

THE LAST GOSPEL



At any Mass which has been celebrated without the Blessing of Palms, the following is said as the Last Gospel.

Continuation of the holy Gospel according to St. Matthew, 21. 1-9.

AT THAT TIME: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

Cover: *The Mocking of Christ* (detail), 1440-42, by Fra Angelico (c1395-1455).

Proper Prayers of the Mass in the Extraordinary Form Second Sunday of the Passion, or Palm Sunday



INTROIT (Psalm 21. 20, 22)

DÓMINE, ne longe fáciás auxílium tuum a me, ad defensióñem meam, áspice: libera me de ore leónis, et a cónribus unicórnium humilitátem meam. *Psalm.* Deus, Deus meus, ríspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum.— Dómine, ne longe ...

COLLECT

O ALMIGHTY and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same Jesus Christ, Thy Son, our Lord. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From Blessed Paul the Apostle to the Philippians, 2. 5-11.

BRETHREN: let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: (*here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL (Ps. 72. 24, 1-3)

THOU has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

TRACT (Ps. 21. 2-9, 18, 19, 22, 24, 32)

O GOD, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit formam servi accipiens, in similitudinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit ille nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómíne Iesu omne genuflectátur cœlestium, terrestrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

TENUÍSTI manum déxteram meam: et in voluntáte tua deduxisti me: et cum glória asumpsisti me. ¶ Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes, pæne effusi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

DEUS, Deus meus, respice in me: quare me dereliquisti? ¶ Longe a salute mea verba delictórum meórum. ¶ Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipientiam mihi. ¶ Tu autem in sancto hábitas, laus Israël. ¶ In te speravérunt patres nostri: speravérunt, et liberásti eos. ¶ Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confusi. ¶ Ego autem sum vermis, et non homo: opprobrium hóminum et abjectio

OFFERTORY (Ps. 68. 21, 22)

IMPROPRÉIUM exspectávit cor meum, et misériam: et sustinui qui simul mecum contristaréatur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

CONCÉDE, quæsumus, Dómine: ut oculis tuæ majestatis munus oblátum, a grátiam, nobis devotionis obtineat, et efféctum beatæ perennitatis acquirat. Per Dóminum ...

PREFACE OF THE HOLY CROSS

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, æterne Deus: Qui salutem humani generis in ligno crucis constitústi: ut, unde mors oriebatur, inde vita résureret: et qui in ligno vincébat, in ligno quoque vinceréatur: per Christum Dóminum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominaciones, tremunt Potestates. Cœli, cœlorumque virtutes ac beatæ Séraphim, sócia exultatione concélébrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, supplici confessio dicentes: — *Sanctus*.

COMMUNION (Matth. 26. 42)

PATER, si non potest hic calix transire nisi bibam illum, fiat voluntas tua.

PER hujus, Dómine, operatióne mystérii: et vitiá nostra purgéntr, et justa desidéria compleántur. Per Dóminum nostrum Iesum Christum ...

MY heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none; I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET

GRANT, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through our Lord Jesus Christ ...

POSTCOMMUNION

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

FATHER, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION

BY the operation of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through our Lord Jesus Christ ...

whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause for a few moments.*) And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose.

Abbreviated Gospel ends.

And coming out of the tombs after His resurrection, they came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. — *Creed.*

factæ sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: **¶** Eli, Eli, lamma sabacthani? **C.** Hoc est: **¶** Deus meus, Deus meus, ut quid dereliquisti me? **C.** Quidam autem illic stantes, et audiéntes, dicébant: **S.** Eliam vocat iste. **C.** Et continuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei biberé. Céteri vero dicébant: **S.** Sine, videámus an véniat Eliás liberans eum. **C.** Jesus autem iterum clamans voce magna, emisit spíritum. (*Hic genuflectit et pausátur aliquántulum.*) Et ecce velum templi scissum est in duas partes a summo usque déorsum: et terra mota est, et petræ scissæ sunt et monuménta aperta sunt: et multa cónpora sanctórum, qui dormierant, surrexérunt.

Et exeúntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem et qui cum eo erant custodiéntes Jesum, viso terræ mótu et his quæ fiébant, timuérunt valde, dicéntes: **S.** Vere Fílius Dei erat iste. **C.** Erant autem ibi mulieres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrantes ei: inter quas erat María Magdaléna, et María Jacóbì, et Joseph mater, et mater filiorum Zebedæi.

Cum autem sero factum esset, venit quidam homo dives ab Arimatheá, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accéssit ad Pilátum, et pétuit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod exciderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. — *Credo.*

plebis. **¶** Omnes qui videbant me, aspernábantur me: locúti sunt lábii et móverunt caput. **¶** Sperávit in Dómino, eripiat eum: salvum fáciat eum quóniam vult eum. **¶** Ipsí vero considerávunt et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. **¶** Líbera me de ore leónis: et a cónibus unicórnium humilitátem meam. **¶** Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. **¶** Annuntiábitur Dómino generatió ventura: et annuntiábunt cœli justitiam ejus. **¶** Pópulo, qui nascétur, quem fecit Dóminus.

GOSPEL

The Passion of Our Lord is sung without lights or incense by the Deacons of the Passion; they ask the Celebrant for the usual blessing, but do not sing Dóminus vobiscum, nor is Glória tibi, Dómine sung after the title.

C stands for the Chronicler (*Chronista*), *S* for the people, the Apostles, etc. (*Synagóga*), and **¶** for Christ (*Christus*).

Note: For the abbreviated form of this Gospel, see page 9.

C. Pássio Dómini nostri Jesu Christi secúndum Mattháeum.

St. Matthew, 26. 36-75; 27. 1-66.

IN ILLO TÉMPORE: venit Jesus cum illis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: **¶** Sedéte hic, donec Vadam illuc, et orem. **C.** Et assúmpto Petro, et duóbüs filiis Zebedæi, ceperit contristári et mæstus esse. Tunc ait illis: **¶** Tristis est áнима mea usque ad mortem: sustinéte hic, et vigiláte mecum. **C.** Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens: **¶** Pater mi, si possibile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. **C.** Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit

people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me; they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from



Betrayal of Christ, 1508. Albrecht Dürer (1471-1528).

Petro: **¶** Sic non potuistis una hora vigilare mecum? Vigilate, et oráte ut non intréitis in tentaciónem. Spíritus quidem promptus est, caro autem infirma. **C.** Iterum secúndo ábit, et orávit, dicens: **¶** Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntás tua. **C.** Et venit iterum, et invénit eos dormientes: erant enim oculi eórum graváti. Et relíctis illis, iterum ábit, et orávit tértio, eúdem sermóne dicens. Tunc venit ad discípulos suos, et dicit illis: **¶** Dormíte jam, et requiéscite: ecce appropinquávit hora, et Fílius hóminis tradéter in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet. **C.** Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a principibüs

circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in déxtera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: **S.** Ave, rex Judeórum. **C.** Et expuérantes eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestíméntis ejus, et duxérunt eum ut crucifig-erent.

Exeúntes autem, invenérunt hóminem Cyrenéum, nómine Simónem: hunc angariavérunt, ut tolleret crucem ejus. Et venérunt in locum qui dicitur Gólgota, quod est Calvária locus. Et dedérunt ei vinum bibere cum felle mixtum. Et cum gustásset, noluit bibere. Postquam autem crucifixérunt eum, diviserunt vestíménta ejus, sortem mitténtes: ut impleréter quod dictum est per Prophétam dicéntem: Diviserunt sibi vestíménta mea, et super vestem meam misérunt sortem. Et sedentes, servábant eum. Et imposuérunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judeórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris, et unus a sinistris. Prátereúntes autem blasphemábant eum, móvientes cápita sua et dicéntes: **S.** Vah, qui déstruis templum Dei, et in tríduo illud reádficas: salva temetípsum. Si Fílius Dei es, descende de cruce. **C.** Similiter et príncipes sacerdótum illudéntes cum scribis et seniöribus, dicébant: **S.** Alios salvos fecit, séipsum non potest salvum fáceré: si rex Israél est, descéndat nunc de cruce, et crédimus ei: confidit in Deo: liberet nunc, si vult, eum; dixit enim: Quia Fílius Dei sum. **C.** Idípsum autem et latrónes, qui crucifíxi erant cum eo, impro-pérbant ei.

Beginning of abbreviated Gospel:

[Postquam crucifixérunt Jesum] A sexta autem hora ténebrae

platting a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck his head. And after they had mocked Him, they took off the cloak from him, and put on Him His own garments, and led Him away to crucify Him.

And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgatha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with.

[After they crucified Jesus] From the sixth hour there was darkness over the

accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified.

Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And

étur a principibus sacerdótum et seniöribus, nihil respóndit: Tunc dicit illi Pilátus: *S.* Non audis quanta adversum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut miraréatur præses vehe-ménter.

Per diem autem solénnem consuéverat præses populo dimittere unum vincum, quem voluissent. Habébat autem tunc vincum insígnem, qui dicebá-tur Barábbas. Congregatis ergo illis dixit Pilátus: *S.* Quem vultis dimittam vobis: Bará-bbam, an Jesum, qui dicitur Christus? *C.* Sciébat enim quod per invídiā tradidissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: *S.* Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. *C.* Príncipes autem sacerdótum et seniòres persuasérunt popu-lis ut pérterent Barábbam, Jesum vero pérderent. Respón-dens autem præses ait illis: *S.* Quem vultis vobis de duóbus dimitti? *C.* At illi dixerunt: *S.* Barábbam. *C.* Dicit illis Pilátus: *S.* Quid ígitur fáciam de Jesu, qui dicitur, Christus? *C.* Dicunt omnes: *S.* Crucifigátur. *C.* Ait illis præses: *S.* Quid enim mali fecit? *C.* At illi magis clamábant, dicéntes: *S.* Crucifigátur. *C.* Videns autem Pilátus quia nihil proficeret, sed magis tumúltus fieret: accépta aqua, lavit manus coram populi, dicens: *S.* Innocens ego sum a sanguine justi hujus: vos vidéritis. *C.* Et respóndens univérsus populus dixit: *S.* Sanguis ejus super nos, et super filios nostros. *C.* Tunc dimisit illis Barábbam: Jesum autem flagellátum trádidit eis, ut crucifigerétur.

Tunc mítiles præsidis suscipiéntes Jesum in prætórium, congregavéunt ad eum univérsam cohórtēm: et exuéntes eum, chlamydem coccineam

sacerdótum, et seniöribus pó-puli. Qui autem trádidit eum, dedit illis signum dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum. *C.* Et conféstim accédens ad Jesum, dixit: *S.* Ave, Rabbi. *C.* Et oscu-látus est eum. Dixitque illi Jesus: *¶* Amíce, ad quid venísti?

C. Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum príncipis sacerdótum, amputávit aurícu-lam ejus. Tunc ait illi Jesus: *¶* Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peri-bunt. An putas quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duodecim legiōnes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fieri? *C.* In illa hora dixit Jesus turbis: *¶* Tamquam ad latrónem existis cum gládiis et fústibus comprehendénde me: quotidie apud vos sedébam docens in templo, et non me tenuistis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophétárum. Tunc discípuli omnes, relicto eo, fugérunt.

At illi tenétes Jesum, duxérunt ad Cáipham príncipem sacerdótum, ubi scribæ et seniòres convénerant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdótum. Et ingréssus intro, sedébat cum ministris, ut vidéret finem. Príncipes autem sacerdótum, et omne concilium, quærébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes acces-síssent. Novíssime autem venérunt duo falsi testes et dixerunt:

S. Hic dixit: Possum destruere templum Dei, et post tríduum reædificare illud. *C.* Et surgens prínceps sacerdótum,

the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come?

Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again Thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the Prophets might be fulfilled. Then the disciples, all leaving Him, fled.

But they holding Jesus, led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said:

This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to

the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou has said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering said: He is guilty of death. Then did they spit in His face and buffeted Him: and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee?

But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting

ait illi: *S.* Nihil respóndes ad ea, quæ isti adversum te testifícantur? *C.* Jesus autem tacébat. Et princeps sacerdótum ait illi: *S.* Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. *C.* Dicit illi Jesus: *¶* Tu dixisti. Verum tamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtutis Dei, et veniéntem in núbibus celi. *C.* Tunc princeps sacerdótum scidit vestíménta sua, dicens: *S.* Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphemiam: quid vobis vidétur? *C.* At illi respondéntes dixerunt: *S.* Reus est mortis. *C.* Tunc expuérunt in fáciem ejus, et coláphis eum cecidérunt, állii autem palmas in fáciem ejus dedérunt, dicéntes: *S.* Prophétiza nobis, Christe, quis est qui te percússit.

C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancilla, dicens: *S.* Et tu cum Jesu Galilæo eras. *C.* At ille negávit coram ómnibus, dicens: *S.* Néscio quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancilla, et ait his qui erant ibi: *S.* Et hic erat cum Jesu Nazaréno. *C.* Et iterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixerunt Petro: *S.* Vere et tu ex illis es: nam et loquéla tua manífestum te facit. *C.* Tunc cœpit detestári, et jurare quia non novísset hóminem. Et continuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod dixerat: Príusquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

Mane autem facto, consílium iniérunt omnes príncipes sacerdótum, et seniores populi adversum Jesum, ut eum morti tráderent. Et vincum adduxérunt eum, et tradidérunt Póntio Pilátó præsidi. Tunc videns



The Denial of Peter, 1610. Michelangelo Merisi da Caravaggio (1571-1610).

Judas, qui eum trádidit, quod damnátus esset, péniténtia ductus, rétulit tríginta argénteos príncipibus sacerdótum et senióribus, dicens: *S.* Peccávi, tradens ságuinem justum. *C.* At illi dixerunt: *S.* Quid ad nos? Tu videris. *C.* Et projéctis argéntéis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, accéptis argéntéis, dixerunt: *S.* Non licet eos míttere in cárbonam: quia prítmum ságuinis est. *C.* Consilio autem iníto, emérunt ex illis agrum figuli, in sepultúram peregrínorum. Propter hoc vocáitus est ager ille Hacéldama, hoc est, ager ságuinis, usque in hodiérnum diem. Tunc impléatum est, quod dictum est per Jeremiam próphetam, dicéntem: Et acceperunt tríginta angénteos prítmum apprétiati, quem appretiavérunt a filiis Israél: et dedérunt eos in agrum figuli, sicut constitút mihi Dóminus.

Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: *S.* Tu es rex Iudaórum? *C.* Dicit illi Jesus: *¶* Tu dicis. *C.* Et cum accuser-

himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me.

And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was