

INSTITUTE OF CHRIST THE KING

SOVEREIGN PRIEST

Church of Ss. Peter & Paul and St. Philomena



Good Friday

Mass of the Presanctified & Vespers



SUBI SINE CHRISTO



Good Friday

(Black)

Station at Holy Cross in Jerusalem

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

First Lesson: Osee 6. 1-6

Thus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord: for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I shewed them by the prophets, I have slain them by the words of my mouth: and they judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

Hæc dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus ejus, et véniet quasi imber nobis temporáneus, et serótinus terra;. Quid fáciam tibi Ephraïm? Quid fáciam tibi, Juda? Misericórdia vestra quasi nubes matutína: et quasi ros mane pertransiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei plus quam holocáusta.

Tract: Habacuc 3. 2-3

O Lord, I have heard Thy hearing, and was afraid; I considered Thy

Dómine, audívi audítum tuum, et timui: considerávi ópera tua,

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

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

Collect

V. Let us pray.

Let us kneel.

Arise.

O God, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee livest and reignest, in the unity of the Holy Ghost, God, world without end.

R. Amen.

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 condénso. *V.* Opéruiť cælos majéstas ejus: et laudis ejus plena est terra.

V. Orémus.

Flectámus génua.

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 diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiόnis suæ grátiam largiátur. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

R. Amen.

The faithful are seated during the second lesson and tract.

Second Lesson: Exodus 12. 1-11

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

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsum coetum filiórum Isráel, et dicite eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta númerum animárum quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolabítque eum univérsa multitúdo filiórum Isráel ad vésperam. Et sument de sángine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, In quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorabitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes baculos in mánibus, et comedétis festinánter: est

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.

enim Phase (id est tránsitus) Dómini.

Tract: Psalm 139. 2-10, 14

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

V. Who have devised wickedness in their heart; all the day long they designed battles. **V.** They have sharpened their tongues like a serpent; the venom of asps is under their lips. **V.** Deliver me, O Lord, from the evil man; rescue me from the unjust man. **V.** Who have proposed to supplant my steps; the proud have 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 the day of battle. **V.** Give me not up, from my desire to the wicked: they have plotted against me: do not Thou forsake me, lest at any time they should triumph. **V.** The head of them compassing me about: the labor of their lips shall overwhelm them. **V.** Burning coals shall fall upon them; Thou wilt cast them down into the fire: in miseries they shall not be able to stand. **V.** A man

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. **V.** Qui cogitavérunt malítias in corde: tota die constituébant prælia. **V.** Acuérunt linguas suas sicut serpéntis: venénúm áspidum sub labiis eórum. **V.** Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. **V.** Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi, pédibus meis. **V.** Et funes extendérunt in láqueum juxta iter scándalum posuérunt mihi. **V.** Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. **V.** Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. **V.** Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. **V.** Caput circúitus eórum: labor labiórú ipsórum opériet eos. **V.** Cadent super eos carbones, in ignem dejicies eos: in miseries non subsistent. **V.** Vir linguosus non dirigetur mala capient in interitu. **V.** Cognovi quia faciet Dominus iudicium inopis: et vindictam pauperum. **V.** Veruntamen iusti confitebúntur nómini tuo et habitábunt recti cum vultu tuo.

full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction. **V.** I know that the Lord will do justice to the needy: and will revenge the poor. **V.** But the just shall give glory to Thy name; and the upright shall dwell with Thy countenance.

The faithful stand during the recitation of the Passion.

The Passion

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

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

Pássio Dómini nostri Jesu Christi secúndum Joánnem:

The Apprehension of Jesus

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?" **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.

In illo témpore: Egréssus est Jesus cum discípulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discípuli ejus. Sciébat autem et Judas, qui tradébat cum, locum: quia frequenter Jesus convénérat illuc cum discípulis suis. Judas ergo cum accepisset cohórtem, et a pontificibus et pharisæis minístros venit illuc cum latérnis, et fácibus, et armis. Jesus ítaque sciens ómnia, quæ ventúra erant super eum, procéssit, et dixit eis: ✠ "Quem quæritis?" **C.** Respond- érant ei: **S.** "Jesum Nazarénum." **C.** Dixit eis Jesus: ✠ "Ego sum." **C.** Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ "Quem quaéritis?" **C.** Illi autem dixerunt: **S.** "Jesum Nazarénum."

Again therefore He asked them: ✠ “Whom seek ye?” C. And they said: S. “Jesus of Nazareth.” C. Jesus answered: ✠ “I have told you that I am He. If therefore ye seek Me, let these go their way.” C. That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost any one.” Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: ✠ “Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it?” C. Then the band and the tribune and the servants of the Jews took Jesus and bound Him. And they led Him away to Him to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year.

Jesus at the Palace of the High Priest

Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress

C. Respondit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quaéritis, sínite hos abíre.” C. Ut implerétur 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 vagínám. Cálicem, quem dedit mihi Pater, non bibam illum?” C. Cohors ergo, et tribúnus et minístri Judæórum comprehendérunt Jesum, et ligavérunt eum: et adduxírunť eum ad Annam primum, erat enim socer Cáiphæ, qui erat póntifíx anni illíus.

Erat autem Cáiphás, qui consílium déderat Judaéis: Quia éxpedit 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 ostiária: S. “Numquid et tu ex discíplis es hóminis istíus” C. Dicit ille: S. “Non sum.” C. Stabant autem

saith to Peter: **S.** “Art not thou also one of this man’s disciples?” **C.** He saith: **S.** “I am not.” **C.** Now the servants and the ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: ✠ “I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said.” **C.** And when He had said these things, one of the servants standing by gave Jesus a blow, saying **S.** “Answerest Thou the high priest so?” **C.** Jesus answered him: ✠ “If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?” **C.** And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: **S.** Art not thou also one of His disciples?” **C.** He denied it and said **S.** “I am not.” **C.** One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: **S.** “Did not I see thee in the garden with Him?” **C.** Again therefore Peter denied; and immediately the cock crew.

servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Póntifex ergo interrogávit Jesum de discíulis suis, et de doctrína ejus. Respóndit ei Jesus: ✠ “Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Judaíi convéniunt: et in occúlto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ díxerim ego.” **C.** Hæc autem cum dixísset, unus assístens ministrórum dedit álapam Jesu, dicens: **S.** “Sic respóndes pontífici?” **C.** Respóndit ei Jesus: ✠ “Si male locútus sum, testimónium pérhibe de mal: si autem bene, quid me cædis?” **C.** Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefaciens se. Dixérunt ergo ei: **S.** “Numquid et tu ex discíulis ejus es?” **C.** Negávit ille, et dixit: **S.** “Non sum.” **C.** Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídít Petrus aurículam: **S.** “Nonne ego te vidi in horto cum illo?” **C.** Iterum ergo negávit Petrus: et statim gallus cantávit.

Jesus before Pilate

Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: *S.* "What accusation bring you against this man?" *C.* They answered and said to him: *S.* "If He were not a malefactor, we would not have delivered Him up to thee." *C.* Pilate therefore said to them: *S.* "Take Him you, and judge Him according to your law." *C.* The Jews therefore said to him: *S.* "It is not lawful for us to put any man to death." *C.* That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: *S.* "Art Thou the king of the Jews?" *C.* Jesus answered: ✠ "Sayest thou this thing of thyself, or have others told it thee of Me?" *C.* Pilate answered: *S.* "Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What has Thou done?" *C.* Jesus answered: ✠ "My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence." *C.* Pilate therefore said to Him: *S.* "Art Thou a king then?" *C.* Jesus answered: ✠ "Thou sayest that I am a king. For this was I born,

Addúcunt ergo Jesum a Cáipha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut manducárent pasha. Exívit ergo Pilátus ad eos foras, et dixit: *S.* "Quam accusatiónem affértis advérsus hóminem hunc?" *C.* Respondérunt, et dixerunt ei: *S.* "Si non esset hic malefáctor, non tibi tradidissémus eum." *C.* Dixit ergo eis Pilátus: *S.* "Accípite eum vos, et secúndum legem vestram judicáte eum." *C.* Dixerunt ergo ei Judaéi: *S.* "Nobis non licet interfícere quemquam." *C.* Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo íterum in prætóríum Pilátus, et vocávit Jesum, et dixit ei: *S.* "Tu es Rex Judæórum?" *C.* Respóndit Jesus: ✠ "A temetípso hoc dicis, an álii dixerunt tibi de me?" *C.* Respóndit Pilátus: *S.* "Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti?" *C.* Respóndit Jesus: ✠ "Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Judaéis: nunc autem regnum meum non est hinc." *C.* Dixit ítaque ei Pilátus: *S.* "Ergo Rex es tu?" *C.* Respóndit Jesus: ✠ "Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est

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

ex veritate, audit vocem meam.” C. Dicit ei Pilátus: S. “Quid est veritas?” C. Et cum hoc dixisset, iterum exívit ad Judaéos, et dicit eis: S. “Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pasha: vultis ergo dimíttam vobis Regem Judæórum?” C. Clamavérunt ergo rursum 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 circumdedérunt 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 spíneam, et purpúreum vestiméntum.) Et dicit eis: S. “Ecce homo.” C. Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: S. “Crucifíge, crucifíge eum.” C. Dicit eis Pilátus: S. “Accípite eum vos, et crucifígite: ego enim non invénio in eo causam.” C. Respondérunt ei Judaéi: S. “Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit.” C. Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est prætóríum iterum: et dixit ad Jesum: S. “Unde es tu?” C. Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: S. “Mihi non lóqueris? nescis

he feared the more. And he entered into the hall again: and he said to Jesus: *S.* “Whence art Thou?” *C.* But Jesus gave him no answer. Pilate therefore saith to Him: *S.* “Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee?” *C.* Jesus answered: ✠ “Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin.” *C.* And from henceforth Pilate sought to release Him. But the Jews cried out, saying: *S.* “If thou release this man, thou art not Caesar’s friend. For whosoever maketh himself a king speaketh against Caesar.” *C.* Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parascève 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.

Jesus is crucified

C. And they took Jesus and led Him forth. And bearing His own cross, He went forth to that place which

quia potestatem hábeo crucifigere te, et potestatem hábeo dimittere?” *C.* Respondit Jesus: ✠ “Non habéres potestatem advérsus me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet.” *C.* Et exínde quærébat Pilátus dimíttre eum. Judaéi autem clamábant dicéntes: *S.* “Si hunc dimíttis, non es amícus Caésaris. Omnis enim, qui se regem facit, contradícit Caésari.” *C.* Pilátus autem cum audísset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Pashæ, hora quasi sexta, et dicit Judaéis: *S.* “Ecce Rex vester.” *C.* Illi autem clamábant: *S.* “Tolle, tolle, crucifíge eum.” *C.* Dicit eis Pilátus: *S.* “Regem vestrum crucifígam?” *C.* Respondérunt pontífices: *S.* “Non habémus regem nisi Caésarem.” *C.* Tunc ergo trádidit eis illum ut crucifigerétur.

C. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dícitur Calváriae

is called Calvary but in Hebrew Golgotha, where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: **S.** “Write not: The King of the Jews; but that He said: I am the King of the Jews.” **C.** Pilate answered: **S.** “What I have written, I have written.” **C.** The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: **S.** “Let us not cut it, but let us cast lots for it, whose it shall be”; **C.** that the Scripture might be fulfilled saying: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: **✠** “Woman, behold thy son.” **C.** After that, He saith to the disciple: **✠** “Behold thy mother.”

locum, hebráice autem Gólgotha: ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scríptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo título multi Judæórum legérunt quia prope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum: **S.** “Noli scríbere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum.” **C.** Respóndit Pilátus: **S.** “Quod scripsi, scripsi.” **C.** Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuïque míliti 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 mílites quidem hæc fecérunt. Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: **✠** “Múlier, ecce fílius tuus.” **C.** Deínde dicit discípulo: **✠** “Ecce mater tua.” **C.** Et ex illa hora accépit eam discípulus in sua.

C. And from that hour, the disciple took her to his own.

The Death of Jesus

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

Here all kneel and pause for a few moments.

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

C. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ “Sítio.” C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepísset Jesus acétum, dixit: ✠ “Consummátum est.” C. Et inclináto cápite trádidit

spíritum.

Judaéi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apérui, 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 íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

And again another Scripture saith:
They shall look on Him whom they
pierced.

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

The Burial of Jesus

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

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 vénerat ad Jesum nocte primum,
ferens mixtúra myrrhæ, et áloes,
quasi libras centum. Accepérunt
ergo corpus Jesu, et ligavérunt illud
línteis cum aromátibus, sicut mos
est Judaéis sepelíre. Erat autem in
loco, ubi crucifíxus est, hortus: et in
horto monuméntum novum, in quo
nondum quisquam pósito erat. Ibi
ergo propter Parascéven Judæórum,
quia juxta erat monuméntum,
posuérunt Jesum.

The Solemn Prayers

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

For the Church

Let us pray, dearly beloved, for the
holy Church of God: that our God
and Lord may be pleased to give it
peace, keep its unity and preserve it

Orémus, dilectíssimi nobis, pro
Ecclésia sancta Dei: ut eam Deus
et Dóminus noster pacificáre,
adunáre, et custodíre dignétur

throughout the world: subjecting to it principalities and powers; and may He grant us, while we live in peace and tranquility, grace to glorify God the Father almighty.

V. Let us pray.

Let us kneel.

Arise.

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

Let us pray also for our most holy

toto orbe terrarum: subjiciens ei principatus, et potestates: detque nobis quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

V. Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo gentibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua toto orbe diffúsa, stábili fide in confessióne tui nóminis perseveret. Per eúmdem Dóminum...

R. Amen.

For the Pope

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

V. Let us pray.

Let us kneel.

Arise.

O almighty and eternal God, by whose judgment all things are established: mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people who are

Orémus et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, saluum, atque incólumen custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

V. Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, cujus júdicío univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernátur auctóre, sub tanto

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

R. Amen.

Pontífice, credulitátis suæ méritis augeátur. Per Dóminum...

R. Amen.

For the Clergy and the faithful

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

V. Let us pray.

Let us kneel.

Arise.

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

R. Amen.

Orémus et pro ómnibus Episcopis, Presbyteris, Diacónibus, Subdiacónibus, Acólythis, Exorcístis, Lectoribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

V. Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclésiæ sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátiae tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. per Dóminum...

R. Amen.

For the civil authorities

Let us pray also 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.

V. Let us pray.

Let us kneel.

Orémus et pro omnibus res publicas moderantibus, eorumque ministeriis et potestatibus: ut Deus et Dominus noster mentes et corda eorum secundum voluntatem suam dirigat ad nostram perpetuam pacem.

V. Oremus.

Flectamus genua.

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 the Catechumens

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

V. Let us pray.

Let us kneel.

Arise.

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

R. Amen.

For the needs of the World

Let us pray, dearly beloved, God

Levate.

Omnipotens sempiterne Deus, in cuius manu sunt omnium potestates et omnium iura 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...

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.

V. Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, qui Ecclesiám tuam nova semper prole fœcúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptísmatis, adoptiόνis tuæ fíliis aggregéntur. Per Dóminum...

R. Amen.

Orémus, dilectíssimi nobis,

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

V. Let us pray.

Let us kneel.

Arise.

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

R. Amen.

For Heretics and Schismatics

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

V. Let us pray.

Let us kneel.

Arise.

O almighty and eternal God, who savest all, and willest not that anyone should perish: look down on the souls of those deceived by wiles

Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat cárceres; víncula dissolvat: peregrinantibus réditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

V. Orémus.

Flectámus génua.

Leváte.

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

R. Amen.

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

V. Orémus.

Flectámus génua.

Leváte.

Omnípotens sempitérne Deus, qui salvat omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut omni hærética pravitate

of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord...

R. Amen

depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum...

R. Amen.

For the Jews

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

V. Let us pray.

Let us kneel.

Arise.

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

R. Amen.

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

V. Orémus.

Flectámus génua.

Leváte.

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

R. Amen.

For the Pagans

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

V. Let us pray.

Let us kneel.

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

V. Orémus.

Flectámus génua.

Arise.

Leváte.

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

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

R. Amen.

R. Amen.

The Adoration of the Cross

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

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

Ecce lignum Crucis, in quo salus mundi pepéndit.

And each time kneeling, the choir and people respond:

Come, let us adore.

Veníte, adorémus.

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

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

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

Reproaches

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

V. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi.

V. Because I brought thee out of the land of Egypt: thou has prepared a cross for thy Savior

V. Quia edúxi te de terra Ægypti: parásti Crucem Salvatóri tuo.

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

R. O holy God.

R. Agios o Theos.

R. O holy God.

R. Sanctus Deus.

R. O holy, O mighty One.

R. Agios ischyros.

R. O holy, O mighty One.

R. Sanctus fortis.

R. O holy immortal One, have mercy upon us.

R. Agios athanatos, eléison imas.

R. O holy immortal One, have mercy upon us.

R. Sanctus immortalis, miserére nobis.

The choir continues:

V. Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Savior.

V. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

The hymn of the Eastern Churches as above is repeated:

V. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceedingly bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta est mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

The hymn of the Eastern Churches is again repeated:

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

V. Ego propter te flagellávi Ægyptum cum primogénitis suis: et tu me flagellátum tradidísti.

The choir:

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

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

R. My people...

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

R. My people...

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

R. My people...

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

R. My people...

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

R. My people...

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

R. My people...

V. I gave thee a royal sceptre: and

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

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

R. Pópule meus...

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

R. Pópule meus...

V. Ego ante te præívi in columna nubis: et tu me duxísti ad prætóríum Piláti.

R. Pópule meus...

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

R. Pópule meus...

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

R. Pópule meus...

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

R. Pópule meus...

V. Ego dedi tibi sceptrum regále: et tu

thou hast given to My head a crown
of thorns.

R. My people...

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

R. My people...

dedísti cápiti meo spíneam corónam.

R. Pópule meus...

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

R. Pópule meus...

The following Antiphon is then sung:

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

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

Crucem tuam adorámus, Dómine:
et sanctam resurrectionem tuam
laudámus, et glorificámus: ecce enim
propter lignum venit gáudium in
univérso mundo.

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

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

R. Faithful Cross, O tree all beauteous,
Tree all peerless and divine:
Not a grove on earth can show us
Such a leaf and flower as thine.
Sweet the nails and sweet the wood,
Laden with so sweet a load.

V. Sing, my tongue, the Savior's glory;
Tell His triumph far and wide;
Tell aloud the famous story
Of His Body crucified;
How upon the cross a Victim,
Vanquishing in death, He died.

R. Faithful Cross...

R. Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmine.
Dulce lignum, dulces clavos,
Dulce pondus sústinet.

V. Pange, lingua, gloriósi
Láuream certáminis,
Et super Crucis trophaéo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vícerit.

R. Crux fidélis...

V. Eating of the tree forbidden,
Man had sunk in Satan's snare
When his pitying Creator
Did this second tree prepare,
Destined, many ages later,
That first evil to repair.

R. Sweet the nails...

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

R. Faithful cross...

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

R. Sweet the nails...

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

R. Faithful cross...

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

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

R. Dulce lignum...

V. Hoc opus nostrae salútis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde laéserat.

R. Crux fidélis...

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

R. Dulce lignum...

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

R. Crux fidélis...

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

R. Sweet the nails...

V. Lo, with gall His thirst He quenches:
See the thorns upon His brow,
Nails His tender flesh are rending:
See, His side is opened now,
Whence to cleanse the whole creation
Streams of blood and water flow.

R. Faithful cross...

V. Lofty Tree, bend down thy branches,
To embrace thy sacred load;
Oh, relax the native tension
Of that all too rigid wood:
Gently, gently bear the members
Of thy dying King and God.

R. Sweet the nails...

V. Tree which solely wast found worthy
Earth's great victim to sustain
Harbour from the raging tempest,
Ark, that saved the world again,
Tree with sacred blood anointed
Of the Lamb for sinners slain.

R. Faithful cross...

V. Honour, blessing everlasting
To the immortal Deity:
To the Father, Son and Spirit,
Equal praises ever be:
Glory through the eart and heaven,
To Trinity in Unity. Amen.

R. Sweet the nails...

R. Dulce lignum...

V. Felle potus ecce languet:
Spina, clavi, lancea
Mite corpus perforárunt,
Unde manat, et cruor:
Terra, pontus, astra, mundus,
Quo lavántur flúmine!

R. Crux fidélis...

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

R. Dulce lignum...

V. Sola digna tu fuísti
Ferre mundi víctimam:
Atque portum praeparáre
Arca mundo náufrago:
Quam sacer cruor perúnxit,
Fusus Agni córpore.

R. Crux fidélis...

V. Sempitérna sit beátae
Trinitáti glória:
Aequa Patri, Filióque;
Par decus Paráclito:
Uníus Triníque nomen
Laudet univérsitas. Amen.

R. Dulce lignum...

Mass of the Presanctified

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

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

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

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

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

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

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

Salvation's spring, blest Trinity,
Be praise to Thee through earth and skies:
Thou through the Cross the victory

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

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

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

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

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

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

Te, fons salútis, Trínitas,
Colláudet omnis spíritus:
Quíbus Crucis victóriam

Dost give; oh also give the prize!

Largíris, adde praémium.

Amen.

Amen.

At the altar, the priest puts the consecrated Host on the paten and at once places the Host on the corporal. Meanwhile wine is poured into the chalice, and water which is not blessed is added. The priest placing the chalice on the altar in silence. He incenses the offering and altar as usual, saying the prayers Incensum Dirigatur, Accendat.

May this incense, ✠ which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

V. Incénsum istud, a te bene ✠ dictum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

Dirigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Accéndat in nobis Dóminus ignem sui amoris, et flammam aetérnae cantátis. Amen.

He then washes his hands without saying the Lavabo. Returning to the middle of the altar, he says silently:

Accept, O Lord, in the spirit of humility and contrition of heart, and grant that this sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

In spiritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Then turning towards the people, he says as usual:

Brethren, pray that my Sacrifice and yours may be acceptable to God the Father almighty.

Oráte, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

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

Let us pray.

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

Our Father...

Orémus.

Praecéptis, salutáribus móniti, et divína institutióne formáti audémus dicere:

Pater noster...

The choir answers:

But deliver us from evil.

Sed libera nos a malo.

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

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

Libera nos, quaesumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et omnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saécula saeculórum.

R. Amen.

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

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be unto me a safeguard and a healing

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmeré praesúmo, non mihi provéniat in judícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis,

remedy both of soul and body;
who livest and reignest with God
the Father in the unity of the Holy
Ghost, God, world without end.
Amen.

et ad medélam percipiéndam: Qui
vivis et regnas cum Deo Patre in
unitáte Spíritus Sancti Deus, per
ómnia sæcula sæculórum. Amen.

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

Panem coeléstem accípiam, et nomen
Dómini invocábo.

He then repeats three times:

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

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

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

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

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

Quod ore sumpsimus, Dómine,
pura mente capiámus: et de múnere
temporáli fiat nobis remédium
sempitérnium.

The priest and ministers then leave the sanctuary in silence.

Vespers of Good Friday

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

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

Psalm 115

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

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

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

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

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

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

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

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

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

Ant. Cálicem * salutáris accípíam et
nomen Dómini invocábo.

Psalmus 115

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

Ego dixi in excéssu meo: * Omnis
homo mendax.

Quid retríbuiam Dómino, * pro
ómnibus, quæ retríbuit mihi?

Cálicem salutáris accípíam: * et
nomen Dómini invocábo.

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

O Dómine, quia ego servus tuus: *
ego servus tuus, et fílius ancíllæ tuæ.

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

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

Ant. Cálicem salutáris accípíam et
nomen Dómini invocábo.

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

Psalms 119

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

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

What shall be given to thee, or what shall be added to thee, * to a deceitful tongue?

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

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

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

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

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

Psalms 139

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

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

They have sharpened their tongues like a serpent: * the venom of asps is

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

Psalms 119

Ad Dóminum cum tribulárer clamávi: * et exaudivit me.

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

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

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

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

Ant. Ab homínibus * iníquis líbera me, Dómine.

Psalms 139

Éripe me, Dómine, ab hómine malo: * a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde: * tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis: * venénúm áspidum sub

under their lips.

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

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

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

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

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

Give me not up, O Lord, from my desire to the wicked: * they have plotted against me; do not Thou forsake me, lest they should triumph. The head of them compassing me about: * the labor of their lips shall overwhelm them.

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

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

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

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

lábíis eórum.

Custódi me, Dómine, de manu peccatóris: * et ab homínibus iníquis éripe me.

Qui cogitavérunt supplantáre gressus meos: * abscondérunt supérbi láqueum mihi.

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

Dixi Dómino: Deus meus es tu: * exáudi, Dómine, vocem deprecationis meæ.

Dómine, Dómine, virtus salútis meæ: * obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desiderio meo peccatóri: * cogitavérunt contra me, ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: * labor labiórum ipsórum opériet eos.

Cadent super eos carbónes, in ignem deícies eos: * in misériis non subsístent.

Vir linguósus non dirigétur in terra: * virum injústum mala cápient in intéritu.

Cognóvi quia fáciet Dóminus judícium ínopis: * et vindíctam páuperum.

Verúmtamen justi confitebúntur nómini tuo: * et habitábunt recti cum vultu tuo.

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

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

Psalm 140

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

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

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

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

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

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

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

They shall hear my words, for they have prevailed: * as when the thickness of the earth is broken up upon the ground.

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

Ant. Ab homínibus iníquis líbera me, Dómine.

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

Psalmus 140

Dómine, clamávi ad te, exáudi me: * inténde voci meæ, cum clamávero ad te.

Dirigátur orátio mea sicut incénsum in conspéctu tuo: * elevátio mánuum meárum sacrificíum vespertínium.

Pone, Dómine, custódiam ori meo: * et óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba malítiæ, * ad excusándas excusatiónes in peccátis.

Cum homínibus operántibus iniquitátem: * et non comunicábo cum eléctis eórum.

Corrípiet me justus in misericórdia, et increpábit me: * óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum: * absorpti sunt juncti petræ júdices eórum.

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

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

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

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

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

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

Psalms 141

I cried to the Lord with my voice: * with my voice I made supplication to the Lord.

In His sight I pour out my prayer, * and before Him I declare my trouble.

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

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

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

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

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

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

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

Bring my soul out of prison, that I may praise Thy name: * the just

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

Cadent in retiáculo ejus peccatóres: * singuláriter sum ego donec tránseam.

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

Ant. Considerábam * ad dexteram, et vidébam, et non erat qui cognósceret me.

Psalmus 141

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

Effúndo in conspéctu ejus oratióem meam, * et tribulatióem meam ante ipsum pronúntio.

In deficiéndo ex me spíritum meum, * et tu cognovísti sémitas meas.

In via hac, qua ambulábam, * abscondérunt láqueum mihi.

Considerábam ad dexteram, et vidébam: * et non erat qui cognósceret me.

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

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

Inténde ad deprecatióem meam: * quia humiliátus sum nimis.

Líbera me a persecúntibus me: * quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: * me

wait for me, until Thou reward me.

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

expéctant justí, donec retribuas mihi.

Ant. Considerábam ad dexteram, et vidébam, et non erat qui cognósceret me.

The Magnificat: Luke 1:46-55

All stand for the Magnificat and its antiphon.

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

My soul ☩ * doth magnify the Lord.
And my spirit hath rejoiced * in God my Savior.

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

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

And His mercy is from generation unto generations, * to them that fear Him.

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

He hath put down the mighty from their seat, * and hath exalted the humble.

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

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

As He spoke to our fathers, * to

Ant. Cum accepísset acétum, * dixit: Consummátum est: et inclináto cápite, emísit spíritum.

Magníficat ☩ * ánima mea Dóminum.
Et exsultávit spíritus meus: * in Deo, salutári meo.

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

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus, a progénie in progénies: * tíméntibus eum.

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

Depósuit poténtes de sede: * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israë́l púerum suum: * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros: *

Abraham and to his seed for ever.

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

Ábraham, et sémini ejus in sæcula.

Ant. Cum accepísset acétum, dixit: Consummátum est: et inclináto cápite, emísit spíritum.

All kneel for the conclusion.

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

Our Father is said silently

Prayer

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

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

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

Pater noster in secreto.

Oratio

Réspice, quæsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum:

Et sub silentio concluditur: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum.

Please leave these booklets in church
so that they can be used again.



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