

The lenten gospels for daily
meditation during ...
(Dev.) AEAS452

LENTEN GOSPELS FOR DAILY MEDITATION



THE LENTEN GOSPELS
FOR
DAILY MEDITATION
DURING THE
HOLY SEASON OF LENT



Printed and distributed by Our Sunday Visitor
Huntington, Indiana



IMPRIMATUR:

✠ JOHN FRANCIS NOLL, D. D.,

Bishop of Fort Wayne.

FOREWORD

The best subject for meditation during the Holy Season of Lent is found in the life of Our Lord, as narrated in the four gospels. A pericope is a section of the gospels, or of any other of the biblical books, which is selected for reading and meditation. The pericopes of the proper of the Lenten Masses are here collected, so that the devout reader may during the days of Lent have at hand the pericopes of the daily gospels taken from the Lenten Masses.

Lent begins on Ash Wednesday and ends on Holy Saturday. The Sundays which occur during this season are not counted as Lenten days. It will therefore be found that the forty pericopes of Lent are read only on the week days of the season. In the following calendar is found the numbering of the forty days of Lent, which numbers are found at the head of the following forty pericopes. The devout reader will aline this calendar with the current calendar, and thus daily read the gospel of the day, as found in the missal.

	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
			Ash Wed.	2	3	4
First Sunday	5	6	7	8	9	10
Second Sunday	11	12	13	14	15	16
Third Sunday	17	18	19	20	21	22
Fourth Sunday	23	24	25	26	27	28
Passion Sunday	29	30	31	32	33	34
Palm Sunday	35	36	37	38	39	40
Easter Sunday						

Before reading the pericope of the Lenten day, say a short prayer, and then read the pericope devoutly and slowly, pondering on the words and keeping them in mind. After having read the pericope, begin to meditate on the gospel, and now and then re-read the words or sentence or sentences, which impressed your

soul. In this manner you spend this holy season in the spirit of Holy Mother Church, and draw a great amount of grace for your soul, and give great glory to God. So did the holy souls in the past, and so should we all do, in order to profit by the holy Season of Lent.

THE LENTEN GOSPELS
FOR DAILY MEDITATION
DURING THE
HOLY SEASON OF LENT

1—ASH WEDNESDAY

Continuation of the holy Gospel according to St. Matthew, c. 6.

At that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their face, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, whether neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

2—THURSDAY

Continuation of the holy Gospel according to St. Matthew, c. 8.

At that time, when Jesus had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus

saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doth it. And Jesus hearing this, marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

3—FRIDAY

Continuation of the holy Gospel according to St. Matthew, c. 5 & 6.

At that time: Jesus said to his disciples: You have heard that it hath been said: Thou shalt love thy neighbour, and hate thy enemy. But I say to you: love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an alms-

deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

4—SATURDAY

Continuation of the holy Gospel according to St. Mark, c. 6.

At that time: When it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them labouring in rowing (for the wind was against them), and about the fourth watch of the night, he cometh to them, walking upon the sea, and he would have passed by them. But they seeing him walking upon the sea, thought it was an apparition, and they cried out. For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. And he went up to them into the ship, and the wind ceased; and they were far more astonished within themselves. For they understood not concerning the loaves; for their heart was blinded. And when they had passed over, they came into the land of Genezareth, and set to the shore. And when they were gone out of the ship, immediately they knew him. And running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns or villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment; and so many as touched him were made whole.

5—MONDAY

Continuation of the holy Gospel according to St. Mathtew, c. 25.

At that time: Jesus said to his disciples: When the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separaeth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee? thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? or when did we see thee sick or in prison, and came to thee? And the King answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen, I say to you, as long as you did it not to one

of these least, neither did you it to me. And these shall go into everlasting punishment; but the just, into life everlasting.

6—TUESDAY

Continuation of the holy Gospel according to St. Matthew, c. 21.

At that time: When he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And he saith to them: It is written: My house shall be called the house of prayer: but you have made it a den of thieves. And there came to him the blind and the lame in the temple: and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation, and said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and sucklings thou hast perfected praise? And leaving them, he went out of the city into Bethania, and remained there.

7—WEDNESDAY

Continuation of the holy Gospel according to St. Matthew, c. 12.

At that time: Some of the scribes and pharisees answered Jesus, saying: Master, we would see a sign from thee. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. For as Jonas was in the whale's belly three days and

three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas; and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon here. When an unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith: I will return into my house, from whence I came out. And coming, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. But he answering him that told him, said: Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren; for whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

8—THURSDAY

Continuation of the holy Gospel according to St. Matthew, c. 15.

At that time: Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts crying out, said to him: Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And his

disciples came and besought him, saying: Send her away, for she crieth after us. And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

9—FRIDAY

Continuation of the holy Gospel according to St. John, c. 5.

At that time: there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight-and-thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that was healed: It is the Sabbath, it

is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me: Take up thy bed and walk. They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk? But he who was healed, knew not who it was: for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

10—SATURDAY

Continuation of the holy Gospel according to St. Matthew, c. 17.

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them. And his face did shine as the sun; and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering said to Jesus: Lord it is good for us to be here; if thou wilt let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

And as he was yet speaking, behold a bright cloud overshadowed them. And, lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And they lifted up their eyes and saw no one but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

11—MONDAY

Continuation of the holy Gospel according to St. John, c. 8.

At that time: Jesus said to the multitude of the Jews: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come? And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak and to judge of you. But he that sent me is true; and the things I have heard of him, these same I speak in the world. And they understood not that he called God his Father. Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

12—TUESDAY

Continuation of the holy Gospel according to St. Matthew, c. 23.

At that time: Jesus spoke to the multitudes and to his disciples, saying: The scribes and the pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works, do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a

finger of their own they will not move them. And all their works they do to be seen of men: for they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-places, and to be called by men, Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren. And call none your father upon earth; for one is your Father, who is in heaven. Neither be ye called masters; for one is your Master, Christ. He that is the greatest among you, shall be your servant. And whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted.

13—WEDNESDAY

Continuation of the holy Gospel according to St. Matthew, c. 20.

At that time: Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to be mocked, and scourged, and crucified, and the third day he shall rise again. Then came to him the mother of the sons of Zebedee, with her sons, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They said to him: We can. He saith to them: My chalice, indeed, you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to him, and said: You know

that the princes of the gentiles lord it over them; and they that are the greater, exercise power over them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

14—THURSDAY

Continuation of the holy Gospel according to St. Luke, c. 16.

At that time: Jesus said to the pharisees: There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores; desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos; so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him:

Then have Moses and the prophets; let them hear them. But he said: No, father Abraham, but if any one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

15—FRIDAY

Continuation of the holy Gospel according to St. Matthew, c. 21.

At that time: Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a man an householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof: and the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance; and taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits there-

of. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard his parables, they knew that he spoke of them; and seeking to lay hands on him, they feared the multitudes, because they held him as a prophet.

16—SATURDAY

Continuation of the holy Gospel according to St. Luke, c. 15.

At that time: Jesus spoke to the pharisees and scribes this parable: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the

fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

17—MONDAY

Continuation of the holy Gospel according to St. Luke, c. 4.

At that time: Jesus said to the pharisees: Doubtless you will say to me this similitude: Physician, heal thyself; as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen, I say to you, that no prophet is accepted in his own country. In truth, I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth: and to none of them was Elias sent, but to Sarephta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the

Syrian. And all they in the synagogue, hearing these things, were filled with anger and they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built that they might cast him down headlong. But he passing through the midst of them, went his way.

18—TUESDAY

Continuation of the holy Gospel according to St. Matthew, c. 18.

At that time: Jesus said to his disciples: If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the church; and if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again, I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father, who is in heaven; for where there are two or three gathered together in my name, there am I in the midst of them. Then came Peter unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times, but till seventy times seven times.

19—WEDNESDAY

Continuation of the holy Gospel according to St. Matthew, c. 15.

At that time: The scribes and pharisees came to Jesus from Jerusalem saying: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he

answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honour thy father and mother; and: He that shall curse father or mother let him die the death. But you say: Whosoever shall say to father or mother: The gift whatsoever proceedeth from me, shall profit thee; and he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips, but their heart is far from me: and in vain do they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them: Hear ye and understand. Not that which goeth into the mouth, defileth a man; but what cometh out of the mouth, this defileth a man. Then came his disciples, and said to him: Dost thou know that the pharisees, when they heard this word, were scandalized? But he answering said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to him: Expound to us this parable. But he said: Are you also yet without understanding? Do you not understand that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

20—THURSDAY

Continuation of the holy Gospel according to St. Luke, c. 4.

At that time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother

was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to him. But he, laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ. And when it was day, going out, he went into a desert place, and the multitudes sought him, and came unto him; and they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God; for therefore am I sent. And he was preaching in the synagogues of Galilee.

21—FRIDAY

Continuation of the holy Gospel according to St. John, c. 4.

At that time: Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink. (For his disciples were gone into the city to buy meats.) Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her: If thou didst know the gift of God, and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father

Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her: Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him, shall become in him a fountain of water, springing up into life everlasting. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband and come hither. The woman answered and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain; and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth. The woman saith to him: I know that the Messias cometh (who is called Christ); therefore when he is come, he will tell us all things. Jesus saith to her: I am he who am speaking with thee. And immediately his disciples came: and they wondered that he talked with the woman; yet no man said: What seekest thou, or why talkest thou with her? The woman therefore left her water-pot and went her way into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done: is not he the Christ? They went therefore out of the city, and came unto him. In the meantime, the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know

not. The disciples therefore said one to another: Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect his work. Do not you say: There are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: other have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him because of his own word. And they said to the woman: We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

22—SATURDAY

Continuation of the holy Gospel according to St. John, c. 8.

At that time: Jesus went unto Mount Olivet. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the scribes and pharisees bring unto him a woman taken in adultery, and they set her in the midst, and said to him: Master, this woman was even now taken in adultery. Now, Moses in the law commanded us to stone such a one: but what sayest thou? And this they said tempting him, that they might accuse him. But Jesus, bowing himself down, wrote with his finger on the ground. When

therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

23—MONDAY

Continuation of the holy Gospel according to St. John, c. 2.

At that time: The Pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen; and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written: The zeal of thy house hath eaten me up. The Jews therefore answered, and said to him: What sign dost thou show unto us, seeing thou dost these things? Jesus answered and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said. Now when he was at Jerusalem at the Pasch, upon the festival day, many believed

in his name, seeing his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any should give testimony of man: for he knew what was in man.

24—TUESDAY

Continuation of the holy Gospel according to St. John, c. 7.

At that time: About the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law? And yet none of you keepeth the law. Why seek you to kill me? The multitude answered and said: Thou hast a devil: who seeketh to kill thee? Jesus answered, and said to them: One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day that the law of Moses may not be broken, are you angry at me, because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgement. Some therefore of Jerusalem said: Is not this he whom they seek to kill? And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is. But when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know

whence I am; and I am not come of myself, but he that sent me is true, whom you know not; I know him because I am from him, and he hath sent me. They sought therefore to apprehend him; and no man laid hands on him, because his hour was not yet come. But of the people many believed in him.

25—WEDNESDAY

Continuation of the holy Gospel according to St. John, c. 9.

At that time: Jesus passing by, saw a man who was blind from his birth; and his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, (which is interpreted, Sent). He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the pharisees asked him how he had received his sight. But he said to them: He put clay upon my

eyes, and I washed, and I see. Some therefore of the pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son, and that he was born blind; but how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask himself. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples? They reviled him therefore and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence he is. The man answered, and said to them: Why, herein is a wonderful thing that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born

blind. Unless this man were of God, he could not do anything. They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee. And he said: I believe, Lord. And falling down he adored him.

26—THURSDAY

Continuation of the holy Gospel according to St. Luke, c. 7.

At that time: Jesus went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And there came a fear on them all, and they glorified God, saying: A great prophet is risen up among us, and God hath visited his people.

27—FRIDAY

Continuation of the holy Gospel according to St. John, c. 11.

At that time: There was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of

Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) His sisters therefore sent to him saying: Lord, behold he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee; and goeth thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night, he stumbleth, because the light is not in him. These things he said, and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go that we may die with him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that

he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him. For Jesus was not yet come into the town, but he was still in that place where Martha had met him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how he loved him! But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh; for he is now of four days. Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away; and Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me; and I knew that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things,

he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

28—SATURDAY

Continuation of the holy Gospel according to St. John, c. 8.

At that time: Jesus spoke to the multitude of the Jews, saying: I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true. Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go, but you know not whence I come, or whither I go. You judge according to the flesh, I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one, that give testimony of myself; and the Father that sent me, giveth testimony of me. They said therefore to him: where is thy Father? Jesus answered: Neither me do you know, nor my Father; if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

29—PASSION MONDAY

Continuation of the holy Gospel according to St. John, c. 7.

At that time: The rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them:

Yet a little while I am with you; and then I go to him that sent me. You shall seek me, and shall not find me; and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith: Out of his belly shall flow rivers of living water. Now this he said of the Spirit which they should receive who believed in him.

30—PASSION TUESDAY

Continuation of the holy Gospel according to St. John, c. 7.

At that time: Jesus walked in Galilee, for he would not walk in Judea, because the Jews' feast of Tabernacles was at hand. And his brethren said to him: Pass from hence and go into Judea, that thy disciples also may see thy works which thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them: My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished. When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, when he also went up to the feast, not openly, but as it were in secret. The Jews therefore sought him on the festival day, and said: Where is he? And there

was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews.

31—PASSION WEDNESDAY

Continuation of the holy Gospel according to St. John, c. 10.

At that time: It was the feast of the Dedication at Jersusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father they give testimony of me; but you do not believe, because you are not my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them life everlasting, and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father. I and the Father are one. The Jews then took up stones to stone him. Jesus answered them: Many good works I have showed you from my Father; for which of those works do you stone me? The Jews answered him: F'or a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them: Is it not written in your law: I said, You are gods? If he called them gods to whom the word of God was spoken, and the Scripture cannot be broken, do you say of him, whom the Father hath sanctified, and sent into the world: Thou blasphemest, because I said: I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

32—PASSION THURSDAY

Continuation of the holy Gospel according to St. Luke, c. 7.

At that time: One of the pharisees desired Jesus to eat with him. And he went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed him five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house; thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say with themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe: go in peace.

33—PASSION FRIDAY

Continuation of the holy Gospel according to St. John, c. 11.

At that time: The chief priests and pharisees gathered a council against Jesus, and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high priest that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

34—PASSION SATURDAY

Continuation of the holy Gospel according to St. John, c. 12.

At that time: The chief priests thought to kill Lazarus also, because many of the Jews by reason of him went away, and believed in Jesus. And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel! And Jesus found a young ass, and sat upon it, as it

is written: Fear not, daughter of Sion; behold thy king cometh sitting on an ass's colt. These things his disciples did not know at the first, but when Jesus was glorified, they then remembered that these things were written of him, and that they had done these things to him. The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, because they heard that he had done this miracle. The pharisees therefore said among themselves: Do you see that we prevail nothing? behold the whole world is gone after him. Now there were certain Gentiles among them, who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him saying: Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him. Jesus answered and said: This voice came not because of me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him: We have

heard out of the law, that Christ abideth for ever; and how sayest thou: the Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away and hid himself from them.

35—PALM MONDAY

Continuation of the holy Gospel according to St. John, c. 12.

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

36—PALM TUESDAY

The Passion of our Lord Jesus Christ according to St. Mark, c. 14 and 15.

At that time: The feast of the pasch and of the azymes was after two days: and the chief priests, and the scribes, sought how they might by some wile lay hold on him, and kill him. But they said: Not on the festival day, lest there should be a tumult among the people.

And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spike-nard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good: but me you have not always. She hath done what she could; she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. Who hearing it were glad and they promised that they would give him money. And he sought how he might conveniently betray him.

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples, and saith to them: Go ye into the city: and

there shall meet you a man carrying a pitcher of water, follow him: and whithersoever he shall go in say to the master of the house: The master saith: Where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city, and they found as he had told them, and they prepared the pasch.

And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? Who saith to them: One of the twelve who dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: Take ye: This is my body. And having taken the chalice, giving thanks, he gave it to them: and they all drank of it. And he said to them: This is my blood of the New Testament, which shall be shed for many. Amen I say to you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had sung an hymn, they went forth to the mount of Olives.

And Jesus saith to them: You will all be scandalized in my regard this night: for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter, and James, and John with him: and he began to fear and to be heavy. And he saith to them: My soul is sorrowful, even unto death: stay you here, and watch. And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him: and he said: Abba, Father, all things are possible to thee, remove this chalice from me; but not what I will, but what thou wilt. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. Rise up; let us go. Behold he that will betray me is at hand.

And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayeth 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. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, 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 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 they found none. For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith: What need we any further witnesses? you have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy. And the servants struck him with the palms of their hands.

Now when Peter was in the court below, there cometh one of the maid-servants 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 thou sayest. And he went forth before the court; and the cock crew. And again a maid-servant 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 also art 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 deny me thrice. And he began to weep.

And straight way in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, bound Jesus, and 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: Answerest thou nothing? Behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered.

Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they 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 to them. And Pilate answered them, and said: Will you that I release to you the King of 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 Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. 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 clothed him with purple, and plating a crown of thorns, they put it upon him. And they be-

gan 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 worshipped 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 Cyrenean, 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 reputed.

And they that passed by blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days buildest it up again: save thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others, himself he cannot save. Let Christ, the King of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice: Eloi, Eloi, lamma sabacthani? which is, being interpreted: My God, my God, why hast thou forsaken me? And some of the standers-by hearing, said: Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come

to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

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 unto 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 counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

37—SPY WEDNESDAY

The Passion of our Lord Jesus Christ according to St. Luke, c. 22 & 23.

At that time: The feast of unleavened bread, which is called the pasch, was at hand: and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad and covenanted to give

him money. And he promised. And he sought opportunity to betray him in the absence of the multitude.

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: and you shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he had said to them, and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

And having taken the chalice, he gave thanks and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks and brake, and gave to them, saying: This is my body, which is given for you: do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a strife amongst them, which of them should seem to be greater. And he said to them: The kings of the Gentiles lord it over them: and

they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

And the Lord said: Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

And he said to them: When I sent you without purse and scrip and shoes, did you want any thing? But they said: Nothing. Then he said unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written, must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. But they said: Lord, behold here are two swords. And he said to them: It is enough.

And 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 to 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 was also 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 crew, 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 the 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 farther testimony? for we ourselves have heard it from his own mouth.

And the whole multitude of them, rising up, led him away 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, those things wherein you accuse him. No, nor Herod neither; for I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him.

Now of necessity, he was to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: who, for a certain sedition made in the city and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore and let him go. But they were instant with loud voices, requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

And as they led him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women: who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not 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 him vinegar, and saying: If thou be the King of the Jews, save thyself. And there was 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 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 with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

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 counsellor, a good and a 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.

38—MAUNDY THURSDAY

Continuation of the holy Gospel according to St. John, c. 13.

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside him garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands, and my head. Jesus

saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all: for he knew who he was that would betray him: therefore he said: You are not all clean. Then after he had washed their feet and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

39—GOOD FRIDAY

The Passion of our Lord Jesus Christ according to St. John, c. 18 and 19.

At that time: Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither, together with his disciples. Judas, therefore, having received a band of soldiers and servants from the chief priests and the pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus said to them: I am he. And Judas, also, who betrayed him, stood with them. As soon, therefore, as he had said to them: I am he: they went backward, and fell to the ground. Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he. If, therefore, you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword drew it: and struck the servant of the high priest, and cut off his right

ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given men, shall I not drink it?

Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now, Caiphas was he who had given counsel to the Jews: that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. And the maid that was portress saith to Peter: Art not thou one of this man's disciples? He saith: I am not. Now, the servants and officers stood at a fire of coals because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil, but if well, why strikest thou me?

And Annas sent him bound to Caiphas, the high priest. And Simon Peter was standing warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kins-

man to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Then Peter again denied: and immediately the cock crew.

Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate, therefore, went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now, Barabbas was a robber.

Then, therefore, Pilate took Jesus and scourged him. And the soldiers, plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him and said: Hail, king of the Jews; and they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law, and according to the law, he ought to die, because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin.

And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified.

And they took Jesus and led him forth. And bearing him own cross, he went forth to that place which is called Calvary but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that he said: I am the king of the Jews. Pilate answered: What I have written, I have written.

The soldiers, therefore, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be: that the Scripture might be fulfilled, saying: They have parted my garments among them; and upon my vesture they have cast lots. And the soldiers indeed did these things.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus, therefore, had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus, therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

Then the Jews (because it was the Parasceve), that

the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came, therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was a garden in the place where he was crucified: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

40—HOLY SATURDAY

Continuation of the holy Gospel according to St. Mark, c. 16.

At that time, Mary Magdalene and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the

morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. And he saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified; he is risen, he is not here. Behold the place where they laid him. But go tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

Devout Catholics who meditate on the Gospels during the holy season of Lent will on Holy Saturday add to the above the reading of the Passion according to St. Matthew, from the preceding Palm Sunday (which will be found in a New Testament or Missal). The Holy Saturday Mass is, strictly speaking, not a Lenten Mass, but the ancient Easter midnight Mass.

SPECIAL PAMPHLETS FOR LENT

During the holy season of Lent every Catholic will want to devote some time each day to spiritual reading, and for this purpose we recommend the following pamphlets, the first seven of which are written by the Very Rev. Fulton J. Sheen, Ph. D.:

THE ETERNAL GALILEAN.....	50c
MANIFESTATIONS OF CHRIST.....	35c
HYMN OF THE CONQUERED.....	35c
THE DIVINE ROMANCE.....	20c
THE SEVEN LAST WORDS.....	15c
QUEEN OF SEVEN SWORDS.....	15c
THE WAY OF THE CROSS.....	15c
PENANCE AND SELF-DENIAL: WHY.....	10c
THE HOLY HOUR.....	10c
CEREMONIES OF HOLY WEEK EXPLAINED.....	5c
COMMUNION PRAYERS FOR EVERY DAY.....	10c
DEVOTIONS OF THREE HOURS (For Good Friday).....	25c

OUR SUNDAY VISITOR PRESS

Huntington, Indiana

