POSTCOMMUNION

SANCTIFICATIÓNIBUS tuis, omnípotens Deus: et vitia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

May these sacrifices, we beseech Thee, O Lord, which are observed along with health-giving fasts, speedily restore us. Through our Lord Jesus Christ.

PRAYER OVER THE PEOPLE

Humiliáte cápita vestra Deo.

Bow your heads to God.

TUA nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctæ novitátis effíciat. Per Dóminum.

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.

MATERNAL HEART of MARY

Traditional Latin Mass Parish, Lewisham

PROPER of the MASS

TUESDAY OF HOLY WEEK IN LENT

Galatians 6: 14 INTROIT

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. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Gloria Patri.

But it behooves us to glory in the cross of our Lord Jesus Christ; in Whom is our salvation, life, and Resurrection. Ps. 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. Glory to the Father.

COLLECT

OMNÍPOTENS sempitérne Deus: da nobis ita Domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum nostrum Jesum Christum.

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.

Jeremiah 11: 18-20 LESSON

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 ultiónem tuam ex eis: tibi enim reveláví causam meam, Dómine, Deus meus.

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.

Psalm 34: 13; 34: 1-2 GRADUAL

EGO autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. ℣. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom. ℣. Judge Thou, O Lord, them that wrong me: overthrow them that fight against me. Take hold of arms and shield: and rise up to help me.

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

GOSPEL

IN ILLO TÉMPORE Jesus et discipuli ejus véniunt in prædium, cui nomen Gethsémani. Et ait discípulis suis: Sedéte hic, donec orem. Et assúmit Petrum et Jacóbum et Joánnem secum: et coepit pavére et tædére. Et ait illis: Tristis est anima mea usque ad mortem: sustinéte hic, et vigiláte. Et cum processísset páululum, prócidit super terram: et orábat, ut, si fíeri posset, transíret ab eo hora: et dixit: Abba, Pater, ómnia tibi possibília 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? Vigilate et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. 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 requiéscite. 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 sacerdótibus et scribis et senióribus. Déderat autem tráditor ejus signum eis, diceris: Quemcúmque osculátus fúero, ipse est, tenéte eum et dúcite caute. Et cum venísset, statim accédens ad eum, ait: Ave, Rabbi. Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percussit servum summi sacerdótis: et amputávit illi auriculam. Etrespóndens Jesus, ait illis: Tamquam ad latrónem exístis cum gládiis et lignis comprehéndere me? Quotídie eram apud vos in templo

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

Psalm 139: 5

OFFERTORY

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

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

SECRET

SACRIFÍCIA nos, quǽsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

May these sacrifices, we beseech Thee, O Lord, which are observed along with health-giving fasts, speedily restore us. Through our Lord Jesus Christ.

PREFACE OF THE HOLY CROSS

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

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

Psalm 68: 13-14

COMMUNION

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 multitúdine misericórdiæ tuæ.

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.

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 cálamo, 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 exspirásset, ait: Vere hic homo Fílius Dei erat. Erant autem et mulíeres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilǽa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Jerosólymam. Et cum iam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathaea, nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur, si iam obiísset. Et accersíto centurióne, interrogávit eum, si iam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

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. *(Here all kneel and pause for a few moments.)* And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem. And when evening was now come, - because it was the Parasceve, that is, the day before the sabbath, - Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him 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.

docens, et non me tenuístis. Sed ut impleántur Scriptúræ. Tunc discípuli 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 sacerdótem: et convenérunt omnes sacerdótes et scribæ et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdótis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdótes 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 manufáctum, et per tríduum áliud non manufáctum 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 núbibus cæli. Summus autem sacérdos scindens vestiménta sua, ait: Quid adhuc desiderámus testes? Audístis blasphémiam: quid vobis videtur? Qui omnes condemnavérunt eum esse reum mortis. Et coepérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum cædere, et dícere ei: Prophetíza. Et minístri álapis cum cædébant. Et cum esset

staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answer Thou nothing to the things that are laid to Thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art Thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: 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

Petrus in átrio deórsum, venit una ex ancíllis summi sacerdótis: et cum vidísset Petrum calefaciéntem se, aspíciens 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, coepit 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 Galilǽus es. Ille autem coepit anathematizáre et juráre: Quia néscio hóminem istum, quem dícitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsquam gallus cantet bis, ter me negábis. Et coepit flere. Et conféstim mane consílium faciéntes summi sacerdótes, 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 sacerdótes in multis. Pilátus autem rursum 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 dimíttere illis unum ex vinctis, quemcúmque petiíssent. Erat autem, qui dicebátur Barábbas, qui cum seditiósis erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, coepit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: Vultis dimíttam vobis Regem Judæórum? Sciébat enim, quod per invídiam tradidíssent eum summi sacerdótes. Pontifices autem concitavérunt turbam, ut magis Barábbam dimítteret eis. Pilátus autem íterum respóndens, ait illis: Quid ergo vultis fáciam Regi

of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what you say. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began to curse and to swear, saying; I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep. And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art Thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answer Thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you

Judæórum? At illi íterum clamavérunt: Crucifíge eum. Pilátus vero dicébat illis: Quid enim mali fecit? At illi magis clamábant: Crucifíge eum. Pilátus autem volens populo satisfácere, dimisit illis Barábbam, et trádidit Jesum flagellis cæsum, ut crucifígerétur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et índuunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et coepérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant caput ejus arúndine: et conspuébant eum et, ponéntes génua, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifígerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenǽum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriæ 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 crucifixérunt eum. Et erat títulus causæ ejus inscríptus: Rex Judæórum. Et cum eo crucifígunt duos latrónes: unum a dextris et alium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquis 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 sacerdótes illudéntes, ad altérutrum cum scribis dicébant: Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israël descéndat nunc de cruce, ut videámus et credámus. Et qui cum eo crucifíxi erant,

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 platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: The King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the wicked he was 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