

Ange, língua, glo-ri-ó-si

Sing, my tongue
the crowning guerdon
of a glorious combat
fought! Sing above the
cross's trophy hymns
with strains triumphal
fraught! How the Sa-
viour's blood-oblation
won the victory earth
had sought.

láure-am certámi-nis, Et su-per Crú-

cis trophaéo dic tri-úmphum nóbi-lem : Quáli-ter

Red-émptor orbis immo-lá-tus ví-ce-rit.

*Crux fidélis is repeated as far as * Dúlce lígnum.*

V. 2. De pa-réntis protoplá-sti fráude

God, our Maker, led
to pity by the guile
which led astray Adam
when he ate the apple,
bringing death no man
can stay, marked this
tree to crush the other,
and the ill it bore
allay.

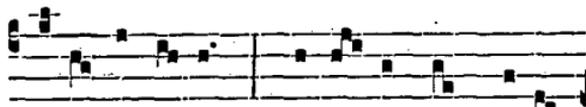
Fáctor cóndo-lens, Quando pómi no-

xi-á-lis in nécem mórsu rú-it : Ipse lígnum tunc

no-távit, dámna lígni ut sólve-ret. * Dúlce lígnum.

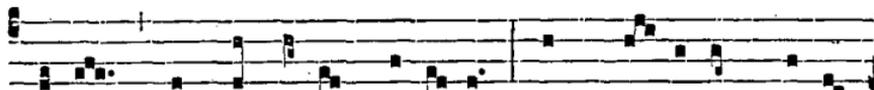
V. 3. Hoc ópus nóstrae sa-lú-tis ordo

This, the plan of our
salvation, preordained
by God had been, that
the arts of wily Satan
should be foiled by him

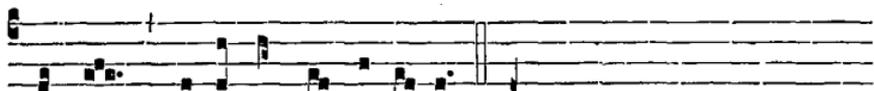


unseen, whence the
foeman's tool he fash-
ioned, as our race's
healing mean.

depo-pósce-rat : Multi- fórmis prodi-



tó-ri-s ars ut ártem fálle-ret, Et me-dé-lam férret

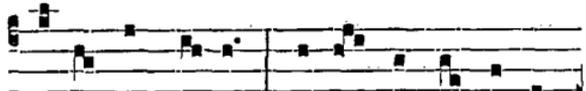


inde, hóstis unde laése-rat. **Crux fidélis.**

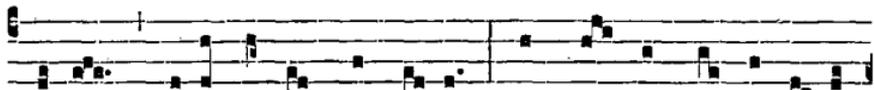


Therefore, when there
came the fulness of the
time by God decreed,
he, his Son, the world's
Creator, sent to earth
in man's dire need,
who from womb of
Virgin peerless did
endued with flesh pro-
ceed.

∇. 4. Quando vénit ergo sácri pleni-



túdo témpo-ri-s, Míssus est ab árce



Pátris nátus, orbis Cóndi-tor; Atque vénire virgi-ná-

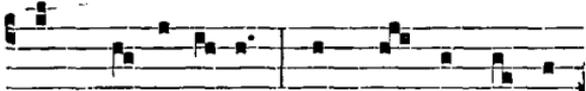


li cárne amí-ctus pródi-it. * **Dúlce lígnum.**



Closed within a nar-
row manger lo! the
wailing Infant lies.
Round his limbs the
Maiden Mother bands
and wrappings gently
ties : fair the hands and
feet she swaddles of the
Lord that rules the
skies.

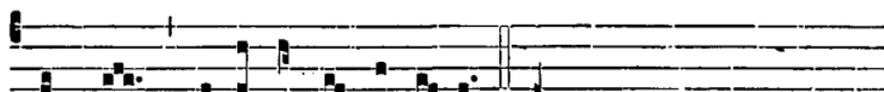
∇. 5. Vágit ínfans inter árcta cóndi-



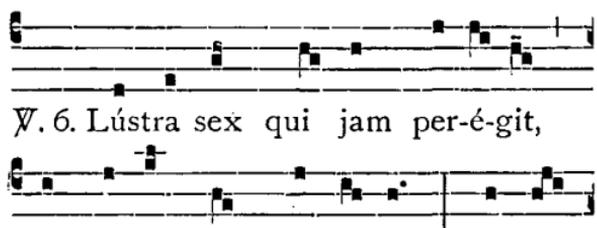
tus praesé-pi-a : Mémbra pánnis in-



vo-lú-ta Vírgo Má-ter álli-gat : Et Dé-i má-nus, pe-

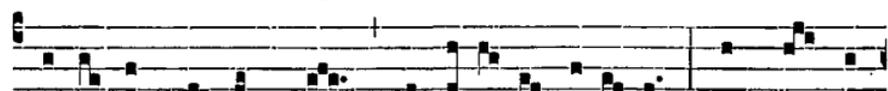


désque stricta cingit fasci- a. **CruX fidélis.**

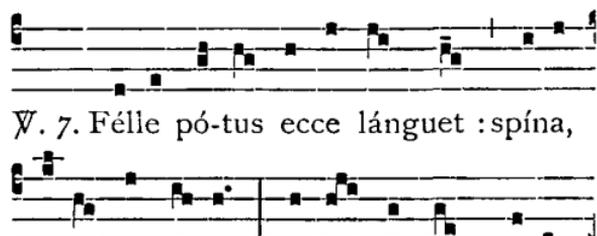


¶. 6. Lústra sex qui jam per-é-git,
témpus ímplens córpo- ris, Sponte

When the thirty years were over and his life approached its close, freely yielding, our Redeemer to his passion's deathly throes, on a rood a victim lifted, there atones for human woes.

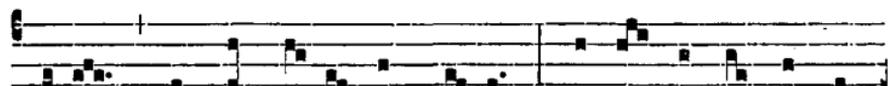


lí-be-ra Red-émptor passi- ó-ni dédi-tus, Agnus in
Crú- cis le-vá-tur immo-lándus stí-pi-te. * Dúlce lígnum.

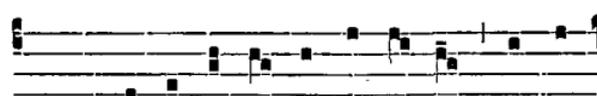


¶. 7. Félle pó-tus ecce lánguet : spína,
clávi, lance- a Mí-te córpus perfo-

Bitter gall become his potion, failing limbs his languor show : thorns and nails and spear now open founts whence blood and water flow : by this flood is cleansed creation, starry orb, and earth below.



rárunt, unda má-nat et crú- or : Térra, póntus, ástra,
múndus, quo lavántur flúmi-ne! **CruX fidélis.**



¶. 8. Flécte ramos, árbor ál-ta, ténsa

Lofty tree, bow down thy branches, and thy sinews tense unstring : soften, ay! thy native hardness,



láxa vísce-ra, Et rí-gor lentéscat

smooth the knots that
to thee cling : then, thy
gentle arms extending,
greet the limbs of
heaven's own King.



ílle, quem dédit na-tí-vi-tas : Et su-pérni mém-bra

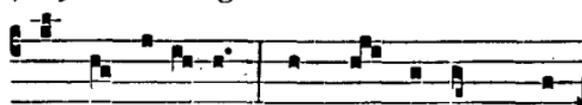


Ré-gis ténde mí-ti stí-pi-te. * Dúlce lígnum.



¶. 9. Só-la dígna tu fu-í-sti férre

Thou alone wast deemed
worthy thus to be the Saviour's bed :
thou, the ark in mercy
chosen, hast to port
the shipwrecked led :
thou it is who wast
anointed by the sacred
blood he shed.



múndi víctimam : Atque pórtum prae-



pa-rá-re arca múndo náufra-go : Quam sá-cer crú-or



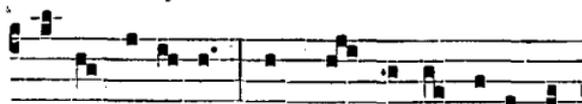
per-únxit, fúsus Agni córpo-re. Crux fidé-lis.

The following conclusion is never omitted.

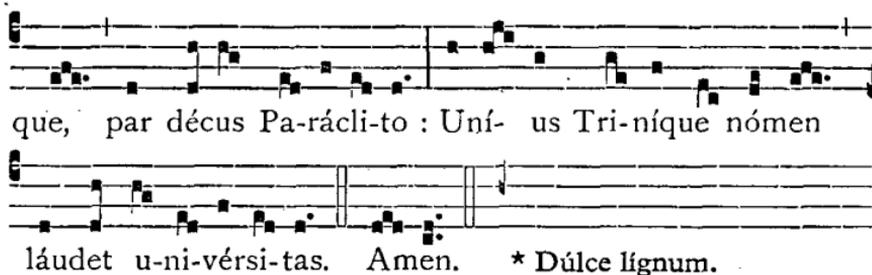


¶. 10. Sempí-térna sit be-á-tae Trini-

To the Trinity be
glory, through eternal
length of days! To
the Father, Son and
Spirit, be to each the
self-same praise! Let
the voice of all-crea-
tion hymns to Triune
God upraise. Amen.



tá-ti gló-ri-a : Æqua Pátri, Fi-li-ó-



que, par decus Pa-raceli-to : Un-us Tri-nique no-men
 laudet u-ni-versi-tas. Amen. * Dulce lignum.

FOURTH PART OF THE LITURGY : HOLY COMMUNION

20. At the end of the adoration of the Cross, the Cross itself is brought back to the altar by the acolytes [or servers] who held it, accompanied by the other two acolytes [or servers] with lighted candles : it is placed in the middle of the altar, and if the construction of the altar allows, in a high place where it can be seen by the faithful ; but it must not hinder the celebrant from performing the remaining ceremonies at the same altar. The lighted candles are placed on the altar.

All stand while the Cross is replaced on the altar.

21. The celebrant and deacon then take off their black stoles and put on purple vestments, namely a stole and chasuble for the celebrant, a stole and dalmatic for the deacon and a tunicle for the subdeacon.

22. Then the deacon [or the celebrant himself] brings the burse to the altar and unfolds the corporal in the usual way. One acolyte [or server] places on the altar a small vessel of water and a purificator (for the celebrant to wash and dry his fingers after Holy Communion) ; and another moves the book to the Gospel side.

23. When all is ready, the Blessed Sacrament is brought back to the high altar for Holy Communion as follows :

The celebrant and the subdeacon, the clergy and the people all stay in their places in silence.

The deacon goes to the altar of repose with two acolytes and another cleric to hold the ombrellino. On this altar are two candlesticks with lighted candles in them, which the acolytes use for what follows.

All kneel at the altar of repose, and the deacon takes the ciborium from the tabernacle. He then receives the humeral veil, covers the ciborium with the ends of it, and brings the ciborium to the high altar.

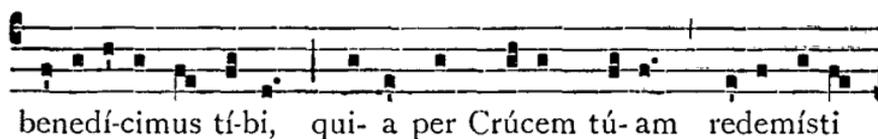
[23 a. Everything is done by the celebrant with the servers].

24. They come back there in the same order as they went : the ombrellino is carried over the Blessed Sacrament, the acolytes carry lighted candles on each side : everyone else kneels. Meanwhile the schola sings the following antiphons :

1 Ant. XII c.



A - do - ramus te, * Chri - ste, et We adore thee, O
 Christ, and bless thee :
 because by thy cross
 thou hast redeemed the
 world.



2 Ant.

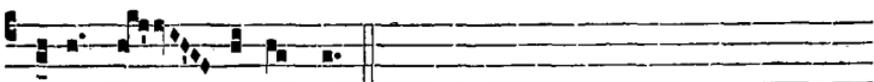
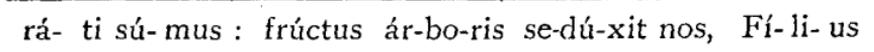
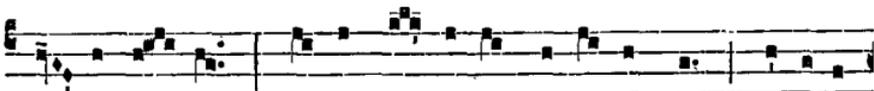
VIII

P

ER lígnum* sérví fá-cti sú-

XI c.

Through the wood
were we enslaved, and
by the holy Cross are
we set free; the tree's
fruit deceived us, God's
Son has redeemed us.



3 Ant.

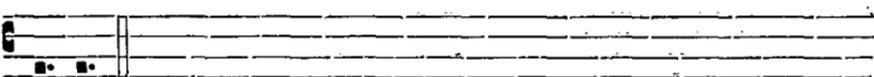
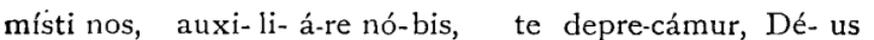
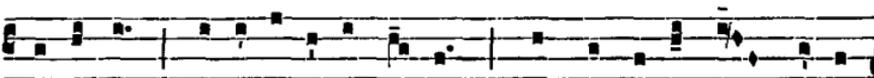
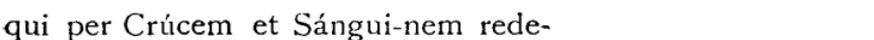
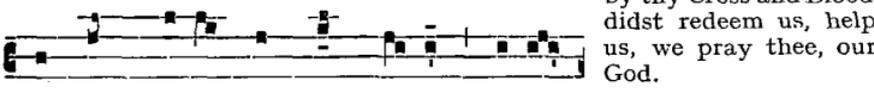
VII

S

Alvá-tor múndi, sálva nos : *

XI c.

Save us, Saviour of
the world; thou who
by thy Cross and Blood
didst redeem us, help
us, we pray thee, our
God.



nóster.

25. *When they reach the high altar, the deacon [priest] and the acolytes [servers] go up the steps, and the deacon [priest] places the ciborium on the corporal, while the acolytes [servers] put their candles on the altar. All three then genuflect, while the humeral veil is taken from the deacon by an acolyte [server]; then the deacon goes to the Epistle side. The acolytes [servers] come down on each side and stand at the foot of the altar.*

26. *The celebrant and the subdeacon come to the altar, genuflect on both knees, go up the steps and genuflect with the deacon. The celebrant then recites in an audible voice (not singing) the prelude to the Our Father: Orémus. Præcéptis salutáribus móniti.*

But since the Pater noster is the prayer for the Communion, all present, clergy, servers and people, standing, recite it in Latin with the celebrant, gravely and distinctly; and all add Amen at the end.

The celebrant, with hands joined, alone :

Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

Let us pray. Taught by the Saviour's precepts and instructed by his divine command, we are bold to say :

The celebrant keeps his hands joined, and all present continue with him :

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 DIMITTIMUS DEBITORIBUS NOSTRIS.
 ET NE NOS INDUCAS IN TENTATIONEM;
 SED LIBERA NOS A MALO.
 AMEN.

27. *The celebrant alone continues in a clear and distinct voice with his hands extended :*

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris; ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbacione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever a virgin, mother of God, and thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days : that by the help of thy mercy we may be always free from sin, and safe from all trouble.

Per eundem Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

Through the same Jesus Christ thy Son our Lord, who lives and reigns with thee in the unity of the Holy Spirit for ever and ever.

All answer : Amen.

28. *The celebrant at once recites in a subdued voice the following prayer : he makes the usual inclination and places his joined hands on the altar :*

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmere praesúmo, non mihi provéniat in iudícium et condemnatióem : 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 saécula saeculórum. Amen.

MAY the receiving of thy Body, O Lord Jesus Christ, which I, although unworthy, venture to take, not turn to my judgment and damnation; but through thy loving-kindness may it avail me for a safeguard and a remedy of both body and soul. Who with God the Father in the unity of the Holy Spirit livest and reignest God for ever and ever. Amen.

29. *He then uncovers the ciborium, genuflects, takes one of the hosts holding it over the ciborium, bows and striking his breast says three times :*

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

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

30. *After this he signs himself with the Blessed Sacrament, and then adds in a subdued voice :*

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

MAY the Body of Our Lord Jesus Christ keep my soul safe unto life everlasting. Amen.

He reverently receives Holy Communion and then waits a little while meditating on the Blessed Sacrament.

31. *At once the deacon [or servers] and the others who are present say the Confiteor in the usual way. The celebrant genuflects, turns towards the people with his hands joined before his breast, and says in an audible voice :*

Misereátur vestri omnipotens Deus...

May almighty God have mercy on you...

All answer : Amen.

The celebrant continues :

Indulgéntiam, absolutiónem...

May the almighty and merciful God...

All answer : Amen.

32. *He then turns towards the altar, genuflects and takes the ciborium; he turns back towards the people in the usual way in the middle of the altar and says aloud :*

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Behold the Lamb of God : behold him who takes away the sins of the world.

He then adds, three times :

Dómine, non sum dignus...

Lord, I am not worthy...

And he begins to distribute Holy Communion as indicated for Maundy Thursday p. 560, n. 29. Priests and deacons wear purple stoles.

33. While Holy Communion is being distributed, Psalm 21, *Déus, Déus méus* may be sung, or else one or other of the responsories from Matins of Good Friday.

Psalm 21 (*New psalter, p. 2041*)

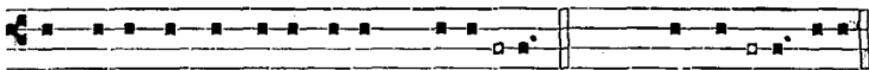
Psalm 21 is a striking prophecy of our Saviour's passion. In the first part (vv. 1-22) are described the sufferings of his soul (vv. 1-11) and body (vv. 12-22); in the second, his resurrection (vv. 23-28), the conversion of the nations (vv. 29-32), and his work as Messiah (vv. 33-34). The opening verse is one of Christ's Words from the Cross (*Matth. 27, 45*).



1. *Dé-us, Dé-us mé-us, réspice in me : †*



quare me *dere-liqui*-sti? *lónge a sa-lú-*



te mé-a *vé*rba de-lic-tórum me-*ó*-rum. *Flex* : ex útero : †

2. *Déus méus, clamábo per diem, et non exáudies* : * et nócte, et non ad insipiéntiam *míhi*.

3. Tu autem in *sáncto hábi*-tas, * laus *Israël*.

4. In te speravérunt *pá*tres *nó*stri : * speravérunt, et libe-rásti éos.

5. Ad te clamavérunt, et *sálvi fá*cti sunt : * in te spe-ravérunt, et non sunt confúsi.

6. Ego autem sum *vér*mis, et non *hó*mo : * oppróbri-um *hó*minum, et abjecciónem *plé*bis.

7. Omnes vidéntes me, *deri*-sérunt me : * locúti sunt lábiis, et movérunt *cá*put.

8. Sperávit in *Dó*mino, eri-piat éum : * *sál*vum fáciat éum, quóniam vult éum.

O God, my God, look upon me, why hast thou forsaken me? Far from my salvation are the words of my sins.

2. O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

3. But thou dwellest in the holy place : the praise of Israel.

4. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

5. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

6. But I am a worm, and no man : the reproach of men, and the outcast of the people.

7. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

8. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

9. Quóniam tu es, qui extra-
xisti me de vèntre : * spes méa
ab ubéribus mátris méae.

10. In te proyéctus sum ex
útero : † de vèntre mátris méae
Déus méus es tu, * ne discés-
seris a me :

11. Quóniam tribulatio pró-
xima est : * quóniam non est
qui ádjuvet.

12. Circumdedérunt me ví-
tuli múlti : * táuri píngues obse-
dérunt me.

13. Aperuérunt super me os
súum, * sicut léo rápiens et
rúgiens.

14. Sicut áqua effúsus sum : *
et dispérsa sunt ómnia óssa
méa.

15. Fáctum est cor méum
tamquam céra liquéscens * in
medio vèntris méi.

16. Aruit tamquam tésta vír-
tus méa, † et língua méa adhaésit
fáucibus méis : * et in púlverem
mórtis deduxísti me.

17. Quóniam circumdedérunt
me cánes múlti : * concílium
malignántium obsédit me.

18. Foderunt mánuis méas et
pédes méos : * dinumeravérunt
ómnia óssa méa.

19. Ipsi vero consideravérunt
et inspexérunt me : † divisérunt
sibi vestiménta méa, * et super
véstem méam miserunt sór-
tem.

20. Tu autem, Dómine, ne
elongáveris auxiliúm túum a
me : * ad defénsiónem méam
cónspice.

21. Erue a frámea, Déus, áni-
mam méam : * et de mánu
cánis únicam méam.

22. Sálva me ex óre leónis : *
et a cornibus unicórnium humi-
litétem méam.

23. Narrábo nómen túum frá-
tribus méis : * in médio ecclésiæ
laudábo te.

24. Qui timétis Dóminum,
laudáte éum : * univérsum sém-
men Jácob, glorificáte éum.

9. For thou art he that hast drawn
me out of the womb : my hope from
the breasts of my mother ;

10. I was cast upon thee from the
womb. From my mother's womb
thou art my God : depart not from
me.

11. For tribulation is very near :
for there is none to help me.

12. Many calves have surrounded
me : fat bulls have besieged me.

13. They have opened their mouths
against me : as a lion ravening and
roaring.

14. I am poured out like water :
and all my bones are scattered.

15. My heart is become like wax
melting in the midst of my bowels.

16. My strength is dried up like a
potsherd, and my tongue hath cleaved
to my jaws : and thou hast brought
me down into the dust of death.

17. For many dogs have encompassed
me : the council of the malignant
hath besieged me.

18. They have dug my hands and
feet : they have numbered all my
bones.

19. And they have looked and
stared upon me : they parted my
garments amongst them, and upon
my vesture they cast lots.

20. But thou, O Lord, remove not
thy help to a distance from me : look
towards my defence.

21. Deliver, O God, my soul from
the sword : my only one from the
hand of the dog.

22. Save me from the lion's mouth :
and my lowness from the horns of
the unicorns.

23. I will declare thy name to my
brethren : in the midst of the church
will I praise thee.

24. Ye that fear the Lord praise
him : all ye the seed of Jacob, glorify
him.

25. Timeat éum ómne sémen
Israël : * quóniam non sprévit,
neque despéxit deprecationém
páuperis.

26. Nec avértit fáciem súam
a me : * et cum clamárem ad
éum, exaudívit me.

27. Apud te laus méa in
ecclesia mágna : * vóta méa
réddam in conspéctu timéntium
éum.

28. Edent páuperes, et satu-
rabúntur : † et laudábunt Dó-
minum, qui requirunt éum : *
vívunt córda eórum in saéculum
saéculi.

29. Reminiscéntur et conver-
téntur ad Dóminum * univérsi
fines térrae.

30. Et adorábunt in conspéctu
éjus * univérsae familiae gén-
tium.

31. Quóniam Dómini est ré-
gnum : * et ipse dominábitur
géntium.

32. Manducavérunt et adora-
vérunt ómnes píngues térrae : *
in conspéctu éjus cádent ómnes
qui descéndunt in térram.

33. Et ánima méa illi vívet : *
et sémen méum sérviet ípsi.

34. Annuntiábitur Dómino
generátio ventúra : † et annun-
tiábunt caéli justítiam éjus pó-
pulo qui nascétur, * quem fécit
Dóminus.

34. *After the Communion the celebrant purifies his fingers and dries them, saying nothing. He then replaces the ciborium in the tabernacle. He folds up the corporal and puts it in the burse, which the subdeacon [a server] takes to the credence-table.*

35. *Then the celebrant stands in the middle of the altar with the book in front of him and the sacred ministers on either side of him ; and with his hands joined he sings the three following Collects to the ferial tone B (or the ancient simple tone), in thanksgiving. All stand, and answer : Amen.*

Orémus

First Collect

SUPER pópulum tuum, quaésu-
mus, Dómine, qui passiónem
et mortem Filii tui devóta mente
recóluit, † benedíctio copiósa
descéndat, indulgéntia véniat,

25. Let all the seed of Israel fear
him : because he hath not slighted
nor despised the supplication of the
poor man.

26. Neither hath he turned away
his face from me : and when I cried
to him he heard me.

27. With thee is my praise in the
great church : I will pay my vows in
the sight of them that fear him.

28. The poor shall eat and shall be
filled : and they shall praise the Lord
that seek him : their hearts shall live
for ever and ever.

29. All the ends of the earth shall
remember, and shall be converted to
the Lord.

30. And all the kindreds of the
Gentiles shall adore in his sight.

31. For the kingdom is the Lord's :
and he shall have dominion over the
nations.

32. All the fat ones of the earth
have eaten and have adored : all
they that go down to the earth shall
fall before him.

33. And to him my soul shall live :
and my seed shall serve him.

34. There shall be declared to the
Lord a generation to come : and the
heavens shall shew forth his justice
to a people that shall be born, which
the Lord hath made.

BLESS abundantly, we beseech thee,
O Lord, this people which has
devoutly venerated the passion and
death of thy Son : may they receive
pardon and encouragement, may

consolatio tribuatur, fides sancta succrescat, * redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum.

Ry. Amen.

Orémus

OMnipotens et misericors Deus, qui Christi tui beata passione et morte nos reparasti : † conserva in nobis operam misericordiae tuae; * ut, hujus mysterii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum. Ry. Amen.

Orémus

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

their holy faith increase, and may their eternal redemption be secured. Through the same Jesus Christ our Lord. Ry. Amen.

Second Collect

Almighty and merciful God who hast renewed us by the holy passion and death of thy Christ, maintain in us the work of thy mercy; that, by sharing in this mystery, we may live in continual and devoted fidelity. Through the same Jesus Christ our Lord. Ry. Amen.

Third Collect

BE mindful of thy mercies, O Lord, and by thy eternal protection sanctify thy servants, for whom Christ, thy Son, instituted the paschal mystery in his blood. Through the same Christ our Lord.

Ry. Amen.

36. *The celebrant and the sacred ministers go down the altar steps, genuflect, and return to the sacristy with the acolytes [or servers], where they leave their vestments : they then make their thanksgiving.*

37. *To-day Vespers is omitted. Compline is recited in choir, p. 570; the candles are not lit.*

38. *At a convenient time the Blessed Sacrament is brought privately to a place of reservation : a lamp burns there as usual. The high altar is stripped by the acolytes [servers], leaving only the Cross and candles.*