

Offertory

IT IS GOOD to give praise to the Lord, and to sing to Thy Name, O Most High.

Secret

RECEIVE our offerings and prayers, we beseech Thee, O Lord, and by these heavenly Mysteries both cleanse us and graciously hear us. Through our Lord ...

BONUM EST confiteri Dómino, et psállere nómini tuo, Altíssime.

MUNÉRIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cœlestibus nos munda mystériis, et cleménter exáudi. Per Dóminum ...

Preface of the Most Holy Trinity

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 ...

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 Spíritu Sancto, unus es Deus, unus es Dóminus ...

Continued in the red Missal, pp. 28-29.

Communion (Psalm 30 : 17 – 18)

MAKE THY FACE to shine upon Thy servant, and save me in Thy mercy: let me not be confounded O Lord, for I have called upon Thee.

ILLÚMINA fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Domine, non confundar, quóniam invocávi te.

Postcommunion

MAY THY faithful people, O God, be strengthened by Thy gifts; that in receiving them, they may seek after them the more, and in seeking them, may receive them for ever. Through our Lord Jesus Christ ...

FIDÉLES TUI, Deus, per tua dona firméntur: ut eadem et percipiéndò requírant, et quæréndò sine fine percípiant. Per Dóminum nostrum Jesum Christum ...

* * *

The three Sundays preceding Ash Wednesday are called Septuagesima, Sexagesima and Quinquagesima, which mean, respectively, the seventieth, sixtieth, and fiftieth day, that is, before Easter. They are mere names to correspond with the name of Lent (Quadragesima in Latin: fortieth); obviously they do not actually correspond with the period they indicate.

Man, victim of the sin of Adam and of his own sins, is justly afflicted; groans and sorrows encompass him.

On these Sundays the Gloria in excelsis and Allelúia are omitted, except when the Mass of a feast is said, and purple vestments are used in preparation for Lent.

Commentary by Fr. Sylvester Juergens S.M. (1894-1969)



Is it not lawful for me to do what I will?

Proper Prayers of the Mass in the Extraordinary Form

Septuagesima Sunday

Introit (Psalm 17 : 5 – 7)

CIRCUMDEDÉRUNT me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudivit de templo sancto suo vocem meam. *Ps. ibid.* 2, 3. Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Circumdedérunt me ...

THE SORROWS of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy temple. *Psalm.* I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. *V.* 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. — The sorrows ...

Collect

PRECES PÓPULI tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum nostrum ...

GRACIOUSLY HEAR, we beseech Thee, O Lord, the prayers of Thy people, that we, who are justly afflicted for our sins, may for the glory of Thy Name be mercifully delivered. Through our Lord Jesus Christ ...

Epistle (I Corinthians 9 : 24 – 27; 10 : 1 – 5)

FRATRES: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accípit bravíum? Sic curríte, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se abstínet: et illi quidem ut corruptibilem corónam accípiant: nos

BRETHREN: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible

one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with most of them God was not well pleased.

Gradual (Psalm 9 : 10 – 11; 19 – 20)

A HELPER in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.



Tract (Psalm 129 : 1 – 4)

OUT OF the depths I have cried to Thee, O Lord: Lord, hear my voice. Let Thine ears be attentive to the prayer of Thy servant. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? For with Thee there is merciful forgiveness, and by reason of Thy law, I have waited for Thee, O Lord.

autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aërem verberans: sed castigo corpus meum, et in servitūtem redigo: ne forte cum aliis predicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Mōyse baptizati sunt in nube, et in mari: et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt: (bibebant autem de spiritali, consequente eos, petra: petra autem erat Christus): sed non in pluribus eorum beneplacitum est Deo.

ADJUTOR in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non derelinquis querentes te, Domine. V. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in æternum: exsurge, Domine, non pravealeat homo.

DE PROFUNDIS clamavi ad te, Domine: Domine, exaudi vocem meam. V. Fiant aures intendentes in orationem servi tui. V. Si iniquitates observaveris, Domine: Domine, quis sustinebit? V. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Gospel (Matthew 20 : 1 – 16)

IN ILLO TEMPORE: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum celorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventionē autem facta cum operariis ex denario disurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam: et fecit similiter. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dominus vinee procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei, et aestus. At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam: nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? an oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi. — *Credo.*

AT THAT TIME Jesus spoke to His disciples, this parable: The kingdom of heaven is like to an householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. — *Credo.*