WEDNESDAY OF HOLY WEEK IN LENT

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Collect at St. Peter in Chains. Station at St. Mary Major.

In the early Roman church, there was no Liturgy for this day; it was kept as we now keep Good Friday; the Mass was omitted and only the Litany solemnly recited. The Mass was reserved for the evening, in St. Mary Major. By the time of St. Leo the Great, this day already had its Mass. It was the rule that it be celebrated in St. Mary Major, to entrust, as it were, the aspirants for Baptism to her loving care, who on Good Friday will be named the Mother of Mercy and the Advocate of the human race.

The Introit announces the triumph of the Cross; the Church desires to confirm our faith in Him Whose Passion is read in the Gospel according to St. Luke, Whom tomorrow we shall see crucified between two thieves. The crucifixion is the summary of Catholic belief. The Cross is the crown of all the works of God, and the masterpiece of His love. God is well pleased with it; He cannot hear it commemorated nor behold its image without being moved with pity towards us.

INTROIT Philippians 2: 10, 8, 11 In nómine Jesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: et omnis lingua confiteátur, ídeo Dóminus Jesus Christus in glória est Dei Patris. (Ps. 101: 2) Dómine, exáudi oratiónem meam: et clamor meus ad te véniat. In nómine Jesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: et omnis lingua confiteátur, ídeo Dóminus Jesus Christus in glória est Dei Patris.	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. 101: 2) Lord, hear my prayer and let my cry come unto Thee. 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.
Orémus. V. Flectámus génua. R. Leváte.	Let us pray. Let us kneel. Arise.
COLLECT	

Præsta, quæsumus, omnípotens Deus: ut, qui nostris excéssibus incessánter afflígimur, per unigéniti Fílii tui passiónem liberémur: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

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 with Thee in the unity of the Holy Spirit, God, forever and ever.

LESSON Isaiah 63: 1-7

Hæc dicit Dóminus Deus: Dícite fíliæ Sion: Ecce salvátor tuus venit: ecce, merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multitúdine fortitúdinis 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 géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit, qui adjuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus, Deus noster.

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 winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there 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 Psalms 68: 18; 68: 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.

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.

Dóminus vobíscum.
Et cum spíritu tuo.
Orémus.

The Lord be with you.
R. And with thy spirit.
Let us pray.

COLLECT

Deus, qui pro nobis Fílium tuum crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

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, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

LESSON Isaiah 53: 1-12

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

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 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 obmutéscet, et non apériet os suum. De angústia et de judício sublátus est: generatiónem 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 contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo, quod laborávit ánima 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.

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.

TRACT Psalms 101: 2-5, 14

Dómine, exáudi oratiónem 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 fœnum, et áruit cor meum, quia oblítus sum manducáre panem meum. Tu exsúrgens miseréberis Sion, quia tempus miseréndi ejus, quia venit tempus.

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 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 pervenísset ad locum, dixit illis: Oráte, ne intrétis in tentatiónem. Et ipse avúlsus est ab eis, quantum jactus est lápidis, et pósitis génibus orábat, dicens: Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. Appáruit autem illi Ángelus de cælo, confórtans eum. Et factus in agónia, prolíxius orábat. Et factus est sudor ejus, sicut guttæ sánguinis decurréntis in terram. Et cum surrexísset ab oratióne, et venísset ad discípulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: Quid dormítis? súrgite, oráte, ne intrétis in tentatiónem. Adhuc eo loquénte, ecce turba: et qui vocabátur Judas, unus de duódecim, antecedébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: Juda, ósculo Fílium hóminis tradis? Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: Dómine, si percútimus in gladio? Et percússit unus ex illis servum príncipis sacerdótum, et amputávit aurículam ejus déxteram. Respóndens autem Jesus, ait: Sínite usque huc. Et cum tetigísset aurículam ejus, sanávit eum. Dixit autem Jesus ad eos, qui vénerant ad se, príncipes sacerdótum et magistrátus templi et senióres: Quasi ad latrónem exístis cum gládiis et fústibus? Cum cotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra et potéstas tenebrárum. Comprehendéntes autem eum, duxérunt ad domum príncipis sacerdótum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancílla quædam sedéntem ad lumen, et eum fuísset intúita, dixit: Et

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 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 hic cum illo erat. At ille negávit eum, dicens: Múlier, non novi illum. Et post pusíllum álius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervállo facto quasi horæ uníus, álius quidam affirmábat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus: Homo, néscio, quid dicis. Et contínuo adhuc illo loquénte cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsquam gallus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre. Et viri, qui tenébant illum, illudébant ei, cædéntes. Et velavérunt eum et percutiébant fáciem ejus: et interrogábant eum, dicéntes: Prophetíza, quis est, qui te percússit? Et alia multa blasphemántes dicébant in eum. Et ut factus est dies, convenérunt senióres plebis et príncipes sacerdótum et scribæ, et duxérunt illum in concílium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. Dixérunt autem omnes: Tu ergo es Fílius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixérunt: Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore ejus. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicéntes: Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum regem esse. Pilátus autem interrogávit eum, dicens: Tu es Rex Judæórum? At ille respóndens, ait: Tu dicis. Ait autem Pilátus ad príncipes sacerdótum et turbas: Nihil invénio causæ in hoc hómine. At illi invalescébant, dicéntes:

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 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

Cómmovet pópulum, docens per univérsam Judæam, incípiens a Galilæa usque huc. Pilátus autem áudiens Galilæam, interrogávit, si homo Galilæus esset. Et ut cognóvit, quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus. Heródes autem, viso Jesu, gavísus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audíerat multa de eo, et sperábat signum áliquod vidére ab eo fíeri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdótum et scribæ, constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amíci Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad ínvicem. Pilátus autem, convocátis princípibus sacerdótum et magistrátibus et plebe, dixit ad illos: Obtulístis mihi hunc hóminem, quasi averténtem pópulum, et ecce, ego coram vobis intérrogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce, nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. Necésse autem habébat dimíttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: Tolle hunc, et dimítte nobis Barábbam. Qui erat propter seditiónem quandam factam in civitáte et homicídium missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimíttere Jesum. At illi succlamábant, dicéntes: Crucifíge, crucifíge eum. Ille autem tértio dixit ad illos: Quid enim mali fecit iste? Nullam causam mortis invénio in

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 cried out, saying: Away with this man, and release unto us Barabbas: Who, eo: corrípiam ergo illum et dimíttam. At illi instábant vócibus magnis, postulántes, ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fíeri petitiónem eórum. Dimísit 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 mulíerum, quæ plangébant et lamentabántur eum. Convérsus autem ad illas Jesus dixit: Filiæ Jerúsalem, nolíte flere super me, sed super vos ipsas flete et super fílios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incípient dícere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc fáciunt, in árido quid fiet? Ducebántur autem et alii duo nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifixérunt eum: et latrónes, unum a dextris et álterum a sinístris. Jesus autem dicebat: Pater, dimítte illis: non enim sciunt, quid fáciunt. 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 autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: Si tu es Rex Judæórum, salvum te fac. Erat autem et superscríptio scripta super eum lítteris græcis et latínis et hebráicis: Hic est Rex Judæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: Si tu es Christus, salvum fac temetípsum, et

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

nos. Respóndens autem alter increpábat eum, dicens: Neque tu times Deum, quod in eadem damnatióne es. Et nos quidem juste, nam digna factis recípimus: hic vero nihil mali gessit. Et dicebat ad Jesum: Dómine, meménto mei, cum véneris in regnum tuum. Et dixit illi Jesus: Amen, dico tibi: Hódie mecum eris in paradíso. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nonam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Jesus, ait: Pater, in manus tuas comméndo spíritum meum. Et hæc dicens, exspirávit. *(Hic genuflectitur, et pausatur aliquántulum.)* Videns autem centúrio quod factum fúerat, glorificávit Deum, dicens: Vere hic homo justus erat. Et omnis turba eórum, qui simul áderant ad spectáculum istud et vidébant, quæ fiébant, percutiéntes péctora sua revertebántur. Stabant autem omnes noti ejus a longe, et mulíeres, quæ secútæ eum erant a Galilæa, hæc vidéntes. Et ecce, vir nómine Joseph, qui erat decúrio, vir bonus et justus: hic non consénserat consílio et áctibus eórum, ab Arimathæa civitáte Judææ, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum et pétiit corpus Jesu: et depósitum invólvit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

Christ, the elect of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art 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 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 Psalms 101: 2-3

Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

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

SECRET

Súscipe, quæsumus, Dómine, munus oblátum, et dignánter operáre: ut, quod passiónis Fílii tui, Dómini nostri, mystério gérimus, piis afféctibus consequámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

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, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

PREFACE OF THE HOLY CROSS

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti jubeas, deprecámur, súpplici confessióne dicéntes:

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
Psalms 101: 13, 14

Potum meum cum fletu temperábam:

For I did eat ashes like bread, and

quia élevans allisísti me: et ego sicut fœnum árui: tu autem, Dómine, in ætérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi ejus.	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.
POSTCOMMUNION Largíre sénsibus nostris, omnípotens Deus: ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.	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, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.
PRAYER OVER THE PEOPLE Humiliáte cápita vestra Deo. Réspice, quæsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.	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 with Thee in the unity of the Holy Spirit, God, forever and ever.