

## TUESDAY OF HOLY WEEK IN LENT

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The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world today as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (Ps. 66) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us.

### New User Guide

#### AT THE FOOT OF THE ALTAR (Kneel)

**P:** †In nómine Patris, et Fílii, et Spiritus Sancti. Amen.

**P:** Introibo ad altáre Dei.

**S:** Ad Deum qui lætíficat juventútem meam.

(Psalm 42 is omitted until Easter)

**P:** †Adjutórium nostrum in nómine Dómini.

**S:** Qui fecit cælum et terram.

**P:** Confíteor Deo omnipoténti, beatæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi fratres: quia peccávi nimis cogitatióne, verbo, et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínelm, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

**S:** Misereátur tui omnípotens Deus, et, dimíssis peccátiis tuis, perdúcat te ad vitam ætérnam.

**P:** Amen.

**S:** Confíteor Deo omnipoténti, beatæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi pater: quia peccávi nimis cogitatióne, verbo, et ópere: **(strike breast 3 times)** mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínelm, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

**P:** Misereátur vestri omnípotens Deus, et, dimíssis peccátiis vestris, perdúcat vos ad vitam ætérnam.

**S:** Amen.

**P:** †Indulgéntiam, absolutiÓnem, et remissiÓnem peccatórum nostrórum, tríbutat nobis omnípotens et miséricors Dóminus.

**S:** Amen.

**P:** Deus, tu convérsus vivificábis nos.

**S:** Et plebs tua lætábitur in te.

**P:** Osténde nobis, Dómine, misericórdiam tuam.

**S:** Et salutáre tuum da nobis.

**P:** Dómine, exáudi oratiÓnem meam.

**S:** Et clamor meus ad te véniat.

**P:** Dóminus vobíscum.

**S:** Et cum spiritu tuo.

**P:** Orémus.

**P:** Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

#### AT THE CENTER OF THE ALTAR

**P:** Orámus te, Dómine, per mérita Sanctorum tuórum, quorum relíquiæ hic sunt et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

*(Only at High Mass when incense is used)*

**P:** *Ab illo benedicáris, in cujus honóre cremáberis.*

#### AT THE FOOT OF THE ALTAR (Kneel)

**P:** †In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

**P:** I will go unto the altar of God.

**S:** To God, Who gives joy to my youth.

(Psalm 42 is omitted until Easter)

**P:** †Our help is in the name of the Lord.

**S:** Who made heaven and earth.

**P:** I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I pray blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

**S:** May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

**P:** Amen.

**S:** I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you father: that I have sinned exceedingly in thought, word, and deed: **(strike breast 3 times)** through my fault, through my fault, through my most grievous fault. Therefore I pray blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray for me to the Lord our God.

**P:** May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

**S:** Amen.

**P:** †May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

**S:** Amen.

**P:** Thou wilt turn again, O God, and quicken us.

**S:** And Thy people will rejoice in Thee.

**P:** Show us, O Lord, Thy mercy.

**S:** And grant us Thy salvation.

**P:** O Lord, hear my prayer.

**S:** And let my cry come unto Thee.

**P:** The Lord be with you.

**S:** And with your spirit.

**P:** Let us pray.

**P:** Take away from us our iniquities, we beseech Thee, O Lord; that with pure minds we may be made worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

#### AT THE CENTER OF THE ALTAR

**P:** We pray Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints: that Thou would deign to pardon me all my sins. Amen.

*(Only at High Mass when incense is used)*

**P:** *Be blessed by Him in Whose honor you will be burnt.*

#### AT THE RIGHT SIDE OF THE ALTAR

**INTROIT Galatians 6: 14.**

Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, víta et resurréctio nostra: per quem salváti et liberáti sumus. (Ps. 66: 2) Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, víta et resurréctio nostra: per quem salváti et liberáti sumus.

#### AT THE CENTER OF THE ALTAR

**P:** Kýrie, eléison.

**S:** Kýrie, eléison.

**P:** Kýrie, eléison.

**S:** Christe, eléison.

**P:** Christe, eléison.

**S:** Christe, eléison.

**P:** Kýrie, eléison.

**S:** Kýrie, eléison.

**P:** Kýrie, eléison.

**(Stand at High Mass)**

**P:** Dóminus vobíscum.

**S:** **Et cum spiritu tuo.**

#### AT THE RIGHT SIDE OF THE ALTAR

**P:** Orémus.

#### COLLECT

Omnipotens sempitérne Deus: da nobis ita Dominicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæculórum.

**S:** **Amen.**

**(Sit)**

#### LESSON Jeremiah 11: 18-20

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

**S:** Deo gratias.

#### GRADUAL Psalms 34: 13; 34: 1-2

Ego autem, dum mihi molésti essent, induébam me cilíci, et humiliábam in jejúnio ánimam meam: et orátió mea in sinu meo convertéetur. Júdica, Dómine, nocétes me, expúgna impugnátes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

#### AT THE CENTER OF THE ALTAR (Only at High Mass when incense is used)

**P:** *Ab illo benedicáris, in cujus honóre cremáberis.*

**P:** Munda cor meum ac lábia mea, omnipotens Deus, qui lábia Isaíæ Prophétæ grata mundásti ignito: ita me tua cálcula miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

**P:** Jube, Dómine, benedicere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competéter annúntiem Evangélium suum. Amen.

#### AT THE LEFT SIDE OF THE ALTAR (Stand)

*(The Gospel for the Passion is not announced in the usual way.)*

#### AT THE RIGHT SIDE OF THE ALTAR

But it behooves us to glory in the cross of our Lord Jesus Christ; in Whom is our salvation, life, and Resurrection. (Ps. 66: 2) May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behooves us to glory in the cross of our Lord Jesus Christ; in Whom is our salvation, life, and Resurrection.

#### AT THE CENTER OF THE ALTAR

**P:** Lord, have mercy.

**S:** Lord, have mercy.

**P:** Lord, have mercy.

**S:** Christ, have mercy.

**P:** Christ, have mercy.

**S:** Christ, have mercy.

**P:** Lord, have mercy.

**S:** Lord, have mercy.

**P:** Lord, have mercy.

**(Stand at High Mass)**

**P:** The Lord be with you.

**S:** And with your Spirit.

#### AT THE RIGHT SIDE OF THE ALTAR

**P:** Let us pray.

Almighty and eternal God, grant us so to celebrate thy mysteries of our Lord's Passion, that we may deserve to obtain forgiveness. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

**S:** Amen.

**(Sit)**

#### But Thou, O Lord, have shown me, and I have known: then Thou showed 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 of Sábaoth, who judges justly, and tries the reins and hearts, let me see Thy revenge on them: for to Thee I have revealed my cause, O Lord my God.

**S:** Thanks be to God.

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

#### AT THE CENTER OF THE ALTAR (Only at High Mass when incense is used)

**P:** *Be blessed by Him in Whose honor you will be burnt.*

**P:** Cleanse my heart and my lips, O almighty God, Who cleansed the lips of the Prophet Isaiah with a burning coal. In Thy gracious mercy, deign so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

**P:** Pray, Lord, a blessing. The Lord be in my heart and on my lips that I may worthily and fittingly proclaim His Gospel. Amen.

#### AT THE LEFT SIDE OF THE ALTAR (Stand)

*(The Gospel for the Passion is not announced in the usual way.)*

## THE PASSION

**GOSPEL Mark 14: 32-72; 15: 1-46**

**P:** Pássio Dómini nostri Jesu Christe secúndum Marcum.

In illo témpore Jesus et discipuli ejus véniunt in prædium, cui nomen Gethsémani. Et ait discipulis suis: Sedéte et Jac, donec orem. Et assúmit Petrum et Jacobum et Joánnem secum: et cœpit pavére et tædére. Et ait illis: Tristis est anima mea usque ad mortem: sustinése hic, et vigiláte. Et cum processisset páululum, prócidit super terram: et orábat, ut, si fíeri posset, transfret ab eo hora: et dixit: Abba, Pater, ómnia tibi possibilía sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. Et venit et invénit eos dormiéntes. Et ait Petro: Simon, dormís? non potuísti una hora vigiláre? Vigiláte et oráte, ut non intrédis in tentatiónem. Spíritus quidem promptus est, caro vero infirma. Et iterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes - erant enim óculi eórum graváti - et ignorábant, quid respondérent ei. Et venit tértio, et ait illis: Dormíte iam et requiescite. Súfficit: vestíte hora: ecce, Filius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, qui me tradet, prope est. Et, adhuc eo loquente, venit Judas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdotíbus et scribis et senióribus. Déderat autem tráditor ejus signiúrus. Eís, diceris: Quemcúmque osculátus fúero, ipse est, tenéte eum et dúcite caute. Et cum venísset, statim accedens ad eum, ait: Ave, Rabbi. Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percussit servum summi sacerdotís: et amputávit illi aurículam. Et respóndens Jesus, ait illis: Tamquám ad latrónem exístis cum gládiis et lignis comprehendere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. Tunc discipuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amictus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, núduo profúgit ab eis. Et adduxérunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotés et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotís: et sedébat cum ministris ad ignem, et calefaciábat se. Summi vero sacerdotés et omne concílium quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: Quóniam nos audívimus eum dicéntem: Ego dissolvam templum hoc manufáctum, et per tríduum áliud non manufáctum ædificábo. Et non erat convéniens testimónium illórum. Et exsúrgens summus sacerdos in médiu, interrogávit Jesum, dicens: Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? Ille autem tacébat et nihíl respóndit. Rursum summus sacerdos interrogábat eum, et dixit ei: Tu es Christus, Fílius Dei benedícti? Jesus autem dixit illi: Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. Summus autem sacerdos scindens vestiménta sua, ait: Quid adhuc desiderámus testes? Audístis blasphemíam: quid vobis videtur? Qui omnes condemnáverunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre faciém ejus, et cólaphis eum cædere, et dicere ei: Prophétiza. Et ministri álapis eum cædebant. Et cum esset Petrus in átrio deórsum, venit una ex ancillis summi sacerdotís: et cum vidísset Petrum calefaciéntem se, aspáriens illum, ait: Et tu cum Jesu Nazaréno eras. At ille negávit, dicens: Neque scio neque novi, quid dicas. Et éxit foras ante átrium, et gallus cantávit. Rursum autem cum vidísset illum ancilla, cœpit dicere circumstántibus: Quia hic ex illis est. At ille iterum negávit. Et post pusillum rursus, qui astábant, dicébant Petro: Vere ex illis es: nam et Galilæus es. Ille autem cœpit anathematizáre et juráre: Quia nescio hóminem istum, quem dicitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsqvam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consílium faciéntes summi sacerdotés, cum senióribus et scribis et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: Tu es Rex Judæórum? At ille respóndens, ait illi: Tu dicis. Et accusábant eum summi sacerdotés in multis. Pilátus autem rursus interrogávit eum, dicens: Non respóndes quidquam? vide, in quantis te accúsant. Jesus autem ámplius nihíl respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimittere illis unum ex vincnis, quemcúmque petiísset. Erat autem, qui dicebátur Barábbas, qui cum seditiósus erat victus, qui in seditiõe fécerat homicídium. Et cum ascendísset turba, cœpit rogáre, sicut semper faciábat illis. Pilátus autem respóndit eis, et dixit: Vultis dimittam vobis Regem Judæórum? Sciébat enim, quod per invidiam tradidísset eum summi sacerdotés. Pontífices autem concitáverunt turbam, ut magis Barábbam dimitteret eis. Pilátus autem íterum respóndens, ait illis: Quid ergo vultis faciám Regi Judæórum? At illi íterum clamáverunt: Crucífige eum. Pilátus vero dicébat illis: Quid enim mali fecit? At illi magis clamábant: Crucífige eum. Pilátus autem volens populo satisfácere, dimisit illis Barábbam, et tradidit Jesum flagellis cæsum, ut crucifigerétur. Milites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et inducunt eum púrpura, et inhóntunt ei plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant eum et, aréndentes gēna, adspórabant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et educunt illum, ut crucifigerent eum. Et angariáverunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perdúcunt illum in Gógotha locum, quod est interpretátum Calvária locus. Et dabat ei bíbere Myrríæ vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat título causæ ejus inscríptus: Rex Judæórum. Et cum eo crucifigunt duos latrónes: unum a dextris et alium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iniquis reputátus est. Et prætereúntes blasphemábant eum, vóntes cápita sua et dicéntes: Vah, qui déstruis templum Dei, et in tribus diebus reædificas: salvum fac teíbum ipsum, descéndens de cruce. Similíter et summi sacerdotés illudéntes, ad altérutrum cum scribis dicébat: Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israél descéndat nunc de cruce, ut videámus et credámus. Et qui cum eo crucifíxi erant, conviciábántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Jesus, voce magna, dicens: Eloí, Eloí, Iamma sabachtháni? Quod est interpretátum: Deus meus, Deus meus, ut quid dereliquísti me? Et quidam de circumstántibus audiéntes, dicebant: Ecce, Eliám vocat. Curréns autem unus, et implens spóngiam acéto, circumponénsque cálame, potáms dabit ei, dicens: Sínite, videámus, si véniat Eliás ad deponéndum eum. Jesus autem emíssa voce magna exspirávit. *(Hic genuflectitur, et pausatur aliquotum.)* Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centurio, qui ex advérso stabat, quia scit clamans se inspiráset, ait: Vere hic homo Fílius Dei erat. Erant autem et mulieres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacobí matris et Joseph, mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascendérunt Jerosólymam. Et cum iam sero esset factum (quia erat Parasceve, quod est ante sábbatum) venit Joseph ab Arimathea, nobilis decúrio, qui et ipse erat expéctans regnum Dei, et audácter introívit ad Pilátum, et pétit corpus Jesu. Pilátus autem mirabátur, si iam obiísset. Et accersito centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et pósnens eum involvit síndone, et pósuit eum in monumento, quod erat excisum de petra, et advólvit lápidem ad óstium monumenti.

**S:** Laus tibi, Christe.

**P:** Per evangélica dicta deleántur nostra delicta.

## THE PASSION

At that time, Jesus and his disciples came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he took Peter and James and John with him; and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he came, and found 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. A 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 came the third time, and said 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, came Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him. But they laid hands on him, and held him. An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him from 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: Answer 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 of their hands. Now when Peter was in the court below, there came one of the maidservants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what you say. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art Thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answer Thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And they alate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and putting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the wicked he was repud. And they that passed by blasphemed him, wagging their heads, and saying: Vah, Thou that destroys the temple of God, and in three days builds 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: Eloí, Eloí, Iamma sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold he calls 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 genuflect, and pause 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 Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem. And when evening was now come, - because it was the Parasceve, that is, the day before the sabbath, - Joseph of Arimathea, a noble counselor, 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 wondered 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 buying fine linen, and taking him linen, and laid him up in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

**S:** Praise to Thee, O Christ.

**P:** May our offenses be erased by the words of the Gospel.



