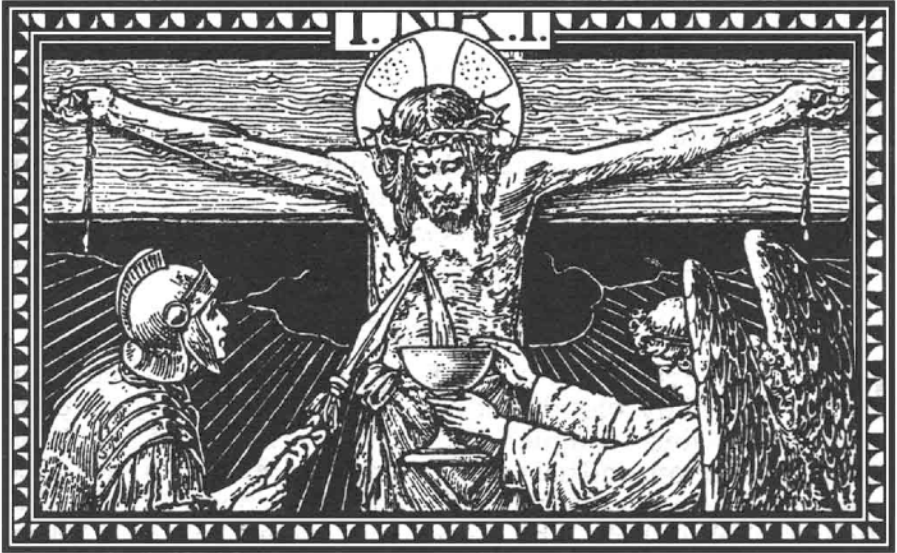


Proper Prayers of the Mass

WEDNESDAY IN HOLY WEEK



From to-day the stational celebrations of Holy Week are held in Rome at the great basilicas. That of Wednesday is held at St Mary Major, the largest and most celebrated sanctuary dedicated to the Blessed Virgin. The *first Lesson* from the prophet Isaias bears on the Passion. The blood that dyes the Saviour's garments is His own most precious Blood. Instead of crushing the people in His indignation, He suffers and dies for them.

The *second Lesson (Epistle)* foretells the principle features of the Passion with such remarkable precision that the Fathers of the Church speak of Isaias as the fifth Evangelist. It is "the Man of Sorrows" who "was led as a sheep to the slaughter and was dumb". "He was bruised for our sins." "Cut off out of the land of the living, He had the ungodly to guard His sepulchre and the rich to bury Him after His death", "and by His bruises we are healed".

The Passion, compared in this way with the prophecies which foretold it, appears as the fulfilment of God's eternal plans for the salvation of the world. In carrying out His mission as our Saviour "He became obedient unto death, even to the death of the Cross" (*Introit*).

The Church, deeply conscious of all that Christ did for her, in the final *Prayer* that she appoints to be said at the end of all the offices during these three days, appears as humbly confident before God, as the family for which Christ "did not hesitate to be delivered into the hands of wicked men and to suffer the torment of the cross." (*Prayer over the people*).

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

INTROIT : Phil. 2. 10, 8, 11

IN nómine Jesu omne genu flectátur, cæléstium, terréstrium et inférnórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ídeo Dóminus Jesus Christus in glória est Dei Patris. *Ps. 101, 2* Dómine, exáudi oratiónem meam: et clamor meus ad te véniat. In nómine.

IN the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord, hear my prayer: and let my cry come to Thee. In the name.

Immediately after the Kyrie the priest says:

COLLECT

Orémus. Flectámus génuá.

R. Leváte.

Præsta, quæsumus, omnípotens Deus: ut, qui nostris excéssibus incessánter affligimur, per unigéniti Fílii tui passiónem liberémur. Qui tecum vivit.

Let us pray. Let us kneel.

R. Arise.

Grant, we beseech Thee, almighty God, that we who are continually afflicted by reason of our excesses, may be delivered through the Passion of Thine only-begotten Son. Who with Thee.

LESSON : Isaias 62. 11; 63. 1-7

HÆC dicit Dóminus Deus: Dícite fíliæ Sion: Ecce Salvátor tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multítudine fortitúdinis suæ. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est indumentum tuum, et vestiménta tua, sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim uliónis in corde meo, annus redemptiósni meæ venit. Circumspéxi, et no erat auxiliátor : quæsívi, et non fuit qui adjuvâret: et salvávit mihi bráchiium meum, et indignátio mea ipsa auxiliáta

THUS saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh; behold His reward is with Him, and His work before Him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there

est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus Deus noster.

Remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us.

GRADUAL : Psalm 68. 18, 2-3

Ne avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. *Ÿ.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

Here the celebrant says: Ÿ. Dominus vobiscum, and Oremus, without the addition of the Flectamus genua.

COLLECT

Deus, qui pro nobis Fílium tuum crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiόνis grátiam consequámur. Per eúndem Dóminum.

was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remem-

Turn not away thy face from thy servant, for I am in trouble: hear me speedily. *Ÿ.* Save me, O God: for the waters are come in even unto my soul. I stick fast in the mire of the deep and there is no sure standing.

O God, who willed that Thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us Thy servants, that we may obtain the grace of His resurrection. Through the same our Lord.

Additional Collect of the season.

EPISTLE : Isaias 53. 1-12

IN diébus illis: Dixit Isaiás: Dómine, quis crédidit auditui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vídimus eum, et non erat aspéctus, et desiderávimus eum: despéctum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus ejus, reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros quasi

IN those days Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him: despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and His look was as it were hidden and despised,

despéctus, unde nec ipse portávit: et nos putávimus eum leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplína pacis nostræ super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisió-nem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de júdicio sublátus est: generatió-nem ejus quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérrere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longaévum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánimá ejus, vidébit, et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

shall divide the spoils of the strong, because He hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

TRACT : Psalm 101. 2-5, 14

Dómine, exáudi oratió-nem meam, et Hear, O Lord, my prayer: and let my cry

clamor meus ad te véniat. *V.* Ne avértas faciém tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. *V.* In quacúmque die invocávero te, velóciter exáudi me. *V.* Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *V.* Percússus sum sicut fenum, et áruit cor meum: quia oblítus sum manducáre panem meum. *V.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

come to thee. *V.* Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. *V.* In what day soever I shall call upon thee, hear me speedily. *V.* For my days are vanished like smoke: and my bones are burnt up as in an oven. *V.* I am smitten like the grass, and my heart is withered: because I forgot to eat my bread. *V.* Thou shalt arise O Lord, and have mercy on Sion: for the time is come to have mercy on it.

THE PASSION : Luke 22. 1-71; 23. 1-53

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

Pássio Dómini nostri Jesu Christi secúndum Lucam.

In illo témpore: Appropinquábat dies festus azymórum, qui dicitur Pascha: et quærébant príncipes sacerdotum et scribæ, quómodo Jesum interficerent: tímebant vero plebem. Intrávit autem sátanas in Judam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum princípibus sacerdotum et magistrátibus, quemádmódu illum tráderet eis. Et gavísi sunt, et pacti sunt pecúniám illi dare. Et spopóndit. Et quærébat opportunitátem, ut tráderet illum sine turbis.

The Passion of Our Lord Jesus Christ according to Luke.

At that time the feast of unleavened bread, which is called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests, and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money. And he promised. And he sought for an opportunity to betray Him in the absence of the multitude.

The Last Supper

Venit autem dies azymórum, in qua necesse erat occídi pascha. Et misit Petrum et Joánnem, dicens: ✠ Eúntes paráte nobis pascha, ut manducémus. *C.* At illi dixerunt : *S.* Ubi vis parémus? *C.* Et dixit ad eos: ✠ Ecce, introeúntibus vobis in civitátem, occúrreret vobis homo quidam ámphoram aquæ portans: sequímini eum in domum, in quam

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare us the pasch that we may eat. But they said: Where wilt thou that we prepare? And he said to them : Behold, as you go into the city there shall meet you a man carrying a pitcher of water: follow him

intrat, et dicétis patrifamílias domus: Dicit tibi Magíster: Ubi est diversórium, ubi pascha cum discípulis meis mandúcem? Et ipse osténdet vobis cenáculum magnum stratum, et ibi paráte. C. Eúntes autem invenérunt, sicut dixit illis, et paravérunt pascha. Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠ Desidério desiderávi hoc pascha manducáre vobiscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. C. Et accépto cálice, grátias egit, et dixit: ✠ Accípite, et dividite inter vos. Dico enim vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. C. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ✠ Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. C. Simíliter et cálicem, postquam cœnávít, dicens: ✠ Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me mecum est in mensa. Et quidem Fílius hómínis, secúndum quod defínitum est, vadit: verúmtamen vae hómíni illi, per quem tradétur. C. Et ipsi cœpérunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse major. Dixit autem eis: ✠ Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcëssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui ministrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui ministrat: vos autem estis, qui perman-

into the house which he entereth into, and you shall say to the goodman of the house: The Master saith to thee: Where is the guestchamber, where I may eat the pasch with My disciples? And he will show you a large dining room, furnished: and there prepare. And they going, found as he had said to them, and they made ready the pasch. And when the hour was come, He sat down, and the twelve Apostles with him. And He said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks, and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, He gave thanks, and broke, and gave to them, saying: This is My body which is given for you: do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you. But yet behold: the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined: but yet woe to that man by whom He shall be betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be the greater. And He said to them: The kings of the Gentiles lord it over them: and they that have power over them are called beneficent. But you not so: but

sístis mecum in tentatióibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis et bibátis super mensam meam in regno meo: et sedeátis super thronos, iudicántes duódecim tribus Israël. *C.* Ait autem Dóminus: ✠ Simon, Simon, ecce, sátnas expetívit vos, ut cribráret sicut tríticum: ego autem rogávi pro te, ut non deficiat fides tua: et tu aliquándo convérsus confírma fratres tuos. *C.* Qui dixit ei: *S.* Dómine, tecum parátus sum, et in cárcerem et in mortem ire. *C.* At ille dixit: ✠ Dico tibi, Petre: Non cantábit hódie gallus, donec ter ábneges nosse me. *C.* Et dixit eis: ✠ Quando misi vos sine sáculo et pera et calceaméntis, numquid aliquid défuit vobis? *C.* At illi dixérunt: *S.* Nihil. *C.* Dixit ergo eis: ✠ Sed nunc, qui habet sáculum, tollat simíliter et peram: et qui non habet, vendat túnica suam, et emat gládium: Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est. Etenim ea, quæ sunt de me, finem habent. *C.* At illi dixérunt: *S.* Dómine, ecce duo gládii hic. *C.* At ille dixit eis: ✠ Satis est.

For I say to you that this that is written must yet be fulfilled in Me: And with the wicked He was reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And he said to them: It is enough.

Gethsemane and the apprehension of Jesus

C. Egréssus Jesus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervénisset ad locum, dixit illis: ✠ Oráte, ne intrétis in tentatiónem. *C.* Et ipse avúlsus est ab eis quantum jactus est lápidis, et pósitis génibus orábat, dicens:

he that is greater among you, let him be as the younger: and he that is the leader as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth: and you are they who have continued with Me in my temptations: and I dispose to you, as My Father hath disposed to me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with Thee, both into prison, and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deny that Thou knowest Me. And He said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now, he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword.

And going out, He went, according to His custom, to the mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast. And

✠ Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. C. Appáruit autem illi ángelus de cælo, confórtans eum. Et factus in agonía, prolixius orábat. Et factus est sudor ejus, sicut guttæ sánguinis decurréntis in terram. Et cum surrexisset ab oratióne, et venisset ad discipulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: ✠ Quid dormítis? súrgite, oráte, ne intrétis in tentatióne. C. Adhuc eo loquente, ecce turba: et qui vocabátur Judas, unus de duódecim, antecedébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: ✠ Juda, ósculo Fílium hóminis trádis? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixerunt ei: S. Dómine, si percútimus in gládio? C. Et percússit unus ex illis servum princípis sacerdotum, et amputávit aurículam ejus dexteram. Respóndens autem Jesus, ait: ✠ Sínite usque huc. C. Et cum tetigisset aurículam ejus, sanávit eum. Dixit autem Jesus ad eos, qui vénerant ad se, principes sacerdotum, et magistrátus templi, et senióres: ✠ Quasi ad latrónem exístis cum gládiis, et fústibus? Cum quotidie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potéstas tenebrárum. C. Comprehendéntes autem eum, duxérunt ad domum princípis sacerdotum: Petrus vero sequebátur a longe.

hending Him, they led Him to the high priest's house: but Peter followed afar off.

The denial of Peter

Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidisset ancílla quædam sedéntem ad lumen, et

kneeling down, He prayed. Saying: Father, if Thou wilt, remove this chalice from Me: but yet not My will, but Thine be done. And there appeared to him an angel from Heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground. And when He rose up from prayer and was come to the disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? Arise: pray: lest you enter into temptation. As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them and drew near to Jesus for to kiss Him. And Jesus said to him: Judas, dost thou betray the son of man with a kiss? And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple and the ancients, that were come unto Him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me; but this is your hour and the power of darkness. And apprehending Him, they led Him to the high priest's house: but Peter followed afar off.

And when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had

eum fuisset intúita, dixit: S. Et hic cum illo erat. C. At ille negávit eum, dicens: S. Múlier, non novi illum. C. Et post pusillum álius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: S. Vere et hic cum illo erat: nam et Galiléus est. C. Et ait Petrus: S. Homo, néscio quid dicis. C. Et continuo adhuc illo loquente cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsqum gallus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre.

Jesus at the Palace of the High Priest

Et viri, qui tenébant illum, illudébant ei, cädéntes. Et velavérunt eum, et percutiébant fáciem ejus: et interrogábant eum, dicéntes: S. Prophetíza, quis est, qui te percússit? C. Et ália multa blasphemántes dicébant in eum. Et ut factus est dies, convenérunt senióres plebis, et príncipes sacerdotum, et scribæ, et duxérunt illum in concílium suum, dicéntes: S. Si tu es Christus, dic nobis. C. Et ait illis: ✠ Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. C. Dixérunt autem omnes: S. Tu ergo es Fílius Dei? C. Qui ait: ✠ Vos dicitis, quia ego sum. C. At illi dixérunt: S. Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore ejus. C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum.

seen sitting at the light and had earnestly beheld him, she said: This man also was with Him. But he denied Him, saying: Woman, I know Him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with Him: for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out, wept bitterly.

And the men that held Him mocked Him and struck Him. And they blindfolded Him and smote His face. And they asked Him saying: Prophecy: Who is it that struck Thee? And blaspheming, many other things they said against Him. And as soon as it was day, the ancients of the people and the chief priests and scribes came together. And they brought Him into their council saying: If Thou be the Christ, tell us. And He saith to them: If I shall tell you, you will not believe Me: And if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? For we ourselves have heard it from His own mouth. And the whole multitude of them, rising up, led Him to Pilate.

Jesus before Pilate and Herod

Cœpérunt autem illum accusáre, dicentes: *S.* Hunc invénimus subvertentem gentem nostram, et prohibentem tribúta dare Cæsari, et dicentem se Christum regem esse. *C.* Pilátus autem interrogávit eum, dicens: *S.* Tu es Rex Judæórum? *C.* At ille respóndens, ait: ✠ Tu dicis. *C.* Ait autem Pilátus ad príncipes sacerdotum, et turbas: *S.* Nihil invénio causæ in hoc hómine. *C.* At illi invalescébant, dicentes: *S.* Cómmoveat pópulum, docens per univérsam Judæam, incípiens a Galilæa usque huc. *C.* Pilátus autem áudiens Galilæam, interrogávit si homo Galilæus esset. Et ut cognóvit quod de Heródis potestáte esset, remisit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus.

Heródes autem viso Jesu gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audierat multa de eo, et sperábat signum áliquod vidére ab eo fieri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdotum, et scribæ constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remisit ad Pilátum. Et facti sunt amíci Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad ínvicem.

Jesus before Pilate

Pilátus autem convocátis princípibus sacerdotum, et magistrátibus, et plebe, dixit ad illos: *S.* Obtulistis mihi hunc hómínem, quasi avertentem pópulum, et ecce ego coram vobis intérogans, nullam causam invéni in hómine isto ex

And they began to accuse Him, saying: We have found this man perverting our nation and forbidding to give tribute to Cæsar and saying that He is Christ the king. And Pilate asked Him, saying: Art Thou the king of the Jews? But He answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days.

And Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of Him; and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought and mocked Him, putting on Him a white garment: and sent Him back to Pilate. And Herod and Pilate were made friends, that same day: for before they were enemies one to another.

And Pilate, calling together the chief priests and the magistrates and the people, said to them: You have presented unto me this man as one that perverteth the people, and behold I, having examined Him before you, find no cause in

his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. C. Necesse autem habébat dimítttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: S. Tolle hunc, et dimítte nobis Barábbam. C. Qui erat propter seditiónem quamdam factam in civitáte, et homicídium, missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimítttere Jesum. At illi succlamábant, dicétes: S. Crucifíge, crucifíge eum. C. Ille autem tértio dixit ad illos: S. Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum, et dimíttam. C. At illi instábant vócbus magnis, postulátes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fieri petitiónem eórum. Dimísit autem illis eum, qui propter homicídium et seditiónem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum.

The Way of the Cross and the Crucifixion

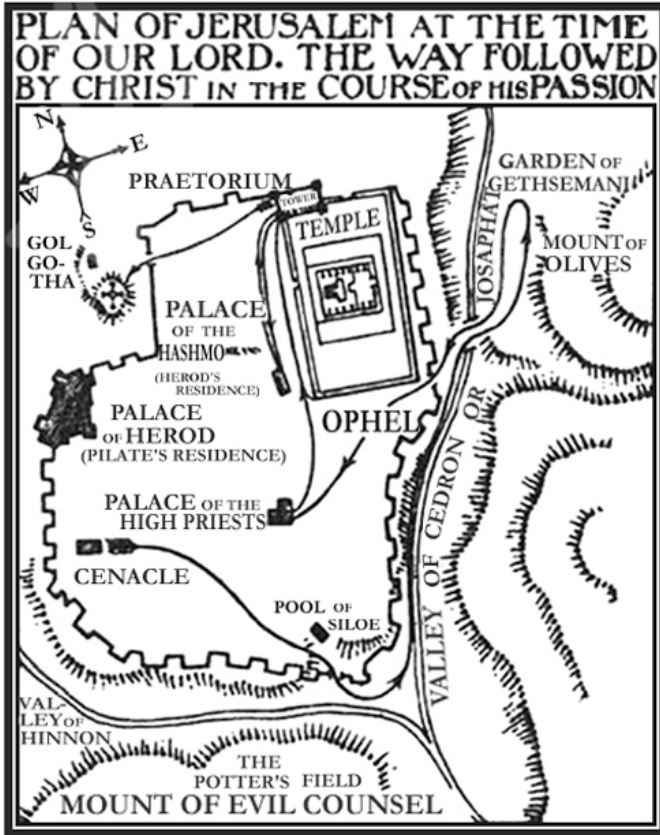
Et cum dúcerent eum, apprehendérunt Simónem quemdam Cyrenénsem, veniéntem de villa: et imposuérunt illi crucem portáre post Jesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plangébant et lamentábantur eum. Convérsus autem ad illas Jesus dixit: ✠ Filíæ Jerúsalem, nolíte flere super me, sed super vos ípsas flete, et super filios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incí-

this man, in those things wherein you accuse Him. No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to Him. I will chastise Him therefore and release Him. Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas. Who, for a certain sedition made in the city and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, Crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him. I will chastise Him therefore and let Him go. But they were instant with loud voices, requiring that He might be crucified. And their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired. But Jesus he delivered up to their will.

And as they led Him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over Me; but weep for yourselves and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that

piet dicere mōntibus: Cādite super nos; et cōllibus: Operite nos. Quia si in vīridi ligno hęc faciunt, in árido quid fiet? C. Ducebāntur autem et álīi duo nequam cum eo, ut interficerēntur. Et postquam

have not given suck. Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there



venērunt in locum, qui vocātur Calvāriā, ibi crucifixerunt eum: et latrones, unum a dextris, et álterum a sinístris. Jesus autem dicēbat: ✠ Pater, dimítte illis: non enim sciunt quid faciunt. C. Dividētes vero vestimēta ejus, miserunt sortes. Et stābat pópulus spectans, et deridēbant eum príncipes cum eis, dicētes: S. Alios salvos fecit:

were also two other malefactors led with Him to be put to death. And when they were come to the place which is called Calvary, they crucified Him there: and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing His garments, cast lots. And the

se saluum fáciat, si hic est Christus Dei eléctus. C. Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: S. Si tu es Rex Judæórum, saluum te fac. C. Erat autem et superscriptio scripta super eum lítteris græcis, et latínis, et hebráicis: Hic est Rex Judæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: S. Si tu es Christus, saluum fac temetípsum, et nos. C. Respóndens autem alter increpábat eum, dicens: S. Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem juste, nam digna factis recípiamus: hic vero nihil mali gessit. C. Et dicébat ad Jesum: S. Dómine, meménto mei, cum véneris in regnum tuum. C. Et dixit illi Jesus: ✠ Amen dico tibi: Hódie mecum eris in paradíso. C. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nonam.

thou shalt be with Me in paradise. And it was almost the sixth hour : and there was darkness over all the earth until the ninth hour.

people stood beholding. And the rulers with them derided Him, saying: He saved others: let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar, And saying: If Thou be the king of the Jews, save Thyself. And there was also a superscription written over Him in letters of Greek and Latin and Hebrew This is the King of the Jews. And one of those robbers who were hanged blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing; thou art under the same condemnation? And we indeed justly: for we receive the due reward of our deeds. But this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee: This day



The Death of Jesus and His Burial

Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Jesus, ait: ✠ Pater, in manus tuas comméndo spírítum meum. C. Et hæc dicens, exspirávit. Hic genuflectitur, et pausatúr aliquantulum.

And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, He gave up the ghost.

Here all kneel and pause for a few moments.

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: S. Vere hic homo justus erat. C. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quae fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus a longe, et mulieres, quae secuta eum erant a Galilaea, haec videntes.

Now, the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts. And all His acquaintance and the women that had followed Him from Galilee stood afar off, beholding these things.

Here the Munda cor is said.

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

Et ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum, ab Arimathea civitate Judaeae, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

And behold there was a man named Joseph who was a counsellor, a good and a just man, (The same had not consented to their counsel and doings) of Arimathea, a city of Judea: who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking Him down, he wrapped Him in fine linen and laid Him in a sepulchre that

was hewed in stone, wherein never yet any man had been laid.

OFFERTORY : Psalm 101. 2-3

Domine, exaudi orationem meam, et clamor meus ad te perveniat: ne avertas faciem tuam a me.

Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me

SECRET

Suscipe, quaesumus, Domine, munus oblatum, et dignanter operare: ut, quod passionis Filii tui Domini nostri mysterio gerimus, piis affectibus consequamur. Per eundem Dominum.

Receive, O Lord, we beseech Thee, the gift which we offer, mercifully granting that we may obtain that which we celebrate in this mystery of the Passion of Thy Son our Lord. Through the same.

Additional Prayers of the season.

COMMUNION : Psalm 101. 10, 13, 14

Potum meum cum fletu temperabam: quia elevans allisisti me: et ego sicut fenum arui: tu autem, Domine, in aeternum

I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass;

num p ermanes: tu exsurgens miser beris
Sion, quia venit tempus miser ndi ejus.

but Thou, O Lord, endurest for ever:
Thou shalt arise and have mercy on Sion,
for the time is come to have mercy on it.

POSTCOMMUNION

Largire s nsibus nostris, omnipotens
Deus: ut, per temporalem Filii tui
mortem, quam mysteria veneranda test-
antur, vitam te nobis dedisse perpetuam
confidamus. Per eundem D minum.

Grant us to feel, almighty God, that by
the temporal death of Thy Son, repre-
sented in these adorable mysteries, we
may believe that Thou hast given to us
eternal life. Through our Lord.

Additional Prayers of the season.

PRAYER OVER THE PEOPLE:

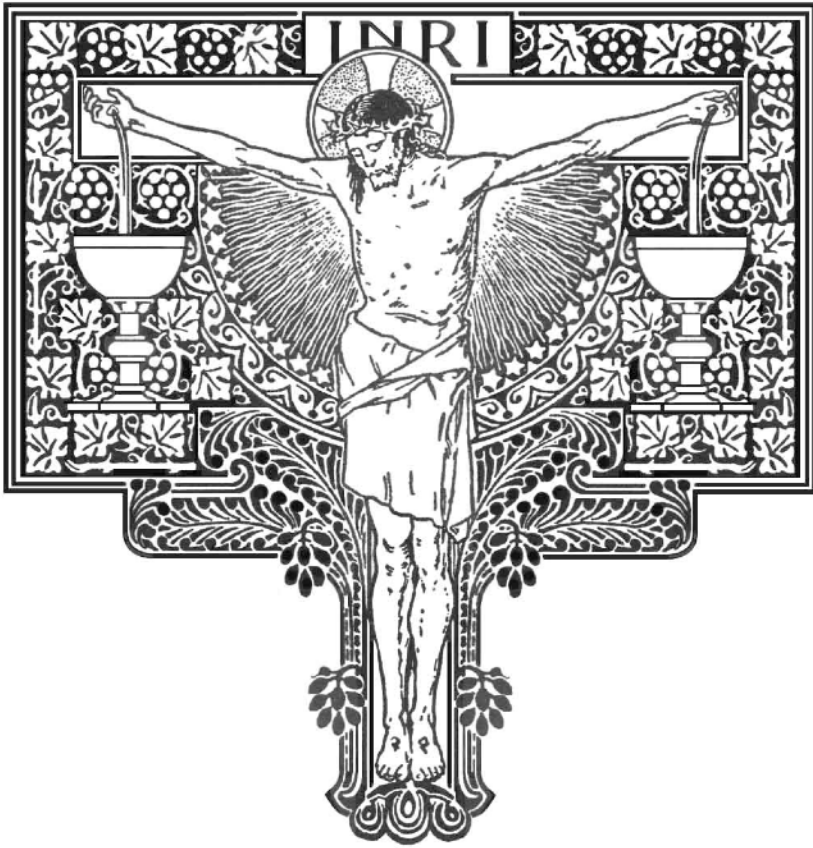
Humiliate c pita vestra Deo.
R spice, qu sumus, D mine, super hanc
familiam tuam, pro qua D minus noster
Jesus Christus non dubitavit manibus
tradi nocentium, et crucis subire tor-
mentum. Qui tecum vivit.

R. Amen.

Bow down your heads before God.
Look down, we beseech Thee, O Lord,
on this Thy family, for which our Lord
Jesus Christ did not hesitate to be
betrayed and to be delivered into the
hands of wicked men, and to suffer the
torment of the cross Through our Lord.

R. Amen.





PRAYER FROM THE RACCOLTA (1909 ed.)
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 you I commend my soul. Amen.

(Pius X, September 4, 1903)