

oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti jubeas, deprecámur, súplici confessiõe dicéntes:

**COMMUNION Ps 68:13-14**

Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus benepláciti, Deus, in multítudine misericórdiæ tuæ.

**POSTCOMMUNION**

Sanctificatióibus tuis, omnípotens Deus: et vitia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

**PRAYER OVER THE PEOPLE**

Humiliáte cápita vestra Deo. Tua nos misericórdia, Deus, et ab omni subreptiõe vetustátis expúrget, et capáces sanctæ novitátis efficiat. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

the tree of the Cross: that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

They that sat in the gate spoke against me: and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God. In the multitude of Thy mercy hear me.

By Thy holy mysteries, almighty God, may our vices be cured, and everlasting healing be granted to us. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Bow your heads to God. May Thy mercy, O God, cleanse us from all traces of our old nature, and enable us to be formed anew unto holiness. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

**MASS PROPER: TUESDAY OF HOLY WEEK IN LENT**

*MASS Nos autem gloriári (violet)*

**INTROIT Gal 6:14.**

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

**COLLECT**

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

**LESSON Jer 11:18-20**

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

**GRADUAL Ps 34:13; 34:1-2**

Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in

But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. Ps 66:2 May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

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

But Thou, O Lord, have shown me, and I have known: then Thou showed me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, who judges justly, and tries the reins and hearts, let me see Thy revenge on them: for to Thee I have revealed my cause, O Lord my God.

But as for me, when they were troublesome to me, I was clothed with

jejúnio ánimam meam: et orátio mea in sinu meo convertétur. V. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

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

In illo témpore Jesus et discipuli ejus véniunt in prædium, cui nomen Gethsémani. Et ait discipulis suis: Sedéte hic, donec orem. Et assumit Petrum et Jacóbum et Joánnem secum: et cœpit pavére et tædére. Et ait illis: Tristis est anima mea usque ad mortem: sustinéte hic, et vigiláte. Et cum processisset páululum, prócidit super terram: et orábat, ut, si fieri posset, transíret ab eo hora: et dixit: Abba, Pater, ómnia tibi possibilia sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. Et venit et invénit eos dormiéntes. Et ait Petro: Simon, dormis? non potuísti una hora vigiláre? Vigiláte et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infirma. Et íterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes - erant enim óculi eórum graváti - et ignorábant, quid respondérent ei. Et venit tértio, et ait illis: Dormíte iam et requiésците. Súfficit: venit hora: ecce, Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, qui me tradet, prope est. Et, adhuc eo loquénte, venit Judas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis et lignis, a summis sacerdotibus et scribis et senióribus. Déderat autem tráditor ejus signum eis, dicens: Quemcúmque osculátus fúero, ipse est, tenéte eum et dúcite caute. Et cum venisset, statim accédens ad eum, ait: Ave, Rabbi. Et osculátus est eum. At illi manus

haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom. V. Judge Thou, O Lord, them that wrong me : overthrow them that fight against me. Take hold of arms and shield : and rise up to help me.

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

autem mirabátur, si iam obiisset. Et accersíto centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovisset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit sídone, et pósuit eum in monuménto, quod erat excísus de petra, et advólvit lápidem ad óstium monuménti.

**OFFERTORY Ps 139:5**

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

**SECRET**

Sacrificia nos, quæsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta jejúniis. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

**PREFACE OF THE HOLY CROSS**

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut unde mors

also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem. And when evening was now come, - because it was the Parasceve, that is, the day before the sabbath, - Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him 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.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

May these sacrifices, we beseech Thee, O Lord, which are observed along with health-giving fasts, speedily restore us. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on

reputátus est. Et prætereúntes blasphemábant eum, movéntes cápita sua et dicéntes: Vah, qui déstruis templum Dei, et in tribus diébus reædíficas: salvum fac temetípsum, descéndens de cruce. Simíliter et summi sacerdotés illudéntes, ad altérutrum cum scribis dicébant: Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israël descédat nunc de cruce, ut videámus et credámus. Et qui cum eo crucifíxi erant, conviciabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Jesus voce magna, dicens: Eloi, Eloi, lamma sabactháni? Quod est interpretátum: Deus meus, Deus meus, ut quid dereliquísti me? Et quidam de circumstántibus audiéntes, dicébant: Ecce, Elíam vocat. Currens autem unus, et implens spóngiam acéto, circumponénsque cálam, potum dabat ei, dicens: Sínite, videámus, si véniat Elías ad deponéndum eum. Jesus autem emíssa voce magna exspirávit. (*Hic genuflectitur, et pausatur aliquantulum*) Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspiráset, ait: Vere hic homo Fílius Dei erat. Erant autem et mulferes de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et álíæ multæ, quæ simul cum eo ascénderant Jerosólymam. Et cum iam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathæa, nóbilis decúrio, qui et ipse erat expéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus

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 destroys the temple of God, and in three days builds it up again; Save Thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: 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 calls Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. And Jesus having cried out with a loud voice, gave up the ghost. 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

injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percussit servum summi sacerdotís: et amputávit illi aurículam. Et respóndens Jesus, ait illis: Tamquam ad latrónem exístis cum gládiis et lignis comprehendere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. Tunc discipuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis. Et adduxérunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotés et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdotís: et sedébat cum ministris ad ignem, et calefaciébat se. Summi vero sacerdotés et omne concílium quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: Quóniam nos audívimus eum dicéntem: Ego dissólvant! templum hoc manufactum, et per tríduum áliud non manufactum ædificábo. Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médium, interrogávit Jesum, dicens: Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? Ille autem tacébat et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: Tu es Christus, Fílius Dei benedícti? Jesus autem dixit illi: Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum

that is he; lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him. But they laid hands on him, and held him. An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answer Thou nothing to the things that are laid to Thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art Thou the Christ the Son of the blessed God? And Jesus said to him: I am.

núbibus cæli. Summus autem sacérdos scindens vestiménta sua, ait: Quid adhuc desiderámus testes? Audístis blasphemíam: quid vobis videtur? Qui omnes condemnáverunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum cædere, et dícere ei: Prophetíza. Et ministri álapis cum cædebant. Et cum esset Petrus in átrio deórsum, venit una ex ancíllis summi sacerdotís: et cum vidísset Petrum calefaciéntem se, aspiciens illum, ait: Et tu cum Jesu Nazaréno eras. At ille negávit, dicens: Neque scio neque novi, quid dicas. Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, cœpit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus, qui astábant, dicébant Petro: Vere ex illis es: nam et Galilæus es. Ille autem cœpit anathematizáre et juráre: Quia néscio hóminem istum, quem dicitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsqvam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consílium faciéntes summi sacerdotés, cum senióribus et scribis et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: Tu es Rex Judæórum? At ille respóndens, ait illi: Tu dicis. Et accusábant eum summi sacerdotés in multis. Pilátus autem rursus interrogávit eum, dicens: Non respóndes quidquam? vide, in quantis te accúsant. Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimítttere illis unum ex vinctis, quemcúmque petiíssent. Erat autem, qui dicebátur Barábbas, qui cum seditiósus erat vinctus, qui in seditiône

And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy: and the servants struck him with the palms of their hands. Now when Peter was in the court below, there came one of the maidservants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what you say. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began to curse and to swear, saying; I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art Thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answer Thou nothing? behold in how many things they accuse thee. But

fécerat homicídium. Et cum ascendísset turba, cœpit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: Vultis dimíttam vobis Regem Judæórum? Sciébat enim, quod per invídiam tradidísset eum summi sacerdotés. Pontifices autem concitáverunt turbam, ut magis Barábbam dimíttet eis. Pilátus autem íterum respóndens, ait illis: Quid ergo vultis fáciam Regi Judæórum? At illi íterum clamáverunt: Crucifige eum. Pilátus vero dicébat illis: Quid enim mali fecit? At illi magis clamábant: Crucifige eum. Pilátus autem volens populo satisfácare, dimisit illis Barábbam, et trádedit Jesum flagellis cæsum, ut crucifigerétur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et induunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant caput ejus arúndine: et conspuébant eum et, ponéntes gènuá, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifigerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriae locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat título causæ ejus inscriptus: Rex Judæórum. Et cum eo crucifigunt duos latrónes: unum a dextris et alium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquus

Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and plating a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.