

MATERNAL HEART of MARY

Traditional Latin Mass Parish, Lewisham

PROPER of the MASS

WEDNESDAY OF HOLY WEEK IN LENT

Philippians 2: 10, 8, 11; Ps. 101: 2 INTROIT

IN nómine Jesu omne genu
flectátur, caeléstium, terréstrium et
infernórum: quia Dóminus factus
est obédiens usque ad mortem,
mortem autem crucis: et omnis lin-
gua confiteátur, ídeo Dóminus Jesus
Christus in glória est Dei Patris. Ps.
Dómine, exáudi oratióem meam:
et clamor meus ad te véniat. Gloria
Patri.

Orémus.
V. Flectámus génuā.
R. Leváte.

PRÆSTA, quæsumus, omnipotens
Deus: ut, qui nostris excéssibus
incessánter affligimur, per unigéniti
Fílii tui passiónem liberémur: Qui
tecum vivit et regnat.

Isaiab 62:11; 63: 1-7

HÆC dicit Dóminus Deus: Dícite
filiæ Sion: Ecce salvátor tuus venit:
ecce, merces ejus cum eo. Quis est
iste, qui venit de Edom, tinctis vésti-
bus de Bosra? Iste formósus in stola
sua, grádiens in multítudine for-
titúdinis suæ. Ego, qui loquor
justítiam, et propugnátor sum ad
salvándum. Quare ergo rubrum est
induméntum tuum, et vestiménta
tua sicut calcántium in torculári?
Tórcular calcávi solus, et de génti-
bus non est vir mecum: calcávi eos
in furóre meo, et conculcávi eos in
ira mea: et aspérsus est sanguis
eórum super vestiménta mea, et
omnia induménta mea inquinávi.
Dies enim uliónis in corde meo,

At the name of Jesus every knee should
bow, of those that are in Heaven, on earth,
and under the earth: He humbled Himself,
becoming obedient unto death, even to the
death of the cross. And that every tongue
should confess that the Lord Jesus Christ
is in the glory of God the Father. Ps. Lord,
hear my prayer and let my cry come unto
Thee. Glory be to the Father.

COLLECT
Let us pray.
Let us kneel.
Arise.

Grant, we beseech Thee, O 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 lives and reigns.

LESSON

Thus sayeth the Lord God : Telleth the
daughter of Sion: Behold thy Savior
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 wine-
press? I have trodden the winepress alone,
and of the Gentiles there is not a man with
me: I have trampled on them in my indig-
nation, and have trodden them down in
my wrath, and their blood is sprinkled up-
on my garments, and I have stained all my

annus redemptionis meae venit. Circumspexi, et non erat auxiliator: quaesivi, et non fuit, qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quae reddidit nobis Dominus, Deus noster.

Psalm 34: 13; 34: 1-2

NE avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me. Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam: infixus sum in limo profundi, et non est substantia.

DEUS, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concede nobis famulis tuis; ut resurrectionis gratiam consequamur. Per eundem Dominum.

Isaiah 53: 1-12

IN diebus illis: Dixit Isaías: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitiénti: non est species ei neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum: despectum et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi

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

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.

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 Jesus Christ.

LESSON

In those days: Isaiah 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, 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

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 occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia et de judício 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 longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo, quod laborávit ánimam 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.

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 be prosperous in his hand. Because his soul hath labored, 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.

Psalm 101: 2-5, 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, velóciter exáudi me. Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. Percússus sum sicut foenum, et áruit cor meum, quia oblítus sum manducáre panem meum. Tu exsúrgens miseréberis Sion, quia tempus miseréndi ejus, quia venit tempus.

Luke 22: 39-71; 23: 1-53

IN ILLO TÉMPORE: Egréssus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervénisset ad locum, dixit illis: Oráte, ne intréti in tentatióne. Et ipse avúlsus est ab eis, quantum jactus est lápidis, et pósitis géniibus orábat, dicens: Pater, si vis, transfer cálicem istum a me: verúntamen non mea volúntas, sed tua fiat. Appáruit autem illi Ángelus de caelo, ccfórtans eum. Et factus in agónia, prolíxius orábat. Et factus est sudor ejus, sicut guttæ sánguinis decurréntis in terram. Et cum surrexisset ab oratióne, et vénisset ad discípulos suos, invénit eos dormiéntes præ tristútia. Et ait illis: Quid dormíti? súrgite, oráte, ne intréti in tentatióne. Adhuc eo loquénte, ecce turba: et qui vocabátur Judas, unus de duódecim, antecédébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: Juda, ósculo Fílium hóminis tradis? Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: Dómine, si percútimus in gladio? Et percússit unus ex illis servum princípis sacerdotum, et amputávit aurículam ejus dexteram. Respóndens autem Jesus, ait: Sínite usque huc. Et cum tetigisset aurículam ejus, sanávit

TRACT

Hear, O Lord, my prayer: and let my cry come to 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, and my bones are grown dry like fuel for the fire. I am smitten as grass, and my heart is withered: because I forgot to eat my bread. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

GOSPEL

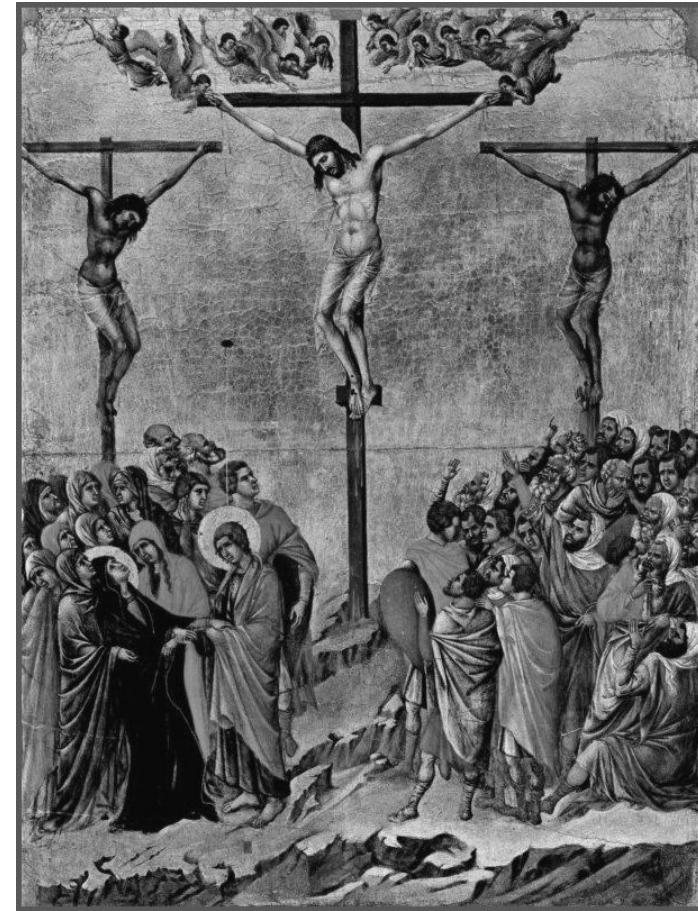
At that time, going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, Saying: Father, 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 his 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

eum. Dixit autem Jesus ad eos, qui vénerant ad se, príncipes sacerdotum et magistratus templi et senióres: Quasi ad latrónem existis cum gládiis et fústibus? Cum cotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra et potéstas tenebrárum. Comprehéndentes autem eum, duxérunt ad domum príncipis sacerdotum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancilla quædam sedéntem ad lumen, et eum fuísset intúita, dixit: Et hic cum illo erat. At ille negávit eum, dicens: Múlier, non novi illum. Et post pusillum álius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: Vere et hic cum illo erat: nam et Galiléus est. Et ait Petrus: Homo, néscio, quid dicis. Et contínuo 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. Et viri, qui tenébant illum, illudébant ei, cædentes. Et velavérunt eum et percutiébant faciém ejus: et interrogábant eum, dicentes: Prophetíza, quis est, qui te percússit? Et alia multa blasphemántes dicébant in eum. Et ut factus est dies, convenérunt senióres plebis et príncipes sacerdotum et scribæ, et duxérunt illum in concílium suum, dicente? Si tu es Christus, dic nobis. Et ait illis: Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimítte tí Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. Dixérunt autem omnes: Tu ergo es Fílius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixérunt: Quid

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: 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, cane 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

adhuc desideramus te stimonium? Ipsi enim audivimus de ore eius. Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Coeperunt autem illum accusare, dicentes: Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Caesari, et dicentem se Christum regem esse. Pilatus autem interrogavit eum, dicens: Tu es Rex Judaeorum? At ille respondens, ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum et turbas: Nihil invenio causae in hoc homine. At illi invalescebant, dicentes: Commovet populum, docens per universam Judaeam, incipiens a Galilea usque huc. Pilatus autem audiens Galileam, interrogavit, si homo Galileus esset. Et ut cognovit, quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus. Herodes autem, viso Jesu, gavisus est valde. Erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant 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: Obtulistis 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. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul

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 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 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
6. cried out, saying: Away with this



Crucifixion - from the Maesta, Siena, by Duccio, 1308.

LARGÍRE sénsibus nostris, omnípotens Deus: ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúndem Dóminum.

Humiliáte cápita vestra Deo.

RÉSPICE, quáesumus, Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum: Qui tecum vivit et regnat.

POSTCOMMUNION

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 Jesus Christ.

PRAYER OVER THE PEOPLE

Bow your heads to God.

Look down we beseech thee, O Lord, on this thy family for whose sake our Lord Jesus Christ refused not to yield himself into the hands of the wicked and to suffer the torments of the cross. Who lives and reigns.

univérſa turba, dicens: Tolle hunc, et dimitte nobis Barábbam. Qui erat propter seditiónem quandam fáciam in civitáte et homicídium missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimittere Jesum. At illi succlamábant, dicéntes: Crucifíge, crucifíge eum. Ille autem tértio dixit ad illos: Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípíam ergo illum et dimittam. At illi instábant vóciſus magnis, postulántes, ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fieri petitiónem eórum. Dimisit autem illis eum, qui propter homicídium et seditiónem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehendérunt Simónem quendam 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: Filiæ Jerúsalem, nolíte flere super me, sed super vos ipsas flete et super filios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et veníres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incipient dicere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc faciunt, in árido quid fiet? Ducebántur autem et alii duo nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calvária, ibi crucifixérunt eum: et latrónes, unum a dextris et álterum a sinístris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt, quid faciunt. Dividéntes vero vestiménta ejus, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: Alios salvos fecit: se salvum fáciat, si hic est Christus Dei electus. Illudébant

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 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 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 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

autem ei et milites accedentes, et acetum offerentes ei, et dicentes: Si tu es Rex Judæorum, salvum te fac. Erat autem et superscriptio scripta super eum litteris græcis et latinis et hebræicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac te ipsum, et nos. Respondens autem alter increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es. Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. Et dicebat ad Jesum: Domine, mememento mei, cum veneris in regnum tuum. Et dixit illi Jesus: Amen, dico tibi: Hodie mecum eris in paradiso. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna Jesus, ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, exspiravit. (Hic genuflectitur, et pausat aliquantulum) Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud et videbant, quæ fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus a longe, et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes. Et ecce, vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum, ab Arimathæa civitate Judææ, 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.

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 condemned 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 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. 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 kneel, and pause a few moments.) 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 Arimathæa, 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.

Psalm 101: 2-3

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

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

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et, qui in ligno vincebat, in ligno quod vinceret: per Christum, Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli cælorumque Virtutes ac beata Seraphim sociæ exultatione concelbrant. Cum quibus et nostras voces ut admitti jubeas, deprecamur, supplici confessione dicentes:

Psalm 101: 13, 14

POTUM meum cum fletu temperabam: quia elevans allisisti me: et ego sicut foenum arui: tu autem, Domine, in æternum permanes: tu exurgens miseraberis Sion, quia venit tempus miserendi ejus.

OFFERTORY

Hear, O Lord, my prayer: and let my cry come to thee. Turn not away thy face from me.

SECRET

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 Jesus Christ.

PREFACE OF THE HOLY CROSS

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

COMMUNION

For I did eat ashes like bread, and mingled my drink with weeping. But thou, O Lord, endurest for ever: and thy memorial to all generations. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.