



ASSUMPTION CHURCH
350 Huron Church Road
Windsor, Ontario N9C 2J9
(519) 734-1335 / (248) 250-2740
www.windsorlatinmass.org

April 10, 2009

5:30 P.M

GOOD FRIDAY

* * *

OPENING PRAYER

Deus, qui peccāti vétéris hereditárium mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvistī: da, ut, confórmes eidem facti; sicut imáginem terrénæ natúræ necessitáte portávimus, ita imáginem cæléstis grátiae sanctificatióne portémus. Per eúmdem Christum Dóminum nostrum.

ALL: Amen.

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

Amen.

READINGS FROM SACRED SCRIPTURE

PROPHECY *Osee 6. 1-6*

Hæc dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiét, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus ejus, et véniet quasi imber nobis temporáneus, et serótinus terræ. Quid fáciam tibi Ephraim? Quid fáciam tibi Juda?

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

Misericórdia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et iudicia tua quasi lux egrediuntur. Quia misericordiam volui, et non sacrificium, et scientiam Dei plus quam holocausta.

TRACT *Habacuc 3. 2, 3*

Dómine, audivi audium 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 umbrato, et condenso. ✠ Operuit caelos majestas ejus: et laudis ejus plena est terra.

COLLECT

Orémus.

Flectamus genua.

Levate.

Deus, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit, concede nobis tuae propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum vivit et regnat in unitate Spiritu Sancti, Deus, per omnia saecula saeculorum.

LESSON *Exodus 12. 1-11*

In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suae, juxta numerum animarum quae sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolleris et haedum. Et servabitis eum usque ad quartadecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in

mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

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.

Let us pray.

Let us kneel.

Arise.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow on us the grace of His Resurrection. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

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 blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they

accommodate the parish Divine Mercy Devotions that afternoon. Mass will resume at its usual time of 2:00 PM the following Sunday, April 26.

✠ *THE ORGAN WILL NOT BE PLAYED* during today's service, as a sign of penitence in accordance with the sorrowful mystery we are commemorating.

✠ *THE CEREMONIES OF HOLY WEEK* were changed in 1955. If you are using a hand missal printed before 1955, you will notice differences between what is printed in your missal, and what is being read today. Following Vatican norms, we strictly follow the 1962 edition of the *Missale Romanum*.

superlimināribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázmos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid residuum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinānter: est enim Phase (id est tránsitus) Dómini.

TRACT *Psalm 139. 2-10, 14*

Éripe me, Dómine, ab hómine malo: a viro iníquo líbera me. ✠ Qui cogitavérunt malítias in corde: tota die constituébant prælia. ✠ Acuérunt linguas suas sicut serpéntes: venénium áspidum sub lábiis eórum. ✠ Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. ✠ Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. ✠ Et funes extendérunt in láqueum pédibus meis: juxta iter scándalum posuérunt mihi. ✠ Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. ✠ Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. ✠ Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelinquas me, ne umquam exalténtur. ✠ Caput circúitus eórum: labor labiórum ipsórum opériet eos. ✠ Verúmtamen justi confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

THE PASSION *St. John 18. 1-40; 19. 1-42*

In illo témpore: Egréssus est Jesus cum discipulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénérat illuc cum discipulis suis. Judas ergo, cum accepísset cohórtem, et a pontificibus et pharisæis ministros, venit illuc cum latérnis, et fáciibus, et armis.

Jesus itaque sciens ómnia, quæ ventúra erant super eum, procéssit, et dixit eis: † Quem quæritis? C. Respondérunt ei: S. Jesum Nazarénum. C. Dicit eis Jesus: † Ego sum. C. Stabat autem et Judas, qui

shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

Deliver me, O Lord, from the evil man: rescue me from the unjust man. ✠ Who have devised iniquities in their hearts: all the day long they designed battles. ✠ They have sharpened their tongues like a serpent; the venom of asps is under their lips. ✠ Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. ✠ Who have proposed to supplant my steps. The proud have hidden a net for me. ✠ And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. ✠ I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. ✠ O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. ✠ Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. ✠ The head of them compassing me about: the labor of their lips shall overwhelm them. ✠ But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

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 He. C. And Judas also, who betrayed

tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Íterum ergo interrogávit eos: † Quem quærítis? C. Illi autem dixerunt: S. Jesum Nazarénum. C. Respóndit Jesus: † Dixi vobis, quia ego sum: si ergo me quærítis, 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 vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et ministri Judæórum comprehendérunt Jesum, et ligavérunt eum. Et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat póntifex anni illíus.

Erat autem Cáiphas, qui consílium déderat Judæís: Quia éxpedit unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discipulus. Discipulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discipulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiária: S. Numquid et tu ex discipulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefaciens se.

Póntifex ergo interrogávit Jesum de discipulis suis, et de doctrína ejus. Respóndit ei Jesus: † Ego palam locútus sum mundo: ego semper dócui in synagóga et in templo, quo omnes Judæi convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. C. Hæc autem cum dixisset, unus assistens ministrórum dedit álapam Jesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Jesus: † Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis?

C. Et misit eum Annas ligátum ad Cáipham

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 anyone.

Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: † Put up thy sword in the scabbard. The chalice which My Father hath given Me, shall I not drink it? C. Then the band and the tribune and the servants of the Jews took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest that year.

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 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 strikest thou Me?

C. And Annas sent Him bound to Caiphas the high priest.

meum: sed tantum dic verbo, et sanábitur ánima mea. (three times)

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

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

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

COMMUNION *Miserére*

POSTCOMMUNION PRAYERS

Orémus. Super pópulum tuum, quæsumus, Dómine, qui passiónem et mortem Filii tui devóta mente recóluit, benedíctio copiósa descéndat, indulgéntia véniat, consolátio tribuátur, fides sancta succrésat, redéemptio sempitérna firmétur. Per eúmdem Christum Dóminum nostrum.

ALL: Amen.

Orémus. Omnipotens et miséricors Deus, qui Christi tui beáta passióne et morte nos reparásti: consérva in nobis óperam misericórdiæ tuæ; ut, hujus mystérii participatióne, perpétua devotióne vivámus. Per eúmdem Christum Dóminum nostrum.

ALL: Amen.

Orémus. Reminiscere miseratiónum tuárum, Dómine, et fámulos tuos ætérna protectiÓne sanctífica, pro quibus Christus, Filius tuus, per suum Cruórem, instituit paschále mystérium. Per eúmdem Christum Dóminum nostrum.

ALL: Amen.

roof; say but the word, and my soul shall be healed. (three times)

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

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

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

Gregorio Allegri

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

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

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

Amen.

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CELEBRANT: The Reverend Peter Hrytsyk

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✠ WELCOME to Historic Our Lady of the Assumption Church for the service of Good Friday celebrated according to the Traditional Latin “Tridentine” Form. Join us as we render glory to God according to Holy Mother Church’s historic liturgy, employing her rich treasury of sacred music. The Tridentine Latin Mass is offered here at Assumption every Sunday at 2:00 PM, with one exception listed below.

✠ APRIL 19 MASS TIME CHANGE: On Sunday, April 19, the Tridentine Mass will be held at 1:00 PM, to

THE COMMUNION

ANTIPHON

Adorámus te, Christe, et benedicimus tibi, quia per Crucem tuam redemísti mundum.

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

ANTIPHON

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

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

ANTIPHON

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

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

PATER NOSTER *Portions recited (not sung) aloud by the Congregation.*

PRIEST: Orémus. Præcéptis salutáribus móniti, et dívina institutióne formáti, audémus dicere:

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

ALL: Pater noster, qui es in cælis: Sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidíanium da nobis hódie: Et dimitte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatióne; sed líbera nos a malo. Amen.

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

PRIEST: Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætérítis, præsentibus, et futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genetrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

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.

ALL: Amen.

Amen.

PREPARATION FOR HOLY COMMUNION

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

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.

Dómine, non sum dignus, ut intres sub tectum

Lord, I am not worthy that Thou shouldst enter under my

pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: **S.** Numquid et tu ex discípulis ejus es? **C.** Negávit ille, et dixit: **S.** Non sum. **C.** Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscedit Petrus aurículam: **S.** Nonne ego te vidi in horto cum illo? **C.** Íterum ergo negávit Petrus: et statim gallus cantávit.

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.

Addúcunt ergo Jesum a Cáipha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut manducárent Pascha. Exívit ergo Pilátus ad eos foras, et dixit: **S.** Quam accusatióne affértis advérsus hóminem hunc? **C.** Respondérunt, et dixérunt ei: **S.** Si non esset hic malefáctor, non tibi tradidissémus eum. **C.** Dixit ergo eis Pilátus: **S.** Accípíte eum vos, et secúndum legem vestram judicáte eum. **C.** Dixérunt ergo ei Judæi: **S.** Nobis non licet interficere quemquam. **C.** Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus.

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.

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 dixérunt tibi de me? **C.** Respóndit Pilátus: **S.** Numquid ego Judæus sum? Gens tua et pontífices tradidérunt te mihi: quid fecisti? **C.** Respóndit Jesus: † Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc. **C.** Dixit itaque 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 perhibeam veritáti: omnis qui est ex veritáte, audit vocem meam. **C.** Dicit ei Pilátus: **S.** Quid est veritas? **C.** Et cum hoc dixisset, íterum exívit ad Judæos, et dicit eis: **S.** Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis Regem Judæórum? **C.** Clamavérunt ergo rursus omnes, dicéntes: **S.** Non hunc, sed Barábbam. **C.** Erat autem Barábbas latro.

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

Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et

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

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 vidissent eum pontífices et ministri, clamábant, dicéntes: S. Crucífige, crucífige eum. C. Dicit eis Pilátus: S. Accípíte eum vos, et crucífígite: ego enim non invénio in eo causam. C. Respondérunt ei Judæi: S. Nos legem habémus, et secúndum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset Pilátus hunc sermónem, magis tímuit.

Et ingrèssus est prætórium 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 quia potestátem hábeo crucífígere te, et potestátem hábeo dimittere te? C. Respóndit Jesus: † Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. C. Et exínde quærébat Pilátus dimittere eum. Judæi autem clamábant dicéntes: S. Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradíct Cæsari. C. Pilátus autem cum audisset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucífige eum. C. Dicit eis Pilátus: S. Regem vestrum crucífígam? C. Respondérunt pontífices: S. Non habémus regem, nisi Cæsarem. C. Tunc ergo trádidit eis illum ut crucifigérétur.

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

Scriptis autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo titulum multi Judæórum

and said: S. Hail, King of the Jews. C. And they gave Him blows.

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

And he entered into the hall again; and he said to Jesus: S. Whence art Thou? C. But Jesus gave him no answer. Pilate therefore saith to Him: S. Speakest Thou not to me? Knowest Thou not that I have power to 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 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.

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

Agnus in Crucis levátur
Immolándus stípíte.

℞. Dulce lignum, dulces clavos,
Dulce pondus sústinet.

℣. Felle potus, ecce languet:
Spina, clavi, lancea:
Mite corpus perforárant,
Unda manat et cruor:
Terra, pontus, astra, mundus,
Quo lavántur flúmíne.

℞. Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmíne.

℣. Flecte ramos, Arbor alta,
Tensa laxa viscera,
Et rigor lentéscat ille,
Quem dedit nativitas:
Et supérni membra Regis
Tende miti stípíte.

℞. Dulce lignum, dulces clavos,
Dulce pondus sústinet.

℣. Sola digna tu fuísti
Ferre mundi Víctimam:
Atque portum præparáre
Arca mundo náufrago:
Quam sacer Cruor perúnxit,
Fusus Agni córpore.

℞. Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmíne.

℣. Sempitérna sit beátæ
Trinitáti glória:
Æqua Patri, Filióque,
Par decus Paráclito:
Uníus Trínique Nomen
Laudet univérsitas. Amen.

℞. Dulce lignum, dulces clavos,
Dulce pondus sústinet.

On the Cross the Lamb is lifted,
Where His life-blood shall be spilled.

℞. Sweetest Wood, and sweetest Iron,
Sweetest Weight is hung on thee.

℣. 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! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

℣. 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, and sweetest Iron,
Sweetest Weight is hung on thee.

℣. 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! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

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

℞. Sweetest Wood, and sweetest Iron,
Sweetest Weight is hung on thee.

Nulla silva talem profert,
Fronde, flore, gérmine.

✠ De paréntis protoplásti
Fraude Factor cóndolens,
Quando pómi noxiális
In nécem mórsu ruit:
Ipse lignum tunc notávit,
Damna ligni ut sólveret.

℞ Dulce lignum, dulces clavos,
Dulce pondus sústinet.

✠ Hoc opus nostræ salútis
Ordo depopóserat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde læserat.

℞ Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmine.

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

℞ Dulce lignum, dulces clavos,
Dulce pondus sústinet.

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

℞ Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmine.

✠ Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,

None in foliage, none in blossom,
None in fruit thy peer may be.

✠ 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, and sweetest Iron,
Sweetest Weight is hung on thee.

✠ 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! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

✠ 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, and sweetest Iron,
Sweetest Weight is hung on thee.

✠ 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! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

✠ Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:

legérunt, quia prope civitátem erat locus, ubi
crucifixus est Jesus. Et erat scriptum hebráice, græce,
et latine. Dicébant ergo Piláto pontífices Judæórum:
S. Noli scribere, Rex Judæórum, sed quia ipse dixit:
Rex sum Judæórum. C. Respóndit Pilátus: S. Quod
scripsi, scripsi.

C. Milites ergo cum crucifixissent eum, accepérunt
vestiménta ejus (et fecérunt quátuor partes: unicuíque
militi partem), et túnica. Erat autem túnica
inconsútilis, désuper contéxta per totum. Dixérunt
ergo ad invicem: S. Non scindámus eam, sed
sortiámur de illa cujus sit. C. Ut Scriptúra implerétur,
dicens: Partiti sunt vestiménta mea sibi: et in vestem
meam misérunt sortem. Et milites quidem hæc
fecérunt.

Stabant autem juxta crucem Jesu, mater ejus, et soror
matris ejus María Cléophæ, et María Magdaléne. Cum
vidisset ergo Jesus matrem, et discipulum stantem
quem diligébat, dicit matri suæ: † Múlier, ecce filius
tuus. C. Deínde dicit discipulo: † Ecce mater tua. C.
Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut
consummarétur Scriptúra, dixit: † Sitio. C. Vas ergo
erat pósito acéto plenum. Illi autem spóngiam
plenam acéto, hyssópo circumponéntes, obtulérunt ori
ejus. Cum ergo accepisset Jesus acétum, dixit: †
Consummátum est. C. Et inclináto cápite trádidit
spíritum.

Here all kneel and pause for a few moments.

Judæi 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 milites: et primi quidem fregérunt crura, et
altérius, qui crucifixus est cum eo. Ad Jesum autem
cum venissent, ut vidérunt eum jam mórtuum, non
fregérunt ejus crura, sed unus militum lancea latus
ejus apéruit, et continuo exivit sanguis, et aqua. Et qui
vidit, testimónium perhibuit: et verum est
testimónium ejus. Et ille scit, quia vera dicit: ut et vos
credátis. Facta sunt enim hæc, ut Scriptúra implerétur:

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: 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.

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

Os non comminuétis ex eo. Et iterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

Post hæc autem rogávit Pilátum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occúltus autem propter metum Judæórum) ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui venérat ad Jesum nocte primum, ferens mixtúram myrrhæ, et aloes, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judæis 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 GREAT INTERCESSIONS

For Holy Church

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjícens ei princípátus, et potestátes: detque nobis quietám et tranqúillam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

Orémus.

Flectámus genua.

Leváte.

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

℞. Amen.

For the Supreme Pontiff

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

Orémus.

Flectámus genua.

Leváte.

Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they pierced.

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

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.

Arise.

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

℞. Amen.

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.

Arise.

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

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

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

℣. Ego te potávi aqua salutis de petra: et tu me potásti felle et acéto.

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

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

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

℣. Ego dedi tibi sceptrum regále, et tu dedísti cápiti meo spineam corónam.

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

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

℞. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

ANTIPHON

Crucem tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo. Ps. 66. 2 Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Crucem tuam adorámus, Dómine.

HYMN

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

℣. Pange, lingua, gloriósi
Láuream certáminis,
Et super Crucis trophæo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vicerit.

℞. Crux fidélis, inter omnes
Arbor una nóbilis:

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

℞. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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, O Lord.

*Faithful Cross! above all others,
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.*

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

℞. Faithful Cross! above all others,
One and only noble Tree!

IMPROPÉRIA (REPROACHES)

✠. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

✠. Quia edúxi te de terra Ægýpti: parásti Crucem Salvatóri tuo.

Ágios o Theós!

Sanctus Deus!

Ágios Íschyros!

Sanctus Fortis!

Ágios Athánatos, eléison imas.

Sanctus Immortális, miserére nobis.

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

Ágios o Theós!

Sanctus Deus!

Ágios Íschyros!

Sanctus Fortis!

Ágios Athánatos, eléison imas.

Sanctus Immortális, miserére nobis.

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

Ágios o Theós!

Sanctus Deus!

Ágios Íschyros!

Sanctus Fortis!

Ágios Athánatos, eléison imas.

Sanctus Immortális, miserére nobis.

✠. Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

✠. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

✠. Ego edúxi te de Ægýpto, demérso Pharaóne in Mare rubrum: et tu me tradidísti princípibus sacerdotum.

✠. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

✠. Ego ante te aperuí mare: et tu aperuísti láncea latus meum.

✠. Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi.

✠. Ego ante te præívi in colúmna nubis: et tu me duxísti ad prætóríum Piláti.

Tomás Luis de Victoria

✠. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

✠. Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Savior.

O holy God!

O holy God!

O Holy strong One!

O Holy strong One!

O Holy immortal One, have mercy upon us.

O Holy immortal One, have mercy upon us.

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

O holy God!

O holy God!

O Holy strong One!

O Holy strong One!

O Holy immortal One, have mercy upon us.

O Holy immortal One, have mercy upon us.

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

O holy God!

O holy God!

O Holy strong One!

O Holy strong One!

O Holy immortal One, have mercy upon us.

O Holy immortal One, have mercy upon us.

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

✠. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

✠. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

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

✠. O My people, what have I done to thee? or wherein have I afflicted thee? Answer Me.

✠. I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate.

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

✠. Amen.

For all orders and grades of the faithful

Orémus et pro ómnibus Episcopis, Presbýteris, Diacónibus, Subdiacónibus, Acólythis, Exorcístis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Viduis: et pro omni pópulo sancto Dei.

Orémus.

Flectámus genua.

Leváte.

Omnípotens sempitérne Deus, cujus Spíritu totum corpus Ecclesiæ sanctificátur, et régitur: exáudi nos pro univérsis ordinibus supplicántes; ut grátiae tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum.

✠. Amen.

For those engaged in Public Affairs

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

Orémus.

Flectámus genua.

Leváte.

Omnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium jura populórum: réspice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegénte, et religiónis intégritas, et pátriæ securitas indesinéter consistat. Per Dóminum.

✠. Amen.

For Catechumens

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium

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

✠. Amen.

Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us kneel.

Arise.

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

✠. Amen.

Let us pray too for all engaged in affairs of state and for all their ministries and powers; that our God and Lord may guide according to His will their minds and hearts, to our lasting peace.

Let us pray.

Let us kneel.

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.

✠. Amen.

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

peccatorum, et ipsi inveniuntur in Christo Jesu Domino nostro.

Orémus.

Flectámus genua.

Leváte.

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

℟. Amen.

For the Needs of the Faithful

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárceres: vincula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salutis indúlgeat.

Orémus.

Flectámus genua.

Leváte.

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

℟. Amen.

For Church Unity

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

Orémus.

Flectámus genua.

Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut, omni hærética pravitate depósita, errántium corda respiscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum.

℟. Amen.

Jesus our Lord.

Let us pray.

Let us kneel.

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.

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.

Arise.

Almighty and everlasting God, the comfort of the sorrowful, and the strength of those that labor: let 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.

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.

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 Conversion of the Jews

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

Orémus.

Flectámus genua.

Leváte.

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

℟. Amen.

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

Let us pray.

Let us kneel.

Arise.

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

℟. Amen.

For Conversion of Unbelievers

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

Orémus.

Flectámus genua.

Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatorum, sed vitam semper inquiris: súscipe propítius oratióne nostram, et libera eos ab idolórum cultúra: et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum.

℟. Amen.

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

Let us pray.

Let us kneel.

Arise.

Almighty and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through our Lord.

℟. Amen.

ADORATION OF THE CROSS

ANTIPHON

℣. Ecce lignum Crucis, in quo salus mundi pepéndit.

℟. Veníte, adorémus.

℣. Ecce lignum Crucis, in quo salus mundi pepéndit.

℟. Veníte, adorémus.

℣. Ecce lignum Crucis, in quo salus mundi pepéndit.

℟. Veníte, adorémus.

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

℟. Come, let us adore.

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

℟. Come, let us adore.

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

℟. Come, let us adore.

The Congregation is invited to approach the Cross. Genuflect, and devoutly kiss the feet of the Crucified.