

GOOD FRIDAY



PLEASE LEAVE THIS BOOKLET IN CHURCH



MASS OF THE PRESANCTIFIED
& VESPERS



Good Friday

(Black)

Station at Holy Cross in Jerusalem

The officiating priest, with his ministers, enter the sanctuary in silence. After reverencing the altar, the priest prostrates himself and all kneel. Meanwhile the altar is prepared. When the priest stands, all stand. When the first lesson begins, the faithful sit.

First Lesson: Osee 6. 1-6

Haec dicit Dóminus: In tribulatione sua mane consurgens ad me: Venite, et revertamur ad Dóminum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus sequemurque, ut cognoscamus Dóminum: quasi diluvium praeparatus est egressus ejus, et veniet quasi imber nobis temporaneus, et serotinus terra;. Quid faciam tibi Ephraim? Quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina: et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et iudicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium, et scientiam Dei plus quam holocausta.

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 shewed them by the prophets, I have slain them by the words of my mouth: and they judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

Good Friday



Prayer to Our Lady of Sorrows

by St. Bridget

O Blessed Virgin Mary, Immaculate Mother of God, who endured a martyrdom of love and grief, beholding the sufferings and sorrows of Jesus!

Thou hast helped me in my redemption by thine innumerable afflictions and by offering to the Eternal Father, His only-begotten Son as a holocaust and victim of appeasement for my sins. I thank thee for the unspeakable love which led thee to deprive thyself of the Fruit of thy womb, Jesus, true God and true Man, to save me, a sinner.

Do thou make use of the unfailing intercession of thy sorrows with the Father and the Son, that I may steadfastly amend my life and never again crucify my loving Redeemer by new sins; and that, persevering till death in His grace, I may obtain eternal life through the merits of His Cross and Passion. Amen.

Mother of love, of sorrow, and of mercy, pray for us!

Docébo iníquos vias tuas: * et impii ad te converténtur.

Libera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluisses sacrificium, dedissem útique: * holocáustis non delectáberis.

Sacrificium Deo spiritus contribulátus: * cor contritum, et humiliátum, Deus, non despíces.

Benigne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiæ, oblatiões, et holocáusta: * tunc impónent super altáre tuum vítulos.

Oratio

Réspice, quæsumus, Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit máni-bus tradi nocéntium, et crucis subire torméntum:

Et sub silentio concluditur

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum.

Restore unto me the joy of Thy salvation, * and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: * and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: * and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: * and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: * with burnt offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: * a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion; * that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole burnt offerings: * then shall they lay calves upon Thy altar.

Prayer

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross.

The rest silently: Who with Thee liveth and reigneth, in the unity of the Holy Spirit, one God, world without end.

Tract: Habacuc 3. 2-3



Lord, I have heard Thy hearing, and was afraid; I considered Thy works, and trembled. V. In the midst of two animals Thou shalt be made known; when the years shall draw nigh, Thou shalt be known; when the time shall come, Thou shalt be shown. V. In the time when my soul shall be troubled: in anger Thou shalt be mindful of mercy. V. God shall come from Libanus, and the holy one from the shady and thickly-covered mountain. V. His majesty hath covered the Heavens; and the earth is full of His praise.



Dómine, audívi auditum tuum, et timui: considerávi ópera tua, et expávi. V. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. V. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiae memor eris. V. Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. V. Opérui caelos majéstas ejus: et laudis ejus plena est terra.

At the end of the Tract, all stand, and the priest chants the Collect, which is that of yesterday's Mass. At Oremus, all bow to the cross; at Flectamus genua, all kneel; at Levate, all stand.

Collect

V. Let us pray. Let us kneel. Arise.



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 livest and reignest, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. Oremus. Flectámus génua. Leváte.



Deus, a quo et Judas reátus sui pœnam, et confessiões suae latro praemium sumpsit, concéde nobis tuae propitiatiões effectum: ut, sicut in passiõe sua Jesus Christus Dóminus noster diversa utrísque intulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectionis suae grátiam largiátur. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia saecula saeculórum.

R. Amen.

Second Lesson: Exodus 12. 1-11

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Aegypti: Mensis iste, vobis principium mēnsium: primus erit in mēnsibus anni. Loquimini ad univēsum cōetum filiōrum Israel, et dicite eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est nūmerus, ut sufficere possit ad vescēdum agnum, assūmet vicinum suum, qui junctus est dómui suae, juxta nūmerum animārum quae sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, anniculus: juxta quem ritum tollētis et haedum. Et servābitis eum usque ad quartam decimam diem mensis hujus: immolabitque eum univēsa multitudo filiōrum Israel ad vespēram. Et sument de sanguine ejus, ac ponent super utrūque postem, et in superlimināribus domōrum, In quibus comedent illum. Et edent carnes nocte illa assas igni, et ázynos panes cum lactúcis agréstibus. Non comedētis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pēdibus ejus, et intestinis vorabitis. Nec remanēbit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburētis. Sic autem comedētis illum: Renes vestros accingētis, et calceamēta habēbitis in pēdibus, tenētes

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

All kneel for the conclusion.

Christ became obedient for us unto death, even to the death of the cross.

Our Father *is said silently*

Psalm 50

Have mercy on me, O God, * according to Thy great mercy.

And according to the multitude of Thy tender mercies * blot out my iniquity.

Wash me yet more from my iniquity, * and cleanse me from my sin.

For I know my iniquity, * and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: * that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities; * and in sins did my mother conceive me.

For behold Thou hast loved truth: * the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: * thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness: * and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, * and blot out all my iniquities.

Create a clean heart in me, O God: * and renew a right spirit within my bowels.

Cast me not away from Thy face; * and take not Thy holy spirit from me.

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis.

Pater noster *in secreto.*

Psalmus 50

Miserére mei, Deus, * secūndum magnam misericórdiam tuam.

Et secūndum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccáto meo munda me.

Quóniam iniquitatem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim, in iniquitatibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim, veritatem dilexisti: * incérta et occúlta sapiéntiae tuæ manifestásti mihi.

Aspérge me hyssópo, et mundabor: * lavábis me, et super nivem dealbabor.

Auditui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte faciē tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum innova in viscéribus meis.

Ne proicias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confirma me.

ad confitendum nómini tuo: *
me exspéctant iusti, donec
retribuas mihi.

Ant. Considerábam ad dexte-
ram, et vidébam, et non erat
qui cognósceret me.

Ant. I looked on my right hand
and beheld: but there was no
man that would know me.

The Magnificat: Luke 1:46-55

All stand for the Magnificat and its antiphon.

Ant. Cum accepisset acétum, *
dixit: Consummátum est: et
inclináto cápite, emísit spíri-
tum.

Magnificat † * ánima mea
Dóminum.

Et exsultávit spíritus meus: *
in Deo, salutári meo.

Quia respéxit humilitátem
ancillæ suæ: * ecce enim ex
hoc beátam me dicent omnes
generatiónes.

Quia fecit mihi magna, qui
potens est: * et sanctum no-
men ejus.

Et misericórdia ejus, a progé-
nie in progenies: * tíméntibus
eum.

Fecit poténtiam in bráccio
suo: * dispérsit supérbos mente
cordis sui.

Depósuit poténtes de sede: *
et exaltávit húmiles.

Esuriéntes implévit bonis: * et
dívites dimísit inánes.

Suscépit Israél púerum suum:
* recordátus misericórdiæ suæ.

Sicut locútus est ad patres
nostros: * Ábraham, et sémini
ejus in sæcula.

Ant. Cum accepisset acétum,
dixit: Consummátum est: et
inclináto cápite, emísit spíri-
tum.

Ant. When He had received the
vinegar, * He said: It is fin-
ished! and He bowed His Head,
and gave up the Ghost.

My soul † * doth magnify the
Lord.

And my spirit hath rejoiced *
in God my Savior.

Because He hath regarded the
humility of His handmaid; * for
behold from henceforth all gen-
erations shall call me blessed.

Because He that is mighty,
hath done great things to me; *
and holy is His name.

And His mercy is from genera-
tion unto generations, * to
them that fear Him.

He hath shewed might in His
arm: * He hath scattered the
proud in the conceit of their
heart.

He hath put down the mighty
from their seat, * and hath ex-
alted the humble.

He hath filled the hungry with
good things; * and the rich He
hath sent empty away.

He hath received Israel His
servant, * being mindful of His
mercy.

As He spoke to our fathers, *
to Abraham and to his seed for
ever.

The Antiphon is repeated.

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.

baculos in mánibus, et comedé-
tis festinánte: est enim Phase
(id est tránsitus) Dómini.

Tract: Psalm 139. 2-10, 14

Deliver me, O Lord, from the
evil man; rescue me from the
unjust man. V. Who have de-
vised wickedness in their heart;
all the day long they designed
battles. V. They have sharp-
ened their tongues like a ser-
pent; the venom of asps is un-
der their lips. V. Deliver me, O
Lord, from the evil man; rescue
me from the unjust man. V.
Who have proposed to supplant
my steps; the proud have hid-
den a net for me. V. And they
have stretched out cords for a
snare for my feet; they have
laid for me a stumbling-block
by the wayside. V. I said to the
Lord, Thou art my God; hear, O
Lord, the voice of my supplica-
tion. V. O Lord, Lord, the
strength of my salvation, over-
shadow my head in the day of
battle. V. Give me not up, from
my desire to the wicked: they
have plotted against me: do not
Thou forsake me, lest at any
time they should triumph. V.
The head of them compassing
me about: the labor of their lips
shall overwhelm them. V.
Burning coals shall fall upon

Eripe me, Dómine, ab
hómine malo: a viro iníquo
libera me. V. Qui cogitavérunt
malítias in corde: tota die con-
stituébant praelia. V. Acuérunt
linguas suas sicut serpéntis:
venénium áspidum sub labiis
eórum. V. Custódi me, Dómine,
de manu peccatóris: et ab
homínibus iníquis libera me. V.
Qui cogitavérunt supplantáre
gressus meos: abscondérunt
supérbi láqueum mihi, pédibus
meis. V. Et funes extendérunt
in láqueum juxta iter scándalu-
m posuérunt mihi. V. Dixi
Dómino: Deus meus es tu:
exáudi, Dómine, vocem
oratiónis meae. V. Dómine,
Dómine, virtus salutis meae,
obúmbra caput meum in die
belli. V. Ne tradas me a desidé-
rio meo peccatóri: cogitavérunt
advérsus me: ne derelínquas
me, ne umquam exalténtur. V.
Caput circúitus eórum: labor
labiów ipsórum opériet eos. V.
Cadent super eos carbones,
in ignem dejicies eos: in miser-
ies non subsistent. V. Vir lin-
guosus non dirigitur mala ca-
pient in interitu. V. _____

Cognovi quia faciet Dominus
judicium inopis: et vindictam
pauperum. V. Verumtamen
justi confitebuntur nómini tuo
et habitabunt recti cum vultu
tuo.

them; Thou wilt cast them
down into the fire: in miseries
they shall not be able to stand.
V. A man full of tongue shall
not be established in the earth:
evils shall catch the unjust
man unto destruction. V. I
know that the Lord will do jus-
tice to the needy: and will re-
venge the poor. V. But the just
shall give glory to Thy name;
and the upright shall dwell
with Thy countenance.

The faithful stand during the recitation of the Passion.

The Passion

Gospel: John 18. 1-40; 19. 1-42

Pássio Dómini nostri Jesu
Christi secúndum Joánnem:

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

THE APPREHENSION OF JESUS

In illo témpore: Egréssus est
Jesus cum discípulis suis trans
torréntem Cedron, ubi erat
hortus, in quem introívit ipse,
et discípuli ejus. Sciébat autem
et Judas, qui tradébat cum,
locum: quia frequenter Jesus
convénérat illuc cum discípulis
suis. Judas ergo cum ac-
cepisset cohórtem, et a pon-
tificibus et pharisaeis ministros
venit illuc cum latérnis, et fáci-
bus, et armis. Jesus itaque sci-
ens ómnia, quae ventúra erant
super eum, procéssit, et dixit
eis: ✠ "Quem quaeritis?" **C.**
Respond- érent ei: **S.** "Jesum
Nazarénum." **C.** Dixit eis Jesus:
✠ "Ego sum." **C.** Stabat autem
et Judas, qui tradébat eum,
cum ipsis. Ut ergo dixit eis: Ego
sum: abiérunt retrórsum, et

At that time, Jesus went
forth with His disciples over the
brook Cedron, where there was
a garden, into which He en-
tered with His disciples. And
Judas also, who betrayed Him,
knew the place because Jesus
had often resorted thither to-
gether 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.** "Jesus of Nazareth." **C.**
Jesus saith to them, ✠ "I am
He." **C.** And Judas also, who

ness of the earth is broken up up-
on the ground.

Our bones are scattered by the
side of hell. * But to Thee, O Lord,
Lord, are my eyes: in Thee have I
put my trust, take not away my
soul.

Keep me from the snare, which
they have laid for me, * and from
the stumbling blocks of them that
work iniquity.

The wicked shall fall in his net: * I
am alone until I pass.

Ant. Keep me from the snare
which they have laid for me, and
the gins of the workers of iniquity.

Ant. I looked * on my right hand
and beheld: but there was no man
that would know me.

Psalm 141

I cried to the Lord with my voice:
* with my voice I made supplica-
tion to the Lord.

In His sight I pour out my prayer,
* and before Him I declare my trou-
ble.

When my spirit failed me, * then
Thou knewest my paths.

In this way wherein I walked, *
they have hidden a snare for me.

I looked on my right hand, and
beheld, * and there was no one
that would know me.

Flight hath failed me: * and there
is no one that hath regard to my
soul.

I cried to Thee, O Lord: * I said:
Thou art my hope, my portion in
the land of the living.

Attend to my supplication: * for I
am brought very low.

Deliver me from my persecutors; *
for they are stronger than I.

Bring my soul out of prison, that
I may praise Thy name: * the just
wait for me, until Thou reward me.

in beneplácitis eórum: * absórpti
sunt juncti petræ júdices eórum.

Audient verba mea quóniam
potuérunt: * sicut crassitúdo terræ
erúpta est super terram.

Dissipáta sunt ossa nostra secus
inférnum: * quia ad te, Dómine,
Dómine, óculi mei: in te sperávi,
non áuferas ánimam meam.

Custódi me a láqueo, quem
statuérunt mihi: * et a scándalis
operántium iniquitátem.

Cadent in retiáculo ejus pec-
catóres: * singuláriter sum ego
donec tránseam.

Ant. Custódi me a láqueo, quem
statuérunt mihi, et a scándalis
operántium iniquitátem.

nt. Considerábam * ad dexteram,
et vidébam, et non erat qui cognós-
ceret me.

Psalmus 141

Voce mea ad Dóminum clamávi: *
voce mea ad Dóminum deprecátus
sum.

Effúndo in conspéctu ejus oratió-
nem meam, * et tribulatióem
meam ante ipsum pronúntio.

In deficiéndo ex me spiritum me-
um, * et tu cognovísti sémitas
meas.

In via hac, qua ambulábam, * ab-
scondérunt láqueum mihi.

Considerábam ad dexteram, et
vidébam: * et non erat qui cognós-
ceret me.

Périit fuga a me, * et non est qui
requírat ánimam meam.

Clamávi ad te, Dómine, * dixi: Tu
es spes mea, pórtio mea in terra
vivéntium.

Inténde ad deprecatióem meam:
* quia humiliátus sum nimis.

Libera me a persecuéntibus me: *
quia confortáti sunt super me.

Educ de custódia ánimam meam

Caput circūitus eorum: * labor labiōrum ipsōrum opēriet eos.

Cadent super eos carbōnes, in ignem deīcies eos: * in misēriis non subsistent.

Vir linguōsus non dirigētur in terra: * virum injūstum mala cāpient in intēritu.

Cognōvi quia fāciet Dōminus iudiciū inopis: * et vindictam pāuperum.

Verūmtamen iusti confitebūntur nōmini tuo: * et habitābunt recti cum vultu tuo.

Ant. Ab hominibus iniquis libera me, Dōmine.

Ant. Custōdi me * a lāqueo, quem statuērunt mihi, et a scāndalis operāntium iniquitatem.

Psalmus 140

Dōmine, clamāvi ad te, exāudi me: * intēnde voci meæ, cum clamāvero ad te.

Dirigātur oratio mea sicut incensum in conspēctu tuo: * elevatio mānuum meārum sacrificiū vespertinum.

Pone, Dōmine, custōdiam ori meo: * et ostium circumstāntiæ labiis meis.

Non declines cor meum in verba malitiæ, * ad excusādas excusationes in peccātis.

Cum hominibus operāntibus iniquitatem: * et non comunicābo cum elēctis eorum.

Corripiet me iustus in misericordia, et increpabit me: * oleum autem peccatoris non impinguet caput meum.

Quōniam adhuc et oratio mea

lest they should triumph.

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

Burning coals shall fall upon them; Thou wilt cast them down into the fire: * in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: * evil shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy, * and will revenge the poor.

But as for the just, they shall give glory to Thy name: * and the upright shall dwell with Thy countenance.

Ant. O Lord, preserve me from the wicked man.

Ant. Keep me * from the snare which they have laid for me, and the gins of the workers of iniquity.

Psalm 140

I have cried to Thee, O Lord, hear me: * hearken to my voice, when I cry to Thee.

Let my prayer be directed as incense in Thy sight; * the lifting up of my hands, as evening sacrifice.

Set a watch, O Lord, before my mouth: * and a door round about my lips.

Incline not my heart to evil words; * to make excuses in sins.

With men that work iniquity: * and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me: * but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased: * their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: * as when the thick-

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.** "Jesus of Nazareth." **C.** Jesus answered: ✠ "I have told you that I am He. If therefore ye 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?" **C.** Then the band and the tribune and the servants of the Jews took Jesus and bound Him. And they led Him to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year.

JESUS AT THE PALACE OF THE HIGH PRIEST

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

cecidērunt in terram. Iterum ergo interrogāvit eos: ✠ "Quem quaeritis?" **C.** Illi autem dixerunt: **S.** "Jesum Nazarenum." **C.** Respondit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quaeritis, sinite hos abire." **C.** Ut impleretur sermo, quem dixit: "Quia quos dedisti mihi, non perdidisti ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ "Mitte gladium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum?" **C.** Cohors ergo, et tribūnus et ministri Judaeorum comprehendērunt Jesum, et ligavērunt eum: et adduxērunt eum ad Annam primum, erat enim socer Cáiphae, qui erat pōntifex anni illius.

Erat autem Cáiphas, qui consilium dederat Judaeis: Quia expedit unum hominem mori pro pōpulo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariae: et introduxit Petrum. Dicit ergo

Petro ancilla ostiaria: **S.** “Numquid et tu ex discipulis es hominis istius” **C.** Dicit ille: **S.** “Non sum.” **C.** Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: ✠ “Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judaei conveniunt: et in occulto locutus sum nihil. Quid me interrogas? interroga eos, qui audierunt quid locutus sim ipsis: ecce hi sciunt quae dixerim ego.” **C.** Haec autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: **S.** “Sic respondes pontifici?” **C.** Respondit ei Jesus: ✠ “Si male locutus sum, testimonium perhibe de mal: si autem bene, quid me caedis?” **C.** Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: **S.** “Numquid et tu ex discipulis ejus es?” **C.** Negavit ille, et dixit: **S.** “Non sum.” **C.** Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscondit Petrus auriculam: **S.** “Nonne ego te vidi in horto cum illo?” **C.** Iterum ergo negavit Petrus:

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.

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 the 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. And Simon Peter was standing and warming himself. They said therefore to him: **S.** Art not thou also one of His disciples?” **C.** He denied it and said **S.** “I am not.” **C.** One of the servants of the high priest (a kinsman to

shall be added to thee, * to a deceitful tongue?

The sharp arrows of the mighty, * with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: * my soul hath been long a sojourner.

With them that hated peace I was peaceable: * when I spoke to them they fought against me without cause.

Ant. With them that hate peace I was peaceable; when I spoke unto them they fought against me without a cause.

Ant. O Lord, preserve me * from the wicked man.

Psalm 139

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

Who have devised iniquities in their hearts: * all the day long they designed 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 deliver me.

Who have proposed to supplant my steps: * the proud have hidden a net for me.

And they have stretched out cords for a snare: * they have laid for me a stumbling block by the wayside.

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

O Lord, Lord, the strength of my salvation: * Thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: * they have plotted against me; do not Thou forsake me,

Quid detur tibi, aut quid apponatur tibi * ad linguam dolosam?

Sagittae potentis acutae, * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

Cum his, qui odérunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

Ant. Cum his, qui odérunt pacem eram pacificus: dum loquebar illis, impugnabant me gratis.

Ant. Ab hominibus * iniquis libera me, Domine.

Psalmus 139

Éripe me, Domine, ab homine malo: * a viro iniquo éripe me.

Qui cogitaverunt iniquitates in corde: * tota die constituébant praelia.

Acuerunt linguas suas sicut serpētis: * venenum áspidum sub lábiis eorum.

Custodi me, Domine, de manu peccatoris: * et ab hominibus iniquis éripe me.

Qui cogitaverunt supplantare gressus meos: * absconderunt superbi láqueum mihi.

Et funes extendérunt in láqueum: * juxta iter scándalum posuerunt mihi.

Dixi Domino: Deus meus es tu: * exáudi, Domine, vocem deprecationis meae.

Domine, Domine, virtus salutis meae: * obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori: * cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

Vespers of Good Friday

At the main altar, the clergy assemble to recite the Evening Hour of the Divine Office. All stand while the first antiphon and the Psalm in toned, then they are seated.

Ant. Cálicem * salutáris accípiam et nomen Dómini invocábo.

Psalmus 115

Crédidi, propter quod locútus sum: * ego autem humiliátus sum nimis.

Ego dixi in excéssu meo: * Omnis homo mendax.

Quid retribuam Dómino, * pro ómnibus, quæ retribuit mihi?

Cálicem salutáris accípiam: * et nomen Dómini invocábo.

Vota mea Dómino reddam coram omni pópulo ejus: * pretiósá in conspéctu Dómini mors sanctórum ejus.

O Dómine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupísti vincula mea: * tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: * in átriis domus Dómini, in médio tui, Jerúsalem.

Ant. Cálicem salutáris accípiam et nomen Dómini invocábo.

Ant. Cum his, * qui odérunt pacem eram pacíficus: dum loquébar illis, impugnábant me gratis.

Psalmus 119

Ad Dóminum cum tribulárer clamávi: * et exaudivit me.

Dómine, libera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Ant. I will take the cup of salvation; * and call upon the Name of the Lord.

Psalm 115

I have believed, therefore have I spoken; * but I have been humbled exceedingly.

I said in my excess: * Every man is a liar.

What shall I render to the Lord, * for all the things that He hath rendered to me?

I will take the chalice of salvation; * and I will call upon the name of the Lord.

I will pay my vows to the Lord before all His people: * precious in the sight of the Lord is the death of His saints.

O Lord, for I am Thy servant: * I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: * I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all His people: * in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the cup of salvation; and call upon the Name of the Lord.

Ant. With them * that hate peace I was peaceable; when I spoke unto them they fought against me without a cause.

Psalm 119

In my trouble I cried to the Lord: * and He heard me.

O Lord, deliver my soul from wicked lips, * and a deceitful tongue.

What shall be given to thee, or what

JESUS BEFORE PILATE

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 answered and said to him: **S.** "If He were not a malefactor, we would not have delivered Him up to thee." **C.** Pilate therefore said to them: **S.** "Take Him you, and judge Him according to your law." **C.** The Jews therefore said to him: **S.** "It is not lawful for us to put any man to death." **C.** That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: **S.** "Art Thou the king of the Jews?" **C.** Jesus answered: ✠ "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 has 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

Addúcunt ergo Jesum a Cáipha in praetórium. Erat autem mane: et ipsi non introiérunt in praetórium, ut non contaminárentur, sed ut manducárent pasha. Exívit ergo Pilátus ad eos foras, et dixit: **S.** "Quam accusatiónem affértis advérsus hóminem hunc?" **C.** Responderunt, et dixerunt ei: **S.** "Si non esset hic malefáctor, non tibi tradidissémus eum." **C.** Dixit ergo eis Pilátus: **S.** "Accípite eum vos, et secúndum legem vestram judicáte eum." **C.** Dixerunt ergo ei Judaéi: **S.** "Nobis non licet interficere quemquam." **C.** Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo iterum in praetórium Pilátus, et vocávit Jesum, et dixit ei: **S.** "Tu es Rex Judaeórum?" **C.** Respondit Jesus: ✠ "A temetípso hoc dicis, an álii dixerunt tibi de me?" **C.** Respondit Pilátus: **S.** "Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti?" **C.** Respondit Jesus: ✠ "Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent ut non tráderer Judaéis: nunc autem regnum meum non est hinc." **C.** Dixit itaque ei Pilátus: **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 testimónium

est ex veritate, audit vocem meam.” **C.** Dicit ei Pilatus: **S.** “Quid est veritas?” **C.** Et cum hoc dixisset, iterum exivit ad Iudaeos, et dicit eis: **S.** “Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pasha: vultis ergo dimittam vobis Regem Iudaeorum?” **C.** Clamaverunt ergo rursum omnes, dicentes: **S.** “Non hunc, sed Barabbam.” **C.** Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: **S.** “Ave, Rex Iudaeorum”: **C.** Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: **S.** “Ecce adduco vobis eum foras, ut cognoscatis, quia nullam invenio in eo causam.” **C.** (Exivit ergo Jesus portans coronam spinem, et purpureum vestimentum.) Et dicit eis: **S.** “Ecce homo.” **C.** Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: **S.** “Crucifige, crucifige eum.” **C.** Dicit eis Pilatus: **S.** “Accipite eum vos, et crucifigite: ego enim non invenio in eo causam.” **C.** Responderunt ei Iudaei: **S.** “Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit.” **C.** Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum: et dixit ad Jesum: **S.**

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. Everyone that is of the truth heareth My voice.” **C.** Pilate saith to Him: **S.** “What is truth?” **C.** And when he said this, he went out again to the Jews and saith to them: **S.** “I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the king of the Jews?” **C.** Then cried they all again, saying: **S.** “Not this man, but Barabbas.” **C.** Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head: and they put on Him a purple garment. And they came to Him and said: **S.** “Hail, king of the Jews.” **C.** And they gave Him blows. Pilate therefore went forth again and saith to them: **S.** “Behold, I bring Him forth unto you, that you may know that I find no cause in Him.” **C.** (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: **S.** “Behold the Man.” **C.** When the chief priests, therefore, and the servants had seen Him, they cried out, saying: **S.** “Crucify Him, crucify Him.” **C.** Pilate saith to them: **S.** “Take Him you, and crucify Him: for I find no cause in Him.” **C.** The Jews answered him: **S.** “We have a law: and according to the law

bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. **R.** Amen.

icordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. **R.** Amen.

The priest genuflects, then rising he raises the Sacred Host on high, so that all present may see It and adore It. Then breaking It, he lets fall a Particle into the unconsecrated wine contained in the chalice. The Agnus Dei is not said, and of the three prayers before Communion the last only is said silently.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be unto me a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

I will take the bread of heaven, and call upon the name of the Lord.

He then repeats three times:

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

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

He receives the Body of our Lord with the customary prayer:

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Having made his communion and washed his fingers, he bows in the middle of the altar with joined hands and says:

Grant, O Lord, that what we have taken with our mouth we may receive with a pure heart: and that from a temporal gift it may become to us an everlasting remedy.

The priest and ministers then leave the sanctuary in silence.

At the altar, the priest puts the consecrated Host on the paten and at once places the Host on the corporal. Meanwhile wine is poured into the chalice, and water which is not blessed is added. The priest placing the chalice on the altar in silence. He incenses the offering and altar as usual, saying the prayers Incensum Dirigatur, Accendat. He then washes his hands without saying the Lavabo. Returning to the middle of the altar, he says silently:

Accept us, O Lord, in the spirit of humility and with a contrite heart: and may our sacrifice be so performed this day in Thy sight, that it may be pleasing to Thee, O Lord God.

Then turning towards the people, he says as usual:

Prate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

No answer is made, and the priest continues to recite the Pater Noster:

Premus.
Praeceptis, salutariis moniti,
et divina institutione formati
audemus dicere:

Let us pray.
Taught by Thy saving precepts
and guided by the divine institution,
we make bold to say:

Pater noster...

Our Father...

The choir answers:

Sed libera nos a malo.

But deliver us from evil.

The priest subjoins Amen, in a low voice, and continues aloud:

Libera nos, quaesumus,
Domine, ab omnibus malis,
praeteritis, praesentibus et
futuris: et intercedente beata,
et gloriosa semper Virgine Dei
Genitrice Maria, cum beatis
Apostolis tuis Petro et Paulo,
atque Andrea, et omnibus
Sanctis, da propitius pacem in
diebus nostris: ut ope miser-

Deliver us, we beseech Thee, O
Lord, from all evils, past, present,
and to come, and by the
intercession of the blessed and
glorious ever Virgin Mary,
Mother of God, together with
Thy blessed apostles Peter and
Paul, and Andrew, and all the
saints, mercifully grant peace
in our days: that through the

He ought to die, because He made Himself the Son of God.”
C. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: **S.** “Whence art Thou?” **C.** But Jesus gave him no answer. Pilate therefore saith to Him: **S.** “Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee?” **C.** Jesus answered: ✠ “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 henceforth Pilate sought to release Him. But the Jews cried out, saying: **S.** “If thou release this man, thou art not Caesar’s friend. For whosoever maketh himself a king speaketh against Caesar.” **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.** “Away with Him. Away with Him. Crucify Him.” **C.** Pilate saith to them: **S.** “Shall I crucify your king?” **C.** The chief priests answered: **S.** “We have no king but Caesar.” **C.** Then therefore he delivered Him to

responsum non dedit ei. Dicit ergo ei Pilatus: **S.** “Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?” **C.** Respondit Jesus: ✠ “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: **S.** “Si hunc dimittis, non es amicus Caesaris. Omnis enim, qui se regem facit, contradicit Caesari.” **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 Pashae, hora quasi sexta, et dicit Judaeis: **S.** “Ecce Rex vester.” **C.** Illi autem clamabant: **S.** “Tolle, tolle, crucifige eum.” **C.** Dicit eis Pilatus: **S.** “Regem vestrum crucifigam?” **C.** Respondérunt pontifices: **S.** “Non habemus regem nisi Caesarem.” **C.** Tunc ergo tradidit eis illum ut crucifigetur.

C. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exivit in eum, qui dicitur Calváriae 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 Nazarénus, Rex Judaeórum. Hunc ergo título multi Judaeórum legérunt quia prope civitátem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebráice, graece, et latine. Dicébant ergo Piláto pontífices Judaeórum: **S.** “Noli scribere, Rex Judaeórum, sed quia ipse dixit: Rex sum Judaeórum.” **C.** Respóndit Pilátus: **S.** “Quod scripsi, scripsi.” **C.** Milites ergo cum crucifixissent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuique militi partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: **S.** “Non scindámus eam, sed sortiámur de illa cujus sit.” **C.** Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et milites quidem haec fecérunt. Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit

C. 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.** “Write not: The King of the Jews; but that He said: I am the King of the Jews.” **C.** Pilate answered: **S.** “What I have written, I have written.” **C.** The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: **S.** “Let us not cut it, but let us cast lots for it, whose it shall be”; **C.** that the Scripture might be fulfilled saying: 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

Mass of the Presanctified

When the adoration is finished, all kneel as the cross is replaced on the altar. Then all stand, and the procession is then formed to go to the altar where the Blessed Sacrament has reposed since the day before. At the altar of repose, candles are lighted and remain so until after Communion. All kneel, as the priest carries back the Blessed Sacrament to the altar, during which the hymn Vexilla Regis is sung:

Forth comes the Standard of the King;
All hail, thou Mystery ador’d!
Hail, Cross! on which the Life Himself
Died, And by death our life restor’d!

On which our Saviour’s holy side,
Rent open with a cruel spear
Of blood and water poured a stream,
To wash us from defilement clear.

O sacred wood! in Thee fulfill’d
Was holy David’s truthful lay!
Which told the world, that from a tree
The Lord should all the nations sway.

Most royally empurpled o’er,
How beauteously thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!

Thrice blest, upon whose arms out-
stretched
The Saviour of the world reclined;
Balance sublime! upon whose beam
Was weighed the ransom of mankind.

Hail Cross! thou only hope of man,
Hail on this holy Passionday!
To saints increase the grace they have;
From sinners purge their guilt away.

Salvation’s spring, blest Trinity,
Be praise to Thee through earth and
skies:

Thou through the Cross the victory
Dost give; oh also give the prize!

Amen.

Vexilla Regis pródeunt:
Fulget crucis mystérium,
Qua vita mortem pértulit.
Et morte vitam prótulit.

Quae vulneráta lánceae
Mucróne diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sáanguine.

Impléta sunt quae cóncinit
David fidéli cármine,
Dicéndo natió nibus:
Regnávit a ligno Deus.

Arbor decóra et fúlgida,
Ornáta Regis púrpura,
Elécta digno stípíte
Tam sancta membra tángere.

Beáta, cujus bráchiis

Prétium pepéndit saéculi:
Statéra facta córporis,
Tulítque praedam tártari.

O crux, ave, spes única,
Hoc Passiόνis témpore
Piis adáuge grátiam,
Reisque dele crímina.

Te, fons salútis, Trínitas,
Colláudet omnis spíritus:

Quibus Crucis victóriam
Largíris, adde praémium.

Amen.

Spina, clavi, lancea Mite corpus perforarunt,	See the thorns upon His brow, Nails His tender flesh are rending: See, His side is opened now, Whence to cleanse the whole creation Streams of blood and water flow.
R. Crux fidelis...	R. Faithful cross...
V. Flecte ramos, arbor alta,	V. Lofty Tree, bend down thy branches, To embrace thy sacred load; Oh, relax the native tension Of that all too rigid wood: Gently, gently bear the members Of thy dying King and God.
Tensa laxa viscera, Et rigor lentescat ille, Quem dedit nativitas! Et superni membra Regis	
Tende miti stipite.	
R. Dulce lignum...	R. Sweet the nails...
V. Sola digna tu fuisti	V. Tree which solely wast found worthy Earth's great victim to sustain Harbour from the raging tempest, Ark, that saved the world again, Tree with sacred blood anointed Of the Lamb for sinners slain.
Ferre mundi victimam: Atque portum praeparare	
Arca mundo naufrago:	
Quam sacer cruor perunxit,	
Fusus Agni corpore.	
R. Crux fidelis...	R. Faithful cross...
V. Sempiterna sit beatae Trinitati gloria: Aequa Patri, Filioque; Par decus Paraclito: Unius Trinique nomen	V. Honour, blessing everlasting To the immortal Deity: To the Father, Son and Spirit, Equal praises ever be: Glory through the earth and heaven, To Trinity in Unity.
Laudet universitas.	
Amen.	Amen.
R. Dulce lignum...	R. Sweet the nails...

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." C. After that, He saith to the disci- ple: ✠ "Behold thy mother." C. And from that hour, the disci- ple took her to his own.	matri suae: ✠ "Mulier, ecce filius tuus." C. Deinde dicit discipulo: ✠ "Ecce mater tua." C. Et ex illa hora accepit eam discipulus in sua.
---	--

THE DEATH OF JESUS

C. Afterwards, Jesus knowing that all things were now ac- complished, that the Scripture might be fulfilled, said: ✠ "I thirst." C. Now there was a ves- sel 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 vine- gar, said: ✠ "It is consummat- ed." C. And bowing His head, He gave up the ghost.	C. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: ✠ "Sitio." C. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, ob- tulerunt ori ejus. Cum ergo ac- cepisset Jesus acetum, dixit: ✠ "Consummatum est." C. Et in- clinato capite tradidit spiritum.
--	---

Here all kneel and pause for a few moments.

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 sol- diers 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	Judaei ergo (quoniam Parasce- ve erat) ut non remanerent in cruce corpora sabbato (erat en- im magnus dies ille sabbati), rogaverunt Pilatum, ut frang- erentur eorum crura, et tol- lerentur. Venierunt ergo milites: et primi quidem fegerunt cru- ra, et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fre- gerunt ejus crura: sed unus militum lancea latus ejus ape- ruit, et continuo exivit sanguis, et aqua. Et qui vidit, test-
--	---

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

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 the Munda cor meum is said and the remainder is sung in the Gospel tone. No incense nor candles are used, and the book is not kissed.

THE BURIAL OF JESUS

Post haec autem rogávit Pilátum Joseph ab Arimathaeá (eo quod esset discipulus Jesu, occúltus autem propter metum Judaeórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúra myrrhae, et áloes, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud linteis cum aromátibus, sicut mos est Judaeis sepelíre. Erat autem in loco, ubi crucifixus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred 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, where in 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.

V. Such the order God appointed
When for sin He would atone;
To the serpent thus opposing
Schemes yet deeper than his own:
Thence the remedy procuring
Whence the fatal wound had come.

R. Faithful cross...

V. So when now at length the fulness
Of the sacred time drew nigh,
Then the Son who moulded all things
Left His Father's throne on high.
From a Virgin's womb appearing,
Clothed in our mortality.

R. Sweet the nails...

V. All within a lowly manger,
Lo, a tender babe He lies!
See His gentle Virgin mother
Lull to sleep His infant cries;
While the limbs of God Incarnate
Round with swathing bands she ties.

R. Faithful cross...

V. Thus did Christ to perfect manhood
In our mortal flesh attain:
Then of His free choice He goeth
To a death of bitter pain;
And as a lamb, upon the altar
Of the Cross for us is slain.

R. Sweet the nails...

V. Lo, with gall His thirst He quenches:

V. Hoc opus nostrae salútis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:

Et medélam ferret inde,
Hostis unde laéserat.

R. Crux fidélis...

V. Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Cónditor:
Atque ventre virgináli
Carne amíctus pródiit.

R. Dulce lignum...

V. Vagit infans inter arcta
Cónditus praesépia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus, pedésque
Stricta cingit fáschia.

R. Crux fidélis...

V. Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus típite.

R. Dulce lignum...

V. Felle potus ecce languet:

virtute: et tu me suspendisti in
patibulo Crucis.

R. Pópule meus...

with great power: and thou
hast hanged Me on the gibbet
of the Cross.

R. My people...

The following Antiphon is then sung:

Crucem tuam adorámus,
Dómine: et sanctam resur-
rectionem tuam laudámus, et
glorificámus: ecce enim propter
lignum venit gáudium in uni-
verso mundo.

Ps. 66. Deus misereátur nostri,
et benedícat nobis: illúminet
vultum suum super nos, et
misereátus nostri. Crucem . . .

We adore Thy Cross, O Lord:
and we praise and glorify Thy
holy resurrection: for behold by
the wood of the Cross joy came
into the whole world.

Ps. 66. May God have mercy on
us, and bless us: may He cause
the light of His countenance to
shine upon us, and have mercy
on us. We adore Thy Cross . . .

*Lastly is sung the Crux fidélis, the first and second part of it in
turn following each verse of the Pangue lingua.*

R. Crux fidélis, inter omnes

Arbor una nóbilis:

Nulla silva talem profert,

Fronde, flore, gérmine.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

V. Pange, lingua, gloriósi

Láuream certáminis,
Et super Crucis trophaéo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vicerit.

R. Crux fidélis...

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

R. Dulce lignum...

R. Faithful Cross, O tree all
beauteous,

Tree all peerless and divine:
Not a grove on earth can show
us

Such a leaf and flower as thine.

Sweet the nails and sweet the
wood,

Laden with so sweet a load.

V. Sing, my tongue, the
Savior's glory;

Tell His triumph far and wide;

Tell aloud the famous story

Of His Body crucified;

How upon the cross a Victim,

Vanquishing in death, He died.

R. Faithful Cross...

V. Eating of the tree forbidden,
Man had sunk in Satan's snare
When his pitying Creator

Did this second tree prepare,

Destined, many ages later,

That first evil to repair.

R. Sweet the nails...

The Solemn Prayers

*With the priest standing at the Epistle side of the altar, the Sol-
emn Prayers follow which are supplications for all conditions of
men. At Oremus, all bow to the cross; at Flectamus genua, all
kneel; at Levate, all stand.*

Let us pray, dearly beloved,
for the holy Church of God:
that our God and Lord may be
pleased to give it peace, keep
its unity and preserve it
throughout the world: subject-
ing to it principalities and pow-
ers; and may He grant us,
while we live in peace and tran-
quility, grace to glorify God the
Father almighty.

V. Let us pray. Let us kneel.
Arise.

O almighty and eternal God,
who in Christ hast revealed
Thy glory to all nations, pre-
serve the works of Thy mercy,
that Thy Church, spread over
all the world, may persevere
with a steadfast faith in the
confession of Thy name.
Through the same Lord . . .

R. Amen.

Let us pray also for our
most holy Pope *N.*, that our
God and Lord, who chose him
to the order of the episcopacy,
may preserve him in health
and safety for the good of His
holy Church, to govern the holy
people of God.

V. Let us pray. Let us kneel.
Arise.

Oremus, dilectíssimi nobis,
pro Ecclesiá sancta Dei: ut eam
Deus et Dóminus noster
pacificáre, adunáre, et custodi-
re dignétur toto orbe terrárum:
subjiciens ei principátus, et
potestátes: detque nobis quié-
tam et tranquillam vitam degé-
ntibus, glorificáre Deum
Patrem omnipoténtem.

V. Orémus. Flectámus genua.
Levate.

Omnípotens sempitérne Deus,
qui glóriam tuam ómnibus in
Christo géntibus revelásti: cus-
todi ópera misericórdiae tuae;
ut Ecclesiá tua toto orbe dif-
fúsa, stábili fide in confessióne
tui nóminis perseveret. Per
eúmdem Dóminum . . .

R. Amen.

Oremus et pro beatíssimo
Papa nostro *N.*, ut Deus et
Dóminus noster, qui elégit eum
in órdine episcopátus, salvum,
atque incólumen custodiat Ec-
clesiæ suae sanctae, ad regé-
ndum pópulum sanctum Dei.

V. Orémus. Flectámus genua.
Levate.

Omnípotens sempitérne Deus, cujus iudicio unívérſa fundántur: réſpice propítius ad preces nostras, et eléctum nobis Antistitem tua pietáte conſérva; ut christiána plebs, quae te gubernátur auctóre, sub tanto Pontifice, credulitátis suae méritis augeátur. Per Dóminum . . .

R. Amen.

Orémus et pro ómnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acólýthis, Exorcístis, Lectóribus, Ostiáris, Confessóribus, Virgínibus, Viduis: et pro omni pópulo sancto Dei.

V. Orémus. Flectámus génua. Leváte.

Omnípotens sempitérne Deus, cujus spiritu totum corpus Ecclesiæ sanctificátur et régitur: exáudi nos pro unívérſis ordinibus supplicántes; ut grátiae tuae múnere, ab ómnibus tibi grádibus fidéliter serviátur. per Dóminum . . .

R. Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures praecordiórú ipsórum, januámque misericórdiae; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

O almighty and eternal 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 governed by Thy authority, may under so great a pontiff increase in the merits of their faith. Through our Lord . . .

R. Amen.

Let us pray, also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lectors, porters, confessors, virgins, widows, and for all the holy people of God.

V. Let us pray. Let us kneel. Arise.

O almighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed: hear our supplications for all orders thereof: that by the assistance of Thy grace all in their several degrees may render Thee faithful service. Through our Lord . . .

R. Amen.

Let us pray also for our catechumens: that our God and Lord would open the ears of their hearts and the gate of mercy; that having received, by the laver of regeneration, the remission of all their sins, they also may abide in Christ Jesus our Lord.

The choir:

R. My people, what have I done to thee? or in what have I grieved thee? Answer me.

V. I brought thee out of Egypt having drowned Pharaó in the Red Sea: and thou hast delivered Me to the chief priests.

R. My people...

V. I opened the sea before thee: and thou with a spear hast opened My side.

R. My people...

V. I went before thee in a pillar of a cloud: and thou hast brought Me to the judgment hall of Pilate.

R. My people...

V. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges.

R. My people...

V. I gave thee the water of salvation from the rock to drink: and thou has given Me gall and vinegar.

R. My people...

V. For thee I struck the kings of the Chanaanites: and thou hast struck My head with a reed.

R. My people...

V. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

R. My people...

V. I have exalted thee with

R. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi.

V. Ego edúxi te de Aegypto, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdotum.

R. Pópule meus...

V. Ego ante te apérui mare: et tu aperuísti lancea latus meum.

R. Pópule meus...

V. Ego ante te praeívi in columina nubis: et tu me duxísti ad praetórium Piláti.

R. Pópule meus...

V. Ego te pavi manna per désertum: et tu me cecidísti álapis et flagéllis.

R. Pópule meus...

V. Ego te potávi aqua salútis de petra: et tu me potásti felle, et acéto.

R. Pópule meus...

V. Ego propter te Chananaeorum reges percússi: et tu percussísti arúndine caput meum.

R. Pópule meus...

V. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spineam corónam.

R. Pópule meus...

V. Ego te exaltávi magna

Meanwhile, the choir sings the Improperia (or Reproaches):

<p>V. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi.</p> <p>V. Quia edúxi te de terra Aegypti: parásti Crucem Salvatóri tuo.</p>	<p>V. My people, what have I done to thee? or in what have I grieved thee? Answer me.</p> <p>V. Because I brought thee out of the land of Egypt: thou has prepared a cross for thy Savior</p>
--	---

Then in Greek and Latin is sung the Sanctus hymn of the Eastern Church:

<p>R. Agios o Theos.</p> <p>R. Sanctus Deus.</p> <p>R. Agios ischyros.</p> <p>R. Sanctus fortis.</p> <p>R. Agios athanatos, eléison imas.</p> <p>R. Sanctus immortalis, miserére nobis.</p>	<p>R. O holy God.</p> <p>R. O holy God.</p> <p>R. O holy, O mighty One.</p> <p>R. O holy, O mighty One.</p> <p>R. O holy immortal One, have mercy upon us.</p> <p>R. O holy immortal One, have mercy upon us.</p>
---	---

The choir continues:

<p>V. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introduxi te in terram satis bonam: parásti Crucem Salvatóri tuo.</p>	<p>V. Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Savior.</p>
---	--

The hymn of the Eastern Churches as above is repeated:

<p>V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te vineam meam speciosíssimam: et tu facta est mihi nimis amára: acéto namque sitim meam potásti: et lancea perforásti latus Salvatóri tuo.</p>	<p>V. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceedingly bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.</p>
---	---

The hymn of the Eastern Churches is again repeated:

<p>V. Ego propter te flagellávi Aegyptum cum primogénitis suis: et tu me flagellátum tradidísti.</p>	<p>V. For thy sake I scourged Egypt with its first-born: and thou has scourged Me and delivered me up.</p>
---	---

V. Let us pray. Let us kneel. Arise.

O almighty and eternal God, who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens; that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord . . .

R. Amen.

Let us pray, dearly beloved, God the Father almighty, that He may purge the world of all errors, remove diseases, keep off famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a port of safety to those who are at sea.

V. Let us pray. Let us kneel. Arise.

O almighty and eternal God, the comfort of the afflicted and the strength of those that labour: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them. Through our Lord . . .

R. Amen.

Let us pray also for heretics and schismatics, that our God and Lord would deliver them from all their errors; and vouchsafe to recall them to our

V. Orémus. Flectámus génua. Leváte.

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole foecúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptiόνis tuae filiis aggregéntur. Per Dóminum . . .

R. Amen.

Orémus, dilectissimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárcceres; víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

V. Orémus. Flectámus génua. Leváte.

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

R. Amen.

Orémus et pro haeréticis, et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam,

atque Apostolicam revocare dignetur.

V. Orémus. Flectamus genua. Leváte.

Omnípotens sempitérne Deus, qui salvás omnes, et néminem vis perire: respice ad ánimas diabólica fraude decéptas; ut omni haerética pravitate depósita, errántium corda resipiscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum . . . **R.** Amen.

holy mother the Catholic and Apostolic Church.

V. Let us pray. Let us kneel. Arise.

O almighty and eternal God, who savest all, and willest not that anyone should perish: look down on the souls of those deceived by wiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord . . . **R.** Amen.

The following prayer which replaces the original was ordered by Pope Benedict XVI in 2008.

Orémus et pro Judaeis. Ut Deus et Dóminus noster illúminet corda eórum, ut agnóscant Jesum Christum salvatórem omnium hóminum.

V. Orémus. Flectamus genua. Leváte.

Omnípotens sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitiónem veritátis véniant, concéde propítius, ut plenitúdine géntium in Ecclésiám Tuam intránte omnis Israë́l salvus fiat. Per Dóminum . . . **R.** Amen.

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

Let us also pray for the Jews: that God our Lord might enlighten their hearts, so that they might know Jesus Christ as the Savior of all mankind.

V. Let us pray. Let us kneel. Arise.

O almighty, eternal God, Whose desire it is that all men might be saved and come to the knowledge of truth, grant in Thy mercy that as the fullness of mankind enters into Thy Church, all Israel may be saved. Through our Lord . . . **R.** Amen.

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

V. Let us pray. Let us kneel. Arise.

O almighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy Church. Through our Lord.

R. Amen.

V. Orémus. Flectamus genua. Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratióem nostram, et libera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriám nóminis tui. Per Dóminum.

R. Amen.

The Adoration of the Cross

The Solemn Prayers being ended, the officiating priest divests himself of his black chasuble, and having received from the deacon the altar cross, which was veiled at the beginning of Passiontide, he uncovers, before all the people: first, the head of the cross; next, the right arm; and lastly, the entire cross. While doing this, he goes from the Epistle corner to the center of the altar, lifting the cross higher with each step and thrice chanting, each time on a higher note:

Behold the wood of the Cross, on which hung the Savior of the world.

Ecce lignum Crucis, in quo salus mundi pepéndit.

And each time kneeling, the choir and people respond:

Come, let us adore.

Venite, adorémus.

Then the officiating priest carries the cross to the place prepared for it before the altar, kneels and places it there. Then he removes his shoes and goes to adore the cross. He prostrates himself three times and finally kisses the feet of the crucifix. He then returns to his seat and puts on his shoes and chasuble. Immediately after him, the other clergy, followed by the faithful, go up and adore the cross. One may be seated after venerating the cross.

The following words may be said while doing reverence to the holy cross:

“We adore Thee, O Christ, and we bless Thee; because by Thy holy cross, Thou has redeemed the world.”