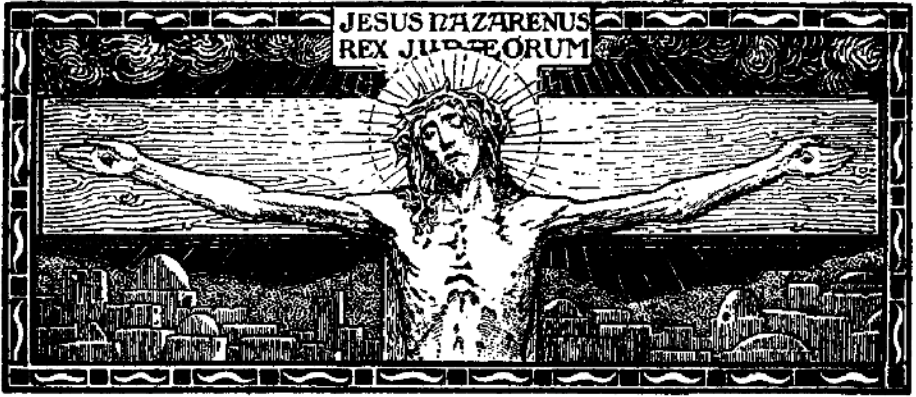


Proper Prayers of the Mass

GOOD FRIDAY

DOUBLE OF THE FIRST CLASS



Please return to;

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The Station is at the basilica which in Rome represents Jerusalem whose name it bears. It is consecrated to our Redeemer's Passion and contains earth from Calvary, some important fragments of the true cross, and one of the nails used in the crucifixion of our Lord.

On this day, the anniversary of our Saviour's death, the Church gives her temples an appearance of desolation, and clothes her ministers in the garb of mourning.

The Good Friday office, made up of elements which were formerly distinct and arranged, afterwards, in a different order, forms nowadays a closely knit whole. Three elements may be easily distinguished:

1. The ancient Roman office which constitutes a kind of Mass of the Catechumens.
2. The Veneration of the Cross, derived from the liturgy of Jerusalem.
3. The "Mass of the Presanctified" which is a solemn communion rite.

PRAYERS FROM THE RACCOLTA

Prayer to Our Lord on the Cross

i. *300 days, once a day.*

ii. *Plenary, twice a year.*

My Crucified Jesus, mercifully accept the prayer which I now make to Thee for help in the moment of my death, when at its approach all my senses shall fail me.

When, therefore, O sweetest Jesus, my weary and downcast eyes can no longer look up to Thee, be mindful of the loving gaze which I now turn on Thee, and have mercy on me.

When my parched lips can no longer kiss Thy most Sacred Wounds, remember then those kisses which now I imprint on Thee, and have mercy on me.

When my cold hands can no longer embrace Thy Cross, forget not the affection with which I embrace it now, and have mercy on me.

And when, at length, my swollen and lifeless tongue can no longer speak, remember that I called upon Thee now.

Jesus, Mary, Joseph, to Thee I commend my soul. Amen.

Prayer, En Ego.

Plenary, when said before any representation of Jesus crucified

O good and sweetest Jesus, before Thy face I humbly kneel, and with the greatest fervour of spirit I pray and beseech Thee to vouchsafe to fix into my heart lively sentiments of faith, hope and charity; true contrition for my sins, and a most firm purpose of amendment; whilst I contemplate with great sorrow and affection Thy five wounds, and ponder them over in my mind, having before my eyes the words, which long ago, David the Prophet, spoke in his own person concerning Thee, my Jesus: *They have pierced my hands and my feet; they have numbered all my bones.*

THE ANCIENT ROMAN OFFICE

Celebrant and ministers lie prostrate before the altar and pray for some moments; meanwhile the acolytes spread a single altar cloth, folded as to cover only the back part of the altar. Then the celebrant kisses the altar, and goes to the Epistle corner to read the lessons while they are sung.

FIRST LESSON : Osee 6: 1-6

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

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

TRACT : Habacuc 3: 2-3

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. V̄. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. V̄. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. V̄. Deus a Líbano véniet, et Sanctus de monte umbróso et cond-

O Lord, I have heard Thy hearing, and was afraid: I considered Thy works, and trembled. V̄. 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. V̄. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy

-énso. V̄. Opéruit cælos majéstas ejus: et laudis ejus plena est terra.

wrath. V̄. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. V̄. His majesty covered the Heavens: and the earth is full of His praise.

COLLECT

V̄. Orémus. Flectámus génuâ.

R̄. Levâte.

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster dívêrsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrecciónis suæ grátiam largiátur. Qui tecum vivit.

R̄. Amen.

V̄. Let us pray. Let us kneel.

R̄. Arise.

O God, from Whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as our Lord Jesus Christ in His passion gave to each a different recompense according to his merits, so may He deliver us from out old sins and grant us the grace of His resurrection. Who with Thee liveth.

R̄. Amen.

SECOND LESSON: Exodus 12: 1-11

The subdeacon now chants the second Lesson in the manner of an Epistle.

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univêrsam cœtum fliórum Israël, et dicite eis: Décima die mensis hujus tollat unusquísque agnum per familias, et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta númerum animárum quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolábítque eum univêrsa multitúdo filiórum Israël ad vésperam. Et sument de sángine ejus, ac ponent super utrú-

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

-mque postem, et in superlimináribus domórum, In quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorabitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes baculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And 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.

TRACT: Psalm 139: 2-10, 14

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. V̄. Qui cogitavérunt malítias in corde: tota die constituébant prælia. V̄. Acuéruunt linguas suas sicut serpéntis: venénium á spidum sub labiis eórum. V̄. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. V̄. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi, pédibus meis. V̄. Et funes extendérunt in láqueum juxta íter scándalum posuéruunt mihi. V̄. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. V̄. Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. V̄. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. V̄. Caput circúitus eórum: labor labiórum ipsórum opéret

Deliver me, O Lord, from the evil man; rescue me from the unjust man. V̄. Who have devised wickedness in their heart; all the day long they designed battles. V̄. They have sharpened their tongues like a serpent; the venom of asps is under their lips. V̄. Deliver me, O Lord, from the evil man; rescue me from the unjust man. V̄. Who have proposed to supplant my steps; the proud have hidden a net for me. V̄. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. V̄. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. V̄. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. V̄. 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

eos. V̄. Cadent super eos carbones, in ignem dejicies eos: in miseries non subsistent. V̄. Vir linguosus non dirigetur mala capient in interitu. V̄. Cognovi quia faciet Dominus iudicium inopis: et vindictam pauperum. V̄. Verumtamen iusti confitebuntur nōmini tuo et habitabunt recti cum vultu tuo.

know that the Lord will do justice to the needy: and will revenge the poor. V̄. But the just shall give glory to Thy name; and the upright shall dwell with Thy countenance.

At the end of the Tract three deacons sing the Passion (in the same manner as Palm Sunday); meanwhile the celebrant reads it in a low voice at the Epistle corner.

THE PASSION : John 18: 1-40; 19: 1-42

Pássio Dómini nostri Jesu Christi secūndum Joánnem.

triumph. V̄. The head of them compassing me about: the labor of their lips shall overwhelm them. V̄. Burning coals shall fall upon them; Thou wilt cast them down into the fire: in miseries they shall not be able to stand. V̄. A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction. V̄. I

The Passion of our Lord Jesus Christ according to John.

The apprehension of Jesus

In illo tēpore: Egréssus est Jesus cum discipulis suis trans torrēntem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequenter Jesus convénerat illuc cum discipulis suis. Judas ergo cum accepisset cohórtem, et a pontíficibus et pharisáeis ministros venit illuc cum latérnis, et fáribus, et armis. Jesus ítaque sciens ómnia, quæ ventúra erant super eum, procéssit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Jesum Nazarénum. C. Dixit eis Jesus: ✠ Ego sum. C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogavit eos: ✠ Quem quæritis? C. Illi autem dixerunt: S. Jesum Nazarénum. C. Respóndit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis,

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

sínite hos abíre. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit cum: et percússit pontífices servum: et abscídit aurículam ejus déteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et minístri Judæórum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt cum ad Annam primum, erat enim socer Cáiphæ, qui erat pón-tifex anni illius.

and bound Him; and led Him away to Annas first, for he was father-in-law to Caïphas, who was the high priest of that year.

Jesus at the palace of the High Priest

Erat autem Cáiphás, qui consílium déderat Judæis: Quia expedit unum hóminem more pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduíxit Petrum. Dixit ergo Petro ancilla ostiária: S. Numquid et tu ex discípulis es hóminis istius? C. Dixit ille: S. Non sum. C. Stabant autem servi, et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et caleficiens se. Pón-tifex ergo interrogávit Jesum de discípulis suis, et de doctrína ejus. Respóndit et Jesus: ✠ Ego palam locútus sum mundo, ego semper dócui in synagóga, et in templo quo omnes Judæi convéniunt: et in occúlto locútus

And they said, S. Jesus of Nazareth. 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 into the scabbard. The chalice which My Father hath given Me, shall I not drink it?" C. Then the band, and the tribune, and the servants of the Jews, took Jesus,

and bound Him; and led Him away to Annas first, for he was father-in-law to Caïphas, who was the high priest of that year.

Now Caïphas 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, Jesus answered him, ✠ "I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither

sum nihil: Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt qua: dixerim ego. C. Hæc autem cum dixisset, unus assístens ministrórum dedit álapam Jesu, dicens: S. Sic respóndes pontifici? 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 pontificem. Erat autem Simon Petrus stans, et caleficiens se. Dixérunt ergo ei: S. Numquid et tu ex discípuis ejus es? C. Negávit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis pontificis, cognátus ejus, cujus abscídit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit.

all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said." C. And when He had said these things, one of the servants standing by gave Jesus a blow, saying, S. Answerest Thou the high priest so? C. Jesus answered him, ✠ "If I have spoken evil, give testimony of the evil; but if well, why strikest Thou Me?" C. And Annas sent Him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him, S. Art not thou also one of His disciples? C. He denied it and said, S. I am not. C. one of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S. Did not I see thee in the garden with Him? C. Again therefore Peter denied; and immediately the cock crew.

Jesus before Pilate

Addúcunt ergo Jesum a Cáípha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium, ut non contaminaréntur, sed ut manducarent pascha. Exívit ergo Pilátus ad eos foras, et dixit: S. Quam accusatiónem 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. Accípite eum vos, et secúndum legem vestram judicáte eum. C. dixérunt ergo ei Judæi: S. Nobis non licet interfícere quemquam. C. Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo íterum in prætórium Pilátus, et

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. 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 there-

vocávit Jesum, et dixit ei: *S.* Tu es Rex Judæórum? *C.* Respóndit Jesus: ✠ A temetípso hoc dicis, an álii díxerunt tibi de me? *C.* Respóndit Pilátus: *S.* Numquid ego Judæus sum? Gens tua, et pontífices tradidérunt te mihi; quid fecísti? *C.* Respóndit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer 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 perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus: *S.* Quid est veritas? *C.* Et cum noc díxisset, iterum, 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.* Clamáverunt ergo rursus omnes, dicéntes: *S.* Non hunc, sed Barábbam. *C.* Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: *S.* Ave, Rex Judæórum. *C.* Et dabunt ei álapas. Exívit ergo iterum Pilátus foras, et dicit eis: *S.* Ecce addúco vobis eum foras, ut cognoscatis quia nullam invénio in eo causam. *C.* (Exívit ergo Jesus portans corónam spineam, et purpúreum vestiméntum). Et dicit eis: *S.* Ecce homo. *C.* Cum ergo vidíssent eum pontífices et minístri, clamábant, dicén-

-fore went into the hall again, and called Jesus, and said to him; *S.* Art Thou the king of the Jews? *C.* Jesus answered, ✠ "Sayest thou this thing of thyself, or have others told it thee of Me?" *C.* Pilate answered, *S.* Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what 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, Art thou a king then? *C.* Jesus answered, ✠ "Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth: Every one that is of the truth, heareth My voice." *C.* Pilate saith to Him, *S.* What is truth? 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 plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said, *S.* Hail, king of the Jews: *C.* and they gave Him blows. Pilate therefore went forth again, and said 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

-tes: *S.* Crucifige, crucifige eum. *C.* Dicit eis Pilátus: *S.* Accípite eum vos, et crucifigite: ego enim non invénio in eo causam. *C.* Respondérunt ei Judæi. *S.* Nos legem habémus, et secúndum legem debet Mori, quia Fílium Dei se fecit. *C.* Cum ergo audísset Pilatus hunc sermónem, magis tímuit. Et ingressus est prætóríum iterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem habeo crucifigere te, et potestátem hábeo dimíttere te? *C.* Respondit Jesus: ✠ Non habéres potestátem advérsus me ullam nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quærébat Pilátus dimíttere eum. Judæi autem clamábunt, dicéntes: *S.* Si hunc dimíttis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audísset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: *S.* Ecce rex vester. *C.* Illi autem clamábant: *S.* Tolle, tolle, crucifige Eum. *C.* Dicit eis Pilátus: *S.* Regem vestrum crucifigam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæásarem. *C.* Tunc ergo trádidit eis illum ut crucifigerétur.

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 Cæsar. Then therefore he delivered Him to them to be crucified.

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 thenceforth Pilate sought to release Him. But the Jews cried out, saying, *S.* If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. *C.* Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha.

And it was the parasceve of the pasch,

The Crucifixion

Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem exívit in eum, qui dícitur Calváriæ, locum, hebráice autem Golgotha: ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et titulum Pilátus: et posuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo título multi Judæórum legérunt, quia grope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum: *S.* Nolí scríbere, Rex Judæórum, sed quia apse dixit: Rex sum Judæórum. *C.* Respóndit Pilátus: *S.* Quod scripsi, scripsi. Míletes ergo cum crucifíxissent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicúique míliti 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: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et míletes quidem hæc fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, Mariá Cléophæ, et Mariá Magdaléne. Cum vidísset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: ✠ Múlier, ecce fílius tuus, *C.* Deínde dicit discipulo: ✠ Ecce mater tua. *C.* Et ex illa hora accépit eam discíplulis in sua.

And they took Jesus, and led Him forth; and bearing His own 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, 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. Then the soldiers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, *S.* Let us not cut it, but let us cast lots for it, whose it shall be; *C.* that the Scripture might be fulfilled 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 Magdalene. When Jesus therefore saw 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 Jesus

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

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 put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said ✠ "It is consummated." C. And bowing His head He gave up the ghost.

Here all kneel, and pause a little while.

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 mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venísset, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum lancea latus ejus apéruit, et continuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

Then the Jews (because it was the Parascève), 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 opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of

Him And again another Scripture saith, They shall look on Him Whom they pierced.

Here the 'Munda cor meum' is said and the remainder of the Gospel is sung in the Gospel tone. No incense or candles are used, and the book is not kissed.

The Burial of Jesus

Post hæc autem rogávit Pilátum Joseph ab Arimathæa, (eo quod esset discípus Jesu, occúltus autem propter metum Judæórum), ut tólleret corpus Jesu. Et

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

permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromá tibus sicut mos eat Judæis sepelíre. Erat autem in loco, ubi crucifíxus eat, hortus: et in horto monuméntum novum, in quo nondum quisquam pósito erat. Ibi ergo propter Parasceven Judæórum, quia juxta erat monuméntum: posuérunt Jesum.

the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds 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 had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus because the sepulchre was nigh at hand.

THE SOLEMN PRAYERS

These solemn intercessions are a type of prayer which was formerly in current use. In the Roman liturgy they have been preserved only on Good Friday when they are invested with particular solemnity in the proclamation of salvation for all mankind.

For the Church

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjiciens et princípátus, et potestates: detque nobis quiétam et tranquíllam vitam degéntibus glorificáre Deum Patrem omnipoténtem.

Orémus. Flectamus genua

℞. Levate.

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 perseveret. Per eúndem Dóminum.

℞. Amen.

Let us pray, dearly beloved, for the holy Church of God: that our Lord and God may be pleased to give it peace, keep its unity and preserve it throughout the world: subjecting to it principalities and powers; and may He grant us, while we live in peace and tranquillity grace to glorify God the Father almighty.

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, Who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy, that Thy Church, spread over all the world, may persevere with a steadfast faith in the confession of Thy Name. Through the same our Lord.

℞. Amen.

For the Pope

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

Orémus. Flectamus genua

℞. Levate.

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

℞. Amen.

Let us pray, also, for our most holy Pope N., that our God and Lord, Who chose him to the order of the episcopacy, may preserve him health and safety for the good of His holy Church, to govern the holy people of God.

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, by whose judgment all things are established, mercifully regard our prayers, and in Thy goodness, preserve the bishop chosen for us: that the Christian people, who are governed by Thy authority, may under so great a pontiff increase in the merits of their faith. Through our Lord.

℞. Amen.

For the Clergy and People

Orémus et pro ómnibus Episcopis, Presbyteris, Diacónibus, Subdiacónibus, Acólýthis, Exorcístis, Lectóribus, Ostiáriis, Confessóribus, Virgíribus, Víduis: et pro omni pópulo sancto Dei.

Orémus. Flectamus genua

℞. Levate.

Omnípotens sempitérne Deus, cujus spírítu totum corpus Ecclésiæ sanctificétur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátia tuæ múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum.

℞. Amen.

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

Let us pray. Let us kneel.

℞. Arise.

Almighty, eternal God, by Whose Spirit the whole body of the Church is sanctified and governed: hear our supplications for all orders thereof, that, by the assistance of Thy grace, all in there several degrees may render faithful service. Through our Lord.

℞. Amen.

For the Roman Emperor *(usually omitted)*

Orémus et pro Christianíssimo imperatóre nóstro N. ut Déus et Dóminus nóster subditas illi fáciat ómnes bárbaras nátiónes ad nóstram perpetum pácem.

Let us pray also for the most Christian Emperor N. that the Lord God may reduce to his obedience all barbarous nations for our perpetual peace.

Orémus. Flectamus genua

℞. Levate.

Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestátes, et omnium jura regnórum: réspice ad Románum benignus Impérium; ut gentes, quæ in sua feritáte confidunt, poténtiæ tuæ dexteræ comprimántur. Per Dóminum.

℞. Amen.

For the Catechumens

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

Orémus. Flectamus genua

℞. Levate.

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

℞. Amen.

For those afflicted and in danger

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos aúferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum infirmantibus sanitátem; navigántibus portum salútis indúlgeat.

Orémus. Flectamus genua

℞. Levate.

Omnípotens sempitérne Deus, mœstórum consolátió, laborántium fortitúdo:

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, in whose hands are all the power and right of kingdoms, graciously look down on the Roman empire that those nations who confide in their own haughtiness and strength, may be reduced by the power of Thy right hand. Through the same our Lord. ℞. Amen.

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

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, Who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens: that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord. ℞. Amen.

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

Let us pray. Let us kneel.

℞. Arise.

Almighty, and eternal God, the comfort of the afflicted and the strength of

pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gaúdeant affuisse. Per Dóminum nostrum.

℞. Amen.

For the Heretics and Schismatics

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. Flectamus genua

℞. Levate.

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

℞. Amen.

those that labour: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them. Through our Lord.

℞. Amen.

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

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who savest all, and willest not that anyone should perish, look down on the souls deceived by whiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord.

℞. Amen.

For the Jews

Orémus et pro pérfidis Judáeis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut ipsi agnóscant Jesum Christum Dóminum nostrum.

Let us pray, also, for the faithless Jews: that our God and Lord withdraw the veil from their hearts: that they, also may acknowledge our Lord Jesus Christ.

Here Oremus, etc is not said, but the celebrant goes on at once

Omnípotens sempitérne Deus, qui étiam judáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illíus pópuli obcæcacióné deférimus; ut ágnota veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúdem Dóminum.

℞. Amen.

Almighty and eternal God, who drivest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same our Lord.

℞. Amen.

For the Heathen

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

Orémus. Flectamus genua

℞. Levate.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquirís: súscipe propítius oratiónem nostram, et líbera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem, et glóriam nominis Tui. Per Dóminum.

℞. Amen.

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

Let us pray. Let us kneel.

℞. Arise.

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

℞. Amen.

THE VENERATION OF THE CROSS

The gradual unveiling of the cross now takes place, followed by its veneration and reverent kissing of our Saviour's feet by the celebrant, clergy and people; this ceremony owes its origin to a custom that prevailed at Jerusalem in the fourth century, of venerating on this day the wood of the true Cross. Meanwhile the Reproaches, sometimes plaintive and sometime triumphant, are sung; they conclude with a hymn in which all these feelings find expression and are steeped in the tender affection to be found in the regularly recurring chorus: " Sweet the nails and sweet the wood, Laden with so sweet a load. "

When the prayers are finished the celebrant takes off the chasuble.

Then turning towards the people, standing on the Epistle side (near the backward corner of the altar-table, or if more convenient, below the steps), he unveils the upper part of the cross and sings the words:

℣. Ecce lignum crucis. In quo salus mundi pepéndit.

℞. Veníte, adorémus.

℣ Behold the wood of the cross, on which has hung the Salvation of the world.

℞. Come, let us adore.

Then the celebrant goes to the front-corner of the altar at the Epistle side above the steps, uncovers the right arm of the cross and the head of the figure of our Lord again singing on a higher note Ecce lignum, etc. All kneel while the response is made as before.

Finally the celebrant reaches the middle of the altar and uncovers the whole cross which he holds up, repeating Ecce lignum for a third time on a still higher note. All again kneel while the response is made. Then the celebrant carries the cross to the place prepared for it before the altar, kneels and places it there. Then he removes his shoes and goes to venerate the cross. He prostrates himself three times and finally bends and kisses the feet of the crucifix. This done he returns to his seat and puts on his shoes and the chasuble. Immediately after him the ministers and the other clergy, followed by the faithful, two and two, go up, prostrate themselves, and venerate as above. While the veneration is taking place, some or all of the following

Reproaches are sung, according to the number of those taking part in the veneration. Meanwhile, the celebrant seated, reads them with his ministers.

THE REPROACHES

two cantors sing

Ÿ. Pópule meus, quid feci tibi? aut in quo contristávit? respónde mihi.

Ÿ. Quia eduxi te de terra Ægypti: parásti crucem Salvatóri tuo.

Ÿ. My people, what have I done to thee? or in what have I grieved thee?

Answer Me. Ÿ. Because I brought thee out of the land of Egypt: thou hast prepared a cross for Thy Saviour.

The two choirs then sing alternately, in Greek and in Latin:

Ř. Agios o Theos.

Ř. **Sanctus Deus.**

Ř. Agios íschyros.

Ř. **Sanctus fortis.**

Ř. Agios athánatos, eléison imas.

Ř. O holy God.

Ř. **O holy God.**

Ř. O holy, O strong One,

Ř. **O holy, O strong One,**

Ř. O holy, immortal one, have mercy upon us.

Ř. **Sanctus immortális, miserére nobis.**

Ř. **O holy, immortal One, have mercy upon us.**

Two of the first choir sing:

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

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

The two choirs then repeat alternately as before: Agios o Theos. Ÿ. Sanctus Deus, etc

Ÿ. 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.

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

The two choirs again respond as before: Agios o Theos. V. Sanctus Deus, etc.

The verses of the following Reproaches are sung alternately by two cantors of each choir. Both choirs respond after each verse, Popule meus as above, as far as R. Quia.

Ÿ. Ego propter te flagellávi Ægyptum cum primogénitis suis: et to me flagellátum tradidísti.

Ř. **Pópule meus, quid feci tibi? Aut in**

Ÿ. For thy sake I scourged Egypt with its first-born, and thou hast scourged Me and delivered me up.

Ř. **O My people, what have I done to**

quo contristávite? respónde mihi.

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

Ř. Pópule meus...

Ÿ. Ego ante te apéruli mare: et tu aperuísti lancea latus meum.

Ř. Pópule meus...

Ÿ. Ego te ante præívi in colúmna nubis: et tu me duxísti ad prætórium Piláti.

Ř. Pópule meus...

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

Ř. Pópule meus...

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

Ř. Pópule meus...

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

Ř. Pópule meus...

Ÿ. Ego dedi tibi sceptrum regále, et tu dedísti cápiti meo spíneam corónam.

Ř. Pópule meus...

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

Ř. Pópule meus...

Crucem tuam * adorámus Dómine: et sanctam resurrectionem tuam laudámus et glorificamus; ecce enim propter lignum venit gáudium in univérso mundo. *Ps. 66. 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum

thee, or in what have I offended thee? Answer Me.

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

Ř. O My people...

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

Ř. O My people...

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

Ř. O My people...

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

Ř. O My people...

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

Ř. O My people...

Ÿ. For thee I smote the kings of the Canaanites: and thou hast struck My head with a reed.

Ř. O My people...

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

Ř. O My people...

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

Ř. O My people...

ANTIPHON

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

Ps. May God have mercy on us and bless us: may He cause the light of His

super nos, et miseretur nostri. Crucem.

countenance to shine upon us, and have mercy on us. We adore.

The Crux fidelis is then sung, the first and second part of it in turn following each verse of the Hymn Pange lingua

HYMN : CRUX FIDELIS - PANGE LINGUA

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

Ů. Pange lingua gloriósi / Láuream certáminis, / Et super crucis tropháeo / Dic triúmphantum nóbilem: / Quáliter Redémptor orbis / Immolátus vícerit.

Ř. Crux fidelis...

Ů. De paréntis protoplásti / Fraude factor cóndolens, / Quando pomi noxiális / In necem morsu ruit: / Ipse lignum tunc notávit, Damna ligni ut sólveret

Ř. * Dulce lignum...

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

R. Crux fidelis...

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

R. * Dulce lignum...

Ů. Vagít infans inter arcta / Cónditus præsepia: / Membra pannis involúta / Virgo mater álligat: / Et Dei manus, pedésque / Stricta cingit fáscia.

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

Ů. Sing, my tongue, the Saviours glory; / Tell His triumph far and wide; / Tell aloud the famous story / Of his body crucified; / How upon the cross a victim, / Vanquishing in death, He died.

Ř. Faithful cross...

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

Ř. * Sweet the nails...

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

Ř. Faithful cross...

Ů. So when now at length the fullness / Of the sacred time drew nigh, / Then the Son, who moulded all things / Left his Father's throne on high. / From a virgin's womb appearing, / Clothed in our mortality.

Ř. * Sweet the nails...

Ů. All within a lowly manger, / Lo, a tender babe He lies! / See his gentle Virgin Mother / Lull to sleep his infant cries; / While the limbs of God incarnate /

℞. Crux fidélis...

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

℞. * Dulce lignum...

Ÿ. Felle potus ecce languet: / Spina, clavi, láncea / Míte corpus perforá-runt, / Unda manat, et cruor:/ Terra, pontus, astra, mundus,/ Quo lavántur flúmine!

℞. Crux fidélis...

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

℞. * Dulce lignum...

Ÿ. Sola digna tu fuísti / Ferre mundi víctimam:/ Atque portum præparáre / Arca mundo náufrago:/ Quem sacer cruor perúnxit,/ Fusus Agni Córpore.

℞. Crux fidélis...

Ÿ. Sempitérna sit beátæ / Trinitáti glória:/ Æqua Patri, Filióque;/ Par decus Paráclito:/ Uníus Triníque nomen / Laudet univérsitas.

Amen.

℞. * Dulce lignum...

Round with swathing bands she ties.

℞. Faithful cross...

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

℞. * Sweet the nails...

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

℞. Faithful cross...

Ÿ. Lofty tree, bend down thy branches / to embrace thy sacred load;/ Oh, relax the native tension / Of that all too rigid wood;/ Gently, gently bear the mem-bers / Of thy dying King and God.

℞. * Sweet the nails...

Ÿ. Tree, which solely wast found worthy/ The world's Victim to sustain / Harbour from the raging tempest,/ Ark, that saved the world again,/ Tree, with sacred blood anointed / Of the Lamb for sinners slain.

℞. Faithful cross...

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

℞. * Sweet the nails...

MASS OF THE PRESANCTIFIED

Good Friday is the anniversary of our Lord's death. On this day, when on Calvary the blood-stained throne of the cross stands out before the world, the Church, bowed low in adoration before Him who reigns from the Cross, does not celebrate the sacrifice of the Mass; following an ancient practice, once widespread, she contents herself with receiving the sacred species consecrated yesterday. That is why the name Mass of the Presanctified is given to this communion rite.

Towards the end of the veneration of the Cross the candles are lighted and the deacon makes ready the altar. When the faithful have finished venerating the cross the deacon takes it reverently and puts it back on the altar. Then the procession is formed to go to the altar of repose where the Blessed Sacrament has remained since yesterday. Thence the procession returns to the high altar, bringing back Blessed Sacrament; the candles are borne; they remain lighted until after the communion. During the procession the hymn Vexila Regis is sung.

1. Vexilla Regis pródeunt:/ Fulget
Crucis mystérium,/ Qua vita mortem
pértulit,/ Et morte vitam prótulit.

2. Quæ, vulneráta lánceæ / Mucróné
diro, críminum / Ut nos laváret
sórdibus, / Manávit unda, et sáanguine.

3. Impléta sunt quæ cóncinit / David
fidéli cármine,/ Dicéndo natió nibus:/
Regná vita ligno Deus.

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

5. Beáta, cujus bráchiis/ Prétium
pepéndit sáculi:/ Statéra facta
córporis,/ Tulítque prædam tártari.

6. O Crux ave, spes única,/ Hoc
Passiόνis témpore / Piis adáuge
grátiam,/ Réisque dele crimina.

7. Te, fons salútis, Trínitas,/ Colláudet
omnis spíritus:/ Quibus Crucis
victóriam / Largíris, adde premium.
Amen.

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

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

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

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

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

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

7. Salvation's spring, blest Trinity,/ Be
praise to Thee through earth and skies:/
Thou through the Cross the victory /
Dost give; oh, also give the prize!
Amen.

On arrival at the high altar the Mass of the Presanctified is begun.

The celebrant put the chalice containing the consecrated Host on the altar and kneeling on the altar steps incenses it. He then places the Host on the corporal. Meanwhile the deacon and subdeacon prepare the chalice with wine and water in silence. Then the celebrant incenses the offerings and altar, as usual, saying the following prayers;

Incensum istud a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo elevatio manuum mearum sacrificium vespertinum.

Pone Domine, custodiam ori meo, et ostium circumstantiæ labiis meis:

Ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

He returns the thurible and says:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

Then standing below the altar steps on the Epistle side he washes his hands in silence.

Returning to the middle of the altar, he bows down and says:

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

Then turning towards the people he says as usual:

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

No answer is given. The celebrant continues;

Præceptis salutaribus moniti, et divina institutione formati, audimus dicere:

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.

Ṛ. Sed libera nos a malo.

Ṛ. Amen.

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

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

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

That my heart may not incline to evil words, and seek excuses in sins.

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

Then standing below the altar steps on the Epistle side he washes his hands in silence.

Returning to the middle of the altar, he bows down and says:

Accept us, O Lord, in the spirit of humility and with a contrite heart, and may our sacrifice be so performed this day in Thy sight, that it may be pleasing to Thee. O Lord God.

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

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

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.

Ṛ. But deliver us from evil.

Ṛ. Amen.

The celebrant, having answered Amen in secret, says aloud the following prayer, which is said secretly in every Mass.

Libera nos, quæsumus, Dómine, ab ómnibus malis, præteritis præsentibus, et futúris: et intercendénte beáta, et gloriósa semper Virgine Dei Genitríce Mariá cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adiuti, et a peccáto simus semper líberi, et ab onni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

Ÿ. Per ómnia sǎcula sæculórum.

R. Amen.

After this the celebrant recites in secret, the last of the prayers which precede the Communion;

PRAYER FOR GRACE

Perceptio, Corpóris tui, Dómine Jesu Christe, quod ego indígnus súmerè præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietate, 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 sǎcula sæculórum. Amen.

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

(Three times)

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

The celebrant then communicates. After which, he takes also the wine and water, and the sacred particle which he had put into the chalice. He then washes his fingers, returns to the middle of the altar, and says, in secret, the following prayer:

Quod ore sumpsimus, Dómine, pura

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord. Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God,

Ÿ. World without end.

R. 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 through Thy goodness may it be unto me a safeguard and healing remedy, both of soul and body; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

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

(Three times)

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

Grant, O Lord, that what we have taken

mente capiámus: et de múnere
temporáli fiat nobis remédium
sempitérnium.

Thus terminates the Mass of the Presanctified. The celebrant, with sacred ministers, makes a genuflection at the foot of the altar to the cross, and retires to the sacristy. The choir immediately begin Vespers

with our mouth, we may receive with a
pure mind and from a temporal gift may
it become to us an eternal remedy.

VESPERS FOR GOOD FRIDAY

After the Pater and Ave have been said in secret, the following antiphons and psalms are recited:

ANT. Cálicem salutáris accipiam et
nomen Dómini invocábo.

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

Psalm 115:

Credidi, propter quod locútus sum: ego
autem humiliátus sum nimis.

Ego dixi in excéssu meo: Omnis homo
mendax.

Quid retribuam Dómino, pro ómnibus,
quæ retribuit mihi?

Cálicem salutáris accipiam: et nomen
Dómini invocábo.

Vota mea Dómino reddam coram omni
pópulo ejus: pretiósus in conspéctu
Dómini mors Sanctórum ejus.

O Dómine, quia ego servus tuus: ego
servus tuus, et fílius ancillæ tuæ.
Dirupísti vincula mea: tibi sacrificábo
hóstiam laudis, et nomen Dómini
invocábo.

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

Ant. Cálicem salutáris accipiam, et
nomen Dómini invocábo.

ANT. Cum his qui odérunt pacem eram
pacíficus: dum loquébar illis, impug-
nábant me gratis.

I have believed, therefore have I
spoken: but I have been humbled
exceedingly.

I said in my excess: Every man is a liar.
What shall I render to the Lord for all
the things that He hath rendered to me?

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

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

O Lord, for I am Thy servant: I am Thy
servant, and the son of Thy handmaid.
Thou hast broken my bonds: I will
sacrifice to Thee the sacrifice of praise,
and I will call upon the name of the
Lord.

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

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

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

Psalm 119:

Ad Dóminum cum tribulárer, clamávi:
et exaudivit me.

Dómine, libera ánimam meam a lábiis
iníquis et a lingua dolósa.

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

Sagittæ poténtis acútæ, cum carbónibus
desolatóriis.

Heu mihi, quia incolátus meus pro-
longátus est: habitávi cum habitántibus
Cedar: multum íncola fuit ánima mea.

Cum his qui odérunt pacem eram
pacíficus: cum loquébar illis, impug-
nábant me gratis.

ANT. Cum his qui odérunt pacem eram
pacíficus: dum loquébar illis impug-
nábant me gratis.

ANT. Ab homínibus iníquis libera me,
Dómine.

Eripe me, Dómine, ab hómine malo, a
víro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde,
tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis,
venénum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu pec-
catóris, et ab hominibus iníquis, éripe
me.

Qui cogitavérunt supplantáre gressus
meos, abscondérunt supérbi láqueum
mihi;

Et funes extendérunt in láqueum, juxta
iter scándalum posuérunt mihi.

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

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

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

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

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

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

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

ANT. From unjust men, deliver me, O
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: they have laid for me a stum-
bling-block by the wayside.

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

Dómine, Dómine virtus salútis mem,
obumbrásti super caput meum in die
belli.

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

Caput circúitus eórum: labor labiórú
ipsórum opériet eos.

Cadent super eos carbónes, in ignem
dejícies eos, in misériis non subsistent.

Vir linguósus non dirigétur in terra,
virum injústum mala cúpient in intéritu.

Cognóvi qua fáciat Dóminus júdicium
ínopis, et vindíctam páuperum.
Verúmtamen justí confitebúntur nómini
tuo; et habitábunt recti cum vultu tuo.

ANT. Ab homínibus iníquis libera me,
Dómine.

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

Psalm 140:

Domine, clamávi ad te exáudi me;
inténde voci mere, cum clamávero ad te.
Dirigátur orátio mea sicut incénsus in
conspéctu tuo, elevátio mánuum
meórum sacrificium vespertínus.

Pone, Dómine, custódiam orí meo, et
óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba malít-

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

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

Give me not up, O Lord, from my
desire to the wicked: they have plotted
against me; do not thou forsake me, lest
they should triumph.

The head of them compassing me
about: the labor of their lips shall
overwhelm them.

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

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

I know that the Lord will do justice to
the needy: and will revenge the poor.
But as for the just, they shall give glory
to Thy name: and the upright shall dwell
with Thy countenance.

ANT. From unjust men, deliver me, O
Lord,

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

I have cried to Thee, O Lord, hear me:
harken to my voice, when I cry to Thee.
Let my prayer be directed as incense, in
Thy sight; the lifting up of my hands, as
evening sacrifice.

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

Incline not my heart to evil words: to

-iæ, ad excusândas excusatiónes in peccátis.

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

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

Quóniam adhuc et orátio mea in beneplácitis eórum; absórpti sunt juncti petræ júdices eórum.

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

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

Custódi me a láqueo quem statuérunt mihi: et a scándalis operántium iniquitátem. Cadent in retiáculo ejus peccatóres: singuláriter sum ego donec tránseam.

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

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

Voce mea ad Dóminum clamávi, voce mea ad Dóminum deprecátus sum. Effúndo in conspéctu ejus oratónem meam, et tribulatióem meam ante ipsum pronúntio.

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

In via hac qua ambulébam abscondéru-

make excuses in sins.

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

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

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

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell. But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me: and from the stumbling-blocks of them that work iniquity. The wicked shall fall in his net: I am alone until I pass.

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

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

Psalm 141:

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

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

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

In this way wherein I walked, they have

-nt láqueum mihi. Considerábam ad dexteram, et vidébam, et non erat qui cognósceret me.

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

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

Inténde ad deprecatióem meam: quia humiliátus sum nimis.

Líbera me a persecuéntibus me: quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: me expéctant justí, donec retribuas mihi.

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

ANTIPHON OF THE MAGNIFICAT

ANT. Cum accepísset acétum, dixit: Consummátum est: et inclináto cápíte, emisit spíritum.

CANTICLE OF THE BLESSED VIRGIN MARY (Luke 1: 46-55)

Magníficat ánima mea Dóminum.

Et exultávit spíritus meus in Deo, salutári meo.

Quia respéxit humilitátem ancillæ suæ: ecce enim ex hoc beátam me dicent omnes generatióes.

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

Et misericórdia ejus a progénie in progénies tíméntibus eum.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, et exaltávit húmiles.

Esuriéntes implévit bonis: et dívites di-

hid a snare for me. I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath perished from me: and there is no one that hath regard to my soul.

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

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

Deliver me from my persecutors: for they are stronger than I. Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me.

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

ANT. When He had taken the vinegar, He said, It is consummated: and bowing His head, He gave up the ghost.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

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

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

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

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

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

He hath filled the hungry with good

-mísit inánes.

Suscépit Israël, púerum suum, re-
cordátus misericórdiæ suæ.

Sicut locúsus est ad patres nostros,
Abraham, et sémini ejus in sæcula.

ANT. Cum accepísset acétum, dixit:
Consummátum est: et inclináto cápite,
emisit spíritum.

Ÿ. **Christus factus est pro nobis
obédiens usque ad mortem.**

S. Sed libera nos a malo.

Miserére mei, Deus, secúndum magnam
misericórdiam tuam.

Et secúndum multitudínem miseratió-
num tuárum dele iniquitátem meam.

Amplús lava me ab iniquitáte mea, et a
peccáto meo munda me.

Quóniam iniquitátem meam ego cog-
nósco, et peccátum meum contra me est
semper.

Tibi soli peccávi et malum coram te
feci, ut justificéris in sermónibus tuis et
vincas cum judicáris.

Ecce enim in iniquitátibus concéptus
sum, et in peccátis concípit me mater
mea.

Ecce enim veritátem dilexísti: incérta et
occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor;
lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam,
et exsultábunt ossa humiliáta.

things: and the rich He hath sent empty
away.

He hath received Israel His servant:
being mindful of His mercy.

As He spoke to our fathers: to
Abraham and to his seed for ever.

ANT. When He had received the
vinegar, He said, It is finished. And,
bowing His head, He gave up the ghost.

Ÿ. **Christ became for us obedient,
even unto death.**

S. But deliver us from evil.

Pater Noster in silence

Psalm 50:

Have mercy on me, O God, after Thy
great mercy:

And according to the multitude of Thy
tender mercies, blot out my iniquity:
and cleanse me from my sin.

Wash me thoroughly from mine
iniquity: and cleanse me from my sin.

For I acknowledge my transgression:
and my sin is always before me.

Against Thee, Thee only, have I sinned,
and have done evil in Thy sight: that
Thou mightest be justified when Thou
speakest, and be clear when Thou art
judged.

For behold, I was shapen in iniquity:
and in sin did my mother conceive me.

For behold Thou desirest truth: the
hidden secrets of Thy wisdom Thou
hast made manifest unto me.

Sprinkle me with hyssop, and I shall be
clean: wash me, and I shall be whiter
than snow.

Make me to hear joy and gladness: that
the bones that Thou hast broken may
rejoice

Averte faciē tuam a peccātis meis et omnes iniquitātes meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in viscēribus meis.

Ne projicias me a faciē tua, et spīritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutāris tui, et spīritu principāli confirma me.

Docēbo iniquos vias tuas, et impīi ad te convertēntur.

Libera me de sanguinibus, Deus, Deus salutis meæ et exultābit lingua mea justitiā tuam.

Dómine, lábia mea apéries, et os meum annuntiābit laudem tuam.

Quóniam si voluisses sacrificium, dedissem útique; holocaustis non delectāberis.

Sacrificum Deo spīritus contribuātus; cor contritum et humilātum, Deus, non despicias.

Benigne fac, Dómine, in bona voluntāte tua Sion, ut ædificēntur muri Jerúsalem.

Tunc acceptābis sacrificium justitiæ, oblatiōnes et holocāsta; tunc impōnent super altāre tuum vítulos.

Réspice, quæsumus Dómine, super hanc familiā tuam, pro qua Dóminus noster Jesus Christus non dubitāvit mánibus tradit nocēntium et crucis subire tormētum. Qui tecum vivit et regnat in unitāte Spīritus Sancti, Deus, per ómnia sæcula sæculórum.

S. Amen.

Hide Thy face from my sins: and blot out all my iniquities.

Create in me clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

For Thou desired not sacrifice, else would I give it: Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Sion: to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Look down, O Lord, we beseech Thee, on this Thy family, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men and to suffer the torment of the cross. Who with Thee livest and reignest, in the unity of the Holy Ghost, God, world without end. **S. Amen.**