

GOOD FRIDAY



# The Solemn Afternoon Liturgy

STATION AT HOLY CROSS IN JERUSALEM

## THE LESSONS

*The celebrant and ministers (or servers) bow to the altar. Then celebrant and ministers prostrate themselves for a little while before the altar, while the rest go to their places and remain kneeling and bowing. At a sign the bow is ended, but all remain kneeling; the celebrant alone stands facing the altar steps and with his hands joined sings the following Prayer :*

**D**eus, qui peccati veteris hereditarium mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: da, ut, conformes eidem facti; sicut imaginem terrenae naturae necessitate portavimus, ita imaginem coelestis gratiae sanctificatione portemus. Per eundem Christum Dominum nostrum.

S. Amen.

**O** God who, by the Passion of Thy Christ, our Lord, hast loosened the bonds of death, that heritage of the first sin to which all men of later times did succeed: make us so conformed to Him that, as we must needs have borne the likeness of earthly nature, so we may by sanctification bear the likeness of heavenly grace. Through the same Christ our Lord.

S. Amen.

*All sit while the first Lesson is sung from an unadorned lectern.*

## HOSEA VI : 1 - 6

**H**aec dicit Dominus: In tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu eius. Sciemus, sequemurque, ut cognoscamus Dominum: quasi diluculum prae paratus est egressus eius, et veniet quasi imber nobis temporaneus, et serotinus terrae. Quid faciam tibi Ephraim? quid faciam tibi Iuda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in

**T**hus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up 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

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.

forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

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

and not sacrifice: and the knowledge

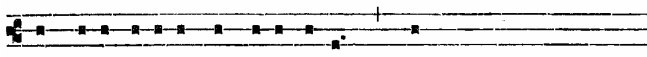
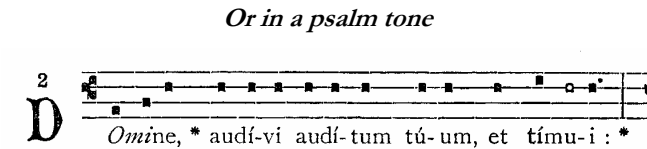
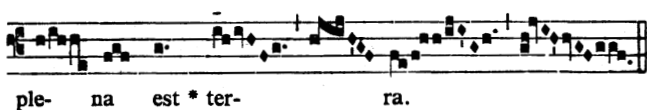
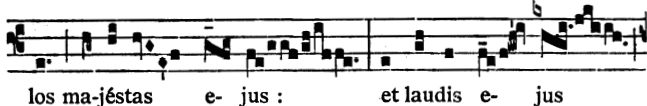
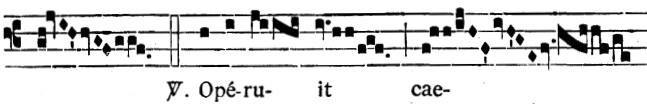
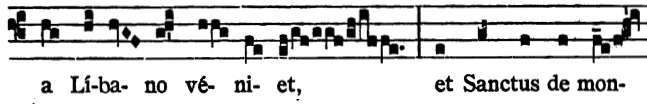
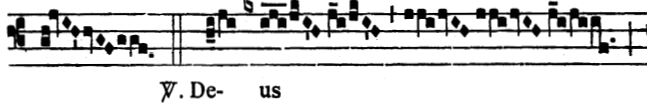
RESPONSORY: HABACUC III, 1-3

**D** OMI-NE, \* au-dí- vi  
 audí-tum tu- um, et tí- mu- i: con-  
 si-de-rá- vi ó- pe- ra tu- a, et expá-  
 vi. *V.* In mé- di- o  
 du- ó- rum a- ni- má- li- um inno- te-  
 scé- ris: dum appro- pinquáve-  
 rint an- ni, co- gno- scé- ris: dum advé- ne- rit  
 tem- pus, os- ten- dé- ris.  
*V.* In e- o, dum contur- bá- ta fú- e- rit  
 á- ni- ma me- a: in i- ra, mi- se- ri- cór-

O Lord, I have heard Thy hearing and was afraid: I have 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 manifested.

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



anni, cognoscéris : \* dum advénerit témpus, ostendéris.

¶ 3. In éo, dum conturbáta fúerit ánima méa : \* in fra, miseri-córdiae mémor éris.

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

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

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

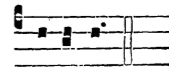
V.: His majesty covered the heavens: and the earth is full of His praise.

After the Responsory all rise.


 The celebrant at the bench: *Orémus.*      The deacon [or the celebrant]: *Flectámus génu- a.*

C. Let us pray.  
D. Let us kneel.

*All kneel with the celebrant to pray in silence for a few moments.*


 The deacon :  
[or the priest] *Levá-te.*

D. Arise.

*All rise ; and the celebrant, hands joined, sings the Prayer.*

**D**eus, a quo et Iudas reatus sui poenam, et confessionis suae latro praemium, et confessionis suae novis tuae propitiationis effectum: ut sicut in passione sua Iesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

**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 grace of His Resurrection. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

*All sit while the second Lesson is sung from an unadorned lectern.*

## EXODUS XII : 1 - 11

**I**n diebus illis: Dixit Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis huius tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad venscendum agnum, assumet vicinum suum qui iunctus est domui suae, iuxta numerum animarum quae sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: iuxta quem ritum tolletis et haedum. Et servabitis eum usque ad

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

quartamdecimam diem mensis huius: immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine eius, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azy-mos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus eius et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

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.

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

RESPONSORY: PSALM CXXXIX, 2-10, 14

**E** - ri-pe me, \*Dó- mi- ne, ab Deliver me, O Lord, from the evil man: rescue me from the unjust man.

hó-mi-ne ma- lo : a vi-ro in-í- quo lí- be-ra me. ∇. Qui co-gi-tavé- runt ma- lí- ti- as in cor- de : to- ta di- e consti- tu- é- bant praé- li- a. ∇. A- cu- é- runt lingvas su- as sic- V.: Who have devised iniquities in their hearts: all the day long they designed battles.

V.: They have sharpened their

ut ser-pentes : vené-num á-spi-dum sub  
lá-bi-is e-ó-rum. V. Custó-di me, Dó-  
mi-ne, de ma-nu pec-ca-tó-ris : et ab  
homí-ni-bus in-í-quis lí-be-ra me. V. Qui cogi-  
tavé-runt supplan-tá-re gressus  
me-os : abscondé-runt supér-bi  
lá-que-um mi-hi. V. Et fu-nes  
extendé-runt in lá-que-um pé-di-bus me-  
is : juxta i-ter scán-da-lum po-su-é-runt  
mi-hi. V. Di-xi Dómi-no : De-us me-us  
es tu : exáudi, Dó-mi-ne, vo-cem o-ra-  
ti-ó-nis me-ae. V. Dómi-ne, Dómi-ne virtus sa-  
lú-tis me-ae : obúmbra caput me-um

tongues like a serpent; the venom of asps is under their lips.

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

V.: Who have proposed to supplant my steps. The proud have hidden 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 supplication.

V.: O Lord, Lord, the strength of my salvation: overshadow my head

in di-e bel-li. ¶ Ne tra-das me  
a de-si-dé-ri-o me-o pec-  
ca-tó-ri : co-gi-tavé-runt advérsu-m  
me : ne de-re-lín-quas me, ne um-quam exal-tén-  
tur. ¶ Ca-pu-t circú-i-tus  
e-ó-rum : la-bor la-bi-ó-rum ipsó-rum  
opé-ri-et e-os. ¶ Ve-rú-m ta-men ju-sti  
confi-te-bú-n-tur nó-mi-ni tu-o : et ha-bi-tá-  
bunt re-cti cum vul-tu \* tu-

o.

*Or in a psalm tone*

2  
€ -ri-pe me, \* Dómine, ab hómine má-lo : \* a ví-  
ro íniquo lí-bera me. Flex : peccató-ri : †

¶ 2. *Qui cogitavérunt mál-tias in córde : \* tó-ta die constituébant praé-lia.*  
¶ 3. *Acuérunt línguas sú-as sicut ser-pén-tes : \* venénum aspí-dum sub lá-bi-is eó-rum.*

in the day of bat-  
tle. 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 la-  
bor of their lips  
shall overwhelm  
them.

V: But the just  
shall give glory to  
Thy Name: and  
the upright shall  
dwell with Thy  
countenance.

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

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

Ÿ. 6. *Et fúnes extendérunt in láqueum pédibus méis : \* juxta íter scándalum posuérunt míhi.*

Ÿ. 7. *Dixi Dómino : Dóminus es tu : \* exáudi, Dómine, vócem oratiónis méae.*

Ÿ. 8. *Dómine, Dómine, virtus salútis méae : \* obúmbrá cáput méum in die bélli.*

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

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

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

*All stand while the Passion is sung.*

THE PASSION : JOHN XVIII, 1-40; XIX, 1-42

**P**assio Domini nostri Iesu Christi  
secundum Ioannem.

**T**he Passion of our Lord Jesus  
Christ according to John.

The Arrest of Jesus

In illo tempore: Egressus est Iesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli eius. Sciebat autem et Iudas, qui tradebat eum, locum: quia frequenter Iesus convenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, et a pontificibus et pharisaeis ministros, venit illuc cum laternis, et facibus, et armis. Iesus itaque sciens omnia quae ventura erant super eum, processit, et dixit eis: † Quem quaeritis? ...



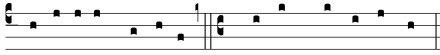
C: Respondé-runt e- i: S: Ie-sum Na-za-ré-num.

C. Dicit eis Iesus: † Ego sum. C. Stabat autem et Iudas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: † Quem quaeritis? ...

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 fro 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?

C. They answered Him: S. Jesus of Nazareth.

C. Jesus saith to them: † I am He. C. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: † I am He; they went backward and fell to the ground. Again therefore He asked



C: Il-li autem di-xé-runt: S: Ie-sum Na-za-ré-num.

C. Respondit Iesus: † Dixi vobis, quia ego sum: si ergo me quaeritis, sinite hos abire. C. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam eius dexteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: † Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribunus, et ministri Iudaeorum comprehenderunt Iesum, et ligaverunt eum. Et adduxerunt eum ad Annam primum; erat enim socer Caiphae, qui erat pontifex anni illius.

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 you seek Me, let these go their way; C. That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost 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? C. 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.

### Jesus at the palace of the High Priest

Erat autem Caiphas, quo consilium dederat Iudaeis: Quia expedit unum hominem mori pro populo. Sequebatur autem Iesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Iesu 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 Iesum de discipulis suis, et de doctrina eius. Respondit ei Iesus: †

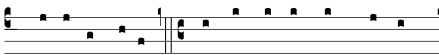
Now Caiphas was he who had given the counsel to the Jews: that it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: S. Art not thou also one of this man's disciples? C. He saith: S. I am not. C. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them

Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Iudaei 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 Iesu, dicens: S. Sic respondes pontifici? C. Respondit ei Iesus: † Si male locutus sum, testimonium perhibe de malo: 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 eius es? C. Negavit ille, et dixerit: S. Non sum. C. Dicit ei unus ex servis pontificis, cognatus eius, cuius abscedit Petrus auriculam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negavit Petrus: et statim gallus cantavit.

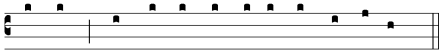
am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: S. Did I not see thee in the garden with Him? C. Again therefore Peter denied; and immediately the cock crew.

### Jesus before Pilate

Adducunt ergo Iesum a Caipha in praetorium. Erat autem mane: et ipsi non introierunt in praetorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: S. Quam accusationem affertis adversus hominem hunc? C. Responderunt, et ...



C: di-xé-runt e-i: S: Si non esset hic ma-le-



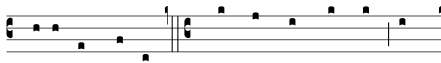
fác-tor, non ti-bi tra-di-dis-sé-mus e-um.

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. 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 striketh thou Me? C. And Annas sent Him bound to Caiphaz 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

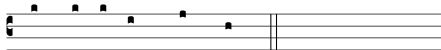
Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: S. What accusation bring you against this man? C. They answered and said to him:

S. If He were not a malefactor, we would not have delivered Him up to thee.

C. Dixit ergo eis Pilatus: S. Accipite eum vos, et secundum legem vestram iudicate eum. C. Dixerunt ergo ...

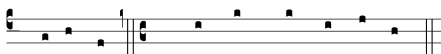


C: e - i Iu - dæ - i : S: No - bis non li - cet in -



ter - ff - ce - re quémquam.

C. Ut sermo Iesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in praetorium Pilatus et vocavit Iesum, et dixit ei: S. Tu es Rex Iudaeorum? C. Respondit Iesus: † A temetipso hoc dicis, an alii dixerunt tibi de me? C. Respondit Pilatus: S. Numquid ego Iudaeus sum? Gens tua, et pontifices tradiderunt te mihi: quid fecisti? C. Respondit Iesus: † Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Iudaeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus: S. Ergo Rex es tu? C. Respondit Iesus: † Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis, qui est ex veritate, audit vocem meam. C. Dicit ei Pilatus: S. Quid est veritas? C. Et cum hoc dixisset, iterum exivit ad Iudaeos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Iudaeorum? C. Clamerunt ergo rursus omnes, ...



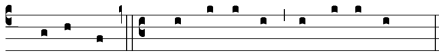
C: di - cén - tes : S: Non hunc, sed Ba - rābbam.

C. Pilate therefore said to them: S. Take Him you, and judge Him according to your law. C. The Jews therefore said to him:

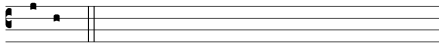
S. It is not lawful for us to put any man to death.

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 other told it thee of Me? C. Pilate answered: S. Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? C. Jesus answered: † My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. C. Pilate therefore said to Him: S. Art Thou a King then? C. Jesus answered: † Thou sayest 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. C. Pilate saith to Him: S. What is truth? C. And when he had said this, he went out again to the Jews and saith to them: S. I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? C. Then cried they all again, saying: S. Not this man, but Barabbas. C.

C. Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Iesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti eius: 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 Iesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamabant, ...

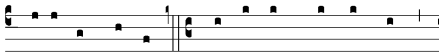


C: di-cén-tes : S: Cru-ci-fi-ge, cru-ci-fi-ge

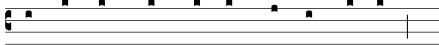


e-um.

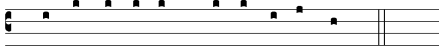
C. Dicit eis Pilatus: S. Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. C. Responderunt ...



C: e-i Iu-dáe-i : S: Nos le-gem ha-bé-mus,



et se-cún-dum le-gem de-bet mo-ri,



qui-a Fí-li-um De-i se-fe-cit.

C. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum: et dixit ad Iesum: S. Unde es tu? C. Iesus autem responsum non dedit ei. Dicit ergo ei Pilatus: S. Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, et potestatem habeo dimit-

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:

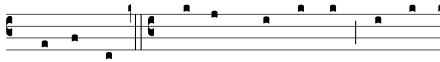
S. Crucify Him, crucify Him.

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 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 cru-

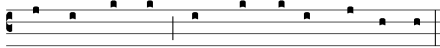
tere te? C. Respondit Iesus: † Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet. C. Et exinde quae-rebat Pilatus dimittere eum. Iudaei autem clamabant, ...



C: di-cén-tes: S: Si hunc di-mít-tis, non es

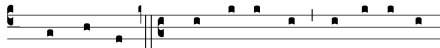


a-mí-cus Cæ-sa-ris. Omnis e-nim qui se

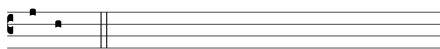


re-gem fa-cit, con-tra-dí-cit Cæ-sa-ri.

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



C: cla-má-bant: S: Tol-le, tol-le, cru-ci-ff-ge



e-um.

C. Dicit eis Pilatus: S. Regem vestrum crucifigam? C. Responderunt pontifices: S. Non habemus regem, nisi Caesarem. C. Tunc ergo tradidit eis illum ut crucifigeretur.

cify 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 a 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 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 them to be crucified.

### The Crucifixion

Susceperunt autem Iesum, et eduxerunt. Et baiulans sibi crucem, exivit in eum, qui dicitur Calvariae, locum, hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos hinc et hinc, medium autem Iesum.

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

Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: Iesus Nazarenus, Rex Iudaeorum. Hunc ergo titulum multi Iudaeorum legerunt, quia prope civitatem erat locus ubi crucifixus est Iesus. Et erat scriptum hebraice, graece et latine. Dicebant ergo Pilato pontifices Iudaeorum: S. Noli scribere, Rex Iudaeorum, sed quia ipse dixit: Rex sum Iudaeorum. C. Respondit Pilatus: S. Quod scripsi, scripsi. C. Milites ergo cum crucifixissent eum, acceperunt vestimenta eius (et fecerunt quatuor partes: unicuique militi partem), et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: S. Non scindamus eam, sed sortiamur de illa cuius sit. C. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem haec fecerunt. Stabant autem iuxta crucem Iesu mater eius, et soror matris eius Maria Cleophae, et Maria Magdalene. Cum vidisset ergo Iesus matrem, et discipulum stantem, quem diligebat, dicit matri suae: † Mulier, ecce filius tuus. C. Deinde dicit discipulo: † Ecce mater tua. C. Et ex illa hora accepit eam discipulus in sua.

standing whom He loved, He saith to His Mother: † Woman, behold thy son. C. After that, He saith to the disciple: † Behold thy mother. C. And from that hour, the disciple took her to his own.

### The Death of Jesus

Postea sciens Iesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit: † Sitio. C. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori eius. Cum ergo accepisset Iesus acetum, dixit: † Consummatum est. C. Et inclinato capite, tradidit spiritum.

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: 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: 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

Afterwards, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: † I thirst. C. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: † It is consummat-

ed. C. And bowing His head, He gave up the ghost.

*Here kneel and pause for a little while.*

### The Burial of Jesus

Iudaei ergo (quoniam Parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura: sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium eius. Et ille scit, quia vera dicit: ut et vos credatis. Facta sunt enim haec ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

be fulfilled: you shall not break a bone saith: They shall look on Him whom they

Post haec autem rogavit Pilatum Ioseph ab Arimathea (eo quod esset discipulus Iesu, occultus autem propter metum Iudaeorum), ut tolleret corpus Iesu. Et permisit Pilatus. Venit ergo, et tulit corpus Iesu. Venit autem et Nicodemus, qui venerat ad Iesum nocte primum, ferens mixturam myrrhae, et aloës, quasi libras centum. Acceperunt ergo corpus Iesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Iudaeis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Iudaeorum, quia

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

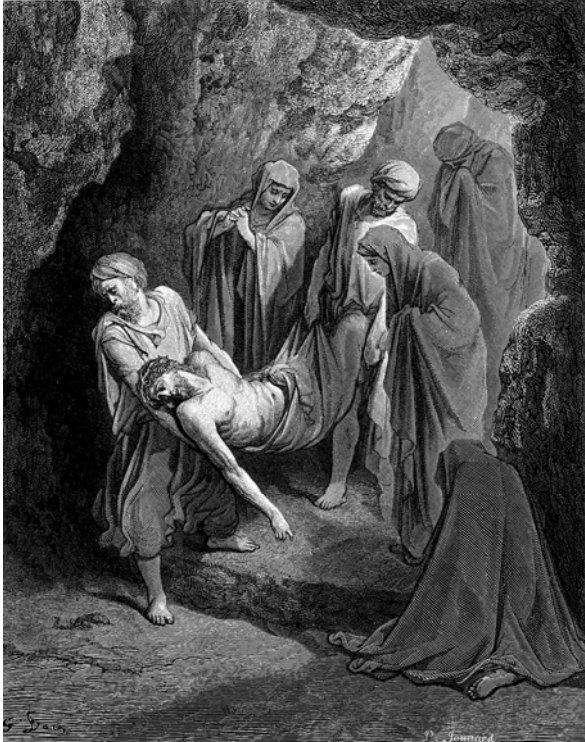
of Him. And again another Scripture

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

iuxta erat monumentum, posuerunt  
Iesum.

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. ✠



## THE SOLEMN COLLECTS

*When the Passion is finished, the celebrant, at the sedilia, puts on a black cope, the deacon and subdeacon a black dalmatic and tunicle. Two acolytes, meanwhile, spread a single linen cloth on the altar and put the book in the middle on a cushion or stand. The celebrant, with the sacred ministers, goes to the altar, kisses it and, standing in the middle, sings the solemn Collects, while the ministers (or servers) lift the edge of his cope.*

### 1. FOR THE CHURCH

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum: subiiciens ei principatus, et potestates: detque nobis quietam et tranquilam vitam degentibus, glorificare Deum Patrem omnipotentem.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum, Iesum Christum, Filium tuum, qui tecum vivat et regnat in unitate Spiritu Sancti, Deus, per omnia saecula saeculorum.

R. Amen.

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

Let us pray.

Let us kneel down.

Arise.

Almighty and everlasting God, Who in Christ hast revealed Thy glory too all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

### 2. FOR THE POPE

Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine episcopatus,

Let us pray for our most holy Father Pope N., that our Lord and God, Who chose him to the order of the

salvum atque incolumem custodiat  
Ecclesiae suae sanctae, ad regen-  
dum populum sanctum Dei.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, cuius  
iudicio universa fundantur: respice  
propitius ad preces nostras, et elec-  
tum nobis Antistitem tua pietate  
conserva; ut christiana plebs, quae te  
gubernatur auctore, sub tanto pon-  
tifice, credulitatis suae meritis  
augeatur. Per Dominum &c.

R. Amen.

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

Let us pray.

Let us kneel down.

Arise.

Almighty and everlasting God, by  
Whose judgement all things are es-  
tablished, mercifully regard our  
prayers, and in Thy goodness pre-  
serve the Bishop chosen for us: that  
the Christian people who are ruled  
by Thine authority, may under so  
great a Pontiff, be increased in the  
merits of faith. Through our Lord  
&c.

R. Amen.

### 3. FOR THE CLERGY AND THE FAITHFUL

Oremus et pro omnibus episcopis,  
presbyteris, diaconibus, subdiaconi-  
bus, acolythis, exorcistis, lectoribus,  
ostiaris, confessionibus, virginibus,  
viduis: et pro omni populi sancto  
Dei.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, cuius  
spiritu totum corpus Ecclesiae sanc-  
tificatur et regitur: exaudi nos pro  
universis ordinibus supplicantes; ut  
gratiae tuae munere, ab omnibus tibi  
gradibus fideliter serviatur. Per  
Dominum &c.

R. Amen.

Let us pray also for all bishops,  
priests, deacons, subdeacons, aco-  
lytes, exorcists, readers, porters, con-  
fessors, virgins, widows, and for all  
the holy people of God.

Let us pray.

Let us kneel down.

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 or-  
ders thereof; that by the gift of Thy  
grace in all their several degrees may  
faithfully serve Thee. Through our  
Lord &c.

R. Amen.

### 4. FOR RULERS

Oremus et pro omnibus res publicas  
moderantibus, eorumque ministeriis  
et potestatibus: ut Deus et Dominus

Let us pray too for all engaged in  
affairs of state and for all their minis-  
tries and powers: that our God and

noster mentes et corda eorum secundum voluntatem suam dirigat ad nostram perpetuam pacem.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates et omnium jura populorum: respice benignus ad eos, qui nos in potestate regunt; ut ubique terrarum, dextera tua protegente, et religionis integritas, et patriæ securitas indesinenter consistat. Per Dominum &c.

R. Amen.

Lord may guide according to His will their minds and hearts, to our lasting peace.

Let us pray.

Let us kneel down.

Arise.

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

R. Amen.

#### 5. FOR CATECHUMENS

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ; ut, per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Iesu Domino nostro.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, qui ecclesiam tuam nova semper prole foecundas: auge fidem et intellectum catechumenis nostris; ut renati fonte baptismatis, adoptionis tue filii aggregentur. Per Dominum &c.

R. Amen.

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

Let us pray.

Let us kneel down.

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 our Lord &c.

R. Amen.

#### 6. FOR THE NECESSITY OF THE FAITHFUL

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos

Let us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take

auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, moestorum consolatio, laborantium fortitudo: perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum &c.

R. Amen.

away diseases, drive away famine, open prisons, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

Let us pray.

Let us kneel down.

Arise.

Almighty and everlasting God, the comfort of the sorrowful, and the strength of those that labour: hasten the prayers of those that call upon Thee in any trouble reach Thee; that all may rejoice that in their necessities Thy mercy has helped them. Through our Lord &c.

R. Amen.

#### 7. FOR HERETICS AND SCHISMATICS

Oremus et pro haereticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis; et ad sanctam matrem Ecclesiam catholicam atque apostolicam revocare dignetur.

P. Oremus.

D. Flectamus genua.

D. Levate.

Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas; ut omni haeretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuae redeant unitatem. Per Dominum &c.

R. Amen.

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

Let us pray.

Let us kneel down.

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 our Lord &c.

R. Amen.

#### 8. FOR THE CONVERSION OF THE JEWS

Oremus et pro Iudaeis: ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Iesum Christum salvatorem omnium hominum.

Let us also pray for the Jews: That our God and Lord may illuminate their hearts, so that they acknowledge Jesus Christ is the Saviour of all

P. Oremus.  
D. Flectamus genua.  
D. Levate.

Omnipotens sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam tuam intrante omnis Israel salvus fiat. Per Dominum nostrum &c.

R. Amen

men.  
Let us pray.  
Let us kneel down.  
Arise.

Almighty and eternal God, who want that all men be saved and come to the recognition of the truth, propitiously grant that even as the fullness of the peoples enters thy Church, all Israel may be saved. Through our Lord &c.  
R. Amen.

#### 9. FOR THE CONVERSION OF THE HEATHEN

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium eius Iesum Christum Deum et Dominum nostrum.

P. Oremus.  
D. Flectamus genua.  
D. Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquis: suscipe pro propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiae tuae sanctae ad laudem et gloriam nominis tui. Per Dominum &c. R. Amen.

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 down.  
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 our Lord &c.  
R. Amen.

## THE ADORATION OF THE HOLY CROSS

*The celebrant and ministers remove their black vestments at the sedilia.*

*The deacon goes with the acolytes to the sacristy, whence they return in procession (while ALL STAND) with lighted candles carrying the veiled Cross (which should be as large as possible), the celebrant and subdeacon coming forward to meet them before the centre of the altar. The celebrant carries the Cross (with assistance, if necessary) to the epistle side of the sanctuary and, turning towards the people, he uncovers the upper portion of the Cross and intones the verse:*

6



**E** cce li- gnum Cru- cis, in quo sa- lus mun-



di pe- pën- dit.

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

*All kneel, while singing:*



Ve- ni- te, ad- o-ré- mus.

Come, let us adore.

*After a short while, all rise. The celebrant advances to the front corner, and uncovers the right arm; elevating the Cross a little, he sings the 'Ecce Lignum' on a higher tone than before. All, kneeling, respond as before.*

*All rise. The celebrant then moves to the middle of the altar, uncovers the entire corpus, elevates it a little, and sings the 'Ecce Lignum' on a higher tone. All, kneeling, respond.*

*Two assistants take the unveiled Cross to the centre of the sanctuary, where they stand facing the people and supporting the Cross upright by the arms; the acolytes place their candles at either side of the Cross and themselves kneel down facing the Cross throughout the adoration that follows. The celebrant and his ministers and assistants take off their shoes, and each in turn approaches, genuflecting thrice, and kisses the feet of the Crucified.*

*The Cross, still supported by the two assistants and candles and acolytes, is then placed more conveniently for the adoration of the faithful; these should form a procession past the Cross, men first, women afterwards, and after one simple genuflection devoutly kiss the feet of the Crucified.*

*While the adoration is taking place, the Reproaches and other chants are sung.*

## IMPROPERIA

## I

*Two cantors in the middle of the choir sing :*

*∇.*

**P** Opu-le me-us, quid fe-ci ti-bi? Aut in quo  
 contristávi te? Respón-de mi-hi. *∇.* Qui- a e-dú-xi  
 te de ter-ra Ægýpti : pa-rá-sti Cru-cem Sal-  
 va-tó-ri tu-o.

O my people,  
 what have I done  
 to thee? or  
 wherein have I  
 afflicted thee? An-  
 swer me. V. Be-  
 cause I led thee  
 out of the land of  
 Egypt, thou hast  
 prepared a cross  
 for thy Saviour.

*One choir sings :*

**H** Agi- os o The- ós.

*Another choir responds :*

**S** Auctus De-us.

O holy God!  
 O holy God!

*The first choir :*

**H** Agi- os Ischy-rós.

*The second choir :*

**S** Auctus Fortis.

O holy strong  
 One!  
 O holy strong  
 One!

*The first choir :*

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

O holy immortal  
 one, have mercy  
 on us.

*The second choir :*

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

O holy immortal  
 one, have mercy  
 on us.

*Two cantors of the second choir :*

**Q** Uí- a e-dú- xi te per de-sér- tum qua-  
 dra-gínta an-nis, et manna ci-bávi te, et intro-dú-xi  
 in ter-ram sa-tis óptimam : pa-rá- sti Crucem

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 Saviour.

Salva-tó- ri tu- o.

*The two choirs answer in turn Hagios o Theos. etc. Sanctus Deus. etc. It is always the first choir that sings Hagios.*

*Then two cantors of the first choir sing :*

**Q** Uid ultra dé-bu- i fá-ce-re ti-bi, et non fe- ci?  
 E- go qui-dem plan-tá-vi te ví-ne- am me- am spe-ci- o-  
 síssi-mam : et tu facta es mi- hi ni- mis amá- ra : a- cé- to  
 namque si- tim me- am po- tásti : et lánce- a perfo- rásti  
 la- tus Salva-tó- ri tu- o.

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 ex-  
 ceeding bitter to  
 Me: for in My  
 thirst thou gavest  
 Me vinegar to  
 drink: and with a  
 lance thou hast  
 pierced the side of  
 thy Saviour.

*The two choirs answer again in turn Hagios. Sanctus.*

## II

The following Reproaches as sung in turn by the cantors.  
After each Reproach, the two choirs together answer Popule  
meus. As at above, as far as the  $\Psi$  Quia.

Two cantors of the second choir sing :

$\Psi$ .  **E** - go propter te flagel-lá-vi Ægýptum cum primo-  
gé-ni-tis su- is : et tu me flagel-lá-tum tra-di-dísti.

V. For thy sake I  
scourged Egypt  
with its first-born:  
and thou hast  
scourged Me and  
delivered Me up.

Both choirs repeat :

**P** Opu-le me- us, quid fe- ci ti- bi? Aut in  
quo contristávi te? Respón- de mi- hi.

O my people, what  
have I done to  
thee? or wherein  
have I afflicted  
thee? Answer me.

Two cantors of the first choir sing :

$\Psi$ . Ego te edú-xi de Ægýpto, demérso Pha-ra- óne in ma- re  
Ru- brum : et tu me tra-di-dísti princí-pi- bus sa- cerdó- tum.

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

Both choirs repeat : Popule meus.

Two cantors of the second choir sing :

$\Psi$ . Ego ante te apé- ru- i ma- re : et tu ape- ru- ísti lán-  
ce- a la- tus me- um. Pópule meus.

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

Two cantors of the first choir sing :

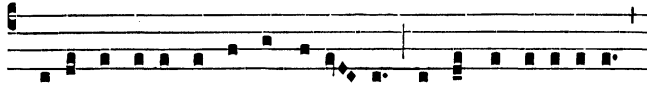
$\Psi$ . Ego ante te prae- i- vi in co- lúmna nu- bis : et tu me

I went before thee



in a pillar of cloud:  
and thou hast led  
Me to the judge-  
ment hall of Pilate.

*Two cantors of the second choir sing :*

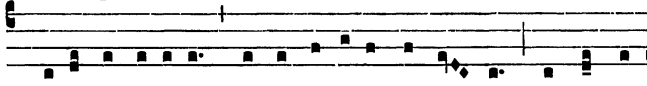


∇. Ego te pavi manna per de-sér- tum : et tu me ce-ci-dísti

I fed thee with  
manna in the de-  
sert; and thou hast  
beaten Me with  
whips and  
scourges.

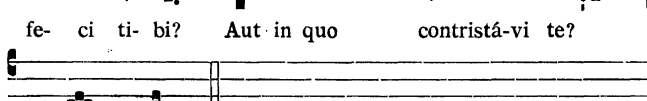
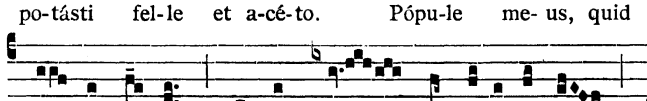
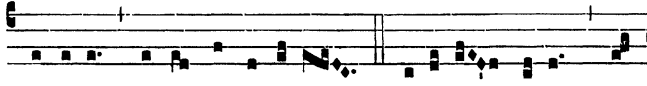


*Two cantors of the first choir sing :*



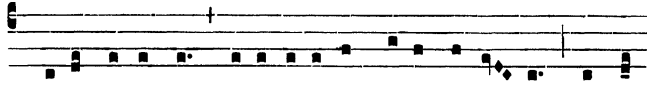
∇. Ego te po-távi aqua sa-lú-tis de pe- tra : et tu me

I gave thee the  
water of salvation  
from the rock to  
drink: and thou  
hast given Me gall  
and vinegar. O my  
people, what have  
I done to thee? or  
wherein have I  
afflicted thee? An-  
swer me.



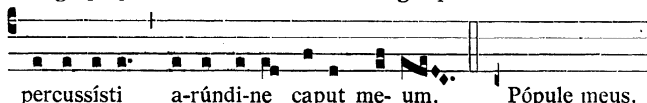
Respón- de mi- hi.

*Two cantors of the second choir sing :*

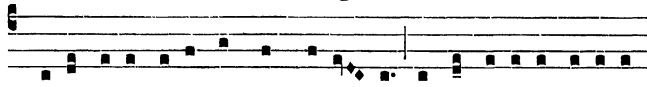


∇. Ego propter te Chananae- ó- rum reges percús- si : et tu

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

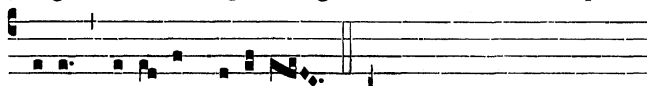


*Two cantors of the first choir sing :*



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

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



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

Two cantors of the first choir sing :



V. Ego te exaltá-vi magna virtú- te : et tu me suspendí-  
 sti in pa- tí-bu-lo cru-cis. Pópule meus.

I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.

## III

Then both choirs sing the following Antiphon :



Ant.  
 4.  
**C** Ru-cem tu-am \* ado-rá-mus, Dó-mi-ne : et sanctam  
 re-surrecti- ó-nem tu-am laudá-mus et glo-ri- fi-cá-mus :  
 ecce e-nim propter lignum ve- nit gáudi- um in u-ni-  
 vé-rso mundo. Ps. De- us mi-se-re- á-tur nostri, et be-ne-  
 dí-cat no-bis : \* il-lú-mi-net vultum su- um super nos, et  
 mi-se-re- á- tur nostri.

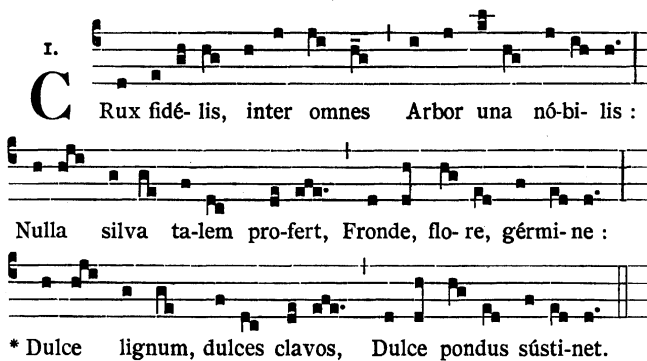
Ant: We adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world.

(Ps. 66. 2) 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.

Ant: We adore Thy Cross &c.

The Ant. Crucem Tuam is repeated.

## IV



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

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.

Hymn.

I.

**P**

Ange, lingua, glo-ri-ó-si Láure-am certámi-nis,

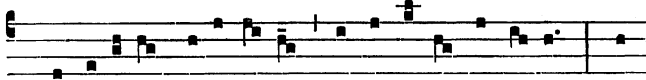
Et su-per Cru-cis trophaé-o Dic tri-úm-phum nó-bi-lem :

Quá-li-ter Red-ém-pto-r orbis Immo-lá-tus ví-ce-rit.

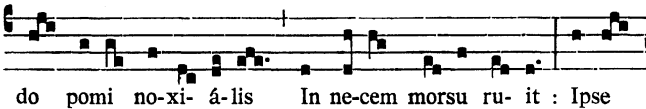
*Cruz fidelis is repeated a far as \* Dulce Lignum.*

Sing, my tongue,  
the glorious battle!  
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.

Faithful Cross &amp;c.



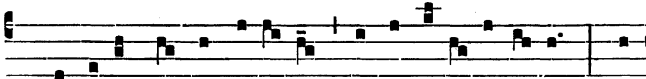
∇. De pa-réntis pro-toplá-sti Fraude Factor cóndo-lens, Quan-



do pomi no-xi-á-lis In ne-cem morsu ru-it : Ipse



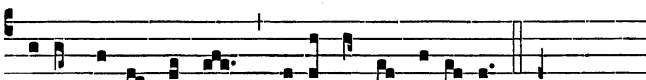
lignum tunc no-tá-vit, Damna ligni ut sólve-ret. \* Dulce.



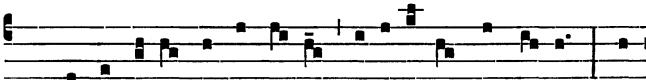
∇. Hoc opus nostrae sa-lú-tis Ordo de-po-pósce-rat : Mul-



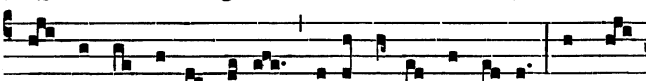
ti-fórmis pro-di-tó-ris Ars ut artem fálle-ret : Et me-



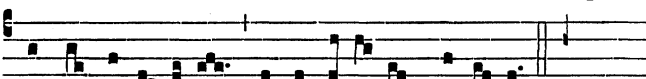
dé-lam ferret inde, Hostis unde laése-rat. Cruz fidé-lis.



∇. Quando ve-nit ergo sa-crí Ple-ni-tú-do témpo-ris, Mis-



sus est ab arce Patris Na-tus, orbis Cóndi-tor : Atque

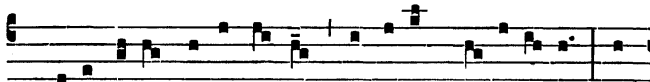


ventre virgi-ná-li Carne amí-ctus pród-i-it. \* Dulce.

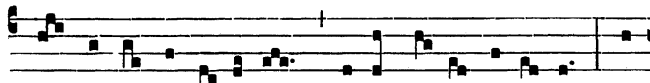
God, his Maker,  
sorely grieving,  
That the first-  
made Adam fell,  
When he ate the  
fruit of sorrow,  
Whose reward was  
death and hell:  
Noted then this  
Wood the ruin, Of  
the ancient wood  
to quell.

For this work of  
our salvation  
Needs must have  
its order so, And  
the manifold de-  
ceiver's Art by art  
would overthrow,  
And from thence  
would bring the  
healing, Whence  
the insult of the  
foe.

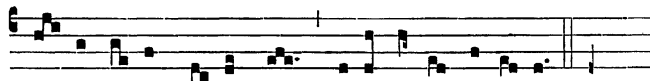
Wherefore when  
the appointed full-  
ness Of the holy  
time was come,  
He was sent who  
maketh all things  
From th' eternal  
Father's home,  
And proceeded,  
God Incarnate,



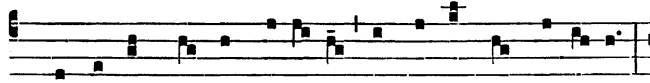
∇. Vagit infans inter arcta Cóndi-tus prae-sé-pi- a : Mem-



bra pannis invo-lú-ta Virgo Ma-ter ál-li-gat : Et



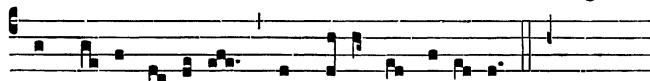
De- i ma-nus, pe-désque Stricta cingit fásci- a. Cru-x.



∇. Lustra sex qui jam per-é-git, Tempus implens córpo-ris,



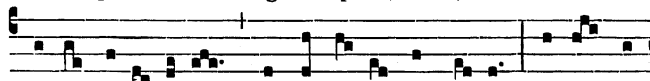
Sponte lí-be-ra Red-émptor Passi-ó-ni dé-di-tus, Agnus



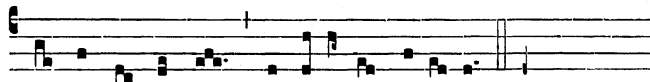
in Cru- cis le-vá-tur Immo-lándus stí-pi-te. \* Dulce.



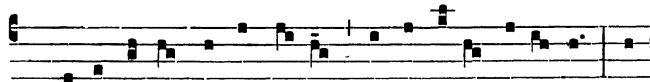
∇. Felle po-tus ecce languet : Spi-na, cla-vi, lánce- a : Mi-te



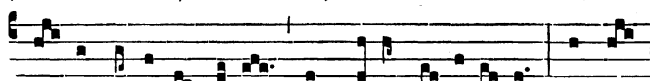
corpus perfo-rá-runt, Unda ma-nat et cru-or : Terra, pon-



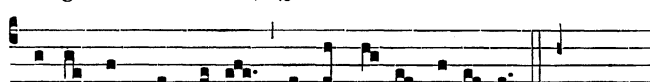
tus, astra, mundus, Quo lavántur flúmi-ne! Cru-x fidélis.



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

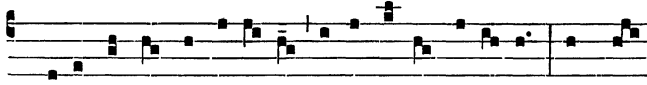


ri-gor lentéscat il-le, Quem de-dit na-tí-vi-tas : Et su-

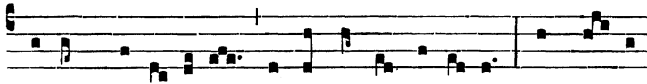


pérni membra Re-gis Tende mi-ti stí-pi-te. \* Dulce.

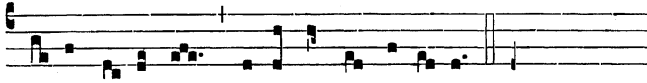
Offspring of the Virgin's womb.  
Weeps the Infant in the manger  
That in Bethle-hem's stable  
stands: And His Limbs the Virgin  
Mother Doth com-  
pose in swaddling  
bands, Meety thus  
in linen folding Of  
her God the feet  
and hands.  
Thirty years  
among us dwell-  
ing, His appointed  
time 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 spitting,  
Vinegar, and  
spear, and reed;  
From that holy  
Body broken  
Blood and water  
forth proceed:  
Earth, and stars,  
and sky, and  
ocean, By that  
flood from stain  
are freed.  
Bend thy boughs,  
O Tree of glory!  
Thy relaxing sin-  
ews bend; For  
awhile the ancient  
rigor, That thy  
birth bestowed,  
suspend: And the  
King of heavenly  
beauty On thy  
bosom gently tend!



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

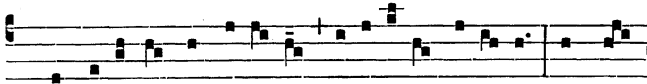


portum praepa-rá-re Arca mundo náufra-go : Quam sa- cer

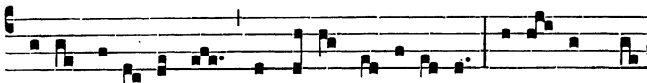


cru- or per-únxit, Fu-sus Agni córpo-re. Crux fidélis.

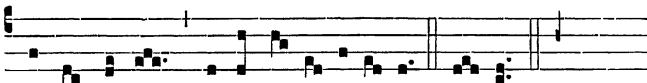
*The conclusion is never omitted.*



∇. Sempí-térna sit be-á-tae Tri-ni-tá-ti gló-ri- a : Æqua



Patri, Fi-li- óque; Par de-cus Pa-ráclí- to : Uní- us Tri-



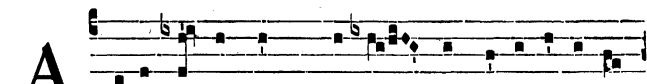
níque nomen Laudet u-ni-vérsi- tas. A-men. \* Dulce.

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

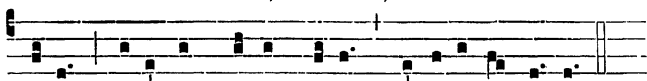
To the Trinity be glory Everlasting,  
as is meet: Equal to the Father,  
equal To the Son, and Paraclete: Tri-  
nal Unity, Whose praises All created  
things repeat. Amen. Sweetest.

## HOLY COMMUNION

*The Cross is placed at the centre of the altar so that it can be seen by all in the church, and the acolytes' candles are placed on either side. The sacred ministers change into purple vestments, but only the deacon goes to the altar of repose with the acolytes. There he withdraws the ciborium from the tabernacle without incensation, and returns to the high altar, each acolyte carrying one of the lighted candles from the altar of repose. Meanwhile everyone else kneels, and the choir sings the following antiphons:*



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



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

We adore Thee, O  
Christ, and we  
bless Thee, be-  
cause by Thy  
Cross Thou hast  
redeemed the  
world.

## 2 antiphona VIII

**P** ER lignum \* servi facti sumus, et per sanctam  
Cru-cem li-be-rá- ti su- mus : fructus ár-bo-ris se-dú-xit  
nos, Fí-li- us De- i red- émit nos.

Through a tree we were enslaved, and through a holy Cross have we been set free: the fruit of a tree led us astray, the Son of God bought us back.

## 3 antiphona VII

**S** Alvá-tor mundi, salva nos : \* qui per Cru-cem et  
Sángui-nem red-e- místi nos, auxi-li- á-re no-bis, te de-  
pre-cámur, De- us no-ster.

Saviour of the world, do Thou save us, do Thou, who through Thy Cross and Blood didst redeem us, do Thou help us, our God, we beseech Thee.

*At the altar the deacon places the ciborium on a corporal, and the celebrant and subdeacon with double genuflections join him there. Without delay the celebrant recites:*

Oremus. — Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray. — Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

*Whereupon all present, clergy and faithful, recite the Pater Noster in Latin.*

Pater noster, qui es in coelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Our Father, who art in Heaven: hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

C. Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei

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 Vir-

Genetrix Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Christum Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

gin Mary, Mother of God, and of the Holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God, world without end.

*He opens the ciborium, genuflects, and takes out a sacred particle. He then makes his Communion as usual:*

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

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

[Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.]

[May the body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.]

*Holy Communion is now distributed. The following Psalm may be sung or else one or other of the responsories from Matins of Good Friday.*

1. De- us, De- us me- us, réspi- ce in me : † qua- re me de- re-  
 liquif- sti? \* longe a sa- lú- te me- a verba de- lictó- rum  
 me- ó- rum. *Flexa* : ex ú- te- ro : †

My God my God,  
 look upon me :  
 why hast Thou  
 forsaken me? The  
 voice of mine of-  
 fences keepeth  
 Thy deliverance  
 far from me.

2. Deus meus, clamabo per diem, et *non* exaudies : \* et nocte, et non ad insipientiam mihi.

O my God, I cry in the daytime, and Thou hearest not: and in the night-season and still it is not foolishness in me.

3. Tu autem in *sancto* habitas, \* laus Israel.

But Thou dwellest in holiness, O Thou Praise of Israel!

4. In te speraverunt *patres* nostri : \* speraverunt, et liberasti eos.

Our fathers trusted in Thee : they trusted, and Thou didst deliver them.

5. Ad te clamaverunt, et *salvi facti* sunt :  
\* in te speraverunt, et non sunt confusi.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

6. Ego autem sum vermis, et *non homo* :  
\* opprobrium hominum et abjectio plebis.

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

7. Omnes videntes me, *deriserunt* me : \*  
locuti sunt labiis, et moverunt caput.

All they that see me laugh me to scorn : they shoot out the lip, and shake their head:

8. Speravit in Domino, *eripiat* eum : \*  
Salvum faciat eum, quoniam vult eum.

He trusted in the Lord, let Him rescue him : let Him deliver him, seeing He delighteth in him.

9. Quoniam tu es, qui extraxisti *me de ventre* \* spes mea ab uberibus matris meae.

But Thou art he that took me out of the womb : Thou art mine hope from my mother's breasts.

10. In te projectus sum ex utero : † de ventre matris meae Deus *meus es* tu : \*  
ne discesseris a me:

I was cast upon Thee from the womb. Thou art my God from my mother's belly Be not far from me:

11. Quoniam tribulation *proxima* est, \*  
quoniam non est qui *adjuvet*.

For trouble is near : for there is none to help.

12. Circumdederunt me *vituli multi* : \*  
tauri pingues obsederunt me.

Many bulls have compassed me : strong bulls have beset me round.

13. Aperuerunt super *me os suum*, \*  
sicut leo rapiens et *rugiens*.

They gaped upon me with their mouths, as a ravening and a roaring lion.

14. Sicut *aqua effusus* sum ; \* et dispersa sunt omnia ossa *mea*.

I am poured out like water, and all my bones are out of joint.

15. Factum est cor meum tamquam *cera liquescens*, \* in medio ventris *mei*.

Mine heart is like melting wax in the midst of y bowels.

16. Aruit tamquam testa virtus mea, † et lingua mea adhaesit *faucibus meis* : \* et in pulverem mortis deduxisti me.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws : and Thou hast brought me into the dust of death.

17. Quoniam circumdederunt me *canes multi* \* concilium malignantium obsedit me.

For many dogs have compassed me : the assembly of the wicked have inclosed me.

18. Foderunt manus meas, et *pedes meos* : \* dinumeraverunt omnia ossa *mea*.

They have pierced mine hands and my feet : they have told all my bones:

19. Ipsi vero consideraverunt, et inspexerunt me : † diviserunt sibi *vestimenta mea*, \* et super vestem meam miserunt *sortem*.

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

20. Tu autem, Domine, ne elongaveris  
auxilium *tuum* **a** me ; \* ad defensionem  
meam **conspice**.

21. Erue a framea, Deus, *animam*  
**meam** : \* et de manu canis unicum  
**meam**.

22. Salva me ex *ore leonis* : \* et a corni-  
bus unicornium humilitatem **meam**.

23. Narrabo nomen tuum *fratribus*  
**meis** : \* in medio ecclesiae **laudabo** te.

24. Qui timetis Dominum, **laudate** eum :  
\* universum semen Jacob glorificate  
eum.

25. Timeat eum omne *semen* **Israël**, \*  
Quoniam non sprexit, neque despexit  
deprecationem **pauperis**.

26. Nec avertit faciem *suam* **a** me : \* et  
cum clamarem ad eum, exaudivit me.

27. Apud te laus mea in *ecclesia*  
**magna** : \* voce mea reddam in con-  
spectu timentium eum.

28. Edent pauperes, et saturabuntur, †  
et laudabunt Dominum, qui *requirunt*  
eum : \* vivent corda eorum in saecu-  
lum **saeculi**.

29. Remiscentur et convertentur *ad*  
**Dominum** \* universi fines **terrae**.

30. Et adorabunt in *conspectu* **eius** \*  
universae familiae **gentium**.

31. Quoniam Domini *est* **regnum** : \* et  
ipse dominabitur **gentium**.

32. Manducaverunt, et adoraverunt  
omnes *pingues* **terrae** : \* in conspectu  
eius cadent omnes qui descendunt in  
**terram**.

33. Et anima mea *illi* **vivet** : \* et semen  
meum serviet **ipsi**.

**But let not Thine help be far from  
me ; O Lord, haste Thee to save me.**

**O God, deliver my soul from the  
sword : my darling from the power  
of the dog.**

**I will declare Thy name unto my  
brethren : in the midst of the con-  
gregation will I praise Thee.**

**I will declare Thy name unto my  
brethren : in the midst of the con-  
gregation will I praise Thee.**

**Ye that fear the Lord, praise Him :  
all ye seed of Jacob, glorify Him;**

**Let all the seed of Israel fear Him.  
For He hath not despised nor ab-  
horred the prayer of the poor;**

**Neither hath He hid His face from  
me : but when I cried unto Him, He  
heard me.**

**My praise shall be of Thee in the  
great congregation : I will pay my  
vows before them that fear Him.**

**The poor shall eat and be satisfied,  
and they shall praise the Lord that  
seek Him : their heart shall live for-  
ever.**

**All the ends of the earth shall re-  
member and turn unto the Lord.**

**And all the kindreds of the nations  
shall worship before Him.**

**For the kingdom is the Lord's; and  
He hath dominion among the na-  
tions.**

**All they that be fat upon earth shall  
eat and worship : all they that go  
down to the dust shall fall down be-  
fore Him.**

**My soul also shall live unto Him;  
and my seed shall serve Him.**

34. Annuntiabitur Domino generatio ventura : † et annuntiabunt caeli *justitiam* ejus, \* populo qui nascetur, quem fecit Dominus.

The generation to come shall tell it unto the Lord :and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

*When all have communicated, the celebrant purifies his fingers and places the ciborium in the tabernacle in silence. All stand, in order to join him in his thanksgiving :*

P. Oremus. Super populum tuum quaesumus, Domine, qui passionem et mortem Filii tui devota mente recoluit, benedictio copiosa descendat, indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum.

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

S. Amen.

Amen.

Oremus. Omnipotens et misericors Deus, qui Christi tui beata passione et morte nos reparasti: conserva in nobis operam misericordiae tuae; ut huius mysterii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum.

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

S. Amen.

Amen.

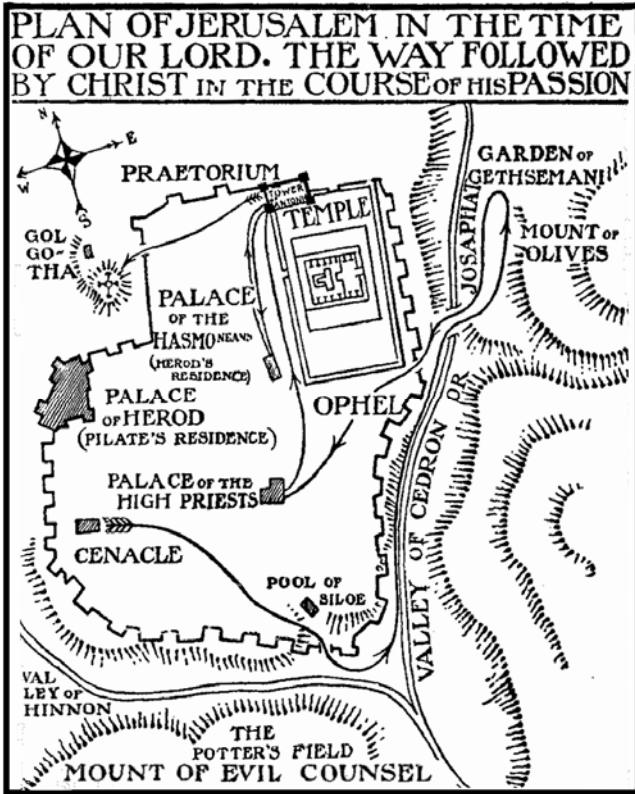
Oremus. Reminiscere miserationum tuarum, Domine, et famulos tuos aeterna protectione sanctifica, pro quibus Christus, Filius tuus, per suum cruorem instituit paschale mysterium. Per eundem Christum Dominum nostrum.

Let us pray. Be mindful of Thy mercies, O Lord, and hallow us with eternal protection us Thy servants, from whom Christ Thy Son established through His Blood this mystery of the Pasch. Through the same Christ our Lord.

S. Amen.

Amen.

*The ministers descend the altar steps and genuflect before retiring to the sacristy.*







Cumque levaret Moyses ma-



mus, vincebat. . Exodi 17, 11.

