

saying:

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

*Then he reverently receives the Body, and immediately after
the particle of the sacred Host with the wine in the chalice. And
having washed his fingers and taken the purification, bowing
in the middle of the altar, with his hands joined, he says:*

QUOD ore súmpsimus, Dó-
mine, pura mente capí-
mus: et de múnere temporáli fiat
nobis remédium sempitérnum.
become to us an eternal remedy.

*After this, the priest, having made a reverence to the altar,
departs.*

GOOD FRIDAY ON THE PARASCEVE

Station at the Holy Cross in Jerusalem

The Lessons and the Passion

¶ *The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist; the priest receives the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such lessons and tracts as contain predictions of His coming for their redemption, and types of his immolation on the cross, and then she reads the history of the Passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.*

The priest and his ministers, in black vestments, go to the altar without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the priest, with his minister, goes up to the altar, and a lector reads the following lesson:

Osee 6, 1-6

THUS saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will

come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgements shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

TRACT

Habacuc 3

Dómine, audívi audítum tuum, O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. *Ps.* In the midst of two animals animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, osténderis. *Ps.* In eo, dum conturbáta fuerit ánima mea: in ira, misericórdiæ memor eris. *Ps.* Deus a Libano véniet, et Sanctus de monte umbróso et condénso. *Ps.* Opérúit cælos majéstas ejus: et laudis ejus plena est terra.

Orémus. Flectámus génua.

R. Leváte.

Let us pray. Let us kneel.

R. Arise.

COLLECT

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concede nobis tuæ propitiatiónis effectum: ut, sicut in passióne suæ Jesus Christus Dóminus noster, diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiónis suæ grátiam largiátur: Qui tecum.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow upon us the

pacem in diébus nostris: ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. *R.* Amen.

After this prayer, having adored on his knees, he puts the paten under the sacred Host, which with his right hand he elevates, that It may be seen by the people; and immediately divides it into three parts, putting the last into the chalice. Then he says the following prayer:

PERCEPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus súmeré presúmo, non mihi proveniat in judícium et condemnatiónem: 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.

Then he kneels and takes the paten with the Body of Christ, and says with the greatest humility and reverence:

Panem cæléstem accípiam, et nomen Dómini invocábo. I will take the Bread of heaven, and will call upon the Name of the Lord.

Then striking his breast, he says thrice:

DOMINE, non sum dignus, I am not worthy that ut intres sub tectum Thou shouldst enter under meum: sed tantum dic verbo, et my roof; say but the word, and sanábitur ánima mea. my soul shall be healed.

After which, he signs himself with the Blessed Sacrament,

IN spírítu humilitátis et in áni-
mo contríto suscipiámur a te,
Dómine: et sic fiat sacrificium
nostrum in conspéctu tuo hódie,
ut pláceat tibi, Dómine Deus.

Then, turning to the people, he says:

ORATE, fratres, ut meum ac-
vestrum sacrificium accep-
tábile fiat apud Deum Patrem om-
nipoténtem.

Suscipiat Dóminus is not said, and the usual ceremonies are omitted.

OREMUS: Præcéptis salutári-
bus móniti, et divína insti-
tutione formáti, audémus dícere:

PATER noster, qui es in cælis:
Sanctificétur nomen tuum:
Advéniat regnum tuum: Fiat
volúntas tua, sicut in cælo,
et in terra. Panem nostrum
quotidiánum da nobis hódie: Et
dimitte nobis débíta nostra, sicut
et nos dimíttimus debítóribus
nostris. Et ne nos inducas in
tentationem.

℞. Sed líbera nos a malo.

The priest in a low voice says Amen, and then says aloud:

LIBERA nos, quæsumus, Dó-
mine, ab ómnibus malis,
præterítis, præsentibus et futúris:
et intercedénte beáta et gloriósa
semper Virgine Dei Genitricé
Mária, cum beátis Apostólis tuis
Petro et Paulo, atque Andréa, et
ómnibus Sanctis, da propítius

grace of His Resurrection: Who
with Thee liveth.

The subdeacon then reads the following lesson:

Exodus 12, 1-11

IN those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day fo this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase that is the Passage of the Lord.

TRACT *Psalm 139, 2-10 and 14*

Eripe me, Dómine, ab homine
malo: a viro iníquo líbera me.
℞. Qui cogitavérunt malítias in
corde: tota die constituébant præ-
lia. ℞. Acuérent linguas suas si-
cut serpéntis: venénium áspidum
sub lábiis eórum. ℞. Custódi me,
Dómine, de manu peccatóris: et
ab homínibus iníquis líbera me.
℞. Qui cogitavérunt supplantáre
wicked: and from unjust men de-

Deliver me, O Lord, from the
evil man: rescue me from the un-
just man. ℞. Who have devised
iniquities in their hearts: all the
day long they designed battles.
℞. They have sharpened their
tongues like a serpent; the venom
of asps is under their lips. ℞. Keep
me, O Lord, from the hand of the
wicked: and from unjust men de-

gressus meos: abscondérunt supérbi láqueum míhi. ✠ Et funes extendérunt in láqueum pédíbus meis: iuxta iter scándalum posúerunt míhi. ✠ Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. ✠ Dómine, Dómine, virtus salútis meæ, umbra caput meum in die belli. ✠ Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelinquas me, ne umquam exalténtur. ✠ Caput circúritus eórum: labor labiórum ipsórum opéret eos. ✠ Verúm tamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

Reisque dele crímina.
Te, fons salútis Trínitas
Colláudet omnis spirítus:
Quibus Crucis victóriam
Largiris, adde præmium. Amen.

And pardon to the penitent.
To Thee, eternal Three in One,
Let homage meet by all be done;
As by the Cross Thou dost restore,
So rule and guide us evermore.
Amen.

The priest, having come back to the altar, places the Blessed Sacrament on it, incenses it on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the chalice, and the Priest incenses the sacred Host and the offering of wine and water, saying:

Incénsum istud a te benedictum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua. May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar, saying:

Ps. 140, 2-4

DIRIGATUR, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespérinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusándas excusatiónes in peccátis. **L**ET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

When he gives the thurible back to the deacon, he says:

ACCENDAT in nobis Dóminus ignem sui amoris, et flammam etérnæ caritátis. Amen. **M**AY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down:

The Passion of our Lord Jesus Christ according to St. John.

John 18, 1-40: 19, 1-42

AT that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing that all things that should come upon Him, went forth and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. 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? And they said: Jesus of Nazareth. Jesus answered: I have told you that

Sacrament was put the day before; from whence he brings it back, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind. During the procession is sung the following hymn:

VEXILLA Regis prodeunt:
Fulget Crucis mysterium,
Qua vita mortem pèrtulit,
Et morte vitam pròtulit.

Quæ vulnerata lanceæ,
Mucronè diro, crîminum
Ut nos lavâret sordibus,
Manavit unda et sanguine.

Implèta sunt quæ còncinit
David fidèli càrmine,
Dicèndo natióibus:
Regnavit a ligno Deus.

Arbor decóra et fùlgida,
Ornata Regis pùrpura,
Elècta digno stípite
Tam sancta membra tângere.

Beata, cujus brachiis
Prætium pepéndit sæculi:
Statéra facta corporis
Tulitque prædam tårtari.

O Crux ave, spes única
Hoc Passiõnis témpore!
Pius adauge grátiam,

I am He. If therefore you seek Me, let these go their way; That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost anyone. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword in the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band and the tribune and the servants of the Jews took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest that year. Now Caiphas was he who had given the counsel to the Jews: that it was expedient that one man should die for the people.

And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. 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 asketh thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest a kinsman to him whose ear Peter cut off saith to him: Did I not see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that

THE royal banners forward go
The Cross shines forth in
mystic glow,
Where life Himself our death en-
dured,
And by His death our life pro-
cured.

Where deep for us the spear
was dyed,
Life's torrent rushing from His
side,
To wash us in that precious
flood,
Where mingled water flowed,
and blood.

Fulfill'd is all that David told
In true prophetic song of old
To all the nations: God, saith he,
Hath reigned and triumphed
from the Tree.

O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
These holy limbs shouldst find
their rest;

On whose dear arms, so widely
flung,
The weight of this world's ran-
som hung;

The price of human kind to pay,
And spoil the spoiler of his prey.

O Cross, our one reliance, hail!
This holy Passiontide avail
To give new virtue to the saint,

they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have other told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? 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. Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. Pilate saith to Him: What is truth?

And when he had said this, he went out again to the Jews and saith to them: 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? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plattling a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, King of the Jews. And they gave Him blows. Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art Thou?

Quo lavántur flúmine!

Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

℞. Crux fidélis.

Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille,
Quem dedit nativitas:
Et supérni membra Regis
Tende miti stípíte.

Bend thy boughs, O Tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor,
That thy birth bestowed,
suspend:
And the King of heavenly beauty,
On thy bosom gently tend!

℞. Dulce lignum.

Sola digna tu fuisti
Ferre mundi victimam:
Atque portum preparáre
Arca mundo náufrago:
Quam sacer cruor perúnxit,
Fusus Agni corpore.

Thou alone wast counted worthy,
This world's ransom to uphold;
For a shipwrecked race preparing,
Harbor, like the Ark of old;
With the sacred Blood anointed,
From the smitten Lamb that rolled.

℞. Dulce lignum

The conclusion is never omitted:

Sempitérna sit beátæ
Trinitáti glória:
Æqua Patri Filíoque;
Par decus Paráclito:
Unius Trínique nomen
Laudet unívérsitas. Amen.

To the Trinity be glory,
Everlasting, as is meet:
Equal to the Father, equal,
To the Son, and Paraclete:
Trinal Unity, Whose praises,
All created things repeat. Amen.

The Mass of the Presanctified

When the adoration of the cross is almost finished, the candles upon the altar are lit; and after the adoration, the cross is placed again upon the altar. Then the priest with his ministers and clergy goes in procession to the place where the Blessed

Hostis unde læserat.

℞. Crux fidei.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Cónditor:
Atque ventre virgináli
Carne amictus pródiit.

℞. Dulce lignum.

Vágit Infans inter arcta
Cónditus præsepia:
Membra pannis involúta
Virgo Mater alligat:
Et Dei manus pedésque
Stricta cingit fáscia.

℞. Crux fidei.

Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redemptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stúpide.

℞. Dulce lignum.

Felle potus ecce languet:
Spina, clavi, lancea
Mite corpus perforáunt,
Unda manat et cruor:
Terra, pontus, astra, mundus,

healing,
Whence the insult of the foe.

Wherefore when the
appointed fullness,
Of the holy time was come,
He was sent who maketh all
things,
From th' eternal Father's home,
And proceeded, God Incarnate,
Offspring of the Virgin's womb.

Weeps the Infant in the
manger,
That in Bethlehem's stable
stands:
And His Limbs the Virgin
Mother,
Doth compose in swaddling
bands,
Meety thus in linen folding,
Of her God the feet and hands.

Thirty years among us
dwelling,
His appointed time fulfilled,
Born for this, He meets His
Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be
spilled.

He endured the nails, the spit-
ting,
Vinegar, and spear, and reed;
From that holy Body broken,
Blood and water forth proceed:

But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? 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 a greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was Parasceve of the Pasch, about the sixth hour; and he saith to the Jews: Behold your King. But they cried out: Away with Him. Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Caesar.

Then, therefore, he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His cross, He went forth to that place which is called Calvary but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments and they made four parts, to every soldier a part and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. 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. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

Here all kneel, and pause a while.

Then the Jews because it was the Parasceve, that the bodies might not remain upon the cross on the Sabbath day for that was a great Sabbath day, besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: you shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they pierced.

Here Munda cor meum is said, but the blessing is not asked, nor are candles used; and the priest at the end does not kiss the book.

AND after these things, Joseph of Arimathea because he was a disciple of Jesus, but secretly for fear of the Jews besought Pilate that he might take away the Body of Jesus. And Pilate gave leave. He came therefore and took away the Body of Jesus. And Nicodemus also came he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the Body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

After this is sung the versicle Crux fidelis, with the hymn Pange, lingua, gloriósi, and after each verse is repeated Crux fidelis or Dulce lignum, in the following manner:

CRUX fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert
Fronde, flore, gérmine.
Dulce lignum, dulces clavos,
Dulce pondus sústinet.

FAITHFUL Cross! above all
other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest
iron,

Sweetest weight is hung on thee.
SING, my tongue, the glorious
battle!

PANGE, lingua, gloriósi
Láuream certáminis,
Et super Crucis trophæo
Dic triumphum nobílem:
Qualiter Redemptor orbis
Immolatus vicerit.

With completed victory rife!
And above the Cross's trophy,
Tell the triumph of the strife:
How the world's Redeemer conquer'd,
By the offering of His life.

᝚ Crux fidelis, inter omnes

Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, gérmine.

De paréntis protoplásti
Fraude Factor cóndolens,
Quando pomi noxiális
In necem morsu ruit:
Iipse lignum tunc notávit,
Damna ligni ut sólveret.

God, his Maker, sorely grieving,
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and
hell,
Noted then this Wood the ruin,
Of the ancient wood to quell.

᝚ Dulce lignum, dulces clavos,
Dulce pondus sústinet.

Hoc opus nostræ salutis
Ordo depopóscerat:
Multifórmis prodtóris
Ars ut artem fálleret:
Et meddélam ferret inde,

For this work of our salvation,
Needs must have its order so,
And the manifold deceiver's,
Art by art would overthrow,
And from thence would bring the

tu aperuisti lancea latus meum.

Pópule meus.

ŷ. Ego ante te prævi in colúma nubis; et tu me duxisti ad prætórium Piláti.

Pópule meus.

ŷ. Ego te pavi manna per desertum; et tu me cecidisti álapis et flagéllis.

Pópule meus.

ŷ. Ego te potávi aqua salútis de petra; et tu me potásti felle et acéto.

Pópule meus.

ŷ. Ego propter te Chananæorum reges percussis; et tu percussisti arúndine caput meum.

Pópule meus.

ŷ. Ego dedi tibi sceptrum regale; et tu dedisti capiti meo spinam coronam.

Pópule meus.

ŷ. Ego te exaltávi magna virtute; et tu me suspendisti in patibulo Crucis.

The following antiphon is then sung:

CRUCEM tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim propter lignum venit gáudium in universo mundo. *Ps. 66. 2* Deus miseréatur nostri et benedicat nobis: illúminet vultum suum super nos et miseréatur nostri.

The Great Intercessions

¶ *The faithful by these lessons are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this Passion, by praying for all sorts of persons, even schismatics, heretics, Jews, and pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.*

The priest, at the Epistle corner, says the following prayers:

FOR THE HOLY CHURCH OF GOD

OREMUS, dilectissimi nobis, **L**et us pray, dearly beloved, pro Ecclesiá sancta Dei: ut that our Lord and God may eam Deus et Dóminus noster deign to give it peace, keep it in pacificáre, adunáre, et custodire dignétur toto orbe terrárum: unity, and guard it throughout subjiciens ei principátus et the world, subjecting to it potestátes: detque nobis quietam principalities and powers: and et tranquillam vitam degentibus, may grant unto us that, leading a pacificáre Deum Patrem peaceful and quiet life, we may omnipoténtem. glorify God, the Father almighty.

Orémus. Flectámus génua.

℞. Leváte.

Let us pray. Let us kneel.

℞. Arise.

OMINIPOTENS sempitérne

Deus, qui glóriam tuam omnibus in Christo génitibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclesiá tua toto orbe diffúsa, stábili fide in confessione tui nóminis perseveret. Per eúndem Dóminum.

ALMIGHTY and everlasting God, Who in Christ hast revealed Thy glory to all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same.

FOR THE SOVEREIGN PONTIFF

OREMUS et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órđine episcopátus, salvum atque incólumem custódiat Eccle-

Let us pray for our most holy Father Pope N., that our Lord and God, Who chose him to the order of the Episcopate, may keep him in health and safety for

sue suæ sanctæ, ad regéndum
pópulum sanctum Dei.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne
Deus, cuius iudicio
univérsa fundántur: réspice
propítius ad preces nostras, et
electum nobis Antístitem tua
pietáte consérva; ut cristiána
plebs, que te gubernátur auctóre,
sub tanto Pontífice, credulitátis
sue méritis augeátur. Per
Dóminum nostrum.

FOR ALL THE FAITHFUL

OREMUS et pro ómnibus
Episcopis, Presbíteris,
Diacónibus, Subdiacónibus, Acó-
lythis, Exorcístis, Lectoribus,
Ostiáriis, Confessoribus, Virgí-
nis, Viduis: et pro omni pópulo
sancto Dei.

Orémus. Flectámus génua.

℞. Leváte.

OMNIPOTENS sempitérne
Deus, cuius Spíritu totum
corpus Ecclesiæ sanctificáur et
régitur: exáudi nos pro univérsis
ordínibus supplicantes; ut grátia
tuæ múnere, ab ómnibus tibi
grádibus fidéliter serviátur. Per
Dóminum . . . in unitáte ejúsdem.

FOR THE CATECHUMENS

OREMUS et pro catechúmenis
nostris: ut Deus et Dómi-

His holy Church to govern the
holy people of God.

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting
God, by Whose judgement
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
Jesus Christ.

FOR ALL THE FAITHFUL

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

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting
God, by Whose Spirit the
whole body of the Church is
sanctified and rules, hear our
humble pleading for all the
orders thereof; that by the gift
of Thy grace in all their several
degrees may faithfully serve
Thee. Through Jesus Christ.

LET us pray also for our Cate-
chumens: that our Lord and

The second choir:

Sanctus fortis. O holy strong one!

The first choir:

Agios athánatos, eléison imas. O holy immortal one, have
mercy on us!

The second choir:

Sanctus immortalis, miserére
nobis. O holy immortal one, have
mercy on us!

℞. Quia edúxi te per désértum
quadragínta annis, et manna ci-
bávi te, et introdúxi te in ter-
ram satis bonam: parásti Crucem
Salvatóri tuo. Because I led thee out
through the desert forty years:
and fed thee with manna,
and brought thee into a land
exceeding good, thou hast
prepared a Cross for thy Savior.

Agios o Theós. Sanctus Deus.

Agios ischyros. Sanctus fortis.

Agios athánatos, eléison imas. Sanctus immortalis, miserére nobis.
℞. Quid ultra débui fácere ti-
bi, et non feci? Ego quidem plan-
távi te vineam meam speciosis-
simam: et tu facta es mihi nimis
amára: acéto namque sitim meam
potásti: et láncea perforásti latus
Salvatóri tuo. What more ought I have
done for thee, that I have not
done? I planted thee, indeed, My
most beautiful vineyard: and
thou hast become exceeding
bitter to Me: for in My thirst
thou gavest Me vinegar to drink:
and with a lance thou hast
pierced the side of thy Savior.

Agios o Theós. Sanctus Deus.

℞. Ego propter te flagellávi
Ægyptum cum primogénitis suis:
et tu me flagellátum tradidisti.
For thy sake I scourged
Egypt with its first-born: and
thou hast scourged Me and
delivered Me up.

Pópule meus.

℞. Ego edúxi te de Ægypto,
demerso Pharaóne in Mare Ru-
brum: et tu me tradidisti princí-
pibus sacerdotum.
I led thee out of Egypt hav-
ing drowned Pharaoh in the Red
Sea: and thou hast delivered Me
to the chief priests.

Pópule meus.

℞. Ego ante te apéruí mare: et
I opened the sea before

Ant.
6

C-ce li-gnum Cru-cis, in quo sa-lus mun-di
pe-pén-dit. *℞.* Ve-ní-te, ad-o-ré-mus.

Behold the wood of the Cross, on which hung the Savior of the world. *℞.* Come, let us adore.

From thence the priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the crucifix.

During the adoration, two chanters in the middle of the choir sing the following verses:

POPULE meus, quid feci tibi? **O** my people, what have I done aut in quo contristávi te? re-afflicted thee? Answer me.

℞. Quia edúxi te de terra *Ægý-* land of Egypt, thou hast prepared pti: parásti Crucem Salvatóri tuo. a cross for thy Savior.

The first choir:

Agios o Theós. O holy God!

The second choir:

Sanctus Deus. O holy God!

The first choir:

Agios ischyrós. O holy strong one!

nus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regenerationis accépta remissióne ómnium peccatórum, et ipsi inve-niántur in Christo Jesu Dómino nostro.

Orémus. Flectámus génua. *℞.* Leváte.

OMNIPOTENS sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas: auge fidem et intellectum catechúmenis nostris; ut remáti fonte baptismatis, adoptiónis tuæ filiis aggregéntur. Per Dóminum nostrum.

Let us pray. Let us kneel. *℞.* Arise.

ALmighty and everlasting God, who dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated with the children of Thine adoption. Through Jesus Christ.

FOR ALL NEEDS

OREMUS, dilectíssimi nobis, **L**ET us pray, dearly beloved, Deum Patrem omnipoténtem, ut cunctis mundum that He would cleanse the world purget erróribus: morbos áuferat: famem depéllat: apériat cárce-res: víncula díssólvat: peregrínán-tibus réditum: infirmántibus sanítatem: navigántibus portum salutis índúlgeat.

Orémus. Flectámus génua. *℞.* Leváte.

OMNIPOTENS sempitérne Deus, mástórum consó-látio, laborántium fortítúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in Thee in any trouble reach Thee;

Let us pray. Let us kneel. *℞.* Arise.

necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dóminum nostrum.

FOR HERETICS AND SCHISMATICS

OREMUS et pro hæreticis et schismaticis: ut Deus et Dóminus noster eruat eos ab erroribus universis; et ad sanctam matrem Ecclesiám Cathólicam atque Apostólicam revocáre dignétur.

Orémus. Flectámus génua.

℞. Leváte.

OMINIPOTENS sempitérne Deus, qui salvas omnes, et néminem vis perire: respice ad ánimas diabólica fraude decéptas; ut omni hærética pravitate depósita, errántium corda respiscant, et ad veritátis tuæ redeant unitátem. Per Dóminum nostrum.

Let us pray. Let us kneel.

℞. Arise.

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

FOR THE JEWS

OREMUS et pro Judæis: ut Deus et Dóminus noster illuminet corda eórum; ut agnóscant Jesum Christum, salvatórem ómnium hóminum.

Orémus. Flectámus génua.

℞. Leváte.

OMINIPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitíonem veritátis véniant: concéde propítius, ut plenitúdine géntium in Ecclesiám tuam entering into the Church, all

intránte, omnis Israel salvus fiat. Per Dóminum.

FOR THE PAGANS

OREMUS et pro pagánis: ut Deus omnipotens áuferat iniquitátem a cordibus eórum; ut relictis idólis suis, convertántur ad Deum vivum et verum, et únium Filium ejus Jesum Christum Deum et Dóminum nostrum.

Orémus. Flectámus génua.

℞. Leváte.

OMINIPOTENS sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris: súscipe propítius oratíonem nostram, et libera eos ab idolórum cultura; et ágrega ad laudem Ecclésiæ tuæ sanctæ ad laudem et glóriam nóminis tui. Per Dóminum.

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

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through Jesus Christ.

Israel be saved. Through Jesus Christ.

The Adoration of the Cross

¶ *Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to Him who on it offered for our sins the sacrifice of propitiation.*

After the prayers, the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the antiphon: