

versions have Adam himself bringing it with him from Paradise. It will be remembered that certain trees can live for thousands of years. An ancient tradition maintains that Adam's burial site was Golgotha, and his skull is often found in scenes depicting our Savior's Crucifixion.

In some versions, the branch from Paradise comes from the Tree of Life (the same which preserved Adam and Eve), while others indicate the Tree of Knowledge of Good and Evil. Both trees were located in the middle of Paradise (Gen 2:9). St. Ambrose has written:

*Paradisum nobis Crux reddidit Christi. Hoc est lignum quod Adæ Dominus demonstravit, dicens de ligno vitæ, quod esset in medio paradisi, edendum: de ligno autem scientiæ boni et mali, non edendum.*

"The Cross of Christ has restored Paradise for us. This is the wood which the Lord pointed out to Adam, saying of the Tree of Life which stood in the centre of the garden of Paradise, that its fruit could be eaten, but that of the Tree of Knowledge of Good and Evil was forbidden." [*In Ps. 35:3*]

The response after the 3 May "Third Lesson" (*Invention of the Holy Cross*, EF) reads:

*Hæc est arbor dignissima, in paradisi medio situata, In qua salutis auctor propria morte mortem omnium superavit, alleluia.*

This is the noblest of all trees, and is placed in the midst of Paradise: On it, the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

Of course, the symbolism of Christ as the New Adam is not contingent upon the aforementioned legends, which may or may not be true. Fr. Matthew Britt has provided this reflection on the more fundamental elements:

"The Tree in Eden (Gen 3:1-7) was perfidious, but the Tree on Calvary, beautifully described here as CRUX FIDELIS, has become the very symbol of faith. What other tree can ever hope to bear foliage, flowers, and fruit of infinite worth and beauty?"

HYMN. *Venantius Fortunatus, Bishop of Poitiers. VI. cent.*

**C**RUX FIDÉLIS,  
inter omnes |  
arbor una nóbilis: |  
nulla silva  
talem profert | fronde, flore, gér-  
mine. \* Dulce lignum, dulces  
clavos, | dulce pondus sústinet.

**O** FAITHFUL CROSS! thou  
noblest of all trees. No for-  
est yields thy like, in leaf, or flow-  
er, or fruit. \* Sweet is the wood,  
that hath nails so sweet, and bears  
so sweet a weight!

*Translation: Abbot Prosper Guéranger (†1875)*

**P**ANGE, LINGUA, gloriósi |  
láuream certáminis, | et  
super Crucis trophæo | dic  
triúmphum nóbilem: | quáliter Re-  
démptor orbis | immolátus vícerit.

**S**ING, MY TONGUE, the vic-  
tory of the glorious battle, sing  
the triumph of the cross; how the  
Redeemer of the world being sac-  
rificed yet conquered.

— *Crux fidelis.*

*Translation: Fr. Adrian Fortescue (†1923)*

**D**E PARÉNTIS protoplá-  
sti | fraude Factor cóndo-  
lens, | quando pomi nox-  
iális | in necem morsu ruit: | ipse  
lignum tunc notávit, | damna ligni  
ut sólveret.

\* *Dulce lignum.*

**T**HE CREATOR, pitying Ad-  
am's race, when it fell by the  
taste of the forbidden fruit, then  
noted the tree; that by a tree the  
loss from a tree should be repaired.

*Translation: Fr. Fortescue (†1923)*

**H**OC OPUS nostræ salútis  
| ordo depopóscerat: |  
multifórmis proditóris |  
ars ut artem fálleret: | et medélam  
ferret inde, | hostis unde læserat.

— *Cruce fidélis.*

**S**O WAS the work of our salva-  
tion ordered, that art should  
destroy the art of the deceiver, that  
healing should come from a tree,  
as had come the wound.

*Translation: Fr. Fortescue (†1923)*

**Q**UANDO venit ergo sac-  
ri | plenitúdo témporis, |  
missus est ab arce Patris  
| Natus, orbis Cóndi-  
tor: | atque ventre virgináli | carne  
amíctus pródiit.

\* *Dulce lignum.*

**T**HEREFORE in the fulness of  
the sacred time the Creator of  
the world, sent from the Father's  
home, was born and came forth  
clothed in flesh from the Virgin's  
womb.

*Translation: Fr. Fortescue (†1923)*

**V**AGIT INFANS inter ar-  
cta | cónditus præsépia: |  
membra pannis involúta |  
Virgo Mater álligat: | et Dei manus  
pedésque | stricta cingit fáscia.

— *Cruce fidélis.*

**A**CHILD he lay in the narrow  
cradle and the virgin moth-  
er bound his limbs in swaddling  
clothes; such bands held the hands  
and feet of God.

*Translation: Fr. Fortescue (†1923)*

**L**USTRA SEX qui iam peré-  
git, | tempus implens córpo-  
ris, | sponte líbera Redémp-

**T**HE REDEEMER had now  
completed thirty years and  
had come to the end of His earthly

tor | passióni déditus, | Agnus  
in Crucis levátur | immolándus  
stípíte.

\* *Dulce lignum.*

life, and then of His own free will  
He gave Himself up to the Passion.  
The Lamb was lifted up on to the  
tree of the Cross to be sacrificed.

*Translation: Fr. Joseph Connelly (†1985)*

**F**ELLE POTUS ecce languet:  
| spina, clavi, láncea | mite  
corpus perforárunt, | unda  
manat et cruor: | terra, pontus,  
astra, mundus, | quo lavántur  
flúmine!

— *Crux fidélis.*

**B**EHOLD the vinegar, the gall,  
the reed, the spittle, the nails  
and spear! His precious body is  
torn open, water and blood rush  
forth. This great and mighty river  
washes land, sea, stars — the en-  
tire world!

*Translation: St. Peter's Abbey, Solesmes*

**F**LECTE RAMOS, arbor al-  
ta, | tensa laxa víscera, | et  
rigor lentéscat ille, | quem  
dedit natívitas: | et supérni mem-  
bra Regis | tende miti stípíte.

\* *Dulce lignum.*

**B**END thy limbs, O lofty Tree,  
relax thy tense fibers, and let  
that hardness which thy nature  
gave thee, unbend; and stretch on  
thy softened trunk the members of  
the heavenly King.

*Translation: Fr. Matthew Britt (†1955)*

**S**OLA DIGNA tu fuísti | ferre  
mundi víctimam: | atque por-  
tum præparáre | arca mun-  
do náufrago: | quam sacer cruor  
perúnxit, | fusus Agni córpore.

— *Crux fidélis.*

**T**HOU ALONE wast found  
worthy to bear the Victim of  
the world! Thou wast the ark that  
led this ship-wrecked world into  
the haven of salvation! The sacred  
Blood that flowed from the Lamb  
covered and anointed thee.

*Translation: Abbot Guéranger (†1875)*

*The following conclusion is never omitted:*

**S**EMPITÉRNA sit beátæ Trinitáti gló-  
ria: æqua Patri Fi-  
lióque; par decus  
Paráclito: Uníus  
Triníque no-  
men laudet univérsitas. Amen.

**E**TERNAL GLORY be to the  
blessed Trinity, to the Fa-  
ther and Son; the same honor to  
the Paraclete. Let all the world  
praise the name of the one and  
three. Amen.

*Translation: Fr. Fortescue (†1923)*

*\* Dulce lignum is then repeated. When the adoration has been concluded, the Cross is carried to its place at the altar.*

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### *Part III: Holy Communion*

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*While the Altar is being prepared, the Blessed Sacrament is brought from the place of repose. Then the Priest, with hands joined, says aloud:*

Præcéptis salutáribus móniti, et At the Savior's command and  
divína institutióne formáti, audé- formed by divine teaching, we  
mus dícere: dare to say:

*The Priest, with hands extended says, and all present continue:*

**P**ATER NOSTER, qui es **O**UR FATHER, who art in  
in cælis: | Sanctificétur heaven, | hallowed be thy  
nomen tuum. | Advéniat name; | thy kingdom come, | thy  
regnum tuum. | Fiat will be done | on earth as it is in  
volúntas tua, sicut in cælo, et in heaven. | Give us this day our dai-  
terra. | Panem nostrum quotidiá- ly bread, | and forgive us our tres-  
num da nobis hódie | Et dimítte passes, | as we forgive those who  
nobis débita nostra, | sicut et nos trespass against us; | and lead us  
dimíttimus debitóribus nostris. | not into temptation, | but deliver  
Et ne nos indúcas in tentatiónem; | us from evil.  
sed líbera nos a malo.