

# Good Friday

## *Feria I Classis – Solemn Afternoon Liturgy of the Passion & Death of Our Lord*

*Station at the Basilica of the Holy Cross in Jerusalem*

### \* PART ONE : READINGS & RESPONSORIES

*The procession moves through the church to the altar in silence. The Celebrant and sacred ministers prostrate themselves before the altar, while everyone else kneels and bows. All pray in silence for a little while. When the sign is given, the Celebrant stands and prays:*

**D**EUS, qui peccáti véteris hereditárium mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvísti: da, ut, confórmes eídem facti; sicut imáginem terrénæ natúræ necessitáte portávimus, ita imáginem cæléstis grátiae sanctificatióne portémus. Per eúdem Christum Dóminum nostrum. *R.* Amen.

**G**OD, by the Passion of Christ Thy Son, our Lord, Thou hast banished the inheritance of death due to original sin, which had fallen on all posterity; grant, that being made like to Him, as of necessity we bear the likeness of our human nature, so by being made holy we may manifest the likeness of heavenly grace. Through the same Christ our Lord. *R.* Amen.

#### FIRST LESSON. *Osee 6: 1-6*

**H**æc dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu

**T**hus 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

ejus. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egressus ejus, et véniet quasi imber nobis temporáneus, et serótinus terræ. Quid fáciam tibi Ephraim? Quid fáciam 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.

and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy

and not sacrifice: and the knowledge of God more than holocausts.

\* **Now the Schola sings the Tract, which newer books refer to as a “Responsory”:**

TRACT. *Habacuc 3*

**D**ómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi.

**O** Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled.

Ÿ. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris.

Ÿ. In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come, Thou shalt be manifested.

Ÿ. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris.

Ÿ. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath.

Ÿ. Deus a Líbano véniet, et Sanctus de monte umbróso et condénso.

Ÿ. God will come from Libanus, and the Holy One from the shady and thickly covered mountain.

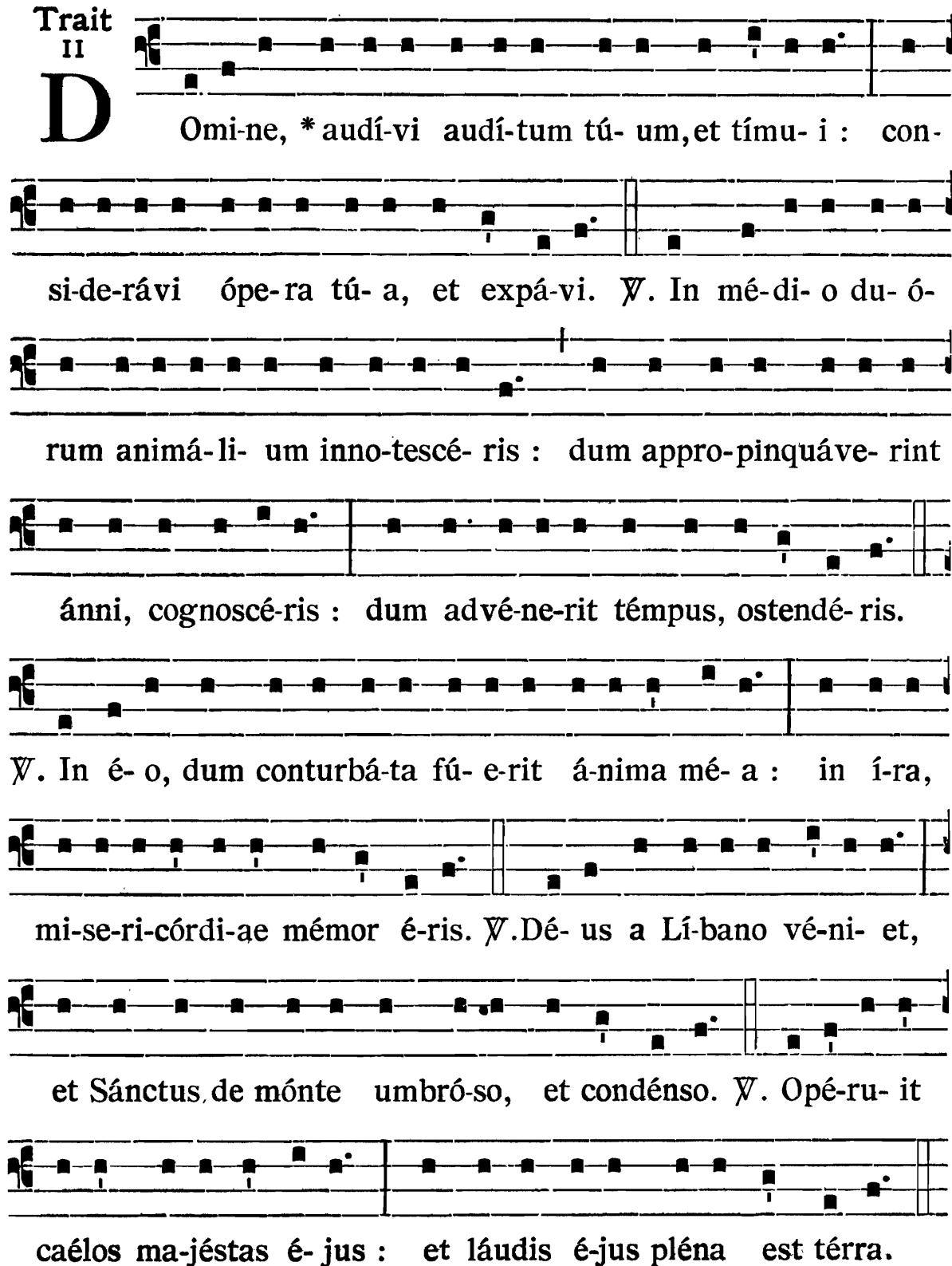
Ÿ. Opéruit cælos majéstas ejus: et  
laudis ejus plena est terra.

Ÿ. His majesty covered the heav-  
ens: and the earth is full of His  
praise.

Possible Starting  
Pitch = F

## Après la Première Leçon

**Trait**  
**II**  
**D**



Omi-ne, \* audí-vi audí-tum tú- um, et tímu- i : con-  
si-de-rávi ópe-ra tú- a, et expá-vi. Ÿ. In mé-di- o du- ó-  
rum animá-li- um inno-tescé- ris : dum appro-pinquáve- rint  
ánni, cognoscé- ris : dum advé-ne-rit témpus, ostendé- ris.  
Ÿ. In é- o, dum conturbá-ta fú- e-rit á-nima mé- a : in í-ra,  
mi-se-ri-córdi-ae mémor é-ris. Ÿ. Dé- us a Lí-bano vé-ni- et,  
et Sánctus de món-te umbró-so, et condénso. Ÿ. Opé-ru- it  
caélos ma-jéstas é- jus : et láudis é- jus pléna est térra.

*Orémus.*

Ÿ. Flectámus génuā.

℞. Leváte.

**D**eus, a quo et Judas reátus sui pœnam, et confessiõnis suæ latro præmium sumpsit, concede nobis tuæ propitiatiõnis effectum: ut, sicut in passiõne sua Jesus Christus, Dóminus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vestustátis errore, resurrectiõnis suæ grátiam largiátur: Qui tecum.

*Let us pray.*

Ÿ. Let us kneel.

℞. Arise.

**O** God, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee.

SECOND LESSON. *Ex 12: 1-11*

**I**n diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: Mensis iste vobis principium ménsium primus erit in ménsibus anni. Loquímini ad univérsum cætum filiórum Israël, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta númerum animárum, quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolábítque eum univérsa multitúdo filiórum Israël ad vésperam. Et

**I**n those days, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole

sument de sángine ejus, ac ponent super utrúmque postem et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agrés-tibus. Non comedétis ex eo crudum quid nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be 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,

\* **Now the Schola sings the Second Tract, which newer books refer to as a “Responsory”:**

TRACT. *Ps 139: 2-10, 14*

**E**ripe me, Dómine, ab hómine malo: a viro iníquo líbera me.

Ÿ. Qui cogitavérunt malítias in corde: tota die constituébant prælia.

Ÿ. Acuérunt linguas suas sicut serpéntis: venénium áspidum sub lábiis eórum.

**D**eliver me, O Lord, from the evil man: rescue me from the unjust man.

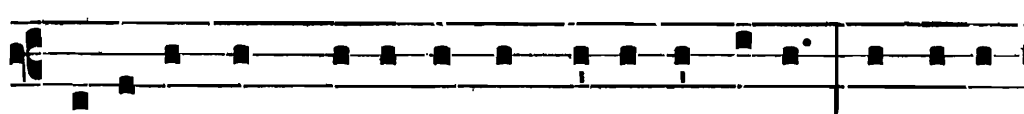
Ÿ. Who have devised iniquities in their heart: all the day long they designed battles.

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

Possible Starting Pitch = F

Trait  
II

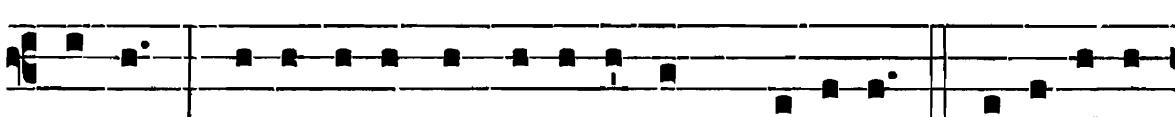
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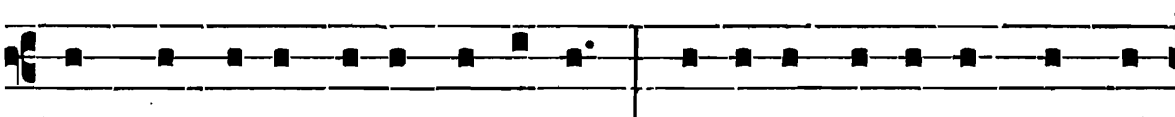
- ri-pe me, \* Dómi-ne, ab hómi-ne má-lo : a ví-ro



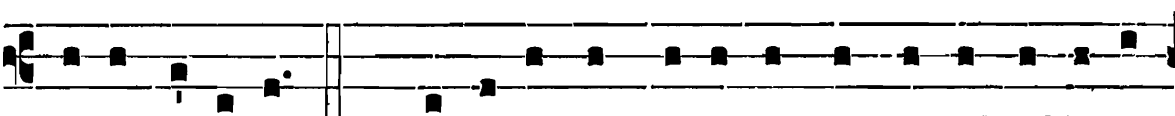
in-íquo lí-be-ra me. ∇. Qui co-gi-ta-vé-runt ma-lí-ti-as in



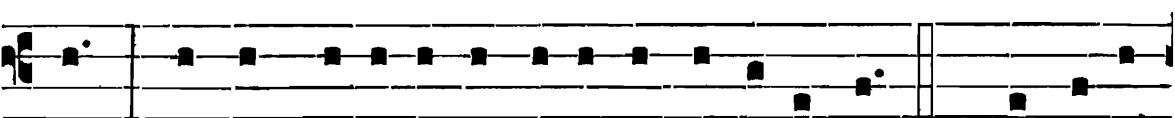
córde : tó-ta dí-e consti-tu-é-bant praé-li-a. ∇. Acu-é-runt



línguas sú-as sic-ut serpéntes : ve-nénum áspi-dum sub lá-



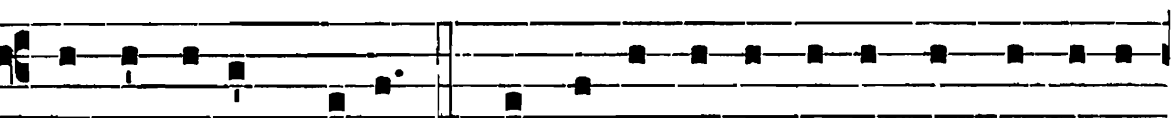
bi-is e-ó-rum. ∇. Custó-di me, Dómi-ne, de má-nu pecca-tó-



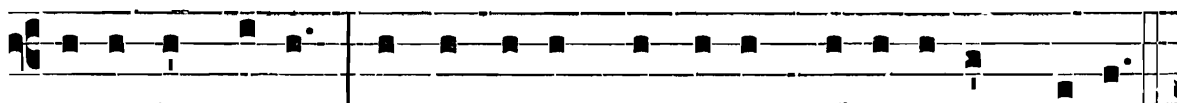
ris : et ab homí-ni-bus in-íquis lí-be-ra me. ∇. Qui co-gi-



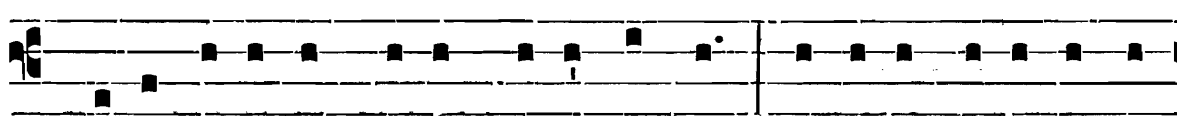
ta-vé-runt supplantá-re gréssus mé-os : abscondé-runt su-pér-



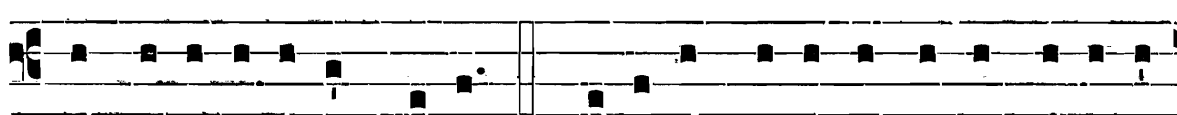
bi láque-um mí-hi. ∇. Et fú-nes extendé-runt in láque-um



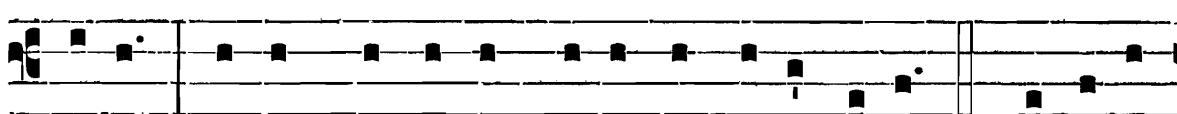
pé-di-bus mé- is : juxta í-ter scánda-lum po-su-é-runt mí-hi.



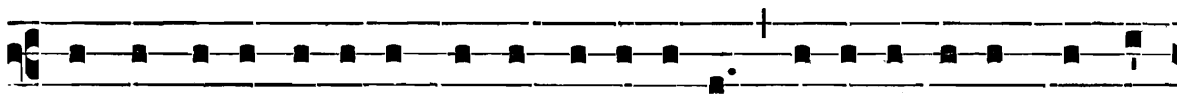
∇. Dí-xi Dómi-no : Dé- us mé- us es tu : exáudi, Dómi-ne, vó-



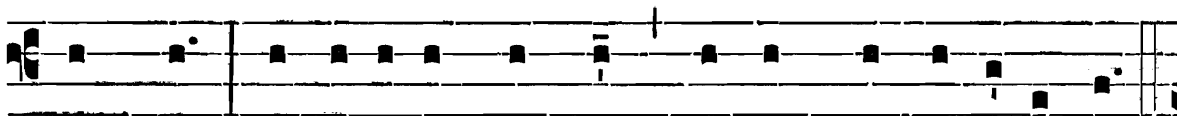
cem o-ra-ti- ó-nis mé- ae. ∇.Dómi-ne, Dómi-ne, vírtus sa-lú-tis



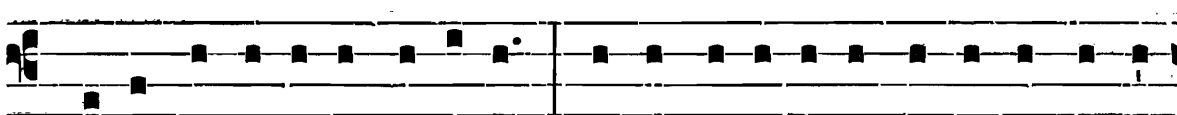
mé-ae : o-búmbra cá-put mé- um in dí- e bél-li. ∇. Ne trádas



me a de-si-dé-ri- o mé- o pecca-tó-ri : co-gi-ta-vé-runt advér-



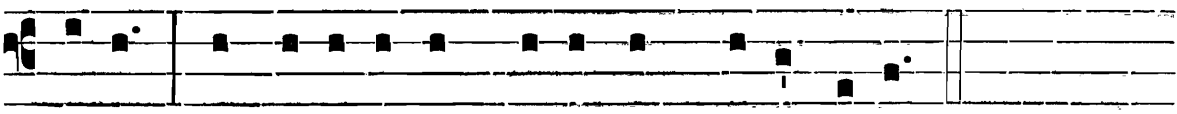
sum me : ne de-re- línguas me, ne umquam ex-alténtur.



∇. Cáput circú- i-tus e- ó-rum : lá-bor la-bi- ó-rum ipsó-rum o-pé-



ri- et é- os. ∇. Ve-rúmtamen jústi confi-te-búntur nómi-ni



tú- o : et ha-bi-tá-bunt récti cum vúltu tú- o.

ŷ. Custódi me, Dómine, de manu peccatóris: et ab homínibus iní- quis líbera me.

ŷ. Qui cogitavérunt supplantáre gressus meos: abscondérunt su- pérbi láqueum mihi.

ŷ. Et funes extendérunt in lá- queum pédibus meis: juxta iter scándalum posuérunt mihi.

ŷ. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ.

ŷ. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli.

ŷ. Ne tradas me a desidério meo peccatóri: cogitavérunt advér- sus me: ne derelínquas me, ne umquam exalténtur.

ŷ. Caput circúitus eórum: labor labiórúrum ipsórum opériet eos.

ŷ. Verúmtamen justí confitebún- tur nómini tuo: et habitábunt recti cum vultu tuo.

ŷ. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

ŷ. Who have proposed to sup- plant my steps. The proud have hidden a net for me.

ŷ. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling- block by the wayside.

ŷ. I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication.

ŷ. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle.

ŷ. Give me not up from my de- sire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph.

ŷ. The head of them compassing me about: the labor of their lips shall overwhelm them.

ŷ. 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 :*



\* PART TWO :

# PASSION OF OUR LORD

## 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 ve- | The Lord be in your hearts and on  
stris et in lábiis vestris. | 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 | The Lord be in my heart and on  
in lábiis meis. Amen. | 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.

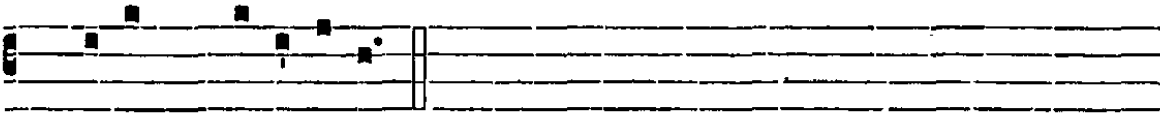
### ARREST OF JESUS

**I**N illo témpore : Egréssus est | **A**T that time, Jesus went forth  
Jesus cum discípulis suis trans | with his disciples over the brook  
torréntem Cedron, ubi erat hor- | Cedron, where there was a garden

tus, in quem introfuit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum : quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisaéis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia quae ventura erant super eum, processit, et dixit eis : + Quem quaeritis? C. Respondérunt 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. Jésum Nazarénum.

S. Jesus of Nazareth.

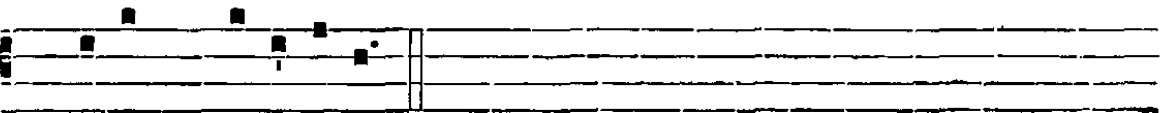
C. Dicit eis Jesus : + Ego sum.

C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis : Ego sum : abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit 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. Jésum Nazarénum.

S. Jesus of Nazareth.

C. Respóndit Jesus : + Dixi vobis, quia ego sum : si ergo me quaeritis, sínite hos abire. C. Ut implerétur sermo, quem dixit : Quia quos dedisti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum : et percússit pontíficis servum : et abscídit aurículam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro : + Mitte gládium tuum in vaginam. Cálicem, 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 illíus. Erat autem Cáiphas, qui consílium déderat Judaéis : Quia expedit unum hóminem mori pro pópulo.

Sequebátur autem Jesum Simon Petrus, et álius discipulus. Discipulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discipulus álius, qui erat notus pontífici, et dixit ostiáriae : et introduxit Petrum. Dicit ergo Petro ancilla ostiária : S. Numquid et tu ex discipulis es hóminis istíus? 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 occúlto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis : ecce hi sciunt quae díxerim ego. C. Haec autem cum dixisset, unus assístens ministrórum dedit álapam Jesu, dicens : S. Sic respóndes pontífici? 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 pontíficem.

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

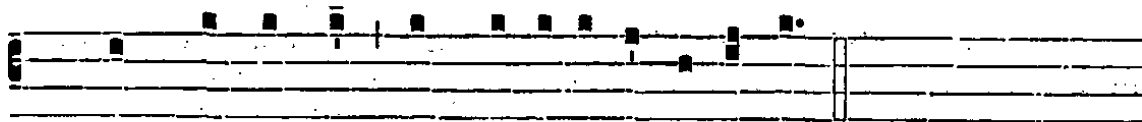
C. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him.

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?

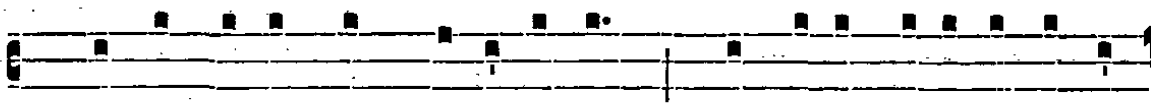
C. Negávit ille, et dixit :  
S. Non sum. C. Dicit ei unus ex  
servis pontíficis, cognátus ejus,  
cujus abscídit Petrus aurículam :  
S. Nonne ego te vidi in horto  
cum illo? C. Iterum ergo negá-  
vit Petrus : et statim gallus can-  
távit.

C. He denied it and said, S. I am  
not. C. One of the servants of the  
high priest (a kinsman to him whose  
ear Peter cut off) saith to him, S. Did  
not I see thee in the garden with him?  
C. Again therefore Peter denied; and  
immediately the cock crew.

### BEFORE PILATE

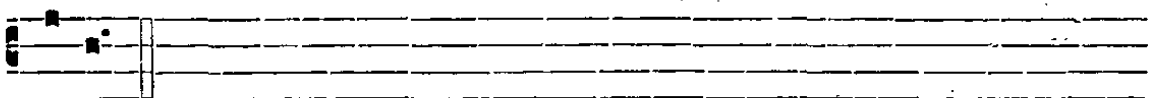
Addúcant ergo Jesum a Cái-  
pha in prætórium. Erat autem  
mane : et ipsi non introiérunt  
in prætórium, ut non contami-  
naréntur, sed ut manducárent  
pascha. Exívit ergo Pilátus ad  
eos foras, et dixit : S. Quam  
accusatiónem affértis advérsus  
hóminem hunc? C. Respondé-  
runt et dixerunt ei :

Then they led Jesus from Caiphas  
to the governor's hall. And it was  
morning : and they went not into the  
hall, that they might not be defiled,  
but that they might eat the pasch.  
Pilate therefore went out to them,  
and said, S. What accusation bring  
you against this man? C. They ans-  
wered, and said to him :



S. Si non ésset hic ma-le-fáctor, non tíbi tradi-dissémus

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

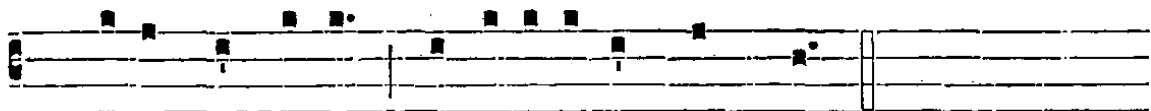


é-um.

to thee.

C. Dixit ergo eis Pilátus :  
S. Accípite eum vos, et secún-  
dum legem vestram judicáte  
eum. C. Dixérunt 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 interfíce-re quémquam.

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

C. Ut sermo Jesu implerétur,  
quem dixit, signíficans qua

C. That the word of Jesus might  
be fulfilled which he said, signifying

morte esset moriturus. Introivit ergo iterum in praetorium Pilatus et vocavit Jesum, et dixit ei : S. Tu es Rex Judaeorum? C. Respondit Jesus : + A temetipso hoc dicis, an alii dixerunt tibi de me? C. Respondit Pilatus : S. Numquid ego Judaeus sum? Gens tua et pontifices tradiderunt te mihi : quid fecisti? C. Respondit Jesus : + Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judaeis : nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus : S. Ergo Rex es tu? C. Respondit Jesus : + Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati : omnis, qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus : S. Quid est veritas? C. Et cum hoc dixisset, iterum exiit ad Judaeos, et dicit eis : S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha : vultis ergo dimittam vobis Regem Judaeorum? C. Clamaverunt 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, + Sayest 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, + My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. C. Pilate therefore said to him, S. Art thou a king then? C. Jesus answered, + Thou 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.

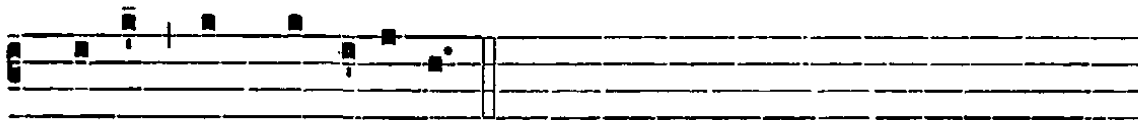
S. Not this man, but Barabbas.

C. Erat autem Barábbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus : et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant :

C. Now Barabbas was a robber.

Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said :



S. Ave, Rex Judae-ó-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 corónam spíneam, et purpúreum vestiméntum). Et dicit eis : S. Ecce homo. C. Cum ergo vidíssent eum pontífices et mínistri, clamábant, dicéntes :

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 :

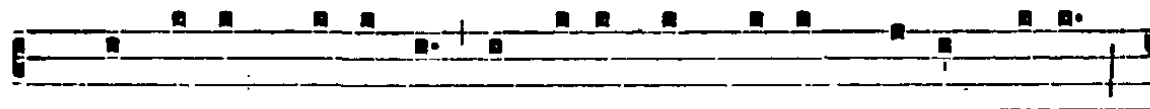


S. Cru-ci-fíge, cru-ci-fíge é-um.

S. Crucify him, crucify him.

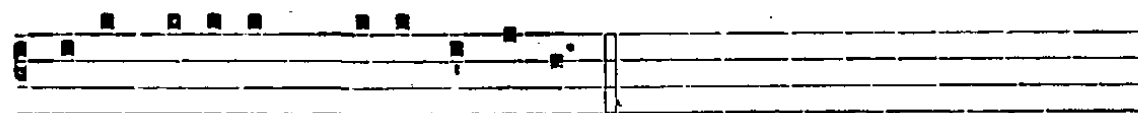
C. Dicit eis Pilátus : S. Accípite eum vos, et crucifígite : ego enim non invénio in eo causam. C. Respondérunt ei Judaéi :

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 audíssset Pilátus hunc sermónem, magis tímuit. Et ingressus 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 crucifígere te, et potestátem

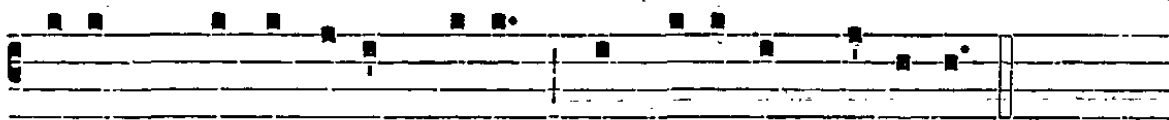
C. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, S. Whence art thou? C. But Jesus gave him no answer. Pilate therefore saith to him, S. Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have 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 Caesari.  
maketh himself a king, speaketh against Caesar.

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

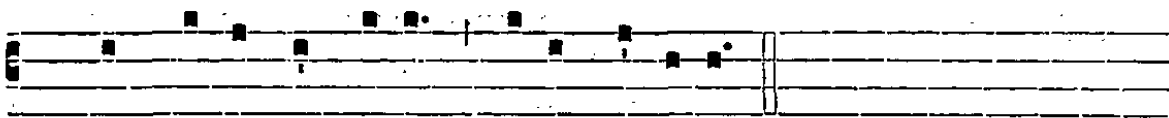
C. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour : and he saith to the Jews, S. Behold your king. C. But they cried out :



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.

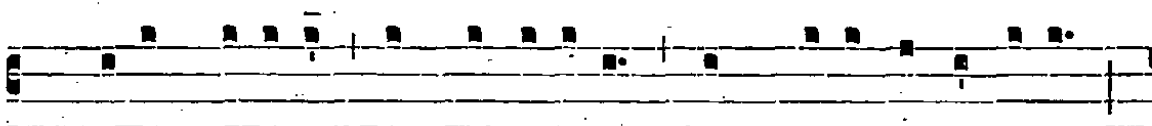
C. Tunc ergo tradidit eis illum ut crucifigeretur.

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

## AT CALVARY

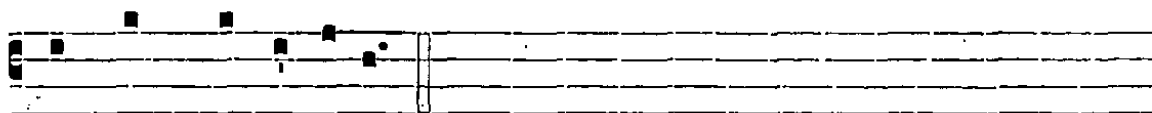
Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha : ubi crucifixerunt eum, et cum eo álios duos hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus : et pósuit super crucem. Erat autem scriptum : Jesus Nazaréus,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

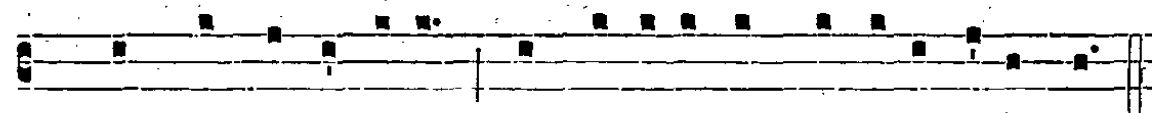
I am the King of the Jews.

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

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

C. Míletes ergo cùm crucifíxissent eum, accepérunt vestiménta ejus et fecérunt quátuor partes : unicuqúe míliti partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ívicem :

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. Nón 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 : Partiti sunt vestiménta mea sibi : et in vestem meam miserunt sortem. Et milites quidem haec fecerunt.

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 fílius tuus. C. Deínde dicit discipulo : + Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit : + Sítio. 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 milites : 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 láncea latus ejus apéruit, et contínuo 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

**P**ost hæc autem rogávit Pilátum Joseph ab Arimathæa, eo quod esset discipulus Jesu, occúltus 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 myrrhae 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.

**A**ND 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.

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 génua, 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.*

\* PART THREE :

# SOLEMN COLLECTS

FOR THE CHURCH.

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

*Orémus.*

Ÿ. Flectámus génuá.

℞. Leváte.

**O** mnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffusa, stábili fide in confessióne tui nóminis perseveret. Per eúmdem Dóminum. ℞. Amen.

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

*Let us pray.*

Ÿ. Let us kneel.

℞. Arise.

**A** lmighty and everlasting God, Who in Christ hast revealed Thy glory to all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same Jesus Christ, Thy Son, our Lord. ℞. Amen.

FOR THE SUPREME PONTIFF.

**O** rémus et pro beatíssimo Papa nostro (*Name of current Pope*): ut Deus et Dóminus

**L** et us pray for our most holy Father, (*Name of current Pope*), that our Lord and God, Who

noster, qui elégit eum in órđine episcopátus, saluum atque incólumem custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

*Orémus.*

Ÿ. Flectámus gēna.

℞. Leváte.

**O**mnípotens sempitérne Deus, cujus júdicio univérſa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte conſerva; ut christiána plebs, quæ te gubernátur auctóre, sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum. ℞. Amen.

chose him to the order of the Episcopate, may keep him in health and safety for His holy Church to govern the holy people of God.

*Let us pray.*

Ÿ. Let us kneel.

℞. Arise.

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

FOR THE CLERGY AND FAITHFUL.

**O**rémus et pro ómnibus Episcopis, Presbýteris, Diacónibus, Subdiacónibus, Acólýthis, Exorcístis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

*Orémus.*

Ÿ. Flectámus gēna.

℞. Leváte.

**O**mnípotens sempitérne Deus, cujus Spírítu totum corpus Ecclésiæ sanctificátur, et régitur: exáudi nos pro univérſis

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

*Let us pray.*

Ÿ. Let us kneel.

℞. Arise.

**A**lmighty and everlasting God, by Whose Spirit the whole body of the Church is sanctified and ruled, hear our

ordínibus supplicántes; ut grátia tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum. *R.* Amen.

humble pleading for all the orders thereof; that by the gift of Thy grace, all in their several degrees may faithfully serve Thee. Through our Lord. *R.* Amen.

FOR THOSE ENGAGED IN PUBLIC AFFAIRS.

**O** rémus et pro ómnibus res públicas moderántibus, eórúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secundum voluntátem suam dírigat ad nostram perpétuam pacem.

**L**et us pray too for all engaged in affairs of state and for all their ministries and powers; that our God and Lord may guide according to His will their minds and hearts, to our lasting peace.

*Orémus.*

*Ÿ.* Flectámus génuá.

*R.* Leváte.

*Let us pray.*

*Ÿ.* Let us kneel.

*R.* Arise.

**O**mnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium jura populórum: réspice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegénte, et religiónis intégritas, et pátriæ securitas indesinénter consístat. Per Dóminum. *R.* Amen.

**A**lmighty and everlasting God, in whose hands dwell all might and the rights of every people: look favorably on those who wield power over us, and let Thy right hand protect us: that all the world through both religious integrity and our country's security may be firmly based and abide. Through our Lord. *R.* Amen.

FOR CATECHUMENS.

**O** rémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum re-

**L**et us pray also for our Catechumens: that our Lord and God would open the ears of their hearts, and the gate of mercy; that, having received by the font

generati6nis acc6pta remissi6ne  
6mni6m peccat6rum, et ipsi in-  
veni6ntur in Christo Jesu D6mi-  
no nostro.

*Or6mus.*

Ÿ. Flect6mus g6nua.

Ŕ. Lev6te.

**O**mn6potens sempit6rne De-  
us, qui Eccl6siam tuam  
nova semper prole f6cundas:  
auge fidem et intell6ctum ca-  
tech6menis nostris; ut ren6ti  
fonte bapt6smatis, adopti6nis  
tu6 filiis aggreg6ntur. Per D6mi-  
num. Ŕ. Amen.

of regeneration the remission of  
all their sins, they also may be  
found in Christ Jesus our Lord.

*Let us pray.*

Ÿ. Let us kneel.

Ŕ. Arise.

**A**lmighty and everlasting  
God, who dost ever make  
Thy Church fruitful with new  
offspring: increase the faith and  
understanding of our Catechu-  
mens; that being born again in  
the font of Baptism, they may  
be associated with the children  
of Thine adoption. Through our  
Lord. Ŕ. Amen.

FOR THE NEEDS OF THE FAITHFUL.

**O**r6mus, dilect6ssimi nobis,  
Deum Patrem omnipot6n-  
tem, ut cunctis mundum purget  
err6ribus: morbos 6uferat: famem  
dep6llat: ap6riat c6rceres: v6ncula  
diss6lvat: peregrin6ntibus r6di-  
tum: infirm6ntibus sanit6tem:  
navig6ntibus portum salutis in-  
d6lgeat.

*Or6mus.*

Ÿ. Flect6mus g6nua.

Ŕ. Lev6te.

**O**mn6potens sempit6rne De-  
us, m6st6rum consol6tio,  
labor6ntium fortit6do: perv6ni-  
ant ad te preces de quac6mque

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

*Let us pray.*

Ÿ. Let us kneel.

Ŕ. Arise.

**A**lmighty and everlasting  
God, the comfort of the sor-  
rowful, and the strength of those  
that labor: let the prayers of those

tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum. *R.* Amen.

that call upon Thee in any trouble reach Thee; that all may rejoice that in their necessities Thy mercy has helped them. Through our Lord. *R.* Amen.

FOR THE UNITY OF THE CHURCH.

**O** rémus et pro hæréticis, et schismáticis: ut Deus et Dóminus noster éruat eos ab erroribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam, atque Apostólicam revocáre dignétur.

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

*Orémus.*

*Ps.* Flectámus génuá.

*R.* Leváte.

*Let us pray.*

*Ps.* Let us kneel.

*R.* Arise.

**O**mnípotens sempitérne Deus, qui salvas omnes, et néminem vis perire: respice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitate depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum. *R.* Amen.

**A**lmighty and everlasting God, who savest all, and wouldst that no one should perish: look on the souls that are led astray by the deceit of the devil: that having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Thy truth. Through our Lord. *R.* Amen.

FOR THE CONVERSION OF THE JEWS.

**O** rémus et pro Judáeis: ut Deus et Dóminus noster illúminet corda eórum, ut agnóscant Jesum Christum salvatórem ómnium hóminum.

**L**et us pray also for the Jews: May our God and Lord enlighten their hearts, so that they may acknowledge Jesus Christ, savior of all men.

*Orémus.*

☩. Flectámus génuá.

℞. Leváte.

**O**mnípotens sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitiónem veritátis véniant, concéde propítius, ut plenitúdine géntium in Ecclésiám Tuam intránte omnis Israél salvus fiat. Per Christum Dóminum nostrum. ℞. Amen.

*Let us pray.*

☩. Let us kneel.

℞. Arise.

**A**lmighty and everlasting God, who desirest that all men be saved and come to the knowledge of truth, mercifully grant that, as the fullness of the Gentiles enters into Thy Church, all Israel may be saved. Through Christ Our Lord. ℞. Amen.

FOR THE CONVERSION OF UNBELIEVERS.

**O**rémus 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 génuá.

℞. Leváte.

**O**mnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratió-nem nostram, et líbera eos ab idolórum cultúra: et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum. ℞. Amen.

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

*Let us pray.*

☩. Let us kneel.

℞. Arise.

**A**lmighty and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through our Lord. ℞. Amen.

*The Celebrant removes his cope; the sacred ministers likewise remove dalmatic and tunic.*



# \* PART FOUR : SOLEMN VENERATION OF THE CROSS

The Deacon brings the Cross in procession with lighted candles. When they reach the sanctuary, the Celebrant receives the Cross at the center of the altar. Bringing the Cross to the Epistle side on floor-level, the Celebrant stands facing the people and uncovers the top of the Cross a little, singing at a low pitch:

Starting Pitches = C# then F then G#

6. The Celebrant Ministers with Celebrant

E Cce lig-num Cru-cis, \* in quo sa-lus

mun-di pe-pén- dit.

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

All reply: R̄. Ve-ní- te, ad- o-ré- mus.

R̄. Come, let us adore.

All kneel and pray in silence for a few moments, except the Celebrant and candle-bearers.

The Celebrant then goes up the altar steps on the Epistle side and uncovers the right arm of the crucifix. Raising the Cross a little, he sings at a higher pitch than before:

Ecce lignum, etc. (as before)      Behold the wood, etc. (as before)

The others join in the singing and kneel down, as before.

Standing at the center of the altar, the Celebrant uncovers the Crucifix completely. The chant *Ecce lignum, etc.* is repeated for the third and final time, at an even higher pitch.

Now that the Cross has been unveiled, the Solemn Veneration begins.


First are Celebrant, sacred ministers, clergy, and servers, who (if possible) take off their shoes. The Cross is then carried to the Communion rail for veneration by the congregation. Each one, after one simple genuflection, devoutly kisses the feet of the Crucified.

The Reproaches and other chants are sung by the schola while the Solemn Veneration of the Cross is taking place.

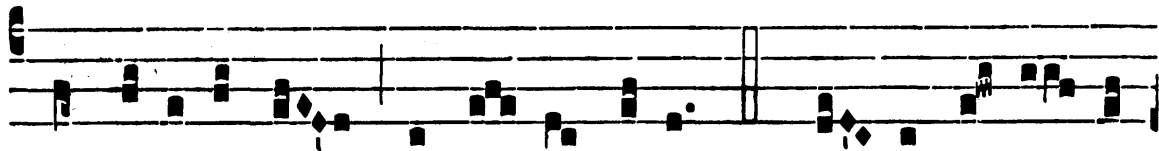
*Duo cantores in medio chori cantant :*

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

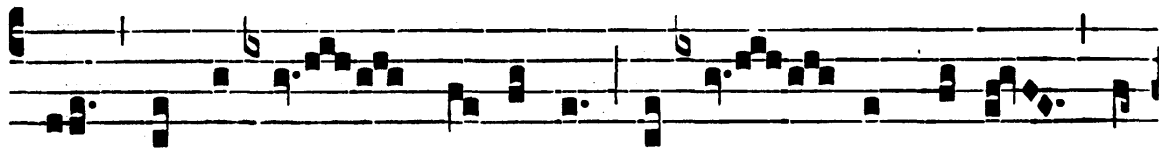
Starting Pitch = Eb


  
**Ψ.** **P** Opu-le me-us, quid fe-ci ti-bi? Aut in quo

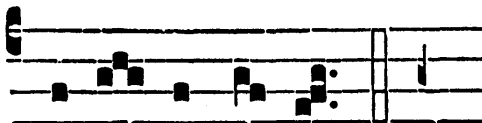
*O-people of-Me, what have-I-done to-thee? Or in what*



contristávi te? Respón-de mi-hi. **Ψ.** Qui-a e-dú-xi  
*have-I-offended thee? Answer-thou me. Because I-brought*



te de ter-ra Ægýpti : pa-rá-sti Cru-cem Sal-  
*thee from the-land of-Egypt hast-thou-made-ready a-cross*



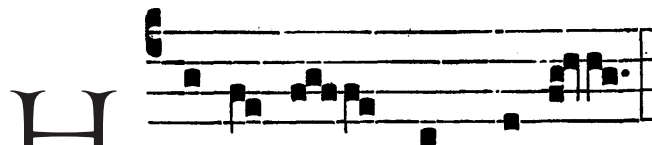
va-tó-ri tu-o.  
*for-the-Savior of-thee?*

(Micheas 6: 3-4 & Trad.) O my people, what is it I have done unto thee? How have I grieved thee? Answer thou me. Vs. Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Savior?

Starting Pitch = Bb

*Unus chorus cantat :*

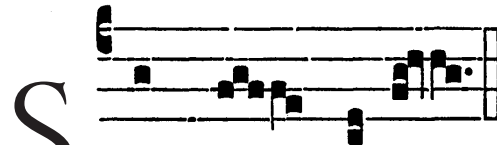
Choir A sings in Greek :


  
**H** Agi- os o The- ós.

Holy art thou, O God.

*Alius chorus respondet :*

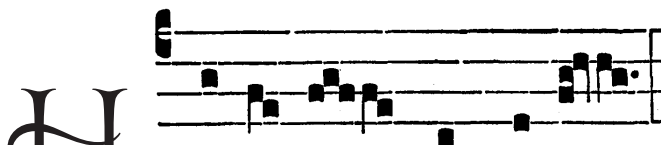
Choir B replies in Latin :


  
**S** Anctus De- us.

Holy art thou, O God.

*Primus chorus :*

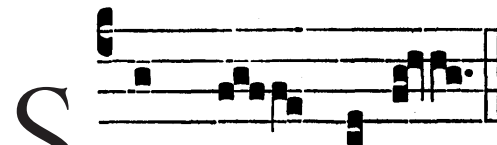
Choir A :


  
**H** Agi- os Ischy-rós.

Holy art thou, O mighty One.

*Secundus chorus :*

Choir B :


  
**S** Anctus Fortis.

Holy art thou, O mighty One.

*Primus chorus :*

Choir A:



**H** Agi- os Athána-tos, e-lé- i-son hy-más.

Holy art thou, O immortal One: have mercy on us.

*Secundus chorus :*

Choir B:



**S** anctus Immortá-lis, mi-se- ré-re no-bis.

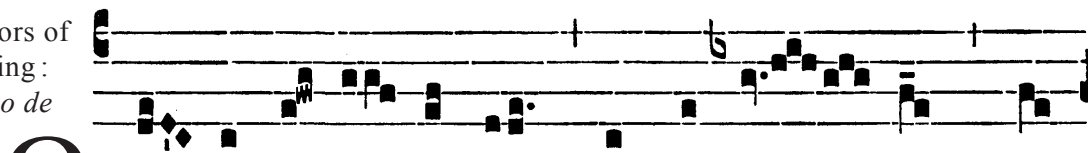
Holy art thou, O immortal One: have mercy on us.

Starting Pitch = F

Two Cantors of  
Choir B sing:

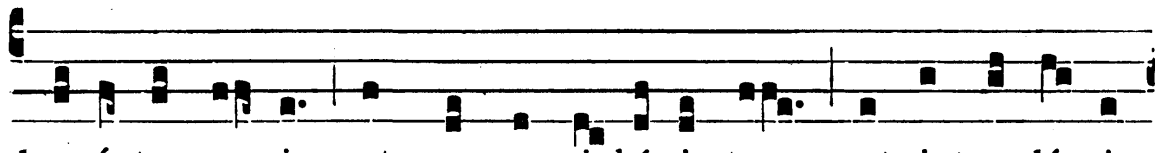
*Postea duo de  
secundo*

*choro  
cantant:*



**Q** Ui- a e-dú- xi te per de-sér- tum qua-

*Because I-guided thee through the-wilderness*



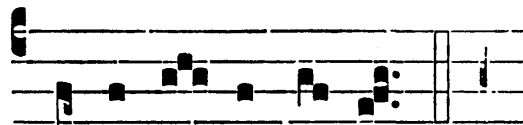
dra-gínta an-nis, et manna ci-bávi te, et intro-dú-xi

*for-forty years, & with-manna fed thee, & brought-thee*



in ter-ram sa-tis óptimam : pa-rá- sti Crucem

*to a-land exceedingly good: thou-hast-prepared a-cross*



Salva-tó- ri tu- o.

*for-the-Savior of-thee?*

Vs. Is it because for forty years I led thee through the wilderness, feeding thee with manna, and bringing thee into a land exceedingly good, that thou hast made ready a cross for me, thy Savior?

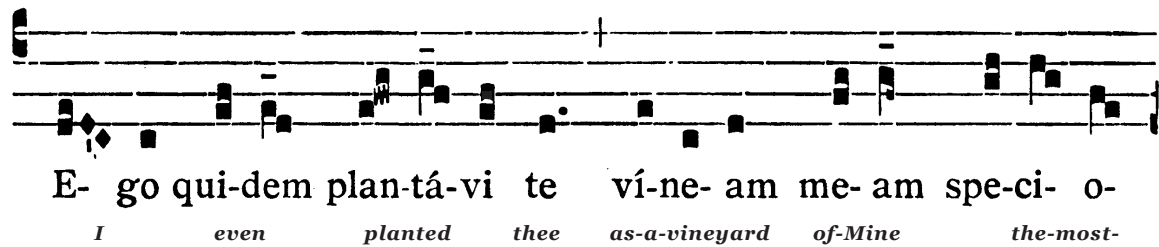
**\* Choirs A + B now sing “Hágios oTheós” as before.**

Deinde duo de primo choro cantant :  
Then two Cantors from Choir A sing :

Starting Pitch = Eb



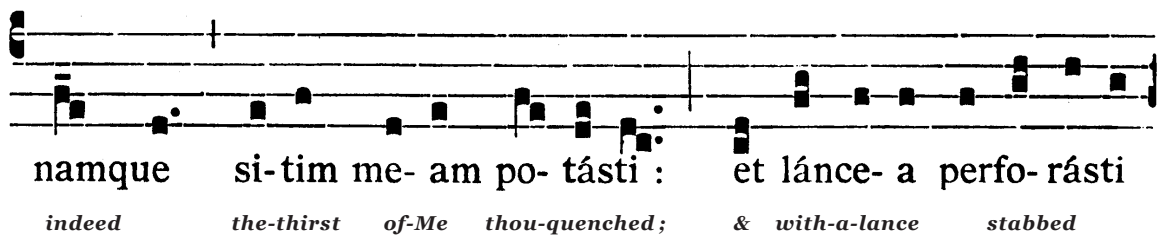
**Q**uid ultra dé-bu- i fá-ce-re ti-bi, et non fe- ci?  
*What more should-I-have done for-thee, & did-not do?*



E- go qui-dem plan-tá-vi te ví-ne-am me-am spe-ci- o-  
*I even planted thee as-a-vineyard of-Mine the-most-*



síssi-mam : et tu facta es mi-hi ni-mis amá- ra : a-cé-to  
*beautiful: yet thou hast been to-Me exceedingly bitter. With-vinegar*



namque si-tim me-am po-tásti : et lánce-a perfo-rásti  
*indeed the-thirst of-Me thou-quenched; & with-a-lance stabbed*



la- tus Salva-tó- ri tu- o.  
*the-side of-the-Savior of-thee.*

Vs. What was there more I ought to have done for thee, and did not do? I planted thee to be of all my vineyards the most beautiful: yet exceedingly 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 Savior's.

*Item chori alternatim respondent Hágios o Theós,  
Sanctus Deus.*

**\* Again Choirs A + B sing “Hágios oTheós” as before.**

*Versus sequentis Improperii a duobus cantoribus alternatim cantantur, utroque choro simul repetente post quemlibet versum : Pópule meus, ut infra.*

The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply «PÓPULE MEUS» as far as the Verse (“Quia edúxi”).

Duo de secundo choro cantant :  
Two Cantors from Choir B sing :

Starting Pitch = Eb

♩.  
**E** - go propter te flagel-lá-vi Ægýptum cum primo-

*[ It was I who scourged Egypt with her firstborn for thy sake: and*

gé-ni-tis su- is : et tu me flagel-lá-tum tra-di-dísti.

*thou didst scourge me, and deliver me up to death. ]*

Chorus repetit :  
The two choirs together sing :

**P** Opu-le me-us, quid fe-ci ti-bi? Aut in  
*O-people of-Me, what have-I-done to-thee? Or in*

quo contristávi te? Respón-de mi-hi.

*what-way have-I-offended thee? Answer-thou me.*

Duo de primo choro :  
Two Cantors from Choir A:

♩. Ego te edú-xi de Ægýpto, demérso Pha-ra-óne in ma-re

*[ It was I who brought thee out of Egypt and drowned Pharaoh in the Red Sea:*

Ru-brum : et tu me tra-di-dísti princí-pi-bus sa-cerdó-tum.

*and thou hast betrayed me into the hands of the chief priests. ]*

\* **The two choirs sing together “Pópule meus” as above.**

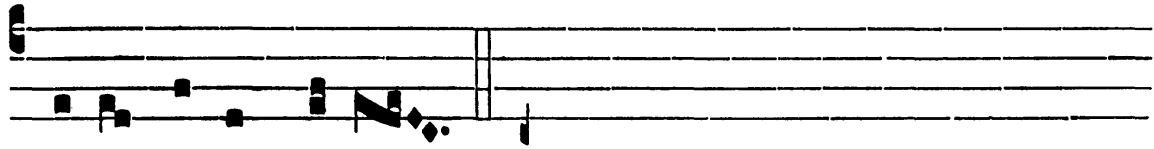
Duo de secundo choro :  
Two Cantors from Choir B:

Starting Pitch = Eb



∇. Ego ante te apé-ru- i ma- re : et tu ape-ru- ísti lán-

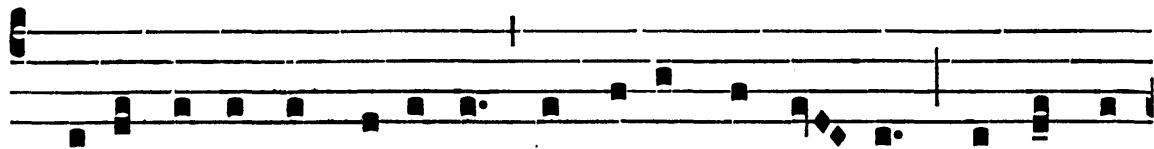
*[ It was I who opened a way for thee through the sea: and thou hast opened*



ce- a la-tus me- um. Pópule meus.

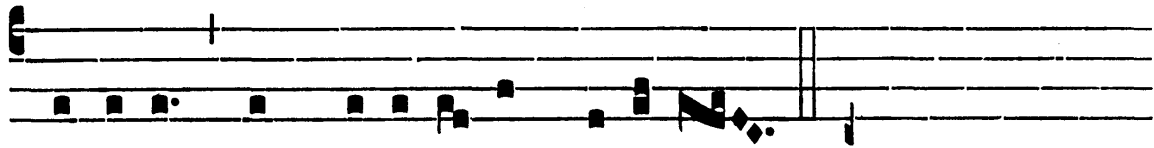
*my side with a spear. ]*

Duo de primo choro :  
Two Cantors from Choir A:



∇. Ego ante te prae-í- vi in co-lúmna nu- bis : et tu me

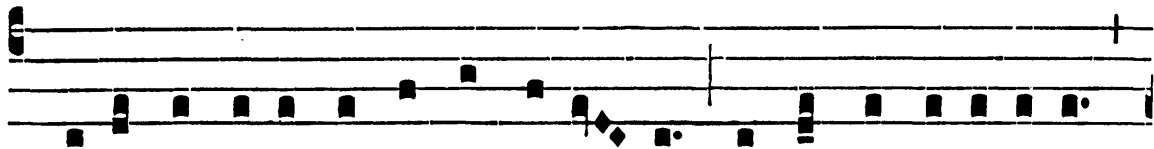
*[ It was I who went before thee in a pillar of cloud: and thou hast dragged*



du-xísti ad praetó- ri- um Pi- lá- ti. Pópule meus.

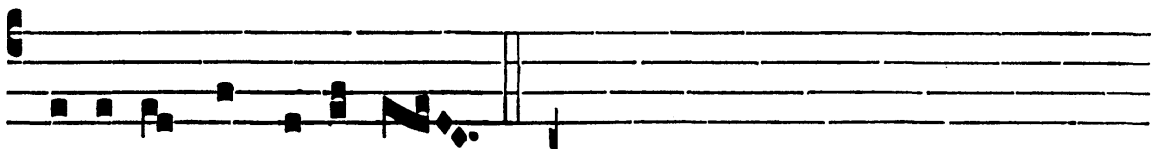
*me before Pilate's judgment seat. ]*

Duo de secundo choro :  
Two Cantors from Choir B:



∇. Ego te pavi manna per de-sér- tum : et tu me ce-ci-dísti

*[ It was I who fed thee with manna falling in the wilderness: and on me*



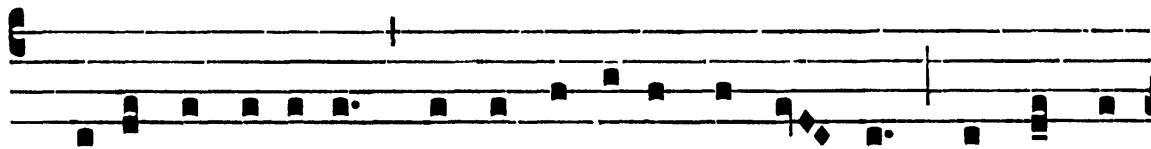
á-la- pis et flagél- lis. Pópule meus.

*have fallen thy heavy blows and lashes. ]*

*Duo de primo choro :*

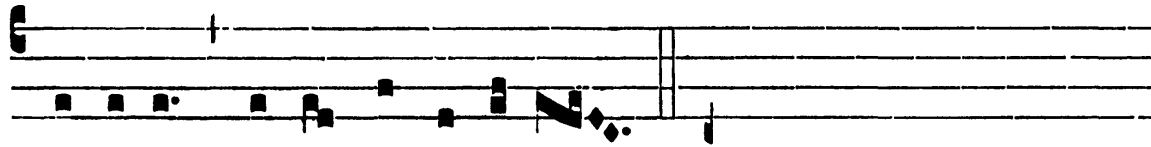
Two Cantors from Choir A:

Starting Pitch = Eb



∇. Ego te po-távi aqua sa-lú-tis de pe- tra : et tu me

*[ It was I who gave thee life-giving water to drink from the rock: and thou*

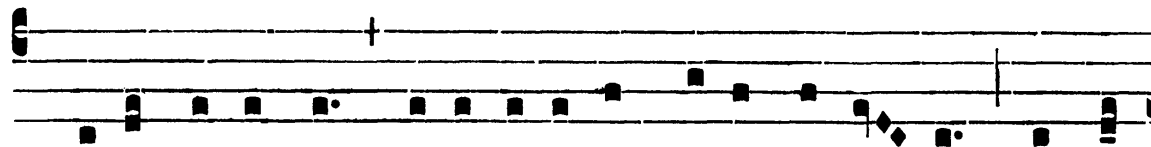


po-tásti fel-le et a-cé-to. Pópule meus.

*hast given me gall and vinegar in my thirst. ]*

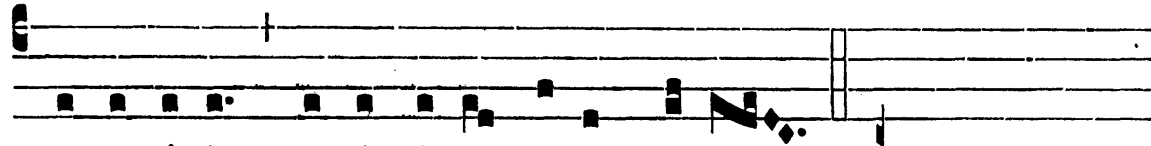
*Duo de secundo choro :*

Two Cantors from Choir B:



∇. Ego propter te Chananae-ó-rum reges percús- si : et tu

*[ It was I who for thy sake struck down the kings of Canaan: and thou hast*

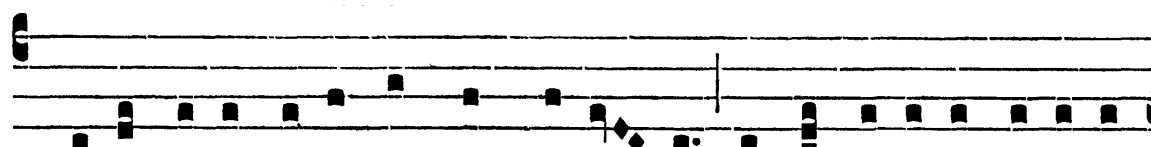


percussísti a-rúndi-ne caput me- um. Pópule meus.

*struck me on the head with a reed. ]*

*Duo de primo choro :*

Two Cantors from Choir A:



∇. Ego de-di ti-bi sceptrum regá- le : et tu de-dísti cá-pi-ti

*[ It was I who bestowed upon thee a kingly sceptre: and thou hast set upon*



me- o spí-ne- am co-ró-nam. Pópule meus.

*my head a crown of thorns. ]*

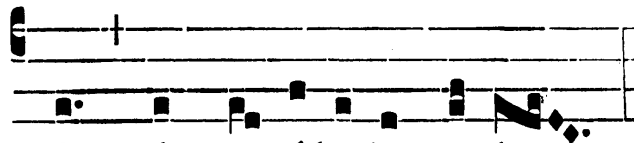
Duo de secundo choro :  
Two Cantors from Choir B:

Starting Pitch = Eb



∇. Ego te exaltá-vi magna virtú- te : et tu me suspendí-

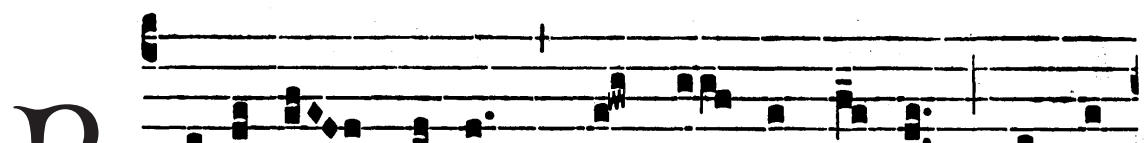
[ It was I who with a mighty hand lifted thee up: and on the gibbet of the



sti in pa- tí-bu-lo cru-cis.

cross thou hast uplifted me. ]

**“Pópule meus” is repeated one final time by both choirs:**



**P** Opu-le me-us, quid fe-ci ti-bi? Aut in

O-people of-Me, what have-I-done to-thee? Or in



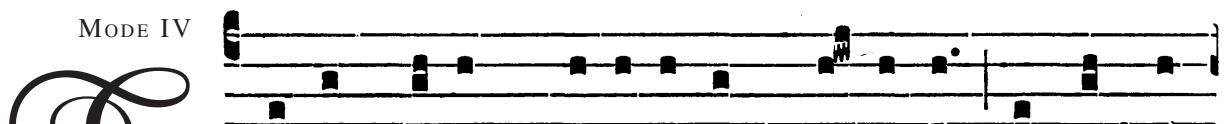
quo contristávi te? Respón-de mi-hi.

what-way have-I-offended thee? Answer-thou me.

Deinde cantatur communiter :  
Both Choirs then sing:

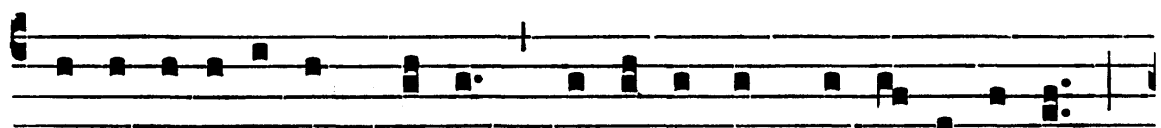
Starting Pitch = G

MODE IV



**C** Ru-cem tu-am \* ado-rámus, Dó-mi-ne : et sanctam

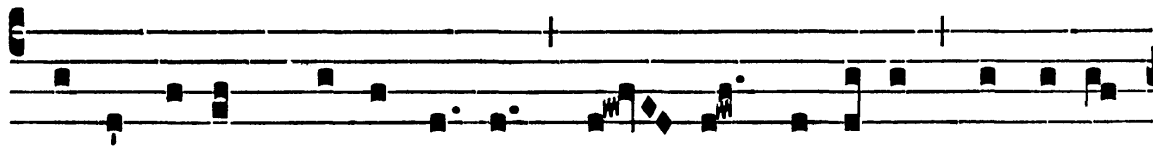
The-Cross of-Thee we-adore, O-Lord: & the-holy



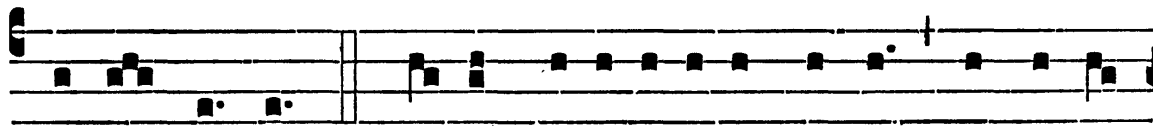
re-surrecti- ó-nem tu-am laudámus et glo-ri-fi-cámus :

resurrection of-Thee we-praise & glorify:

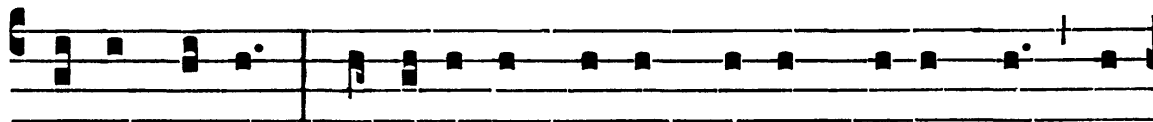




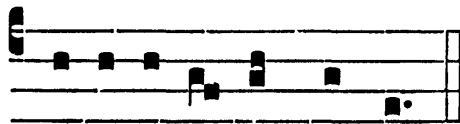
ecce e-nim propter lignum ve- nit gáudi- um in u-ni-  
*[ for behold ] because-of the-Cross has-come joy to the-*



vérso mundo. *Ps.* De- us mi-se-re- á-tur nostri, et be-ne-  
*whole world. May-God grant-His-mercy to-us, & His-*



dí-cat no-bis : \* il-lúmi-net vultum su- um super nos, et  
 *blessing to-us ; may-the-light of-the-face of-Him shine-on us, &*



mi-se-re- á- tur nostri.  
*may-He-bring-mercy to-us.*

*Et repetitur immediate antiphona Crucem tuam.*  
 The antiphon «CRUCEM TÚAM» is repeated.

**Note: IS NOT ADORATION DUE TO GOD ALONE?**

The ignorant may allege grave disorder in the act of adoration of the Cross on bended knee. Is not adoration due to God alone? The answer may be found in our smallest catechism. The act in question is not intended as an expression of absolute supreme worship (*latreia*) which, of course, is due to God alone. The essential note of the ceremony is reverence (*proskynesis*) which has a relative character, and which may be best explained in the words of the Pseudo-Alcuin:

“Prosternimur corpore ante crucem, mente ante  
 Dominium. Veneramur crucem, per quam redempti  
 sumus, et illum deprecamur, qui redemit”

(While we bend down in body before the cross we bend  
 down in spirit before God. While we reverence the cross  
 as the instrument of our redemption, we pray to Him who  
 redeemed us).

—1909 IMPRIMATUR  
 +John M. Farley, *Archbishop of New York.*

# H Y M N

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

**W**ITH GOOD REASON have Catholics exalted the following sixth-century hymn by Fortunatus. Each phrase is pregnant with meaning, and even Urban VIII's reformers hardly dared tamper with it. Aquinas alone was mighty enough to imitate it worthily, and his masterpiece is fittingly enshrined alongside it on the preceding night (HOLY THURSDAY). With much profit can Catholics meditate on the relation of Eden to the Paschal mystery, and the beautiful way Fortunatus interweaves such themes has been treated by many spiritual writers. Consider this verse:

*Ipse lignum tunc notávit, damna ligni ut sólveret.*

“The Creator Himself then chose the tree that would undo the harm wrought by the former tree.”

An ancient legend says the Cross of Christ sprang from the bough of a tree in Paradise. In some versions, Seth obtained this from the guardian cherubim of Paradise after Adam died. Other versions have Adam himself bringing it with him from Paradise. (It will be remembered that certain trees can live for thousands of years.) An ancient tradition maintains that Adam's burial site was Golgotha, and his skull is often found in scenes depicting our Savior's Crucifixion. In some versions, the branch from Paradise comes from the Tree of Life (the same which preserved Adam and Eve), while others indicate the Tree of Knowledge of Good of Evil. Both trees were located in the middle of Paradise (Gen 2:9). St. Ambrose has written [In Ps. 35:3] :

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

“The Cross of Christ has restored Paradise for us. This is the wood which the Lord pointed out to Adam, saying of the Tree of Life which stood in the centre of the garden of Paradise, that its fruit could be eaten, but that of the Tree of Knowledge of Good and Evil was forbidden.”

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

*Hæc est arbor digníssima, in paradisi médio situáta, In qua salútis auctor própria morte mortem ómnium superávit, alleluia.*

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

Needless to say, the symbolism of Christ as the New Adam is not contingent upon the aforementioned legends, which may or may not be true. Fr. Matthew Britt (1872-1955) has provided this reflection on the more fundamental elements:

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

Postea cantatur Vs. Crux fidélis, cum hymno Pänge lingua gloriósi, ut sequitur, et post quemlibet ejus versum repetitur Crux fidélis, vel Dúlce lígnum, eo modo quo inferius notatur.

Possible Starting Pitch = C#

CRUX FIDÉLIS is then sung, and the hymn PÁNGE LÍNGUA. After the first stanza of the hymn, Vs. CRUX FIDÉLIS is repeated as far as \* DÚLCE LÍGNUM ; after the second stanza, DÚLCE LÍGNUM is repeated.

**O FAITHFUL CROSS!** thou noblest of all trees. No forest yields thy like, in leaf, or flower, or fruit. \* Sweet is the wood, that hath nails so sweet, and bears so sweet a weight! *Translation*: Abbot Prosper Guéranger (†1875)

MODE I

**C** Rux fidé- lis, inter omnes Arbor una nó-bi- lis :  
 Nulla silva ta-lem pro-fert, Fronde, flo-re, gérmí-ne :  
 \* Dulce lígnum, dulces clavos, Dulce pondus sústi-net.

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

*Translation*: Fr. Adrian Fortescue (†1923)

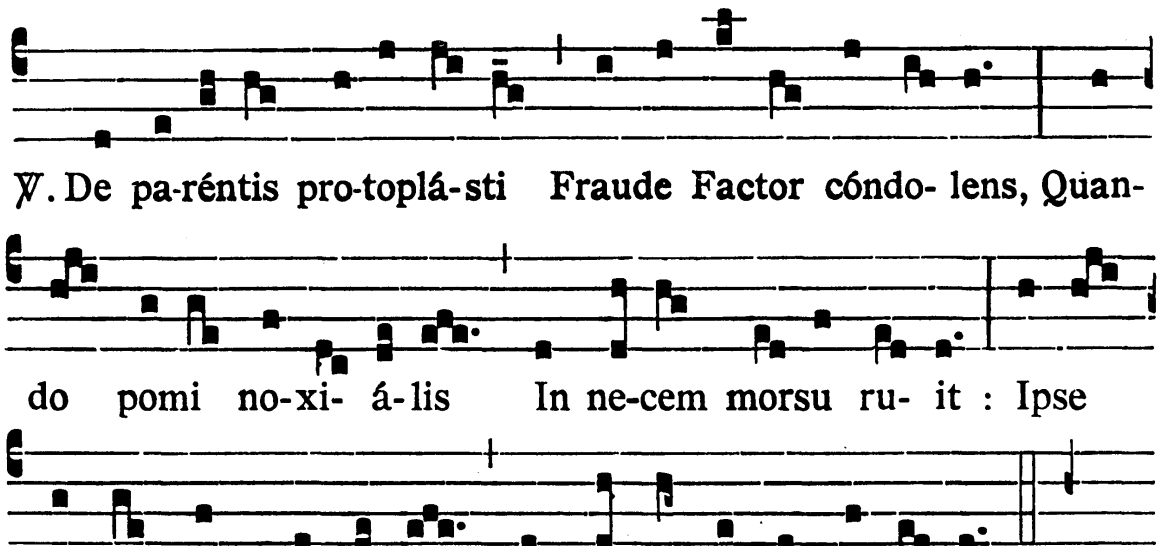
MODE I

**P** Ange, lingua, glo-ri- ó- si Láure- am certámi- nis,  
 Et su- per Cru- cis trophaé-o Dic tri- úmphum nó-bi- lem :  
 Quá- li- ter Red-émptor orbis Immo- lá- tus ví- ce- rit.

*Repeat CRUX FIDÉLIS all the way to \* DÚLCE LÍGNUM*

*Repetitur Crux fidélis, usque ad \* Dúlce lígnum*

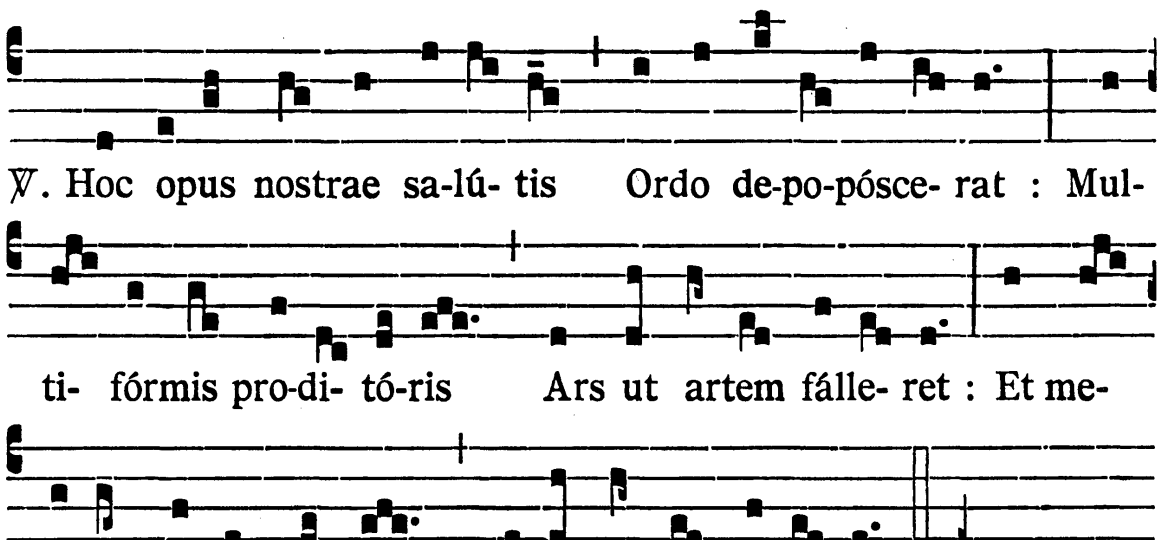
**2** **THE CREATOR**, pitying Adam's race, when it fell by the taste of the forbidden fruit, then noted the tree; that by a tree the loss from a tree should be repaired. *Translation*: Fr. Fortescue (†1923)



V. De pa-réntis pro-toplá-sti Fraude Factor cón-do-lens, Quan-  
 do pomi no-xi-á-lis In ne-cem morsu ru-it : Ipse  
 lignum tunc no-tá-vit, Damna ligni ut sólve-ret. \* Dulce.

*Repeat* \* DÚLCE LÍGNUM

**3** **SO WAS THE WORK** of our salvation ordered, that art should destroy the art of the deceiver, that healing should come from a tree, as had come the wound. *Translation*: Fr. Fortescue (†1923)




V. Hoc opus nostrae sa-lú-tis Ordo de-po-pósce-rat : Mul-  
 ti-fórmis pro-di-tó-ris Ars ut artem fálle-ret : Et me-  
 dé-lam ferret inde, Hostis unde laése-rat. Crux fidélis.

*Repeat* CRUX FIDÉLIS *all the way to* \* DÚLCE LÍGNUM

*Repetitur* Crux fidélis, *usque ad* \* Dúlce lígnum

**4** THEREFORE IN THE FULNESS of the sacred time the Creator of the world, sent from the Father's home, was born and came forth clothed in flesh from the Virgin's womb. *Translation* : Fr. Fortescue (†1923)




¶. Quando ve-nit ergo sa-cri Ple-ni-tú-do témpo-ris, Mis-  
sus est ab arce Patris Na-tus, orbis Cón-di-tor : Atque  
ventre virgi-ná-li Carne amí-ctus pród-i-it. \* Dulce.

*Repeat* \* DÚLCE LÍGNUM

**5** A CHILD HE LAY in the narrow cradle and the virgin mother bound his limbs in swaddling clothes; such bands held the hands and feet of God.

*Translation* : Fr. Fortescue (†1923)



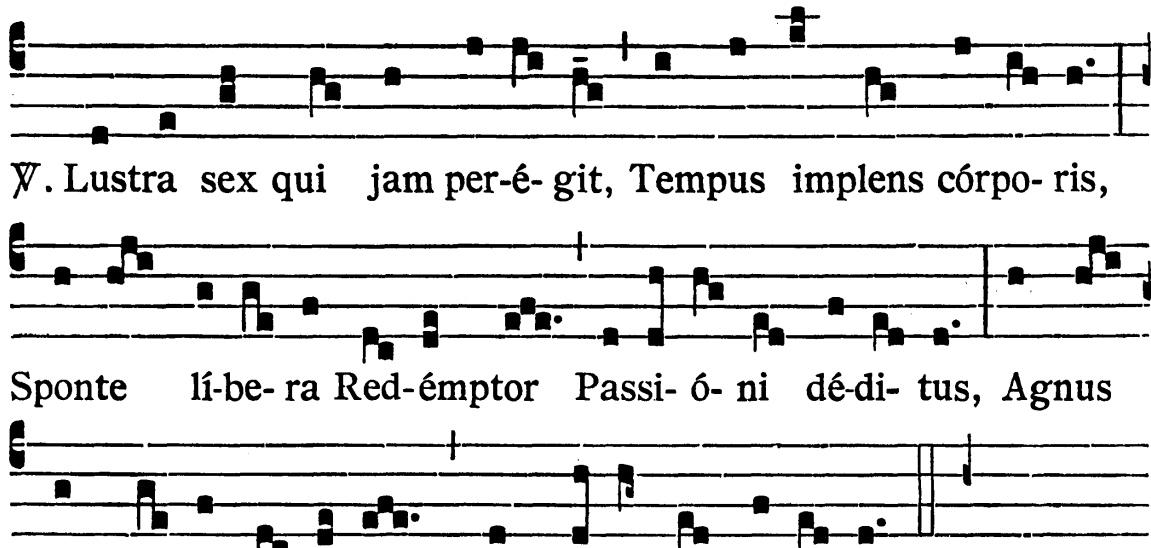
¶. Vagit infans inter arcta Cón-di-tus prae-sé-pi-a : Mem-  
bra pannis invo-lú-ta Virgo Ma-ter ál-li-gat : Et  
De-i ma-nus, pe-désque Stricta cingit fásci-a. Crux.

*Repeat* CRUX FIDÉLIS *all the way to* \* DÚLCE LÍGNUM

*Repetitur* Crux fidélis, *usque ad* \* Dúlce lígnum

**6** THE REDEEMER HAD NOW completed thirty years and had come to the end of His earthly life, and then of His own free will He gave Himself up to the Passion. The Lamb was lifted up on to the tree of the Cross to be sacrificed.

*Translation* : Fr. Joseph Connelly (†1985)



V. Lustra sex qui jam per-é-git, Tempus implens córpo-ris,  
 Sponte lí-be-ra Red-émptor Passi-ó-ni dé-di-tus, Agnus  
 in Cru-cis le-vá-tur Immo-lándus stí-pi-te. \* Dulce.

*Repeat* \* DÚLCE LÍGNUM

**7** BEHOLD THE VINEGAR, the gall, the reed, the spittle, the nails and spear! His precious body is torn open, water and blood rush forth. This great and mighty river washes land, sea, stars — the entire world!

*Translation* : St. Peter's Abbey, Solesmes



V. Felle po-tus ecce languet : Spi-na, cla-vi, lánce-a : Mi-te  
 corpus perfo-rá-runt, Unda ma-nat et cru-or : Terra, pon-  
 tus, astra, mundus, Quo lavántur flúmi-ne! Crux fidélis.

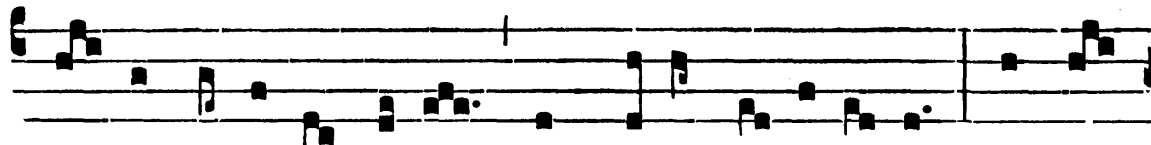
*Repeat* CRUX FIDÉLIS all the way to \* DÚLCE LÍGNUM

*Repetitur* Crux fidélis, usque ad \* Dúlce lígnum

**8** **BEND THY LIMBS, O LOFTY TREE**, relax thy tense fibers, and let that hardness which thy nature gave thee, unbend; and stretch on thy softened trunk the members of the heavenly King. *Translation*: Fr. Matthew Britt (†1955)



∇. Flecte ramos, arbor al-ta, Tensa laxa vísce-ra, Et



ri-gor lentéscat il-le, Quem de-dit na-tí-vi-tas : Et su-



pérni membra Re-gis Tende mi-ti stí-pi-te. \* Dulce.

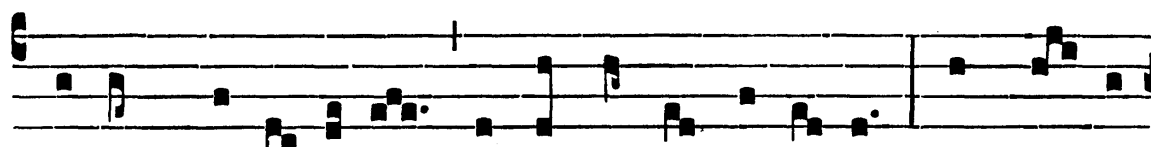
*Repeat* \* DÚLCE LÍGNUM

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

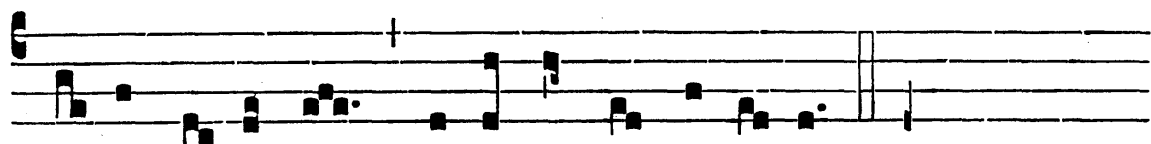
*Translation*: Abbot Guéranger (†1875)



∇. So-la digna tu fu-í-sti Ferre mundi Vícti-mam : Atque



portum praepa-rá-re Arca mundo náufra-go : Quam sa-cer



cru-or per-únxit, Fu-sus Agni córpo-re. Crux fidélis.

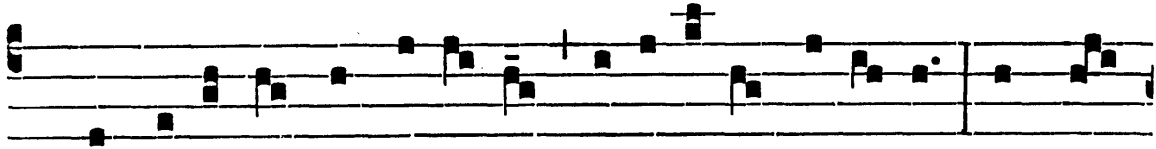
*Repeat* CRUX FIDÉLIS *all the way to* \* DÚLCE LÍGNUM

*Repetitur* Crux fidélis, *usque ad* \* Dúlce lígnum

*Conclusio numquam omittenda :*

The following conclusion is never omitted :

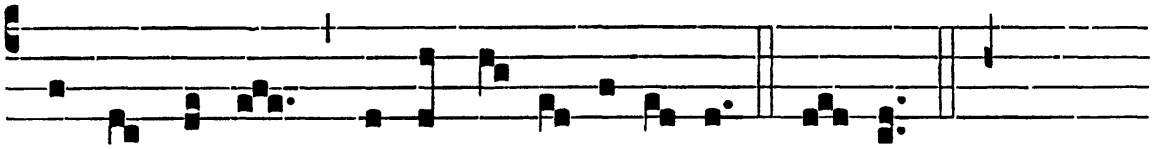
**ETERNAL GLORY BE** to the blessed Trinity, to the Father and Son; the same honor to the Paraclete. Let all the world praise the name of the one and three. Amen. *Translation* : Fr. Fortescue (†1923)



∮. Sempiterna sit beatæ Trinitatis gloria : Æqua



Patri, Filioque; Paradisus Paracleti : Unus Tri-



nique nomen Laudet universitas. Amen. \* Dulce.

*Repeat* \* DULCE LIGNUM

**T**HREE THINGS cooperated in our fall: a disobedient man, Adam; a proud woman, Eve; and a tree. God takes these elements and uses them as the instruments of victory: the obedient new Adam, Christ; the humble new Eve, Mary; and the tree of the Cross.

—*Archbishop Fulton J. Sheen*



## \* PART FIVE : 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 :

### FIRST ANTIPHON

We adore thee, Christ, and bless thee, because through thy Cross thou hast redeemed the world.

Possible Starting Pitch = D

12th century

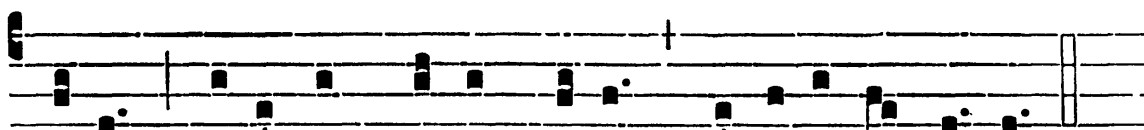
MODE I

A



-do-rá-mus te, \* Chri-ste, et be-ne-dí-ci-mus

We-adore Thee, O-Christ, & we-praise



ti-bi, qui-a per Cru-cem tu-am red-emí-sti mundum.

Thee: because by the-cross of-Thee Thou-hast-redeemed the-world.

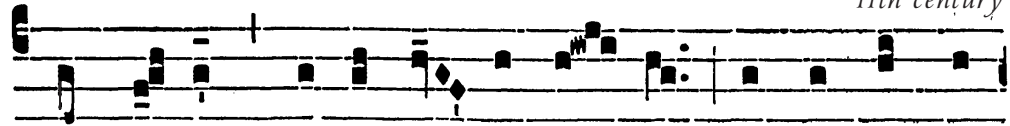
Starting Pitch = D

## SECOND ANTIPHON

11th century

MODE VIII

**P**



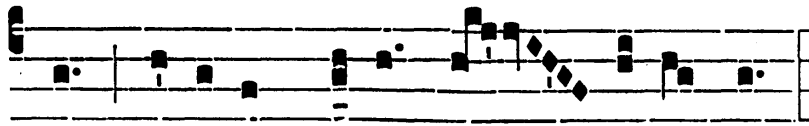
ER lignum \* servi fa- cti su- mus, et per sanctam

*Through the-wood slaves we-were-made to-be, & through the-holy*



Cru-cem li-be-rá- ti su- mus : fructus ár-bo-ris se-dú-xit

*Cross set-free we-are; the-fruit of-the-tree deceived*



nos, Fí-li- us De- i red- émit nos.

*us, the-Son of-God has-redeemed us.*

Because of one tree we became slaves, and through the holy Cross we are set free; the fruit of the tree led us astray, the Son of God redeemed us.

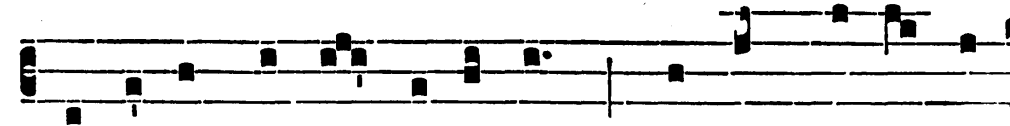
Starting Pitch = D

## THIRD ANTIPHON

11th century

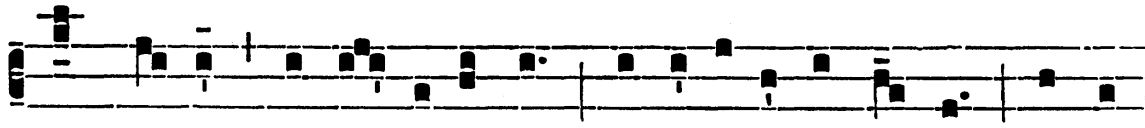
MODE VII

**S**



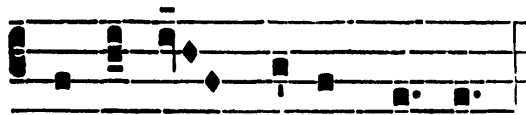
Alvá-tor mundi, salva nos : \* qui per Cru-cem et

*Savior of-the-world, save us: who by thy-Cross &*



Sángu-i-nem red-e- místi nos, auxi-li- á-re no-bis, te de-

*Blood didst-redeem us, help us, thee we-*



pre-cámur, De- us no-ster.

*do-entreat, the-God of-us.*

Saviour of the world, save us: thou who hast redeemed us by thy Cross and thy Blood, we beg thee, help us, Lord our God.

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. Praeceptis 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.*

**P**raeceptis salutáribus móniti,  
et divína institutióne formá-  
ti, audémus dícere:

*Let us pray.*

**I**nstructed by Thy saving pre-  
cepts, and following Thy divine  
institution, we make bold to say:

*Everyone present now recites the Pater Noster, gravely and distinctly, along with the Celebrant:*

**P**ATER NOSTER, qui es in caelis: \*  
Sanctificétur nomen tuum. \*  
Advéniat regnum tuum. \*  
Fiat volúntas tua, sicut in caelo, et in terra. \*  
Panem nostrum quotidiánum da nobis hódie \*  
Et dimítte nobis débíta nostra, \*  
sicut et nos dimíttimus debitóribus nostris. \*  
Et ne nos indúcas in tentatiónem; \*  
sed líbera nos a malo. \*  
Amen.

*The Celebrant alone continues in a clear and distinct voice:*

**L**íbera nos, quáesumus, Dó-  
mine, ab ómnibus malis, praé-  
térítis, praeséntibus, et futúris: et  
intercedénte beáta et gloriósa  
semper Vírgine Dei Genetríce  
María, cum beátis Apóstolis tuis  
Petro et Paulo, atque Andréa, et  
ómnibus Sanctis, da propítius  
pacem in diébus nostris: ut ope  
misericórdiaë tuæ adjúti, et a pec-  
cáto simus semper líberi, et ab  
omni perturbatióne secúri. Per

**D**eliver us, we beseech Thee,  
O Lord, from all evils, past,  
present, and to come; and by  
the intercession of the blessed  
and glorious ever Virgin Mary,  
Mother of God, and of the holy  
Apostles Peter and Paul, and of  
Andrew, and of all the Saints,  
mercifully grant peace in our  
days, that through the assistance  
of Thy mercy we may be always  
free from sin, and secure from all

eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

*All answer:* R̄. Amen.

disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God, world without end.

*All answer:* R̄. Amen.

*The Celebrant at once recites in a subdued voice the following prayer:*

**P**ercéptio Córporis tui, Dómine Jesu Christe, quod ego, indignus súmerere præsumo, non mihi provéniat in júdicium 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 sæcula sæculórum. Amen.

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

*Holding the Sacred Host over the ciborium and striking his breast, he says three times:*

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

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

*Signing himself with the Sanctíssimum, he adds:*

**C**orpus Dómini nostri Jesu Christi custódiat ánima meam in vitam ætérnam. Amen.

**M**ay the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

*He then recently receives our Lord in Holy Communion and prays a little while, meditating on the Blessed Sacrament.*

*The Confíteor is now said in the usual way, to which the Celebrant responds:*

**M**isereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

*All answer: R. Amen.*

**I**ndulgentiam, ✠ absolutiõnem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dõminus.

*All answer: R. Amen.*

**M**ay almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

*All answer: R. Amen.*

**M**ay the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

*All answer: R. Amen.*

*Turning toward the people in the usual way, he says:*

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

**D**õmine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. (*thrice*)

**L**ord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (*thrice*)

**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.**

*Dum sacra Communio distribuitur, cani potest PSALMUS 21 (“Deus meus, Deus meus”); vel unum aliudve responsorium ex Matutino huius feriae VI.*

PSALM XXI

Possible Starting  
Pitch = A

As Sung on Good Friday during Holy Communion (1957)

**D**E-us, De-us me-us, réspi-ce in me: quare me dere-li-quí-  
sti? Longe a salúte me-a verba de-li-ctórum me-órum. 2. Deus me-  
us, clamábo per di-em, et non exáudi-es: et nocte, et non ad in-  
si-pi-énti-am mi-hi. 3. Tu autem in sancto hábi-tas: laus Isra-ël.  
4. In te speravérunt patres nostri: speravérunt, et li-berásti e-os.  
5. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non  
sunt confúsi. 6. Ego autem sum vermis, et non homo: oppróbri-  
um hómi-num, et abjécti-o plebis. 7. Omnes vi-déntes me deri-  
sérunt me: locúti sunt lábi-is, et movérunt caput. 8. Sperávit in  
Dómi-no, erí-pi-at e-um: salvum fáci-at e-um, quóni-am vult e-  
um. 9. Quóni-am tu es, qui extraxí-sti me de ventre: spes me-  
a ab ubéri-bus matris meae. 10. In te projectus sum ex útero.

De ventre matris meae De-us me-us es tu, ne discésseris a me:

II. Quóni-am tri-buláti-o próxi-ma est: quóni-am non est qui ád-  
juvet. 12. Circumdedérunt me ví-tuli multi: tauri pingues obse-  
dérunt me. 13. Aperu-érunt super me os su-um: sicut le-o rá-  
pi-ens et rúgi-ens. 14. Sicut aqua effúsus sum: et di-spérsa sunt  
ómni-a ossa me-a. 15. Factum est cor me-um tamquam cera li-  
quescens: in médi-o ventris me-i. 16. Áru-it tamquam testa vir-  
tus me-a, et lingua me-a adhaésit fáuci-bus me-is: et in púlve-  
rem mortis deduxí-sti me. 17. Quóni-am circumdedérunt me ca-  
nes multi: concí-li-um ma-li-gnánti-um obsédit me. 18. Fodérunt  
manus me-as et pedes me-os: di-numeravérunt ómni-a ossa me-  
a. 19. Ipsi vero consi-deravérunt et inspexérunt me: di-vi-sérunt si-  
bi vesti-ménta me-a, et super vestem me-am mi-sérunt sortem.

20. Tu autem, Dómi-ne, ne elongáveris auxili-um tu-um a me: ad  
defensi-ónem me-am cónspi-ce. 21. Éru-e a fráme-a, De-us, áni-  
mam me-am: et de manu canis úni-cam me-am. 22. Salva me ex  
ore le-ónis: et a córni-bus uni-córni-um humi-li-tátem me-am.  
23. Narrábo nomen tu-um frátri-bus me-is: in médi-o Ecclési-ae lau-  
dábo te. 24. Qui ti-métis Dómi-num, laudáte e-um: uni-vérsum  
semen Jacob, glori-fi-cáte e-um. 25. Tíme-at e-um omne semen Is-  
ra-ël: quóni-am non sprevit, neque despéxit deprecati-ónem páu-  
peris: 26. Nec avértit fáci-em su-am a me: et cum clamárem ad  
e-um, exaudí-vit me. 27. Apud te laus me-a in ecclési-a magna:  
vota me-a reddam in conspéctu ti-ménti-um e-um. 28. Edent páupe-  
res, et saturabúntur: et laudábunt Dómi-num qui requí-runt e-um:  
vi-vent corda e-órum in saéculum saéculi. 29. Remi-ni-scéntur et



converténtur ad Dómi-num uni-vérsi fi-nes terrae: 30. Et adorá-  
 bunt in conspéctu ejus uni-vérsae famí-li-ae génti-um. 31. Quóni-  
 am Dómi-ni est regnum: et i-pse domi-nábi-tur génti-um. 32. Man-  
 ducavérunt et adoravérunt omnes pingues terrae: in conspéctu e-  
 jus cadent omnes qui descéndunt in terram. 33. Et áni-ma me-a  
 illi vi-vet: et semen me-um sérviet i-psi. 34. Annunti-ábi-tur Dó-  
 mi-no generáti-o ventúra: et annunti-ábunt caeli justí-ti-am ejus  
 pópulo qui nascétur, quem fecit Dómi-nus.

1. 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. 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. 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 a 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 show forth His justice to a people that shall be born, which the Lord hath made.

*After holy Communion has been distributed, the Celebrant purifies his fingers and places the ciborium back into the Tabernacle. Standing at the center of the altar, he sings three Collects in ferial tone, to which everyone replies "Amen":*

*Orémus.*

**S**uper pópulum tuum, quæsumus, Dómine, qui passió-nem et mortem Fílii tui devóta mente recóluit, benedíctio copiós-a descéndat, indulgéntia véniat, consolátio tribuátur, fides sancta succrésat, redémptio sempitérna firmétur. Per eúmdem Christum Dóminum nostrum. *R.* Amen.

*Orémus.*

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

*Orémus.*

**R**eminíscere miseratiónum tuárum, Dómine, et fámulos tuos æténa protectiόne sanctífica, pro quibus Christus, Fílius tuus, per suum Cruórem, instituit paschále mystérium. Per eúmdem Christum Dóminum nostrum. *R.* Amen.

*Let us pray.*

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

*Let us pray.*

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

*Let us pray.*

**B**e mindful of Thy mercies, O Lord, and hallow with eternal protection us Thy servants, for whom Christ Thy Son established through His Blood this mystery of the Pasch. Through the same Christ our Lord. *R.* Amen.

*The Celebrant and sacred ministers return to the sacristy.*