

The Celebrant continues:

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 let it, through Thy mercy, become a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

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

The Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Holy Communion is now distributed. When all have communicated, the Celebrant offers the following prayers, to which all present respond: Amen.

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 blessing descend: may gentleness be used with us, and consolation given us: may our faith increase in holiness, our redemption for ever made firm. Through the same Christ our Lord. *R. Amen.*

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

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



PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego, indignus súmere præsumo, non mihi provéniat in iudicium et condemnatióem; sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea (*ter dicit*).

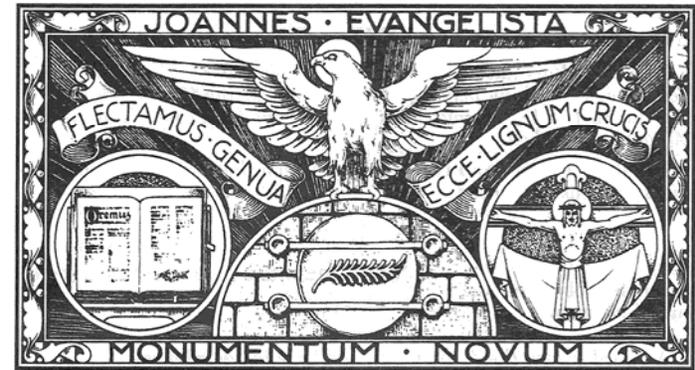
Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

ORÉMUS. — Super pópulum tuum, quæsumus, Dómine, qui passióem et mortem Filii tui devóta mente recóluit, benedictio copiósa descéndat, indulgéntia véniat, consolatio tribuá-tur, fides sancta succréscat, redémptio sempitérna firmétur. Per eúndem Christum Dóminum nostrum. *R. Amen.*

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

ORÉMUS. — Reminiscere miserationum tuárum, Dómine, et fámulos tuos æténa protectiÓne sanctifica, pro quibus Christus, Filius tuus, per suum cruórem, instituit paschále mystérium. Per eúndem Christum Dóminum nostrum. *R. Amen.*

The Good Friday Office in the Extraordinary Form



Oratio

DEUS, qui peccáti véteris hereditáriam mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passiÓne solvísti: da, ut, confórmes eidem facti; sicut imáginem terréni, natúræ necessitate portávimus, ita imáginem cœlestis, grátiae sanctificatiÓne portémus. Per eúndem Christum Dóminum nostrum. *R. 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. *R. Amen.*

Lectio Prima: Osee, 6. 1-6.

HÆC DICIT Dóminus: In tribulatiÓne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiét, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilículum præparátus est egrés-sus ejus, et véniet quasi imber nobis temporáneus, et serótinus terræ. Quid fáciam tibi, Éphraim? Quid fáciam tibi, Juda? Misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi

THUS SAITH the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to Thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the

morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

Responsorium: Habacuc 3. 2-3

O LORD, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. 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. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. His majesty covered the heavens: and the earth is full of His praises.

Oratio

Priest — Let us pray.

Deacon — Let us kneel ... (*silent prayer*) ... Arise.

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 retribution according to his merits, so having cleared away our former guilt, He may bestow on us the grace of His Resurrection. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

I. READINGS FROM SCRIPTURE — THE PASSION

Lectio altera: Exodus 12. 1-11.

IN THOSE DAYS the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the

in prophétis, occídi eos in verbis oris meí: et júdicia tua quasi lux egrediéntur. Quia misericórdiam volui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

DÓMINE, audívi audítum tuum, et tímui: 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, misericórdiæ memor eris. V. Deus a Líbano véniet, et Sanctus de monte umbróso et condensó V. Opéruit cælos májestas ejus: et laudis ejus plena est terra.

S. Orémus.

D. Flectámus génuá ... (*in siléntio*) ... Leváte.

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus, Dóminus noster, dívêrsa utrísque íntulit stipénda meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sœcula sœculórum.

IN DÍEBUS illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste, vobis princípium ménsium, primus erit in ménsibus anni. Loquímini ad univêrsam cœtum

IV. THE MASS OF THE PRESANCTIFIED

As the Ciborium is brought to the high Altar, the choir sing these Antiphons:

ADORÁMUS te, Christe, et benedícimus tibi, quia per Crucem tuam redemísti mundum.

Per lignum servi facti sumus, et per sanctam Crucem liberáti sumus: fructus árboris sedúxit nos, Fílius Dei redémit nos.

Salvátor mundi, salva nos: qui per Crucem et Sánguinem tuum redemísti nos, auxiliáre nobis, te deprecámur, Deus noster.

At the high Altar the Celebrant recites:

OREMUS. — Præcéptis salutáribus móniti, et dívina institutióne formáti, audémus dicere:

All present, clergy and laity, recite the Pater Noster aloud in Latin:

Pater noster qui es in cœlis:

Sanctificétur nomen tuum.

Advéniat regnum tuum.

Fiat volúntas tua, sicut in cœlo, et in terra.

Panem nostrum quotidianum da nobis hódie:

Et dimítte nobis débíta nostra,

sicut et nos dimíttimus debitóribus nostris.

Et ne nos indúcas in tentatiónem;

sed líbera nos a malo. Amen.

The Celebrant offers the following prayer, to which all present respond aloud: Amen.

LIBERA nos, quæsumus, Dómine, ab ómnibus malis, præterítis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, non signat se da propítius pacem in díebus nostris: ut ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sœcula sœculórum. R. Amen.

WE ADORE Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.

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.

Savior 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.

LET US PRAY. — Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

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, 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. R. Amen.

4. When, therefore, the fullness of God's time had come, the Son, by whom the world was made, was sent from heaven; and having clothed himself with our flesh, in the Virgin's womb, he came among us.

℞. Sweet is the wood ...

5. He lies a weeping Babe in a little crib. His Virgin Mother swathes his limbs with clothes. The hands and feet of God are tied with bands!

℞. O faithful Cross ...

6. Thirty years he lived on earth, and his mortal life was nigh its end. He, our Redeemer, willingly gave himself up to his Passion; he, the Lamb of Sacrifice, was raised upon the Cross.

℞. Sweet is the wood ...

7. His drink is gall, his strength is gone: his tender flesh is pierced with thorns, and nails, and spear; and from it flows a stream of water and blood, wherewith the earth and sea, the stars and world, are washed.

℞. O faithful Cross ...

8. Bow down thy branches, lofty tree! unstring thy sinews, soften thine inborn hardness, and gently welcome the Body of our almighty King!

℞. Sweet is the wood ...

9. Thou alone wast found worthy to bear the Victim of the world! Thou wast the ark that led this shipwrecked world into the haven of salvation! The sacred Blood that flowed from the Lamb covered and anointed thee.

℞. O faithful Cross ...

10. To the blessed Trinity be glory everlasting! To the Father, Son, and Holy Ghost, be equal praise! May heaven and earth praise the name of the triune God! Amen.

℞. Sweet is the wood ...

4. Quando venit ergo sacri plenitudo tēporis, missus est ab arce Patris natus, orbis Cōnditor: atque ventre virgināli carne amictus prōdiit.

℞. Dulce lignum ...

5. Vagit infans inter arcta cōditus præsēpia: membra pannis involūta Virgo Mater alligat: et Dei manus, pedēsque stricta cingit fāscia.

℞. Crux fidēlis ...

6. Lustra sex qui iam perēgit, tempus implens cōrporis, sponte libera Redēptor passiōni dēditus, agnus in Crucis levātur immolāndus stīpite.

℞. Dulce lignum ...

7. Felle potus ecce languet; spina, clavi, lāncea, mite corpus perforārunt, unda manat et cruor: terra, pontus, astra, mundus quo lavāntur flūmine!

℞. Crux fidēlis ...

8. Flecte ramos, arbor alta, tensa laxa viscera, et rīgor lentescat ille, quem dedit nativitas: et supēri membra Regis tende miti stīpite.

℞. Dulce lignum ...

9. Sola digna tu fuisti ferre mundi vīctimam: atque portum pręparāre arca mundo nāufigo, quam sacer cruor perūnixit, fusus Agni cōrporē.

℞. Crux fidēlis ...

10. Sempiterna sit beāte Trinitāti glōria: æqua Patri Filiōque, par decus Parāclito: unūs Trinīque nomen laudet univērsitas. Amen.

℞. Dulce lignum ...

filiōrum Israhēl, et dīcite eis: Dēcima die mensis hujus tollat unusquisque agnum per fāmīlias et domos suas. Sin autem minor est nūmerus, ut sufficere possit ad vescēndum agnum, assumet vicīnum suum, qui junctus est dōmūi suæ, juxta nūmerum animārū, quæ sufficere possunt ad esum agni. Erit autem agnus absque mākula, māsculus, annīculus: juxta quem ritum tollētis et hādum. Et servābitis eum usque ad quartam dēcimam diem mensis hujus; immolābitque eum univērsa multitudo filiōrum Israhēl ad vēsperam. Et sument de sāguine ejus, ac ponent super utrūmque postem, et in superlīmīnāribus domōrum, in quibus cōmedent illum. Et edent carnes nocte illa assas igni, et āzymos panes cum lactūcis agrēstibus. Non comedētis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pēdibus ejus, et intestīnis vorābitis. Nec remanēbit quidquam ex eo usque mane. Si quid resīduum fuerit, igne comburētis. Sic autem comedētis illum: Renes vestros accingētis, et calceamēta habēbitis in pēdibus, tenētes bāculos in mānibus, et comedētis festinānter: est enim Phase, id est trānsitus, Domini.

Responsorium: Psalm 139. 2-10, 14.

ÉRIFE ME, Dōmine, ab hōmine malo: a viro inīquo libera me. V̄. Qui cogitāvērunt malitias in corde: tota die constituēbant prælia. V̄. Acuērunt linguas suas sicut serpēntes: venēnum āspidum sub lābiis eōrum. V̄. Custōdi me, Dōmine, de manu peccatōris: et ab homīnibus inīquis libera me. V̄. Qui cogitāvērunt supplantāre gressus meos: abscondērunt supērbi lāqueum mihi. V̄. Et funes extendērunt in lāqueum pēdibus meis: juxta iter scāndalum

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 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 morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

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 for my feet; 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: overshadow my head in the day of battle. 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. The head of them compassing me about: the labor of their lips shall overwhelm them. But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.



EVANGELIUM PASSIONIS ET MORTIS DOMINI SECUNDUM

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

The Celebrant pronounces in a clear voice over the Deacons of the Passion:

MAY the Lord be in your hearts and on your lips.

The Passion of Our Lord is read or sung by the Deacons of the Passion. C stands for the Chronicler (Chronista), S for the people, the Apostles, etc. (Synagoga), and ✠ for Christ (Christus).

THE PASSION of our Lord Jesus Christ according to John.

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

posuerunt mihi. ✠. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. ✠. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. ✠. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. ✠. Caput circúitus eórum: labor labiór-um ipsórum opériet eos. ✠. Verúmtamen justí confitebúntur nómini tuo: et habitábunt rectí cum vultu tuo.

DÓMINUS sit in córdibus vestris et in lábiis vestris.

PÁSSIO Dómini nostri Jesu Christi secúndum Joánnem.

IN ILLO TÉMPORE: Egréssus est Jesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénerat illuc cum discipulis suis. Judas ergo, cum accepisset cohórtem, et a pontificibus et pharisæis minístros, venit illuc cum laternis, et fáciibus, et armis. Jesus itaque sciens ómnia, quæ ventúra erant super eum, procéssit, et dixit eis ✠ Quem quæritis? C. Responderunt ei: S. Jesum Nazarénium C. Dicit eis Jesus: ✠ Ego sum. C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsus, et ceciderunt in terram. Iterum

12. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

℞. Pópule meus ...

The following Antiphon is then sung:

CRUCEM tuam adorámus, Dómine: et sanctam resurrectiónem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo. *Psalm.* Deus misereátur nostri et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. — Crucem tuam ...

CRUX fidélis, inter omnes arbor una nóbilis: Nulla silva talem profert, fronde, flore, germine.

Dulce lignum, dulces clavos, dulce pondus sustinet.

1. Pange, lingua, gloriósi láuream certáminis, et super Crucis trophæo dic triúmphum nóbilem: quáliter Redémptor orbis immolátus vícerit.

℞. Crux fidélis ...

2. De paréntis protoplásti fraude Factor cóndolens, quando pómi noxiális in nécem mórsu ruit: ipse lignum tunc notávit, damna ligni ut sólveret.

℞. Dulce lignum ...

3. Hoc opus nostræ salútis ordo depopóscerat: multifórmis proditóris ars ut artem fálleret: et medélam ferret inde, hostis unde láserat.

℞. Crux fidélis ...

12. I exalted thee with great strength: and thou didst hang Me on the gibbet of the Cross.

℞. O my people ...

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 shine the light of His countenance upon us, and have mercy on us. — We adore ...

HYMN

O FAITHFUL Cross! thou noblest of all trees: No forest yields thy like, in leaf, or flower, or fruit.

Sweet is the wood, that hath nails so sweet, and bears so sweet a weight!

1. O sing, my tongue, the victory of the glorious combat! Tell how was won the noble triumph on the trophy of the Cross, and how the world's Redeemer, when immolated, conquered.

℞. O faithful Cross ...

2. Our Creator compassionated His creature, our first parent, when, being deceived, he became a victim of death by eating the fatal fruit: and even then he chose the tree, whereby to make good the evils brought on us by that other tree.

℞. Sweet is the wood ...

3. This was the plan designed for our salvation: that artifice divine should foil the artifice of satan, the archseducer; and turn the very instrument, wherewith the enemy had wounded us, into our remedy.

℞. O faithful Cross ...

drink: and with a lance thou hast pierced the side of thy Savior. meam potásti, et lancea perforásti latus Salvatóri tuo.

Alternately the two Choirs repeat as before:

O holy God! ... etc.

Hágios o Theos ... etc.

The verses of the following Reproaches are sung alternately by two Cantors of each Choir. The Choirs respond after each verse: Pópule meus ..., as far as V̇. Quia ... :

4. For thy sake I scourged Egypt with its first-born: and thou didst deliver Me up to be scourged. 4. Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

℞. O my people ...

℞. Pópule meus ...

5. I led thee out of Egypt having drowned Pharaon in the Red Sea: and thou to the chief priests didst deliver Me. 5. Ego edúxi te de Ægýpto, demérso Pharaóne in Mare rubrum: et tu me tradidísti princípibus sacerdotum.

℞. O my people ...

℞. Pópule meus ...

6. I opened the sea before thee: and thou with a spear didst open My side. 6. Ego ante te aperuí mare: et tu aperuísti lancea latus meum.

℞. O my people ...

℞. Pópule meus ...

7. I went before thee in a pillar of cloud: and thou didst lead Me to the judgment hall of Pilate. 7. Ego ante te præívi in colúmna nubis: et tu me duxísti ad prætóríum Piláti.

℞. O my people ...

℞. Pópule meus ...

8. I fed thee with manna in the desert; and thou didst beat Me with blows and scourges. 8. Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis.

℞. O my people ...

℞. Pópule meus ...

9. I gave thee the water of salvation from the rock to drink: and thou didst give Me gall and vinegar. 9. Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

℞. O my people ...

℞. Pópule meus ...

10. For thy sake I struck the kings of the Chanaanites: and thou didst strike My head with a reed. 10. Ego propter te Chanaanórum reges percússi: et tu percussísti arúndine caput meum.

℞. O my people ...

℞. Pópule meus ...

11. I gave thee a royal scepter: and thou didst give My head a crown of thorns. 11. Ego dedi tibi sceptrum regále, et tu dedísti cápiti meo spineam coronam.

℞. O my people ...

℞. Pópule meus ...

ergo interrogávit eos: ✽ Quem quærítis? C. Illi autem dixérunt: S. Jesum Nazarénum. C. Respóndit Jesus: ✽ Dixi vobis, quia ego sum: si ergo me quærítis, sínite hos abíre. C. Ut impletúr sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam.

Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídít aurículam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✽ Mitte gládium tuum in vagínam. Cálícem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et minístri Judæórum comprehendérunt Jesum, et ligavérunt eum.

Et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pónífex anni illíus. Erat autem Cáiphæ, qui consílium déderat Judæis: Quia expedit unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis.

Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiáriæ: S. Numquid et tu ex discípulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et caleficiens se.

Pónífex ergo interrogávit Jesum de discípulis suis, et de doctrína ejus. Respóndit ei Jesus: ✽ Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo

therefore He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He. If therefore you seek Me, let these go their way: that the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost 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? 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 the father-in-law to Caiphæ, who was the high priest of that year. Now Caiphæ was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest.

But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself.

The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all

the Jews resort: and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?

And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew.

Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die.

Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew?

omnes Judæi convēniunt: et in occulto locutus sum nihil. Quid me intērogas? intēroga eos, qui audiērunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. C. Hæc autem cum dixisset, unus assistens ministrōrum dedit ālapam Jesu, dicens: S. Sic respōdes pontīfici? C. Respōndit ei Jesus: ✠ Si male locutus sum, testimōnium pērhibe de malo: si autem bene, quid me cædis?

C. Et misit eum Annas ligatum ad Cāiphā pontīficem. Erat autem Simon Petrus stans, et calefāciens se. Dixērunt ergo ei: S. Numquid et tu ex discipulis ejus es? C. Negāvit ille, et dixit: S. Non sum. Dicit ei unus ex servis pontīficis, cognātus ejus, cujus abscīdit Petrus aurīculam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negāvit Petrus: et statim gallus cantāvit.

Addūcunt ergo Jesum a Cāiphā in prætōrium. Erat autem mane: et ipsi non introiērunt in prætōrium, ut non contaminarēntur, sed ut manducārent Pascha. Exiit ergo Pilātus ad eos foras, et dixit: S. Quam accusatiōnem affērtis advērsus hōminem hunc? C. Respondērunt, et dixerunt ei: S. Si non esset hic malefāctor, non tibi tradidissēmus eum C. Dixit ergo eis Pilātus: S. Accipite eum vos, et secūndum legem vestram judicāte eum. C. Dixērunt ergo ei Judæi: S. Nobis non licet interficere quemquam. C. Ut sermo Jesu implerētur, quem dixit, significans qua morte esset moritūrus.

Introiit ergo iterum in prætōrium Pilātus, et vocāvit Jesum, et dixit ei: S. Tu es Rex Judæōrum? C. Respōndit Jesus: ✠ A temetīpso hoc dicis, an ālii dixerunt tibi de

All kneel and respond:

℞. Venīte, adorēmus.

℞. Come, let us adore.

Then at the middle of the Altar the Celebrant uncovers the whole Cross and, lifting it up, begins still higher:

ECCE lignum Crucis, in quo salus mundi pepēdit.

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

All kneel and respond:

℞. Venīte, adorēmus.

℞. Come, let us adore.

The Celebrant, his Ministers and assistants take off their shoes, and each in turn approaches, genuflecting thrice, and kisses the feet of the Crucifix. The faithful then form a procession past the Cross, and after one simple genuflection devoutly kiss the feet of the Crucified.

Meanwhile two choirs should be singing the Improperia (the Reproaches):

IMPROPERIA

1. PÓPULĒ MEUS, quid feci tibi, aut in quo contristāvi te? Respōnde mihi! ʒ. Quia edūxi te de terra Ægýpti: parāsti crucem Salvatōri tuo.

O MY PEOPLE, what have I done to thee? or wherein have I afflicted thee? Answer me! ʒ. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

The two choirs then sing alternately:

Hágios o Theos.

Sanctus Deus.

Hágios Íschyros.

Sanctus Fortis.

Hágios Athánatos, eléison hýmas.

Sanctus Immortális, miserére nobis.

O holy God!

O holy God!

O holy strong One!

O holy strong One!

O holy immortal One, have mercy upon us.

O holy immortal One, have mercy upon us.

Two Cantors:

2. Quia edūxi te per desértum quadragīnta annis, et manna cibāvi te, et introdūxi te in terram satis bonam: parāsti Crucem Salvatōri tuo.

2. Because I led thee out through the desert forty years: and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Savior.

Alternately the two Choirs repeat as before:

Hágios o Theos ... etc.

O holy God! ... etc.

Two Cantors:

3. Quid ultra débui fácere tibi, et non feci? Ego quidem plantāvi te vīneam eléctam meam speciōsissimam: et tu facta es mihi nimis amāra: acēto namque sitiim

3. What more ought I to have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to

Let us pray.
Let us kneel down.
Arise.

Almighty and everlasting God, who will have all men to be saved, and to come to the knowledge of the truth: graciously grant that when the fullness of the Gentiles shall come in to your Church, all of Israel shall be saved. Through Christ our Lord. *R.* Amen.

For Conversion of Unbelievers

LET US PRAY also for 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 ... *R.* Amen.

III. ADORATION OF THE CROSS

ANTIPHON

The Celebrant carries the Cross to the Epistle side of the sanctuary, uncovers the upper portion of the Cross, and intones the antiphon:

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

All kneel and respond:

R. Come, let us adore.

The Priest then advances to the front corner, and uncovers the right arm; elevating the Crucifix a little, he sings on a higher tone than before:

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

Orémus.
Flectámus génua.
Leváte.

Omnípotens sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad ágñitionem veritátis véniant: concéde propítius, ut plenitúdine géntium in Ecclésiám Tuam intrante omnis Israél salvus fiat. Per Christum ... *R.* Amen.

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

Orémus.
Flectámus génua.
Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquirís: súscipe propítius oratióem nostram, et libera eos ab idolórum cultúra; et ágregga Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum ... *R.* Amen.

ECCE lignum Crucis, in quo salus mundi pepéndit.

R. Veníte, adorémus.

ECCE lignum Crucis, in quo salus mundi pepéndit.

me? *C.* Respondit Pilátus: *S.* Numquid ego Judæus sum? Gens tua et pontífices tradiderunt te mihi; quid fecísti? *C.* Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent, ut non tráderer Judæis: 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 testimoniúm perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus: *S.* Quid est veritas? *C.* Et, cum hoc dixisset, iterum exívit ad Judæos, et dicit eis: *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Judæórum? *C.* Clamavérunt ergo rursus omnes, dicéntes: *S.* Non hunc, sed Barábbam. *C.* Erat autem Barábbas latro.

Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdederunt eum. Et veniébant ad eum, et dicébant: *S.* Ave, Rex Judæórum *C.* Et dabant ei álapas.

Exívit ergo iterum Pilátus foras, et dicit eis: *S.* Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. *C.* (Exívit ergo Jesus portans corónam spineam, et purpúreum vestiméntum). Et dicit eis: *S.* Ecce homo. *C.* Cum ergo vidissent eum pontífices et ministri, clamábant, dicéntes: *S.* Crucifíge, crucifíge eum. *C.* Dicit eis Pilátus: *S.* Accípite eum vos, et crucifíгите: ego enim non invénio in eo causam. *C.* Respondérunt ei Judæi: *S.* Nos legem habémus, et secundum legem debet mori, quia Fílium Dei se fecit. *C.* Cum ergo

Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. Pilate saith to Him: What is truth? And when he had said this, he went out again to the Jews and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then therefore Pilate took Jesus and scourged Him. And the soldiers 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: Hail, King of the Jews. And they gave Him blows.

Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you; that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law, and according the law He ought to die, because He made Himself the Son of God.

When Pilate, therefore, had heard this saying, he feared the more.

And he entered into the hall again; and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king speaketh against Cæsar. 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 the Hebrew Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour; and he saith to the Jews: Behold your King. But they cried out: Away with Him. Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered Him to them to be crucified.

And they took Jesus and led Him forth. And bearing His cross, He went forth to that place which is called Calvary but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side and Jesus in the midst.

J.N.°R.J.

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

audisset Pilátus hunc sermonem, magis tímuit.

Et ingræssus est prætorium íterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem respónsus non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dimíttere te? *C.* Respóndit Jesus: ✠ Non habéres potestátem advérsus me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quærébat Pilátus dimíttere eum. Judæi autem clamábant dicéntes: *S.* Si hunc dimíttis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audisset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Judæis: *S.* Ecce Rex vester. *C.* Illi autem clamábant: *S.* Tolle, tolle, crucifige eum. *C.* Dicit eis Pilátus: *S.* Regem vestrum crucifigam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæsarem. *C.* Tunc ergo trádidit eis illum ut crucifigérétur.

Suscepérunt autem Jesum, et eduxérunt. Et hájulus sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, médium autem Jesum.

Scrípserunt autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæórum. Hunc ergo título multi

filiis aggregéntur. Per Dóminum nostrum ... *R.* Amen.

For the Needs of the Faithful

ORÉMUS, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erroribus: morbos áuferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, mástórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis miserícordiam tuam gaúdeant affuisse. Per Dóminum nostrum ... *R.* Amen.

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

Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, qui salvos omnes, et néminem vis perire: réspice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitate depósita, errántium corda respícant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum ... *R.* Amen.

For Conversion of the Jews

ORÉMUS et pro Judæis: ut Deus et Dóminus noster illúminet corda eórum; ut agnóscant Jesum Christum sálvátorem Dóminum hóminum.

may become children of Thine adoption. Through our Lord ... *R.* Amen.

LET US PRAY, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, release from chains; grant a secure return to travelers, health to the sick, and a safe haven to those at sea.

Let us pray.

Let us kneel down.

Arise.

Almighty and everlasting God, comfort of those that grieve and strength of those that toil, let the prayers of all who are in any trouble whatsoever reach Thee: and may they all rejoice that in their need Thy mercy has come to them. Through our Lord Jesus Christ ... *R.* Amen.

For Church Unity

LET US PRAY also for heretics and schismatics: that our Lord God would rescue them from all their errors, and recall them to their 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 none should perish: turn Thy gaze to souls deceived and led astray by the devil; may they cast off the evil of their heresy and in true repentance of their errors return to the unity of Thy truth. Through our Lord Jesus Christ ... *R.* Amen.

LET US PRAY also for the Jews: that our God and Lord may illuminate their hearts: so that they may acknowledge Jesus Christ, the savior of all Mankind.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and ruled, hear our humble petition for all in Orders; that by the gift of Thy grace all in their several degrees may faithfully serve Thee. Through our Lord ... in the unity ... *R.* Amen.

For those engaged in public affairs

LET US PRAY too for all engaged in affairs of state and for all their ministries and powers: that our God and Lord may guide according to His will their minds and hearts, to our lasting peace.

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 ... *R.* Amen.

For Catechumens

LET US PRAY also for our Catechumens: that our Lord and God would open the ears of their hearts and the gate of His mercy; that receiving in the laver of regeneration remission of all their sins, they too 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 too

Omnípotens sempitérne Deus, cujus Spírítu totum corpus Ecclésiæ sanctificátur, et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátiae tuæ múnere, ab ómnibus grádibus fidéliter serviátur. Per Dóminum ... in unitáte ejúsdem ... *R.* Amen.

ORÉMUS, et pro ómnibus res públicas moderántibus, eorúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntátem suam dírigat ad nostram perpétuam pacem.

Orémus.

Flectámus génua.

Leváte.

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

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

Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas: auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptísmatis, adoptiónis tuæ

civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum: *S.* Noli scribere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum *C.* Respondit Pilátus: *S.* Quod scripsi, scripsi.

C. Míletes ergo cum crucifíxissent eum, accepérunt vestiménta ejus et fecérunt quátuor partes: unicuíque militi partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: *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 míletes quidem hæc fecérunt.

Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: *✠* Múlier, ecce filius tuus. *C.* Deínde dicit discípulo: *✠* Ecce mater tua *C.* Et ex illa hora accépit eam discípulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: *✠* Sitio. *C.* Vás ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulé runt ori ejus. Cum ergo accepisset Jesus acé tum, dixit: *✠* Consummátum est. *C.* Et inclináto cápíte trádidit spírítum. (*Hic genuflectitur, et pausat ut aliquantulum.*)

Judæi ergo, quóniam Parasceve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogav-

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: Write not: The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written.

The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things.

Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. (*Here all kneel and pause a 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 soldiers therefore came, and the broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side; and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they pierced.

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 sepulcher, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus because the sepulcher was nigh at hand.



II. THE GREAT INTERCESSIONS

For Holy Church

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

érunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum iam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfixerunt.

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

ORÉMUS, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, et adunáre, et custodíre dignétur toto orbe terrárum: subjícens ei principá-

tus, et potestátes: detque nobis quiétam et tranqúillam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

Orémus.

Flectámus génuá.

Leváte.

Omnípotens sempitérne Deus, qui glóriam tuam omnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúndem Dóminum ... *R.* Amen.

For the Supreme Pontiff

ORÉMUS et pro beatíssimo Papa nostro *N.*: ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum atque incólumem custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus.

Flectámus génuá.

Leváte.

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

For all orders and grades of the faithful

ORÉMUS et pro ómnibus Episcopis, Presbýteris, Diaconibus, Subdiaconibus, Acólythis, Exorcístis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus.

Flectámus génuá.

Leváte.

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 to all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same Jesus Christ, Thy Son, our Lord ... *R.* Amen.

LET US PRAY also for our most holy Father Pope *N.*: that our Lord and God, who chose him to be Bishop, 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 judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people who are ruled by Thine authority, may under so great a Pontiff, increase in number through the merits of their faith. Through ... *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.

Let us pray.

Let us kneel down.

Arise.