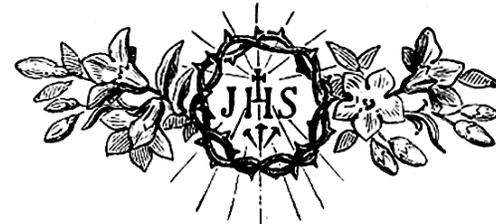




Hebdomada
Sancta



Holy Monday, Tuesday
& Wednesday



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HOLY MONDAY

Mass

Introitus Ps. 34,1-2

Iudica, Domine, nocentes me, ex-pugna impugnantes me: apprehen-de arma et scutum, et exsurge in adiutorium meum, Domine, virtus salutis mee. Ps. ibid., 3 Effunde fume-am, et conculde adversus eos, qui perse-quantur me: dic anime mee: Salus tua ego sum. – Iudica, Domine.

Oremus.

Da, quaesumus, omnipotens De-us: ut, qui in tot adversis ex-nostra infirmitate defecimus; inter-cedente unigeniti Filii tui passione respiremus: Qui tecum vivit.

Contra persecutores Ecclesiae

Oremus.

Ecclesiae tuae, quaesumus, Domi-ne, preces placatus admittite: ut, destructis adversitatibus et errori-bus universis, securata tibi serviat li-beritate. Per Dominum.

Sen pro Papa

Oremus.

Deus, omnium fidelium pastor et rector, famulum tuum N., quem pastorem Ecclesiae tuae praese-que volumus, propitius respice: da ei, quaesumus, verbo et exemplo, qui-

2

Introit

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, O Lord, the strength of my salvation. Ps. ibid., 3 Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salva-tion. – Judge Thou, O Lord.

Let us pray.

Grant, we beseech Thee, almighty God, that we who fall through infirmity in our many difficulties, may be relieved through the merits of Thine only-begotten Son. Who with Thee.

Other Collects for the Church or for the Pope

Against the persecutor of the Church

Let us pray.

We beseech Thee, O Lord, merci-fully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve thee in security and freedom. Through.

For the Pope

Let us pray.

O God, the shepherd and ruler of all the faithful, look down fav-ourably upon Thy servant N., whom Thou hast been pleased to appoint past-or over Thy Church; grant, we beseech

Secret
Rescive, 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 Lord.

Secreta
Suscipe, quaesumus, Domine, munus oblatum, et dignanter opera-re: ut, quod passiois Filii tui, Domini nostri, mysterio gerimus, piis affectibus consequamur. Per eundem Dominum.

Other Secrets, for the Church or for the Pope, as on Holy Monday, p. 5 o 6.
Preface of the Holy Cross, p. 6.

Communio

I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest forever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

Postcommunio

Grant to our mind, almighty God, that by the temporal death of Thy Son, represented in these adorable mysteries, we may trust that Thou hast given to us eternal life. Through the same Lord.

Super populum:

Oremus.

Humiliate capita vestra Deo.
Respice, quaesumus, Domine, super hanc familiam tuam, pro qua Dominus noster Iesus Christus non dubitavit manibus tradi nocentium, et Crucis subire tormentum: Qui tecum vivit.

Over the people:

Let us pray.

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who liveth.

31

Dómine, meménto mei, cum véneris in regnum tuum. C. Et dixit illi Iesus: ✠ Amen, dico tibi: Hódie mecum eris in paradíso. C. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nominam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Iesus, ait: ✠ Pater, in manus tuas comméndo spíritum meum. C. Et hæc dicens, exspirávit. (*Hic genuflectitur, et pausat ali-quantulum*) Videns autem centúrio quod factum fúerat, glorificávit Deum, dicens: S. Vere hic homo iustus erat. C. Et omnis turba eórum, qui simul áderant ad spectáculum istud et vidébant, quæ fiébant, percutiéntes pectora sua revertébántur. Stabant autem omnes noti eius a longe, et mulíefes, quæ secútæ eum erant a Galilæa, hæc vidéntes.

The following is sung in the tone of the Gospel; the rest is all done as on Palm Sunday, that is to say *Munda cor meum*, the blessing is requested, incense is brought without candles and the book is incensed. *Dóminus vobiscum* is not said, and the Celebrant and the Deacon do not sign the book nor themselves, and finally, the Celebrant kisses the book and is incensed.

Et ecce, vir nómine Ioseph, qui erat decúrio, vir bonus et iustus: hic non consénserat consílio et áctibus eórum, ab Arimathæa civitáte Iudææ, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum et pétiit corpus Iesu: et depósitum invólvit síndone, et pósuit eum in monuménto excísio, in quo nondum quisquam pósitus fúerat.

Offertorium Ps. 101,2-3
Dómine, exáudi oratióne meam,
et clamor meus ad te pervéniat: ne
avértas fáciem tuam a me.

And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out 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 moment) 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.

And behold there was a man named Joseph, who was a counselor, a good and 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 Ps. 101,2-3
Hear, O Lord, my prayer: and let
my cry come to Thee: turn not away
Thy face from me.

bus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

The third collect is not said.

LECTIO ISAIÆ PROPHETÆ
Is. 50,5-10

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percutiéntibus et genas meas velléntibus: fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo posui fáciem meam ut petram duríssimam, et scio, quóniam non confúndar. Iuxta est, qui iustificat me, quis contradícet mihi? Stemus simul, quis est adversáriuus meus? Accédát ad me. Ecce, Dóminus Deus auxiliátor meus: quis est, qui condémnet me? Ecce, omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innítatur super Deum suum.

Graduale Ps. 34,23 et 3
Exsúrge, Dómine, et inténde iudíció meo, Deus meus et Dóminus meus, in causam meam. ✠ Effúnde frámeam, et conclúde advérsus eos, qui me persecúuntur.

LESSON FROM THE PROPHET ISAIAH
Is. 50,5-10

In those days Isaiah said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Gradual Ps. 34,23 & 3
Arise, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. ✠ Bring out the sword, and shut up the way against them that persecute me.

autem principes sacerdotum et scribae, constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illisit indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem. Pilatus autem, convocatis principibus sacerdotum et magistratibus et plebe, dixit ad illos: **S.** Oblulistis mihi hunc hominem, quasi avertentem populum, et ecce, ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusatis. Sed neque Herodes: nam remisit vos ad illum, et ecce, nihil dignum morte actum est ei. Emendatum ergo illum dimittam.

C. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: **S.** Tolle hunc, et mitte nobis Barabbam. **C.** Qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Iesum. Ait illi succlamabant, dicentes: **S.** Crucifige, crucifige eum. **C.** Ille autem tertio dixit ad illos: **S.** Quid enim mali fecit iste? Nullam causam mortis invenio in eo: corripiam ergo illum et dimittam. **C.** At illi instabant vocibus magnis, postulantes, ut crucifigeretur. Et invalescebant voces eorum. Et Pilatus adiudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant: Iesum vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt Simonem quandam cyrenensem, venientem de villa: et impo-

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 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

erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Iesu, et extersit pedes eius capillis suis: et domus implata est ex odore unguenti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non veniit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et lculos habens, ea, quae mittebantur, portabat. Dixit ergo Iesus: Sinite illam, ut in diem sepulturae meae servet illud. Pauperes enim semper habetis vobiscum: me autem non semper habetis. Cognovit ergo turba multa ex Iudaeis, quia illic est: et venerunt, non propter Iesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

Offertorium Ps. 142,9-10

Eripe me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

Secreta

Haec sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.

Altera Secreta,
contra persecutores Ecclesiae

Secreta

Protege nos, Domine, tuis mysteriis servientes: ut, divinis rebus

was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

Offertory Ps. 142,9-10

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

Secret

Grant, O almighty God, that being purified by the powerful virtue of these sacrifices, we may come with greater purity to their divine source. Through our Lord.

Another Secret
against the persecutors of the Church

Secret

Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine

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. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, 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 dicentes: S. Commovet populum, docens per universam Iudaeam, in 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,

in eum. Et ut factus est dies, convenerunt seniores plebis et principes sacerdotum et scribae, et duxerunt illum in concilium suum, dicentes: S. Si tu es Christus, dic nobis. C. Et ait illis: Si vobis dixerō, non creditis mihi: si autem et interrogāverō, non respondebitis mihi, neque dimittētis. Ex hoc autem erit Filius hominis seorsus a dextris virtutis Dei. C. Dixerunt autem omnes: S. Tu ergo es Filius Dei? C. Qui ait: ✠ Vos dicitis, quia ego sum. C. At illi dixerunt: S. Quid adhuc desiderāmus testimonium? Ipsi enim audivimus de ore eius. C. Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Dicentes: S. Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Caesari, et dicentem se Christum Regem esse. C. Pilatus autem interrogavit eum, dicens: S. Tu es Rex Iudaeorum? C. At ille respondens, ait: ✠ Tu dicitis. C. Ait autem Pilatus ad principes sacerdotum et turbas: S. Nihil invēnio causae in hoc homine. C. At illi invalscebant, dicentes: S. Commovet populum, docens per universam Iudaeam, in Galilea? 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,

we may serve Thee in body and mind. Through our Lord.

For the Pope

Secret

We beseech Thee O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant n., whom Thou hast been pleased to appoint as the pastor over Thy Church. Though our Lord.

Preface of the Holy Cross

World without end.

Amen.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is meet and right.

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom the angels praise Thy majesty, the dominions worship it, and the powers stand in awe. The heavens and the heavenly hosts, with the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

inhærentes, et corpore tibi famulatur et mente. Per Dñmnum.

Sen pro Papa

Secreta

Obiatis, quæsumus, Domine, placare muneribus: et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernare. Per Dñmnum.

Prefatio de Cruce

Per omnia sæcula sæculorum.

Amen.

Dominus vobiscum

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dñmnum.

Gratias agamus Dñmo, Deo nostro.

Dignum et iustum est.

vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Dñmne sancte, Pater omnipotens, æternæ Deus: Qui salutem humani generis in ligno Crucis constituisti: ut, unde mors oriebatur, inde vitam resurgeret: et, qui in ligno vincēbat, in ligno quoque vinceretur: per Christum, Dñmnum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominatōnes, tremunt Potestates. Cæli cælorumque Virtutes ac beata Seraphim sociæ exultatione concēlebant. Cum quibus et nostras voces ut admitti iubeas, depre-camur, suppliciter confessione dicentes:

timus in gládio? C. Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam eius dexteram. Respondens autem Iesus, ait: ✠ Sinite usque huc. C. Et cum tetigisset auriculam eius, sanavit eum. Dixit autem Iesus ad eos, qui venerant ad se, principes sacerdotum et magistratus templi et seniores: ✠ Quasi ad latronem existis cum gladiis et fustibus? Cum cotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra et potestas tenebrarum. C. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quaedam sedentem ad lumen, et eum fuisset intuita, dixit: S. Et hic cum illo erat. C. At ille negavit eum, dicens: S. Mulier, non novi illum. C. Et post pusillum alius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervallum facto quasi horæ unius, alius quidam affirmabat, dicens: S. Vere et hic cum illo erat: nam et Galilæus est. C. Et ait Petrus:

S. Homo, nescio, quid dicis. C. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare. Et viri, qui tenebant illum, illudabant ei, cadentes. Et velaverunt eum et percutiebant faciem eius: et interrogabant eum, dicentes: S. Prophetiza, quis est, qui te percussit? C. Et alia multa blasphemantes dicebant

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 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: Prophesy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon

Communio Ps. 34,26

Erubescant et vereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.

Postcommunio

Præbeant nobis, Domine, divinum tua sancta fervorem: quo eorum pariter et actu delectemur et fructu. Per Dominum.

Altera Postcommunio,
contra persecutores Ecclesie

Postcommunio

Quæsumus, Domine, Deus noster: ut, quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis. Per Dominum.

Seu pro Papa

Postcommunio

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N., quem pastorem Ecclesie tue præesse voluisti; una cum commisso sibi grege, salvet semper et muniat. Per Dominum.

Super populum:

Orémus.

Oratio

Humiliate capita vestra Deo.

Adiuva nos, Deus, salutaris noster: et ad beneficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum.

Communion Ps. 34,26

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

Postcommunio

May Thy holy mysteries, O Lord, inspire us with divine fervour, that we may both delight in their celebration and in their fruit. Through our Lord.

Another Postcommunio,
against the persecutors of the Church

Postcommunio

We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

For the Pope

Postcommunio

May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through.

Over the people:

Let us pray.

Prayer

Bow down your heads before God.

Help us, o God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby Thou hast graciously restored us to a new life. Through our Lord.

Holy Tuesday Mass

Intritus
Gal. 6,14

Nos autem gloriari oportet in Cruce Domini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. Ps. 66,2 *Deus miseratur* nostri, et benedicit nobis: illuminet vultum suum super nos, et

Omnipotens sempiterna Deus: da nobis ita Dominicæ passionis sacramenta peragere; ut indulgentiam percipere mereamur. Per eundem Dominum.

Oremus.

Oratio

LECTIO IEREMIÆ PROPHETÆ
Jer. 11,18-20

In diebus illis: Dixit Ieremias: Domine, demonstraisti mihi, et cognovi: tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam: et non cognovi, quia cogitaverunt super me consilia, dicentes: Mittamus lignum in panem eius, et eradamus eum de terra viventium, et nomen eius non memoretur amplius. Tu autem, Domine Sabaoth, qui iudicas iuste et probas renes et corda, vide am ultionem tuam ex eis: tibi enim revelavi causam meam, Domine, Deus meus.

Other collects for the Church and for the pope, as on Holy Monday, p. 2.

Collect
Let us pray.

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 Lord.

LESSON FROM THE PROPHET JEREMIAS
Jer. 11,18-20

In those days Jeremias said: Thou, O Lord, hast shewn me, and I have known: then thou shewdest me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not 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, rememberest no more. But thou, O Lord, I have revealed my cause.

¶Quando misisti vos sine sacco et abneges nosse me. C. Et dixit eis: Non cantabit hodie gallus, donec ter

de-fuit vobis? C. At illi dixerunt: S. Nihil. C. Dixit ergo eis: ¶ Sed nunc, qui habet sacculum, tollat similiter et peram: et qui non habet, vendat tandem suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etiam ea, quæ sunt de me, finem habent. C. At illi dixerunt: S. Domine, ecce duo gladii hic. C. At ille dicit eis: ¶ Satis est. C. Et egressus ibat secundum consuetudinem in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: ¶ Orate, ne intretis in tentationem. C. Et ipse avulsus est ab eis, quantum iactus est lapidis, et positus genibus orabat, dicens: ¶ Pater, si vis, transfer calicem istum a me: verumtamen non meam voluntas, sed tua fiat. C. Apparuit autem illi Angelus de caelo, confortans eum. Et factus est sudor eius, sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: ¶ Quid dormitis? surgite, venit eos dormientes præ tristitia. Et ait illis: ¶ Quid dormitis? surgite, 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, rememberest no more. But thou, O Lord, I have revealed my cause.

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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 cenávit, dicens: ✠Hic est calix novum Testaméntum in sángine meo, qui pro vobis fundétur. Verúm tamen ecce manus tradéntis me mecum est in mensa. Et quidem Fílius hóminis, secúndum quod defínitum est, vadit: verúm tamen væ hómini 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 vide-rétur esse maior. Dixit autem eis: ✠Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui maior est in vobis, fiat sicut minor: et qui præcésor est, sicut ministrátor. Nam quis maior est, qui recúmbit, an qui ministrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui ministrat: vos autem estis, qui permansístis 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 Israél. C. Ait autem Dóminus: ✠Simon, Simon, ecce, sá-tanas 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 pará-tus sum, et in cárcerem et in mortem ire. C. At ille dixit: ✠Dico tibi, Petre:

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 brake; 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 inquire 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 he that is the greater among you, let him become 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 it 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,

Graduale

Ps. 34,13 et 1-2

Ego autem, dum mihi molésti es-sent, induébam me cilício, et humiliábam in ieiúnió animam meam: et orátio mea in sinu meo convertétur. V. Iúdica, Dómine, nocétes me, expúgna impugnántes me: apprehénde arma et scutum, et ex-súrge in adiutórium mihi.

Gradual

Ps. 34,13 & 1-2

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting, and my prayer shall be turned into my bosom. V. 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.

COMMENTARY

The first year that St. Peter was in Rome, that is, the 45th after the birth of our Lord, since many converted to God, St. Mark was asked by them to write in Latin what the Apostle had preached to them, in order to better know the actions of Christ. He then composed his Gospel, which was confirmed with the authority of Saint Peter and published in the Church. And so, St. Mark being the second editor of the Gospel, his account of the Passion is read second in Holy Week.

PASSIO DOMINI NOSTRI
IESU CHRISTI SECUNDUM MARCUM

Marc. 14,1-72; 15,1-46

In illo témpore: Erat Pascha, et ázy-ma post bíduum, et quærébant summi sacerdotés et scribæ, quómo-do Iesum dolo tenérent et occíderent. Dicébant autem: S. Non in die festo, ne forte tumúltus fieret in pópulo. C. Et cum esset Iesus Bethániæ in domo Simónis leprósi, et recumberet: venit múlier habens alabástrum unguénti nardi spicáti pretiósi, et fracto alabá-stro, effúdit super caput eius. Erant autem quidam indigné feréntes intra semetípso, et dicétes: S. Ut quid perditio ista unguénti facta est? Pó-terat enim unguéntum istud venúm-dari plus quam trecéntis denáriis, et dari paupéribus. C. Et fremébant in eam. Iesus autem dixit: ✠Sínite eam:

PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO ST. MARK

Mk. 14,1-72; 15,1-46

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 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.

quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum: et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit haec, fecit: praevenit ungere corpus meum in sepulturam. Amen, dico vobis: Ubi cumque praedicatum fuerit Evangelium istud in universo mundo, et quod fecit haec, narrabitur in memoriam eius. C. Et Iudas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut prodereit eum illis. Qui audientes, gavisi sunt: et promiserunt ei pecuniam se daturos. Et quaerebat, quomodo illum operaretur traderet. Et primo die azy-morum quando pascha immolabant, dicunt ei discipuli: S. Quo vis eamus, et paremus tibi, ut manduces pascha? C. Et mittit duos ex discipulis suis, et dicit eis: **M**itte in civitatem: et occurret vobis homo lagenam aquae portans, sequimini eum: et quocumque introierit, dicitte domino domus, qua Introierit, dicitte domino domus, quia Magister dicit: Ubi est refectio mea, ubi pascha cum discipulis meis manducem? Et ipse vobis demon-strabit cenaculum grande stratum: et illic parate nobis. C. Et abierunt discipuli eius, et venerunt in civitatem: paraverunt pascha. Vespere autem facto, venit cum duodecim. Et discumbentibus eis et manducantibus, ait Jesus: **A**men, dico vobis, quia unus ex vobis tradet me, qui manducavit mecum. C. At illi coeperunt contristari et dicere ei singulatum: S. Numquid ego? C. Qui ait illis: **U**nus ex duodecim, qui intingit me-

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 whosoever 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, whosoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Iudas 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. 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 disciples? And he will shew 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,

PASSIO DOMINI NOSTRI
IESU CHRISTI SECUNDUM LUCAM
LUC. 22.1-71; 23.1-53

In illo tempore: Appropinquabat Pascha: et quaerebant principes sacerdotum et scribae, quomodo Iesum intrarcerent: timebant vero plebem. Intravit autem satanas in Iudam, qui cognominabatur Iscariotes, unum de duodecim. Et abiit, et locutus est cum principibus sacerdotum et magistratibus, quemadmodum illum traderet eis. Et gavisi sunt, et pacti sunt peccatam illi dare. Et spontandit. Et quaerebat opportunitatem, ut traderet illum sine turbis. Venit autem dies azy-morum, in qua necesse erat occidi pascha. Et misit Petrum et Ioanmem, dicens: **E**untes parate nobis pascha, ut manducemus. C. At illi dixerunt: S. Ubi vis paremus? C. Et dixit ad eos: **E**cce, introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquae portans: intrat, et dicitis patrifamilias domus: sequimini eum in domum, in quam intrat, et dicitis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi pascha cum discipulis meis manducem? Et ipse ostendet vobis cenaculum magnum stratum, et ibi parate. C. Euntes autem invenerunt, sicut dixit illis, et paraverunt pascha. Et cum facta esset hora, discubuit, et duodecim Apostoli cum eo. Et ait illis: **D**esiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia impleatur in regno Dei. C. Et accepto calice, gratias egit, et dixit: **A**c-

PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO ST LUKE
LUC. 22.1-71; 23.1-53

In that time: Now 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 Iesus to death: but they feared the people. And Satan entered into Iudas, 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 opportunity to betray him in the absence of the multitude. 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 for 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 into the house where he entereth in. And you shall say to the good-man of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining room, furnished, and there prepare. And they going, found as he had said to them, and 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:

semen longævum, et volúntas Dómini in manu eius dirigétur. Pro eo, quod laborávit ánima eius, vidébit, et saturábitur: in sciéntia sua iustificábit ipse iustus 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.

Tractus

Ps. 101,2-5 et 14

Dómine, exáudi oratióne meam, et clamor meus ad te véniat. *℣.* Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. *℣.* In quacúmque die invocávero te, velóriter exáudi me. *℣.* Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *℣.* Percússus sum sicut fœnum, et áruit cor meum: quia oblítus sum manducáre panem meum. *℣.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi eius.

COMMENTARY

At the time the Apostles dispersed the light of the Gospel throughout the world, Saint Paul, having Saint Luke as his companion, worked arduously throughout Greece. And noticing that many things regarding Christ and the Christian faith had been published erroneously and upheld by heretics, St. Luke wrote the gospel in Greek to display what was true and to expose error. In this way, those peoples who, due to the diversity of the language, were not able to understand the Gospel of St. Matthew, being in Hebrew, nor that of St. Mark, which was in Latin, had in their language the corrected and true history of what they had learned of the Christian faith. This was in the forty-eighth year of our Lord. And since Saint Luke is the third author of the Gospel, he is read on the third day.

be prosperous in his hand. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he 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

Ps. 101,2-5 & 14

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

dem hóminis vadit, sicut scriptum est de eo: vae autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. C. Et manducántibus illis, accépit Iesus 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, dicó vobis, quia iam non bibam de hoc genímine vitis usque in diem illum, cum illud bibam novum in regno Dei. C. Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Iesus: *✠*Omnes scandalizábimini in me in nocte ista: quia scriptum est: Percútiám pastórem, et dispergéntur oves. Sed postquam resurréxero, præcedám vos in Galilæam. C. Petrus autem ait illi: S. Et si omnes scandalizáti fúerint in te, sed non ego. C. Et ait illi Iesus: *✠* Amen, dico tibi, quia tu hódie in nocte hac, priúsquam gallus vocem bis déderit, ter me es negáturus. C. At ille ámplius loquebátur: 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 órem. C. Et assúmit Petrum et Iacóbum et Ioánnem secum: et cœpit pavére et tædere. Et ait illis: *✠*Tristis est ánima mea usque ad mortem: sustinéte hic, et vigilate. C. Et cum processisset páululum, prócidit super terram: et orábat, ut, si fieri posset, transíret ab eo hora: et dixit: *✠*Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc

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 testament, 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 a 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, 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

LESSON FROM THE PROPHET ISAIAS

Is. 53,1-12

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 signhtiness, 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, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall

LECTIO ISAIÆ PROPHETÆ

Is. 53,1-12

In diebus illis: Dixit Isaias: Dominus meus, quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sistenti: non est species ei neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum: despectum et novissimum virorum, virum dolorem, et scientem infirmitatem: et quasi absconditus vultus eius et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostrae super eum, et livore eius sanati sunt. Omnes nos quasi oves erravimus. Unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. O-blatum est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducitur, et quasi agnus coram tondeute se obtutescet, et non aperit os suum. De angustia et de iudicio sublatum est: generationem eius quis enarrabit? quia abscessus est de terra viventium: propter scelus populi mei percussus eum. Et dabit impios pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore eius. Et Dominus voluit contedere eum in infirmitate: si posterit pro peccato animam suam, videbit

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: 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. And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude of them that stood by, drawing a sword, 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, 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

a me: sed non quod ego volo, sed quod tu. C. Et venit et invenit eos dormientes. Et ait Petro: ✠Simon, dormis? non potuisti una hora vigila- re? Vigilare et orare, ut non intres in tentationem. Spiritus quidem prom- ptus est, caro vero infirma. C. Et ite- rum abiens oravit, eundem sermo- nem dicens. Et reversus, denuo inve- nit eos dormientes (erant enim oculi eorum gravati) et ignorabant, quid responderent ei. Et venit tertio, et ait illis: ✠Dormite iam et requiescite. Sufficit: venit hora: ecce, Filius homi- nis tradetur in manus peccatorum. Surgite, eamus: ecce, qui me tradet, prope est. C. Et, adhuc eo loquente, venit Judas Iscariotes, unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus et scribis et senioribus. Dederat autem traditor eius signum eis, dicens: S. Quemcumque osculatus fu- ero, ipse est, tenete eum et ducite caute. C. Et cum venisset, statim accedens ad eum, ait: S. Ave, Rabbi. C. Et osculatus est eum. At illi manus in- cecunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus, educens gladium, percussit servum summi sacerdotis: et ampu- tavit illi auriculam. Et respondens ait illis: ✠Tanquam ad latro- nem existis cum gladiis et lignis com- prehendere me? cotidie eram apud vos in templo docens, et non me te- nistis. Sed ut impleantur Scripturae. C. Tunc discipuli eius relinquentes eum, omnes fugerunt. Adulescens autem quidam sequebatur eum amictus sindone super nudo: et te- nuerunt eum. At ille, reiecta sindone,

in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit, qui adiuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatió- ne mea, et detráxi in terram virtú- tem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ reddidit nobis Dómi- nus, Deus noster.

Graduale Ps. 68,18 et 2-3

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

Here the priest says: *℟.* *Dóminus vobíscum, and Oremus, without the Flectámus génua.*

Orémus. Oratio

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

Other Collects for the Church or the Pope, as on Holy Monday, p. 2.

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

Gradual Ps. 68,18 e 2-3

Turn not away Thy face from Thy servant, for I am in trouble: hear me speedily. ℟. 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.

Let us pray. Collect

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 Lord.

nudus profúgit ab eis. Et adduxérunt Iesum ad summum sacerdotem: et convenérunt omnes sacerdótes et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotis: et sedébat cum ministris ad ignem, et calefaciébat se. Summi vero sacerdótes et omne concílium quærébant advérsus Iesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testi- mónia non erant. Et quidam surgén- tes, falsum testimónium ferébant advérsus eum, dicéntes: **S.** Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufác- tum, et per tríduum áliud non manu- fáctum aedificábo. **C.** Et non erat con- veniéns testimónium illórum. Et ex- súrgens summus sacérdos in mé- dium, interrogávit Iesum, dicens: **S.** Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? **C.** Ille au- tem tacébat et nihil respóndit. Rur- sum summus sacérdos interrogábat eum, et dixit ei: **S.** Tu es Christus, Fílius Dei benedícti? **C.** Iesus autem dixit illi: **✠**Ego sum: et vidébitis Fí- lium hóminis sedéntem a dextris vir- tútis Dei, et veniéntem cum núbibus cæli. **C.** Summus autem sacérdos scindens vestiménta sua, ait: **S.** Quid adhuc desiderámus testes? Audístis blasphemiam: quid vobis vidétur? **C.** Qui omnes condemnáverunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem eius, et cólaphis eum cædere, et dícere ei: **S.** Prophetíza. **C.** Et ministri álapis eum cædebant. Et cum esset Petrus

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 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. Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter

HOLY WEDNESDAY

Mass

Introit
Philipp. 2,10,8 & 11
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 101,2 O Lord, hear my prayer; and let my cry come unto Thee. – In the name.

Immediately after the Kyrie elison the Priest says:

Let us pray.
Let us kneel.
R/ Arise.

Collect

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

LESSON FROM THE PROPHET ISAIAH
Is. 62,11; 63,1-7

Thus saith the Lord God: Tell the daughter of Zion: 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, his 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

Introitus
Philipp. 2,10,8 et 11
In nomine Iesu omne genu flectatur, caelestium, terrestrium et inferorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris. Ps. 101,2 Domine, exaudi orationem meam: et clamor meus ad te veniat. – In nomine.

Oremus.
Flectamus genua.
R/ Levate.

Oratio

Praesta, quaesumus, omnipotens Deus: ut, qui nostris excessibus incessanter affligimur, per unigenitum Filium tuum passionem liberemur: Qui tecum vivit.

LECTIO ISAIÆ PROPHETÆ
Is. 62,11; 63,1-7

Haec dicit Dominus Deus: Dicitur filiae Sion: Ecce, Salvator tuus venit: ecce, merces eius cum eo. Quis est iste, qui venit de Edom, tinctus vestibus de Bosra? Iste formidatus in stola sua, gradatus in multitudine fortitudinis suae. Ego, qui loquor iustitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimentera tua sicut calcatum in torculari? Torcular calcavi solus, et de gentibus non est vir mecum: calcavi eos

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 maidserverant 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 crew twice, thou shalt thrice deny me. And he began to weep. 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 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 desired: 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 to them, and said: Will you that I release to you the king of the Jews? For he knew

in atrio deorum, venit una ex ancillis summi sacerdotis: et cum vidisset Petrum calcatiantem se, aspiciens illum, ait: S. Et tu cum Iesu Nazareno eras. C. At ille negavit, dicens: S. Neque scio neque novi, quid dicas. C. Et exiit foras ante atrium, et gallus cantavit. Kursus autem cum vidisset illum ancilla, cepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursum negavit. Et post pusillum iterum negavit. Et recordatus est Petrus verbum quod dixerat ei Iesus: Pritusquam gallus cantet bis, ter me negabis. Et cepit flere. Et confestim mane constitum facientes summi sacerdotis, cum senioribus et scribis et universo concilio, vincentes Iesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: S. Tu es Rex Iudaeorum? C. At ille respondens, ait illi: ✠ Tu dicis. C. Et accusabant eum summi sacerdotis in multis. Pilatus autem rursum interrogavit eum, dicens: S. Non respondes quiddquam? vide, in quantis te accusant. C. Iesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vinctis, quemcumque petissent. Erat autem, qui dicebatur Barabbas, qui cum seditione erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cepit rogare, sicut semper facebat illis. Pilatus autem respondit eis, et dixit: S. Vultis dimittam vobis Regem Iudaeorum? C.

The following is sung in the tone of the Gospel; the rest is all done as on Palm Sunday, that is to say *Munda cor meum*, the blessing is requested, incense is brought without candles and the book is incensed. *Dominus vobiscum* is not said, and the Celebrant and the Deacon do not sign the book nor themselves, and finally, the Celebrant kisses the book and is incensed.

And when evening was now come, (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. But Pilate considered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory
Ps. 139,5
Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

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

Other Secrets, for the Church or for the Pope, as on Holy Monday, p. 5 o 6. Preface of the Holy Cross, p. 6.

Communion
Ps. 68,13-14
They that sat in the gate were busied 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.

Et cum iam sero esset factum (quia sabbatum) venit Ioseph ab Arimathea, nobiles decurio, qui et ipse erat Parasceve, quod est ante audacter introivit ad Pilatum, et petiit corpus Iesu. Pilatus autem miratus erat expectans regnum Dei, et etiam seipsum regnum Ioseph. Ioseph autem mercatus sindonem, et deposuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

Offertorium
Ps. 139,5
Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Secreta
Sacrificia nos, quaesumus, Domine, propensius ista restaurant: quae medicinalibus sunt instituta ieiuniis. Per Dominum.

Communitio
Ps. 68,13-14
Adversum me exercebantur, qui sedebant in porta: et in me psallebant, qui bibeabant vinum: ego vero orationem meam ad te, Domine: tempus beneplaciti, Deus, in multitudine misericordiae tuae.

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. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabachthani? 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 kneel and pause for a moment) 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 Magdalene, and Mary the mother of James the less and of Joseph, and Salome: Who also when he ministered to him, and many other women that came up with him to Jerusalem.

iniquis reputatus est. Et praetereuntes blasphemabant eum, moventes capita sua et dicentes: S. Vah, qui destruis templum Dei, et in tribus diebus reaedificas: salvum fac te templum, descendens de cruce. C. Si-militer et summi sacerdotēs illudens, dicebant: Ad alterutrum cum scribis dicentes, ad alterutrum fecit, seipsum non potest salvum facere. Christus Rex Israel descendat nunc de cruce, ut videamus et credamus. C. Et qui cum eo crucifixi erant, conviciabantur ei. Et facta hora sexta, tenebrae factae sunt per totam terram, usque in horam nonam. Et hora nona exclamavit Iesus voce magna, dicens: ✠Eloi, Eloi, lamma sabachthani? C. Quod est interpretatum: ✠Deus meus, Deus meus, ut quid dereliquisti me? C. Et quidam de circumstantibus audientes, dicebant: S. Ecce, Eliam vocat. C. Currentes autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: S. Sinite, videamus, si veniat Elias ad deponendum eum. C. Iesus autem emissā voce magna exspiravit. (Hic genuflectitur, et pausat aliquantulum) Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans exspirasset, ait: S. Vere hic homo Filius Dei erat. C. Erant autem et mulieres de longe aspicientes: inter quas erat Maria Magdalene, et Maria Iacobī minoris, et Ioseph mater, et Salome: quae simul cum eo ascendebant Ierosolymam.