

Communion (John 6:57)

HE THAT eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him, saith the Lord.

Postcommunion

MAY THE communion of Thy Sacrament, we beseech Thee, O Lord, bring us cleansing and grant us unity. Through our Lord Jesus Christ, Thy Son ...

QUI MANDUCAT meam carnem et bibit meum sanguinem, in me manet et ego in eo, dicit Dóminus.

TUI NOBIS, quæsumus, Dómine, commúnio sacramenti, et purificaciónem cónferat, et tríbuat unitátem. Per Dóminum nostrum ...

AS OUR LORD wept over the doom of Israel's ancient Sanctuary He thought also of myriads of sinners everywhere for whom His coming and His Sacrifice would be, instead of a source of blessing, an occasion of greater condemnation. He thought as He looked down through His tears on the pride and beauty of the shrine that was soon to collapse in ruin, how many other centers of God's dwelling, how many souls that God's grace would build up into living Temples of the Holy Spirit, were to be overthrown and made desolate. As He thought of the Roman armies encircling Jerusalem and building up the "stifling" barricades round her walls, He could see also the cohorts of Satan's army—the forces of pride, sensuality and unbelief, beleaguering the shrines of God in the souls of men, and threatening them with ruin.

The fall of Jerusalem is a symbol of the lot of every soul that misses its hour, that knows not the time of God's visitation. The miracles, the teaching, the gracious words, the never-ceasing goodness of Christ, were all forgotten or disregarded by a city and a people which worldliness had stricken blind, and made foolish.

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

The brief outburst of acclamation round the Messianic King on Palm Sunday was quite forgotten amid the sneering at the unmasking of the alleged "charlatan" on Good Friday. And as Jesus wept over Jerusalem's blindness, so He wept also over the instability of so many Christians whose loyalty to Him would be as brief, and whose hostility towards Him would be as bitter as that of the children of Jerusalem. Jerusalem would be destroyed because she had not known the hour of God's visitation, the decisive hour of grace. To every soul is given such a time of grace—as to the Apostle Levi (Matthew), the tax collector Zacchaeus, the Woman of Samaria, the Sinner in the town, the Good Thief. On the use of the season of grace may depend eternity.

We cannot tell which of the many graces we receive is the most decisive. It may be a sermon, a confession, a mission; or it may be some misfortune, some family grief, or some problem of business. Let us pray that we never be blind to the mercies of God, and that we may be always ready to cooperate loyally with His Grace.



When Jesus drew near to Jerusalem, seeing the city, He wept over it.

Proper Prayers of the Mass
in the Extraordinary Form

The Ninth Sunday after Pentecost

Introit (Psalm 53:6,7)

ECCE DEUS áduvat me, et Dóminus suscéptor est animæ meæ: avérte mala inimicis meis, et in veritáte tua dispérde illos, protéctor meus, Dómine. *Ps. ibid.* 3. Deus, in nómine tuo salvum me fac: et in virtúte tua libera me. *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Ecce Deus ...

BEHOLD GOD is my helper, and the Lord is the protector of my soul: turn back the evils upon mine enemies, and cut them off in Thy truth, O Lord my protector. *Ps. ibid.* 3. Save me, O God, by Thy Name, and deliver me in Thy strength. *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. — Behold God is my helper ...

Collect

PÁTEANT aures misericórdiæ tuæ, Dómine, précibus supplicántium: et ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum nostrum Jesum Christum ...

LET THY merciful ears, O Lord, be open to the prayers of Thy suppliant people: and that Thou mayest grant their desire to those that seek; make them ask such things as please Thee. Through our Lord ...

Epistle (I Corinthians 10:6–13)

FRATRES: Non simus concupiscéntes malórum, sicut et illi concupiérunt. Neque idolólatræ efficiámini, sicut quidam ex ipsis: quemádmódu scriptum est: Sedit pópulus manducáre et bibere, et surrexérunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die viginti tria millia. Neque tentémus

BRETHREN, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted,

and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

Gradual (Psalm 8:2)

O LORD, our Lord, how admirable is Thy Name in the whole earth! For Thy magnificence is elevated above the heavens. **Alleluia, alleluia.** (Ps. 58:2.) Deliver me from mine enemies, O my God: and defend me from them that rise up against me. Alleluia.

Gospel (Luke 19:41–47)

AT THAT TIME, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering

Christum, sicut quidam eorum tentaverunt, et a serpentibus perierunt. Neque murmuraveritis, sicut quidam eorum murmuraverunt, et perierunt ab exterminatore. Hæc autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculorum devenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere.

DÓMINE Dóminus noster, quam admirabile est nomen tuum in univèrsa terra! V̄. Quóniam elevata est magnificentia tua super cælos. **Alleluia, alleluia.** V̄. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

IN ILLO TÈMPORE: Cum appropinquaret Jesus Jerúsalem, videns civitatem, flevit super illam, dicens: Quia Si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te: et circumdabunt te inimici tui vallo, et circumdabunt te: et coangustabunt te undique: et ad terram prosternent te, et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod non cognoveris tempus visitationis tuæ. Et ingressus in

templum, cœpit ejicere vendentes in illo et ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo. — *Credo.*

Offertory (Psalm 18:9,10,11,12)

JUSTITIÆ Dómini rectæ, lætificantes corda, et iudicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

CONCÈDE NOBIS, quæsumus, Dómine, hæc digne frequentare mysteria: quia, quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur. Per Dóminum nostrum ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutare, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, æterne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua glória, revelante te, credimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoratur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes: — *Sanctus.*

into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple. — *Creed.*

THE JUSTICES of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

Secret

GRANT TO US, we beseech Thee, O Lord, that we may worthily frequent these Mysteries: for as often as the memorial of this Victim is celebrated, the work of our Redemption is wrought. Through our Lord Jesus Christ, Thy Son ...

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