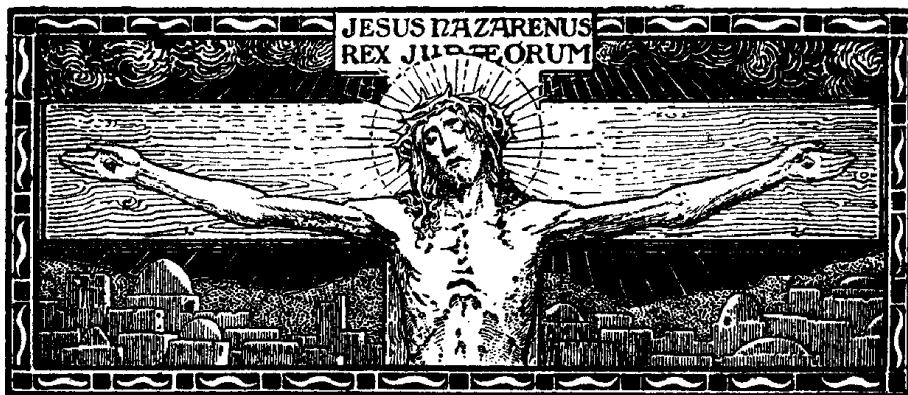


Proper Prayers of the Mass
TUESDAY IN HOLY WEEK



The station is held at the church of St Prisca, the *titulus Priscae* or *Priscillae*; it was one of the twenty-five parishes of Rome in the fifth century.

The *Epistle* is taken from Jeremias; the persecutions suffered by the prophet were a type of our Lord's Passion. The accounts of the Passion in the four Gospels follow each other this week, but to-day, almost at the beginning of the week, the Church reminds us that Christians find in the Cross salvation, life and resurrection, and the grace of renewal which they draw from the celebration of the holy mysteries (*Collect, Secret, Postcommunion*); our sacramental life is a constant application to our souls of the fruits of redemption.

INTROIT : Galatians 6. 14

NOS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

BUT it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, resurrection: by whom we are saved and delivered. *Ps.* May God have mercy on us, and bless us : may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behoves us.

COLLECT

Omnípotens sempitérne Deus: da nobis ita Domínice passiónis sacraménta perágere; ut indulgéntiam percipere mereámur. Per eúndem Dóminum.

Almighty and everlasting God, grant that we may celebrate the mysteries of our Lord's Passion that we may deserve to receive Thy pardon. Through the same our Lord.

Additional Collects of the season.

EPISTLE : Jeremiah 11. 18-20

IN diébus illis: Dixit Jeremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicétes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, vídeam uliónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

In those days Jeremias said: O Lord, Thou hast shown me, and I have known: then Thou showedst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew that they had devised counsels against me, saying: Let us put wood on his bread and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

GRADUAL : Psalm 34. 13, 1-2

Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. V̄. Júdica, Dómine, nocétes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom. V̄. Judge Thou, O Lord, them that wrong me: overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

THE PASSION : Mark 14. 1-72; 15. 1-46

The Passion is sung in the same manner as on Palm Sunday.

Passio Dómini nostri Jesu Christi secúndum Marcum.

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

Judas the traitor

In illo témpore : Erat Pascha, et ázyna post bíduum, et quærébant summi sacerdótes et scribæ, quómodo Jesum dolo tenérent et occiderent. Dicébant autem: S. Non in die festo, ne forte tumultus fieret in pópulo. C. Et cum esset Jesus Bethánia in domo Simónis leprósi, et recúmberet: venit múlíer habens alabástrum unguénti nardi spicáti

At that time the feast of the Pasch and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Him and kill Him. But they said: Not on the festival day, lest there should be a tumult among the people. And when He was in Bethania, in the house of Simon the leper, and was at meat, there

pretiōsi, et fracto alabástro, effúdit super caput ejus. Erant autem quidam indigne feréntes intra semetípsos, et dicéntes : *S.* Ut quid perditio ista unguénti facta est? Póterat enim unguéntum istud venúdari plus quam trecéntis denáriis, et dari paupéribus. *C.* Et fremébant in eam. Jesus autem dixit : ✠ Sínite eam: quid illi molésti estis? Bonum opus operáta est in me. Semper enim páuperes habétis vobíscum: et cum voluérítis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit hæc, fecit: prævénit úngere corpus meum in sepultúram. Amen, dico vobis: Ubicúmque prædicátum fúerit Evangélium istud in univérso mundo, et, quod fecit hæc, narrábitur in memóriam ejus. *C.* Et Judas Iscariótes, unus de duódecim, ábiit ad summos sacerdotés, ut próderet eum illis. Qui audiéntes, gavísí sunt: et promiserunt ei pecúniam se datúros. Et quærébat, quómmodo illum opportúne tráderet.

there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence and given to the poor. And they murmured against her. But Jesus said: Let her alone. Why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you: and whensoever you will, you may do them good: but Me you have not always. She hath done what she could: she is come beforehand to anoint My body for the burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray Him.

The Last Supper

Et primo die azymórum quando Pascha immolábant, dicunt ei discípuli: *S.* Quo vis eámus, et parémus tibi, ut mandúces pascha? *C.* Et mittit duos ex discípulis suis, et dicit eis: ✠ Ite in civitátem: et occúrret vobis homo lagénam aquæ bájulans, sequímini eum: et quocúmque introierit, dícite dómīno domus, quia Magíster dicit: Ubi est reféctio mea, ubi pascha cum discípulis meis mandúcem? Et ipse vobis demonstrábit cenáculum grande stratum: et illic paráte nobis. *C.* Et

Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to Him : Whither wilt Thou that we go and prepare for Thee to eat the Pasch? And He sendeth two of His disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him. And whithersoever he shall go in, say to the master of the house, The Master saith, Where is My refectory where I may eat the Pasch with My disci-

abiérunt discipuli ejus, et venérunt in civitátem: et invenérunt, sicut díxerat illis, et paravérunt pascha. Véspere autem factó, venit cum duódecim. Et discumbéntibus eis et manducántibus, ait Jesus: ✠ Amen, dico vobis, quia unus ex vobis tradet me, qui mánducat mecum. C. At illi cœpérunt contristári et dícere ei singulátim: S. Numquid ego? C. Qui ait illis: ✠ Unus ex duódecim, qui intíngit mecum manum in cáino. Et Fílius quidem hóminis vadit, sicut scriptum est de eo: væ autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. C. Et manducántibus illis, accépit Jesus panem: et benedícens fregit, et dedit eis, et ait : ✠ Súmite, hoc est corpus meum. C. Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis: ✠ Hic est sanguis meus novi Testaménti, qui pro multis effundétur. Amen, dico vobis, quia jam non bibam de hoc genímine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

ament, which shall be shed for many. Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

Gethsemane

Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Jesus: ✠ Omnes scandalizabímmini in me in nocte ista: quia scriptum est : Percútiám pastórem, et dispergéntur oves. Sed postquam resurréxero, præcédam vos in Galiléam, C. Petrus autem ait illi: S. Et si omnes scandalizáti fúerint in te, sed non ego. C. Et ait illi Jesus: ✠ Amen, dico tibi, quia tu hódie in nocte hac, priúsqvam gallus vocem bis déderit, ter me es negatúrus. C. At ille ámplius loquebátur:

ples? And he will show you a large dining room furnished: and there prepare ye for us. And His disciples went their way and came into the city. And they found as He had told them, and they prepared the Pasch. And when evening was come, He cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with Me shall betray Me. But they began to be sorrowful and to say to him, one by one: Is it I? Who saith to them: One of the twelve, who dippeth with Me his hand in the dish. And the Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke and gave to them and said: Take ye. This is My body. And having taken the chalice, giving thanks, He gave it to them: and they all drank of it. And He said to them: This is My blood of the new test-

ament, which shall be shed for many. Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

And when they had sung an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night. For it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice,

S. Et si oportúerit me simul cómmori tibi, non te negábo. *C.* Simíliter autem et omnes dicébant. Et véniunt in prædium, cui nomen Gethsémani. Et ait discíplis suis: ✠ Sedéte hic donec orem. *C.* Et assúmit Petrum, et Jacóbum, et Joánnem secum: et cœpit pavére, et tædere. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. *C.* Et cum processísset páululum, prócidit super terram: et orábat, ut si fieri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibilía sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. *C.* Et venit, et invénit eos dormiéntes. Et ait Petro: ✠ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. *C.* Et íterum ábiens orávit, eúmdem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes (erant enim óculi eórum graváti) et ignorábant quid respondérent ei. Et venit tértio, et ait illis: ✠ Dormíte jam, et requiésците. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est.

Sleep ye now and take your rest. It is enough. The hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up: let us go. Behold, he that will betray Me is at hand.

The apprehension of Jesus

C. Et, adhuc eo loquente, venit Judas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdotibus, et scribis, et senióribus. Déderat autem tráditor ejus signum eis, dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum et

thou shalt deny Me thrice. But He spoke the more vehemently: Although I should die together with thee, I will not deny Thee. And in like manner also said they all. And they came to a farm called Gethsemani. And He saith to His disciples: Sit you here, while I pray. And He taketh Peter and James and John with Him: and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death. Stay you here and watch. And when He was gone forward a little, He fell flat on the ground: and He prayed that, if it might be, the hour might pass from Him. And He saith: Abba, Father, all things are possible to Thee: remove this chalice from Me; but not what I will, but what Thou wilt. And He cometh and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour? Watch ye: and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy): and they knew not what to answer Him. And He cometh the third time and saith to them:

And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss,

dúcite caute. C. Et cum venísset, statim accédens ad eum, ait: *S. Ave, Rabbi. C.* Et osculátus est eum. At illi manus inyecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdotís: et amputávit illi aurículam. Et respóndens Jesus, ait illis: ✠ Tamquam ad latrónem existis cum gládiis et lignis comprehénderé me? quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. C. Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis.

Jesus at the palace of the High Priest

Et adduxérunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotís: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdotés, et omne concílium, quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgétes, falsum testimónium ferébant advérsus eum, dicétes: *S. Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufáctum, et per tríduum áliud non manufáctum ædificábo. C.* Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médi-

that is He. Lay hold on Him: and lead Him away carefully. And when he was come, immediately going up to Him he saith: Hail, Rabbi! And he kissed Him. But they laid hands on Him and held Him. And one of them that stood by, drawing a sword, struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the scriptures may be fulfilled. Then His disciples, leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: And they laid hold on Him. But he, casting off the linen cloth, fled from them naked.

And they brought Jesus to the high priest: And all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest: And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none. For many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying: We heard Him say, I Will destroy this temple made with hands and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest

um, interrogávit Jesum, dicens: *S.* Non respóndes quidquam ad ea, quæ tibi objiciúntur ab his? *C.* Ille autem tacébat, et nihil respóndit. Rursum summus sacerdos interrogábat eum, et dixit ei: *S.* Tu es Christus Fílius Dei benedícti? *C.* Jesus autem dixit illi: ✠ Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. *C.* Summus autem sacerdos scindens vestiménta sua, ait: *S.* Quid adhuc desiderámus téstes? Audístis blasphemíam: quid vobis vidétur? *C.* Quí omnes condemnáverunt eum esse mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum cædere, et dícere ei: *S.* Prophetíza. *C.* Et ministri álapis eum cædebant.

Thou nothing to the things that are laid to thy charge by these men? But He held His peace and answered nothing. Again the high priest asked Him and said to Him: Art Thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of Heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned Him to be guilty of death. And some began to spit on Him and to cover His face and to buffet Him and to say unto Him: Prophecy. And the servants struck Him with the palms their hands.

The denial of Peter

Et cum esset Petrus in átrio deórsum, venit una ex ancíllis summi sacerdotís: et cum vidísset Petrum calefaciéntem se, aspíciens illum, ait: *S.* Et tu cum Jesu Nazaréno eras. *C.* At ille negávit, dicens: *S.* Neque scio, neque novi quid dicas. *C.* Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, coepit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus qui astábant, dicébant Petro: *S.* Vere ex illis es: nam et Galiléus es. *C.* Ille autem cœpit anathematizáre, et juráre: Quia nescio hóminem istum, quem dícitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsquam gallus cantet bis, ter me negábis. Et cœpit flere.

Now when Peter was in the court below, there cometh one of the maidservants of the high priest: and when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court: and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them, for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny Me. And he began to weep.

Jesus before Pilate

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: *S.* Tu es Rex Judaeorum? *C.* At ille respondens, ait illi: ✠ Tu dicis. *C.* Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: *S.* Non respondes quidquam? vide in quantis te accusant. *C.* Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solébat dimittere illis unum ex vinctis, quemcumque petissent. Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: *S.* Vultis dimittam vobis Regem Judaeorum? *C.* Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: *S.* Quid ergo vultis faciam Regi Judaeorum? *C.* At illi iterum clamaverunt: *S.* Crucifige eum. *C.* Pilatus vero dicebat illis: *S.* Quid enim mali fecit? *C.* At illi magis clamabant: *S.* Crucifige eum. *C.* Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis caesum, ut crucifigeretur. Milites autem duxerunt eum in atrium praetorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et coeperunt salutare eum: Ave, Rex Judaeorum. Et percutiebant caput ejus arundine: et con-

And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led Him away and delivered Him to Pilate. And Pilate asked Him: Art Thou the King of the Jews? But He answering, saith to him: Thou sayest it. And the chief priests accused Him in many things. And Pilate again asked Him, saying: Answerest Thou nothing? Behold in how many things they accuse Thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify Him. And Pilate saith to them: Why, what evil hath He done? But they cried out the more: Crucify Him. And so Pilate being willing to satisfy the people, released to them Barabbas: and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him away into the court of

spuébant eum, et ponéntes génuá, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et educunt illum, ut crucifígerent eum.

reed: and they did spit on Him. And bowing their knees, they adored Him. And after they had mocked Him, they took off the purple from Him and put His own garments on Him: and they led Him out to crucify Him.

The Way of the Cross and the Crucifixion

Et angariavérunt prætereúntem quém-píam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem ejus. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accé-pit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat título causæ ejus inscriptus: Rex Judæó-rum. Et cum eo crucifigunt duos latrónes: unum a dextris, et álium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemábant eum, movéntes cápita sua, et dicéntes: *S.* Vah, qui déstruis templum Dei, et in tribus diébus reádificas: salvum fac temetíp-sum, descéndens de cruce. *C.* Simíliter et summi sacerdotés illudéntes, ad altéru-trum cum scribis dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israël descéndat nunc de cruce, ut videámus, et credamus. *C.* Et qui cum eo crucifíxi erant convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam.

the palace: and they called together the whole band: And they clothed Him with purple: and plating a crown of thorns, they put it upon Him. And they began to salute Him: Hail, king of the Jews. And they struck His head with a

reed: and they did spit on Him. And bowing their knees, they adored Him. And after they had mocked Him, they took off the purple from Him and put His own garments on Him: and they led Him out to crucify Him.

And they forced one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave Him to drink wine mingled with myrrh. But He took it not. And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour: and they crucified Him. And the inscription of His cause was written over: The King of the Jews. And with Him they crucify two thieves: the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith: And with the wicked He was reputed. And they that passed by blasphemed Him, wagging their heads and saying: Vah, Thou that destroyest the temple of God and in three days buildest it up again: Save Thyself, coming down from the cross. In like manner also the chief priests, mocking, said with the scribes one to another: He saved others; Himself He cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. And they that were crucified with Him,

reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

The Death of Jesus

Et hora nona exclamávit Jesus voce magna, dicens: ✠ Eloi, Eloi, lamma sabactháni? C. Quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Et quidam de circumstántibus audiéntes, dicébant: S. Ecce Elíam vocat. C. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: S. Sínite, videámus si véniat Elías ad deponéndum eum. C. Jesus autem emíssa voce magna expirávit.

And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted: My God, My God, Why hast Thou forsaken Me? And some of the standers by hearing, said: Behold He calleth Elias. And one running and filling a sponge with vinegar and putting it upon a reed, gave Him to drink, saying: Stay, let us see if Elias come to take Him down. And Jesus, having cried out with a loud voice, gave up the ghost.

Here all knell and pause for a few moments.

Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans expirásset, ait: S. Vere hic homo Fílius Dei erat. C. Erant autem et mulieres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Jerosólymam.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off: among whom was Mary Magdalen and Mary the mother of James the Less and of Joseph, and Salome; who also when He was in Galilee followed Him and ministered to Him,

and many other women that came up with Him to Jerusalem.

Here the Munda cor is said.

The following is then said, or sung on the tone of the GOSPEL.

The Burial of Jesus

Et cum jam sero esset factum (quia erat Parasceve, quod est ante sábbatum) venit Joseph ab Arimathæa, nóbilis decúrio, qui et ipse erat expéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obiísset. Et acce-

And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus.

rsíto centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit sídone, et pósuit eum in monuménto, quod erat excísus de petra, et advólvit lápidem ad óstium monuménti.

out of a rock. And he rolled a stone to the door of the sepulchre.

OFFERTORY : Psalm 139. 5

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

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

SECRET

Sacrificia nos, quáesumus, Dómine, propénsius ista restáurent: quæ medicinalibus sunt institúta jejúniis. Per Dóminum.

May these sacrifices, O Lord, we beseech Thee, which are accompanied with healing fasts, speedily restore us. Through our Lord

Additional Prayers of the season.

COMMUNION : Psalm 68. 13-14

Advérsus me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus benepláciti, Deus, in multítudine misericórdiæ tuæ.

They that sat in the gate spoke against me; and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God. In the multitude of Thy mercy.

POSTCOMMUNION

Sanctificatió nibus tuis, omnípotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

May our vices be cured, O almighty God, by Thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

Additional Prayers of the season.

PRAYER OVER THE PEOPLE:

Humiliáte cápita vestra Deo.
Tua nos misericórdia, Deus, et ab omni subrepti óne vetustátis expúrget, et capaces sanctæ novitátis efficiat. Per Dóminum.

Bow down your heads before God.
May Thy mercy, O God, purifying us from all deceits of our old nature, enable us to be formed anew unto holiness. Through our Lord. **R. Amen.**

R. Amen.

Produced by The Society of St. Bede
All words and illustrations from St. Andrew Daily Missal 1952 ed.