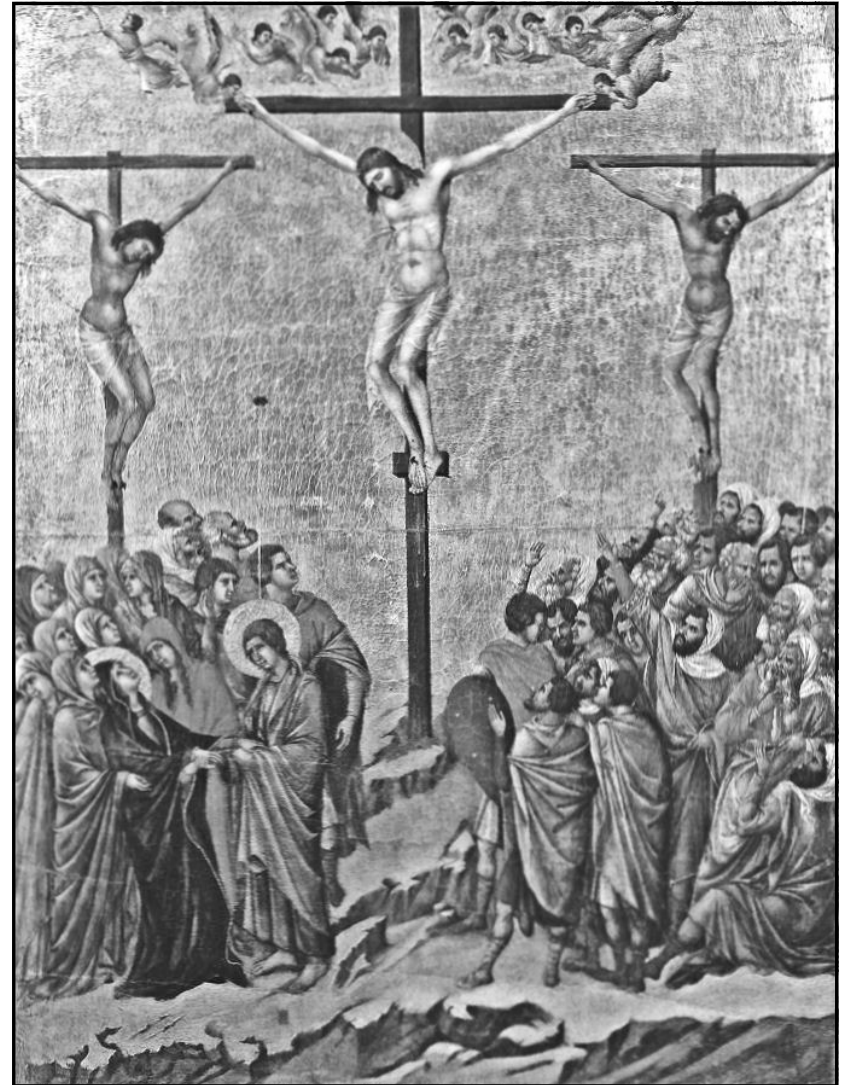


GOOD FRIDAY



The Crucifixion by Duccio, c.1310.

LITURGICAL SOLEMNITY IN COMMEMORATION OF THE PASSION AND DEATH OF THE LORD

Good Friday is a day of very great mourning. Christ encounters death. The hold of death over all human lives extends even to the Head of humanity, the Son of God made man.

But, as all Christians know, this death which Jesus shared with us and which, for Him, was so cruel, was in accordance with God's plans for the salvation of the world. Imposed by the Father on His Son, it was accepted by Him for our redemption. Henceforth, the Cross of Christ becomes the Christian's glory. Yesterday we sang, "it behooves us to glory in the Cross of our Lord Jesus Christ." Again today the Church repeats it and offers us the Cross for our veneration: "Behold the wood of the Cross on which hung the Saviour of the world." Consequently, Good Friday, while remaining a day of mourning, is also the day which gave back hope to mankind: it leads up to the joy of the Resurrection. On this, the anniversary day of our Saviour's death, the Church gives her temples an appearance of complete desolation.

The solemn liturgy of Good Friday, when the Church commemorates the redemption of the world should be dear to all Catholics. On a day like this the solemn singing of the Passion, the Collects in which the Church prays with confidence for the salvation of all men, the veneration of the Cross and the singing of the reproaches, are much more than moving rites: they form the prayer and thanksgiving of all the redeemed who, together, acknowledge in God's presence what the mystery of the Cross means to them.

This Solemn Liturgy is made up of four parts. The first part is a service of prayer, readings and chants, with two passages from the Old Testament and the Passion according to St John. The second part consists of the solemn collects. The third part is the Veneration of the Cross, and the fourth part is the solemn communion service.

FIRST PART : THE LESSONS

The altar has been completely stripped. The procession comes through the church. When it arrives at the altar, the celebrant and his ministers lie prostrate before the altar, the other clergy kneeling. All pray for some moments. Then the celebrant at the altar steps says the following Collect:

COLLECT

DEUS, qui peccati veteris hereditarium mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: da, ut, conformes eidem facti; sicut imaginem terrenæ naturæ necessitate portavimus, ita imaginem cælestis gratiæ sanctificatione portemus. Per eundem Christum Dominum nostrum.

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.

Then the celebrant and his ministers sit down and listen to the reading of the lessons.

indulgentia veniat, consolatio tribuatur, fides sancta succrescat, redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum.

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.

All answer: Amen.

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

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

All answer: Amen.

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

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

All answer: Amen.

The celebrant and his ministers return to the sacristy.



The Pieta by Michelangelo, c.1499.

Osee 6. 1-6

HÆC dicit Dominus: In tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu ejus. Scimus, sequemurque, ut cognoscamus Dominum: quasi diluculum præparatus est egressus ejus, et veniet quasi imber nobis temporaneus, et serotinus terræ. Quid faciam tibi Ephraim? quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium, et scientiam Dei, plus quam holocausta.

FIRST LESSON

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

Habacuc 3. 2-3

DOMINE, audivi auditum tuum, et timui: Consideravi opera tua, et expavi. In medio duorum animalium innotesceris: dum appropinquaverint anni cognosceris: dum advenerit tempus, ostenderis. In eo, dum conturbata fuerit anima mea: in ira, misericordiae memor eris. Deus a Libano veniet, et Sanctus de monte umbroso, et condenso. Operuit cælos majestas ejus: et laudis ejus plena est terra.

RESPONSORY

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 praise.

Oremus. Flectamus genua. Levate.

Let us pray. Let us kneel down. Arise.

COLLECT

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit, concede nobis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur: Qui tecum vivit et regnat.

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

IN diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israël, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad venscendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum, quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hædum. Et servabitis eum usque ad quartam decimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israël ad vesperam. Et summent de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

ERIPE me, Domine, ab homine malo: a viro iniquo libera me. V.: Qui cogitaverunt malitias in corde: tota die constituebant prælia. Acuerunt linguas suas sicut serpentes: venenum aspidum sub labiis eorum. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis libera me. Qui cogitaverunt supplantare gressus meos: absconderunt su-

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 neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

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

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

All answer : Amen.

The celebrant says the following prayer :

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi conveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medalem percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

The celebrant beats his breast three times, saying:

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

He receives the Body of Christ, saying:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

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.

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.

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

COMMUNION OF THE FAITHFUL

It is the desire of the Church that all should communicate. First the Confiteor is said, followed by Miseratur and Indulgentiam. While Holy Communion is being distributed, Psalm 21: Deus, Deus meus may be chanted.

After the Communion of the congregation, at the centre of the altar, the celebrant sings the following prayers while all the congregation stand and conclude each prayer with Amen:

Oremus. Super populum tuum quæsumus, Domine, qui passionem et mortem Filii tui devota mente recoluit, benedictio copiosa descendat,

Let us pray. Upon Thy people who with devout hearts have recalled the Passion and Death of Thy Son, we beseech Thee, O Lord, may plentiful blessings descend:

9. Sola digna tu fuisti
Ferre mundi victimam:
Atque portum præparare
Arca mundo naufrago:
Quam sacer cruor perunxit,
Fusus Agni corpore.

Crux fidelis ...

10. Sempiterna sit beatæ
Trinitate gloria:
Æqua Patri, Filioque;
Par decus Paraclito:
Unius Trinique nomen
Laudet universitas. Amen.

Dulce lignum ...

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

Faithful Cross ...

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

Sweetest wood ...

FOURTH PART: THE COMMUNION

The Cross is taken back and placed in the centre of the altar between two lighted candles. The celebrant and ministers put on violet vestments. The deacon goes to the altar of Repose and brings back the blessed Sacrament, preceded by two acolytes bearing lighted candles. As they return the following antiphons are sung:

ADORAMUS te, Christe, et benedicimus tibi, quia per Crucem tuam redemisti mundum.

Per lignum servi facti sumus, et per sanctam Crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos.

Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

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.

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

Then the celebrant says aloud:

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

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

All, the clergy and the faithful with the celebrant, say in Latin:

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

perbi laqueum mihi. Et funes extenderunt in laqueum pedibus meis, juxta iter scandalum posuerunt mihi. Dixi Domino, Deus meus es tu: exaudi, Domine, vocem orationis meæ. Domine, Domine, virtus salutis meæ: obumbra caput meum in die belli. Ne tradas me a desiderio meo peccatori: cogitaverunt adversum me: ne derelinquas me, ne unquam exaltentur. Caput circuitus eorum: labor labiorum ipsorum operiet eos. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

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 labour of their lips shall overwhelm them. But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

At the end of the Responsory three deacons sing the Passion. They first receive the celebrant's blessing:

DOMINUS sit in cordibus vestris et in labiis vestris. R. Amen.

May the Lord be in your hearts and on your lips. R. Amen.

THE PASSION

The Passion is sung by three deacons: the first, the chronicler (C), sings the narrative, the second, called the Synagogue (S), the words of any other person, and the third (✠) the words of Christ.

John 18. 1-40; 19. 1-42 GOSPEL

Passio Domini nostri Jesu Christi secundum Joannem.

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

The apprehension of Jesus

IN illo tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: ✠ Quem queritis? C. Responderunt ei: S. Jesum Nazarenum. C. Dicit eis Jesus: ✠ Ego sum. C. Stabat autem

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

et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: ✠ Quem quæritis? **C.** Illi autem dixerunt, **S.** Jesum Nazarenum. **C.** Respondit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. **C.** Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdiidi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum? **C.** Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum. Et adduxerunt eum ad Annam primum; erat enim socer Caiphæ, qui erat pontifex anni illius.

Jesus at the palace of the High Priest

Erat autem Caiphas, qui consilium dederat Judæis: Quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: **S.** Numquid et tu ex discipulis es hominis istius? **C.** Dicit ille: **S.** Non sum. **C.** Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: ✠ Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? interroga eos, qui audierunt quid locutus sim

He. **C.** And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: ✠ I am He; they went backward and fell to the ground. Again therefore He asked them: ✠ Whom seek ye? **C.** And they said: **S.** Jesus of Nazareth. **C.** Jesus answered: ✠ I have told you that I am He. If therefore you seek Me, let these go their way; **C.** That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost 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 in the scabbard. The chalice which My Father hath given Me, shall I not drink it? **C.** Then the band and the tribune and the servants of the Jews took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest that year.

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

2. De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit.
Damna ligni ut solveret.

Dulce lignum ...

3. Hoc opus nostræ salutis
Ordo depoposcerat:
Multiformis proditoris
Ars ut artem falleret:
Et medelam ferret inde,
Hostis unde læserat.

Crux fidelis ...

4. Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor:
Atque ventre virginali
Carne amictus prodiit.

Dulce lignum ...

5. Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo Mater alligat:
Et Dei manus pedesque
Stricta cingit fascia.

Crux fidelis ...

6. Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

Dulce lignum ...

7. Felle potus ecce languet:
Spina, clavi, lancea,
Mite corpus perforarunt,
Unda manat, et cruor:
Terra, pontus, astra, mundus
Quo lavantur flumine!

Crux fidelis ...

8. Flecte ramos, arbor alta,
Tensa lax viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.

Dulce lignum ...

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

Sweetest wood ...

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

Faithful Cross ...

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

Sweetest wood ...

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

Faithful Cross ...

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

Sweetest wood ...

7. He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross ...

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

Sweetest wood ...

CRUCEM tuam adoramus, Domine: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo. Ps. 66. 2. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Crucem tuam ...

We adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world. Ps. 66. 2. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us. We adore Thy Cross ...

Afterwards the Hymn Pange, lingua, gloriosi lauream is sung in the following manner with the Crux fidelis:

Psalm 66. 2 HYMN

C Rux fidé-lis, inter ómnes Arbor úna nóbi-lis :
 Núlla sílva tá-lem pró-fert, Frón-de, fló-re, gérmí-ne :
 * Dúlce lígnum, dúlces clávos, Dúlce pón-dus sústi-net.

Hymn
P Ange, língua, glo-ri- ó-si Láure-am certámi-nis,
 Et su-per Crú-cis trophaé-o Dic tri-úm-phum nóbi-lem :
 Quá-li-ter Redémptor órbis Immo-lá-tus ví-ce-rit.

*Crux fidelis. is repeated as far as * Dúlce lígnum.*

Crux fidelis, inter omnes
 Arbor una nobilis!
 Nulla silva talem profert,
 Fronde, flore, germine,
 Dulce lignum, dulces clavos,
 Dulce pondus sustinet.

Faithful Cross! above all other,
 One and only noble Tree!
 None in foliage, none in blossom,
 None in fruit thy peer may be;
 Sweetest wood and sweetest iron,
 Sweetest weight is hung on thee.

1. Pange, lingua, gloriosi,
 Lauream certaminis,
 Et super Crucis trophæo
 Dic triumphum nobilem:
 Qualiter Redemptor orbis
 Immolatus vicerit.

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

Crux fidelis ...

Faithful Cross ...

ipsis: ecce hi sciunt quæ dixerim ego. **C.** Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: **S.** Sic respondes pontifici? **C.** Respondit ei Jesus: ✠ Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? **C.** Et misit eum Annas ligatum ad Caiphā pontificem. Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei: **S.** Numquid et tu ex discipulis ejus es? **C.** Negavit ille, et dixit: **S.** Non sum. **C.** Dicit ei unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam: **S.** Nonne ego te vidi in horto cum illo? **C.** Iterum ergo negavit Petrus: et statim gallus cantavit.

Jews resort: and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. **C.** And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: **S.** Answerest Thou the high priest so? **C.** Jesus answered him: ✠ If I have spoken evil, give testimony of the evil; but if well, why striketh thou Me? **C.** And Annas sent Him bound to Caiphās 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 I not see thee in the garden with Him? **C.** Again therefore Peter denied; and immediately the cock crew.

Jesus before Pilate

Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: **S.** Quam accusationem affertis adversus hominem hunc? **C.** Responderunt et dixerunt ei: **S.** Si non esset hic malefactor, non tibi tradidissemus eum. **C.** Dixit ergo eis Pilatus: **S.** Accipite eum vos, et secundum legem vestram judicate eum. **C.** Dixerunt ergo ei Judæi: **S.** Nobis non licet interficere quemquam. **C.** Ut sermo Jesu impleretur, quem dixit, significans qua morte esset morturus.

Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: **S.** Tu es Rex Judæorum? **C.** Respondit Jesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? **C.** Respondit Pilatus: **S.** Numquid ego Judæus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti? **C.** Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc

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 other told it thee of Me? **C.** Pilate answered: **S.** Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? **C.**

mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis: nunc autem regnum meum non est hinc. **C.** Dixit itaque ei Pilatus: **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 testimonium perhibeam veritati: omnis, qui est ex veritate, audit vocem meam. **C.** Dicit ei Pilatus: **S.** Quid est veritas? **C.** Et, cum hoc dixisset, iterum exivit ad Judæos, et dicit eis: **S.** Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis Pascha: vultis ergo dimittam vobis Regem Judæorum? **C.** Clamverunt ergo rursum omnes, dicentes: **S.** Non hunc, sed Barabbam. **C.** Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: **S.** Ave, Rex Judæorum. **C.** Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: **S.** Ecce adduco vobis eum foras, ut cognoscatis, quia nullam invenio in eo causam. **C.** (Exivit ergo Jesus portans coronam spineam et purpureum vestimentum.) Et dicit eis: **S.** Ecce homo. **C.** Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: **S.** Crucifige, crucifige eum. **C.** Dicit eis Pilatus: **S.** Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. **C.** Responderunt ei Judæi: **S.** Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. **C.** Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum: et dixit ad Jesum: **S.** Unde es tu? **C.** Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: **S.** Mihi non loqueris? Nescis quia potestatem ha-

Jesus answered: ✠ My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. **C.** Pilate therefore said to Him: **S.** Art Thou a King then? **C.** Jesus answered: ✠ Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. **C.** Pilate saith to Him: **S.** What is truth? **C.** And when he had said this, he went out again to the Jews and saith to them: **S.** I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? **C.** Then cried they all again, saying: **S.** Not this man, but Barabbas. **C.** Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plaiting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: **S.** Hail, King of the Jews. **C.** And they gave Him blows. Pilate therefore went forth again and saith to them: **S.** Behold, I bring Him forth unto you, that you may know that I find no cause in Him. **C.** (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: **S.** Behold the man. **C.** When the chief priests, therefore, and the servants had seen Him, they cried out, saying: **S.** Crucify Him, crucify Him. **C.** Pilate saith to them: **S.** Take Him you, and crucify Him; for I find no cause in Him. **C.** The Jews answered him: **S.** We have a law, and according to the law He ought to die, because He made Himself the Son of God. **C.** When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: **S.** Whence art Thou? **C.** But Jesus gave him no answer. Pilate therefore saith to Him: **S.** Speakest Thou not to me? Knowest Thou

2. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo. *Hagios o Theos ...*

3. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam electam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo. *Hagios o Theos ...*

The verses of the following Reproaches are sung by the first choir. The second responds after each verse: Popule meus from Verse 1 as far as the V. Quia.

4. Ego propter te flagellavi Ægyptum cum primogenitus suis: et tu me flagellatum tradidisti. *Popule meus ...*

5. Ego eduxi te de Ægypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum. *Popule meus ...*

6. Ego ante te aperui mare: et tu aperuisti lancea latus meum. *Popule meus ...*

7. Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati. *Popule meus ...*

8. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis. *Popule meus ...*

9. Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto. *Popule meus ...*

10. Ego propter te Chanaanæorum reges percussisti: et tu percussisti arundine caput meum. *Popule meus ...*

11. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam. *Popule meus ...*

12. Ego te exaltavi magna virtute: et tu me suspendisti in patibulo Crucis. *Popule meus ...*

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 Saviour. *O Holy God ...*

3. What more ought I have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of thy Saviour. *O Holy God ...*

4. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up. *O my people ...*

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

6. I opened the sea before thee: and thou with a spear hast opened My side. *O my people ...*

7. I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate. *O my people ...*

8. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges. *O my people ...*

9. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar. *O my people ...*

10. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed. *O my people ...*

11. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns. *O my people ...*

12. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross. *O my people ...*

The Cross is then carried by two acolytes, with two others at their side bearing lighted candles, down to the entrance to the choir where it is venerated by the congregation in procession making only one genuflection as they do so.

During the time that the veneration lasts, the following Reproaches are sung:

THE REPROACHES : Improperia

♩. 1

P Opu-le mé-us, quid fé- ci tí-bi? Aut in quo

contristávi te? Respónde mí-hi. V. Qui- a e-dú-xi

te de térra Ægýpti : pa-rá- sti Crúcem Sal-

va-tó- ri tú- o.

1. Popule meus, quid feci tibi? aut in quo contristavi te? Responde mihi.
V. Quia eduxi te de terra Ægypti, parasti crucem Salvatori tuo.

1. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.
V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

One choir sings :

H Agi- os o The-ós.

The first choir :

H Agi- os Ischy-rós.

The first choir :

H Agi- os Athánatos, e-lé- i-son hymás.

The second choir :

S Anctus Immortá-lis, mí-se- ré-re nó-bis.

Hagios o Theos.

Sanctus Deus.

Hagios Ischyros.

Sanctus Fortis.

Hagios Athanatos, eleison imas.

Sanctus Immortalis, miserere nobis.

O Holy God,

O Holy strong One,

O Holy immortal One, have mercy on us.

beo crucifigere te, et potestatem habeo dimittere te? **C.** Respondit Jesus: ✠ Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. **C.** Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: **S.** Si hunc dimittis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradicit Cæsari. **C.** Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali, in loco, qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschæ, hora quasi sexta, et dicit Judæis: **S.** Ecce Rex vester. **C.** Illi autem clamabant: **S.** Tolle, tolle, crucifige eum. **C.** Dicit eis Pilatus: **S.** Regem vestrum crucifigam? **C.** Responderunt pontifices: **S.** Non habemus regem, nisi Cæsarem. **C.** Tunc ergo tradidit eis illum ut crucifigeretur.

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

The Crucifixion

Susceperunt autem Jesum, et eduxerunt. Et bajulans sibi crucem, exivit in eum, qui dicitur Calvaria, locum, hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebraice, græce et latine. Dicebant ergo Pilato pontifices Judæorum: **S.** Noli scribere, Rex Judæorum, sed quia ipse dixit: Rex sum Judæorum. **C.** Respondit Pilatus: **S.** Quod scripsi, scripsi. **C.** Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes: unicuique militi partem), et tunicam. Erat autem tunica

And they took Jesus and led Him forth. And bearing His cross, He went forth to that place which is called Calvary but in Hebrew Golgotha.; where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, Greek and in Latin. Then the chief priests of the Jews said to Pilate: **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

inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: **S.** Non scindamus eam, sed sortiamur de illa cujus sit. **C.** Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum videsset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: ✠ Mulier, ecce filius tuus. **C.** Deinde dicit discipulo: ✠ Ecce mater tua. **C.** Et ex illa hora accepit eam discipulus in sua.

from the top throughout. They said then one to another: **S.** Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: ✠ Woman, behold thy son. **C.** After that, He saith to the disciple: ✠ Behold thy mother. **C.** And from that hour, the disciple took her to his own.

The death of Christ

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

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 for a few moments.

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

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

FOR THE CONVERSION OF PAGANS

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

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

Oremus. Flectamus genua. Levate.

Let us pray. Let us kneel down. Arise.

OMNIPOTENS sempiternus Deus, qui non mortem peccatorum, sed vitam semper inquis: suscipe propitius orationem nostram, et libera eos ab idolorum cultura; et aggrega Ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui. Per Dominum nostrum. R. Amen.

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. Amen.

THIRD PART: THE SOLEMN VENERATION OF THE CROSS

This rite owes its origin to the custom obtaining in Jerusalem in the fourth century, of venerating on Good Friday the wood of the True Cross, while the Reproaches spoken by Christ to His people, whom He had always treated with kindness, were sung.

The ceremony begins with an exposition of the Cross. All Passiontide it has been veiled. The deacon, accompanied by two acolytes with lighted candles, fetches it from the sacristy. As he enters the choir, the celebrant and subdeacon go to meet him, and the celebrant receives the Cross in the middle before the altar. He unveils the Cross in three stages: first the upper portion, then the arms and, lastly, the whole Cross. As he unveils it, first on the Epistle side before the altar, then on the altar steps and finally at the centre of the altar, holding it up in the sight of the congregation, he sings on a higher note each time:

The musical notation consists of three staves. The first staff is labeled 'The celebrant' and the second 'The ministers with the celebrant'. The lyrics are: 'Cce lí- gnũm Crú- cis, in quo sá-lus mún-di pe-pén- dit. All: R̃. Ve- ní- te, ad- o-ré- mus.'

All then kneel and venerate the Cross in silence for a few moments.

Two acolytes hold up the Cross before the altar. The celebrant takes off his shoes and coming down to the entrance to the choir returns towards the altar, genuflecting three times as he does so, and kisses the feet of the crucifix. After the celebrant, the ministers, the clergy and the choir do likewise.

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiterne Deus, mœstorum consolatio, laborantium fortitudo: perveniant ad te preces de quacumque tribulatione clamantium; ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum. R. Amen.

Oremus et pro hæreticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis; et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas; ut, omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem. Per Dominum nostrum. R. Amen.

Oremus et pro Judæis. Ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Jesum Christum salvatorem omnium hominum.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante omnis Israel salvus fiat. Per Christum Dominum nostrum. Amen.

FOR THE NEEDS OF THE FAITHFUL

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, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

Let us pray. Let us kneel down. Arise.

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

FOR THE UNITY OF THE CHURCH

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

Let us pray. Let us kneel down. Arise.

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

FOR THE CONVERSION OF THE JEWS

Let us pray for the Jews: May our God and Lord enlighten their hearts, so that they may acknowledge Jesus Christ, Saviour of all men.

Let us pray. Let us kneel down. Arise.

Almighty and Everlasting God, who desirest that all men be saved and come to the knowledge of the truth; mercifully grant that, as the fullness of the Gentiles enters into Thy Church, all Israel may be saved. Through Christ our Lord. Amen.

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

The Burial of Jesus

Post hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleretur corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

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



The Lamentation by Giotto, c.1305.

After the Passion has been sung, the celebrant puts on the black cope, the deacon and the subdeacon the dalmatic and tunicle of the same colour. Meanwhile two acolytes spread a linen cloth upon the altar and put the book in the middle. The celebrant, with his ministers, goes up to the altar and kisses it. Then, standing at the centre of the altar, he sings or recites the following solemn Collects.

SECOND PART : THE SOLEMN COLLECTS

These solemn collects are a form of prayer which was usual in the early Church. In the Roman liturgy they survive only on Good Friday, where they are given exceptional solemnity in the portrayal and proclamation of the universal nature of salvation.

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

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiternus Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum. R. Amen.

Oremus et pro beatissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine episcopatus, saluum atque incolumem custodiat Ecclesiae suae sanctae, ad regendum populum sanctum Dei.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiternus Deus, cujus iudicio universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva; ut christiana plebs, quae te gubernatur auctore, sub tanto pontifice, credulitatis suae meritis augeatur. Per Dominum nostrum. R. Amen.

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus,

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 it principalities and powers: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

Let us pray. Let us kneel down. Arise.

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

FOR THE POPE

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

Let us pray. Let us kneel down. Arise.

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

FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins,

bus, Ostiariis, Confessionibus, Virginitibus, Viduis: et pro omni populo sancto Dei.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiternus Deus, cujus Spiritu totum corpus Ecclesiae sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiae tuae munere ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum. R. Amen.

Oremus 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.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiternus Deus, in cuius manu sunt omnium potestates et omnium respice jura populorum: repice benignus ad eos, qui nos in potestate regunt; ut ubique terrarum, dextera tua portegente, et religionis integritas, et patriae securitas indesinenter consistat. Per Dominum nostrum. R. Amen.

Oremus et pro catechumenis nostris: ut Deus et Dominus noster aperiat aures praecordiorum ipsorum, januaque misericordiae; ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus. Flectamus genua. Levate.

OMNIPOTENS sempiternus Deus, qui Ecclesiam tuam nova semper prole fecundas: auge fidem et intellectum catechumenis nostris; ut, renati fonte baptismatis, adoptionis tuae filiis aggregentur. Per Dominum nostrum. R. Amen.

Widows, and for all the holy people of God.

Let us pray. Let us kneel down. Arise.

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

FOR THE RULERS OF STATES

Let us pray for all rulers of States, their assistants and authorities, that Our Lord and God may, for our perpetual peace, direct their hearts and minds according to His Will.

Let us pray. Let us kneel down. Arise.

Almighty and everlasting God, in Your hands are the powers and rights of all peoples; look down graciously upon those in authority over us that, by the protection of Your right hand, soundness of religion and safety of the State may ever abide. Through our Lord. Amen.

FOR THE CATECHUMENS

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

Let us pray. Let us kneel down. Arise.

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