

Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

### COMMUNION (Ps. 50, 51, 21)

THOU wilt accept the sacrifice of justice, oblations and holocausts, upon Thine altar, O Lord.

ACCEPTÁBIS sacrificium justitiæ, oblatiões et holocáusta, super altáre tuum, Dómine.

### POSTCOMMUNION

WE beseech Thee, O Lord, our God, that in Thy goodness Thou wilt not deprive of Thine aid those whom Thou dost not cease to renew with Thy divine Sacraments. Through...

QUÆSUMUS, Dómine Deus noster: ut, quos divinis reparáre non désinis sacraméntis, tuis non destítuas benignus auxiliis. Per Dóminum ...

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THE CORINTHIANS had consulted St. Paul about the relative value of the gifts of the Holy Spirit—the charisms—which were so marked a feature of the Corinthian Church. There was, apparently, a tendency at Corinth to regard the rather sensational gift of tongues—the gift of speaking in foreign languages which the speakers had not learned—as more important and desirable than other charisms. An attitude of comparing and classifying charisms had arisen which was leading to jealousies and feuds. St. Paul shows here that all the gifts have a single source, and that none of them has been given for the profit or advancement of any recipient of the gifts. They are all products of the Holy Spirit's activity, and they are given for the common good. It is foolish, therefore, for any individual to boast of his own charism, or to despise the possessors of other kinds.



In the Gospel, the manner and content of the Pharisee's prayer are an insult to God rather than an act of homage. What is it, then, in the Publican's prayer that makes it acceptable to God? *His prayer is humble*. His attitude is humble. He

stands afar off: he will not raise up his eyes to heaven: he is bowed down by his sense of guilt and unworthiness before God. *It is contrite*. He strikes his breast in token of sorrow: he cries out of the depths of his grief, 'God be merciful to me a sinner!' He does not remember his good deeds; he is mindful of his sins alone. *It is full of confidence*. It wells up from his heart: its very simplicity and earnestness betoken its confidence; the realization of God's gracious mercy which its words imply is the attitude of one who remembers that God will not despise a contrite and humble heart.

Here, then, in the prayer of the Publican, we have the model of every prayer of petition. It is not greatness, pride and worldly success that command the ear of God, but lowliness and humility. God resists the proud and gives His grace to the humble. When, then, we come to pray we must not think of our own virtues and our neighbor's defects. When we have done all that we are bound to do we must remember that we are still but useless servants.

*Commentary by Msgr. Patrick Boylan (1879-1974).*

## Proper Prayers of the Mass in the Extraordinary Form Tenth Sunday after Pentecost



*He that humbleth himself shall be exalted.*

### INTROIT (Ps. 54, 17, 18, 20, 23)

CUM clamárem ad Dóminum, exaudivit vocem meam ab his qui appropinquant mihi: et humiliávit eos qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Psal.* Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me. *Ÿ.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Cum clamárem ...

WHEN I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain Thee. *Ps. ibid.* 2. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. *Ÿ.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — When I cried to the Lord ...

### COLLECT

DEUS, qui omnipoténtiam tuam parcéndo máxime et miserándo manifestas: multiplica super nos misericórdiam tuam; ut ad tua promissa currétes, cœléstium bonórum fácias esse consórtes. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

O GOD, who dost manifest Thine almighty power mostly in sparing and showing mercy: multiply upon us Thy mercy: that as we hasten towards Thy promises, Thou mayest make us partakers of heavenly treasures. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

## EPISTLE

**From the First Letter of Blessed Paul the Apostle to the Corinthians, 12. 2-11.**

BRETHREN, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another faith in the same Spirit; to another the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

FRATRES: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spírítu Dei loquens, dicit anáthema Jesu. Et nemo potest dicere, Dóminus Jesus, nisi in Spírítu Sancto. Divisiónes vero gratiárum sunt, idem autem Spírítus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestatió Spírítus ad utilitátem. Alii quidem per Spírítum datur sermo sapiéntiæ: álíi autem sermo sciéntiæ secúndum eúmdem Spírítum: álteri fides in eódem Spírítu: álíi grátia sanitátum in uno Spírítu: álíi operatió virtútum, álíi prophetia, álíi discrétio spírítuum, álíi génera linguárum, álíi interpretatió sermónum. Hæc autem ómnia operátur unus atque idem Spírítus, dividens singulis prout vult.

## GRADUAL (Ps. 16. 8, 2)

KEEP me, O Lord, as the apple of Thine eye: protect me under the shadow of Thy wings. Let my judgment come forth from Thy countenance: let Thine eyes behold the thing that is equitable.

Alleluia, alleluia. (*Ps. 64. 2.*) A hymn, O God, becometh thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

## GOSPEL

**Continuation of the holy Gospel according to St. Luke, 18. 9-14.**

AT THAT TIME, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one was a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give

IN ILLO TÈMPORE: Dixit Jesus ad quosdam, qui in se confidebant tamquam justí, et aspernabántur ceteros, parabolam istam: Duo hómines ascendérunt in templum ut orárent: unus Pharisæus et alter publicánus. Pharisæus

stans, hæc apud se orábat: Deus, grátias ago tibi, quia non sum sicut ceteri hóminum: raptóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in Sábbato: décimas do ómnium quæ possídeo. Et publicánus a longe stans nolébat nec óculos ad cælum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis: descéndit hic justificátus in domum suam ab illo: quia omnis qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur. — *Credo.*

## OFFERTORY (Ps. 24. 1, 3)

AD te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: éténim univérsi, qui te expéctant, non confundéntur.

TIBI, Dómine, sacrificia dicáta reddántur: quæ sic ad honórem nóminis tui deferénda tribuísti, ut eádem remédia fieri nostra præstáres. Per Dóminum ...

Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. — *Credo.*

TO Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let mine enemies laugh at me: for none of them that wait on Thee shall be confounded.

## SECRET

LET the appointed Sacrifice be offered to Thee, O Lord: which Thou hast arranged to be offered to the honor of Thy name in such wise that it may be a remedy to us. Through our Lord ...

## PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória revelánte te, crédimus, hoc de Filio tuo, hoc de Spírítu Sancto, sine differentia discretiónis sentimus. Ut in confessiône veræ sempiternæque Deitátis, et in persónis proprietatis, et in esséntia únitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and