

Preface of the Most Holy Trinity

☞ See 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 éadem et percipiéndò requírant, et quæréndò sine fine percípiant. Per Dóminum nostrum Jesum Christum ...

ST. PAUL TELLS us that this world is a race, wherein all must run; but that they alone win the prize, who run well. Let us, therefore, rid ourselves of everything that could impede us, and make us lose our crown. Let us not deceive ourselves: we are never sure, until we reach the goal. Is our conversion more solid than was St. Paul's? Are our good works better done, or more meritorious, than were his? Yet he assures us that he was not without the fear that he might perhaps be lost; for which cause he chastised his body, and kept it in subjection to the spirit.

Man, in his present state, has not the same will for all that is right and just, which Adam had before he sinned, and which, notwithstanding, Adam abused to his

own ruin. We have a bias which inclines us to evil; so that our only means of keeping our ground is to sacrifice the flesh to the spirit.

To many this is very harsh doctrine; hence, they are sure to fail; they never can win the prize. Like the Israelites spoken of by our apostle, they will be left behind to die in the desert, and so lose the promised land. Yet they saw the same miracles that Josue and Caleb saw!

So true is it that nothing can make a salutary impression on a heart which is obstinately bent on fixing all its happiness in the things of this present life; and though it is forced, each day, to own that they are vain, yet each day it returns to them, vainly but determinedly loving them.

Commentary from The Liturgical Year by Dom Prosper Guéranger O.S.B. (1805-1875).



Is thine eye evil, because I am good?

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 Spirítui Sancto. Sic ut erat in princípío, et nunc, et semper, et in sácula 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 of death ...

Collect

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

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 accipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se abstinet: et illi quidem ut corruptibilem corónam accípiant: nos autem incorruptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áërem vérberans: sed castígo corpus meum, et in

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 sub-

jection: lest perhaps when I have preached to others, I myself should become a cast-away. 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.

Gospel (Matthew 20 : 1 – 16)

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

servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus efficiar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spirítalem manducáverunt, et omnes eúndem potum spirítalem bibérunt: (bibébant autem de spirítali, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

ADJÚTOR in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. *Ÿ.* Quóniam non in finem obliuio erit páuperis: patiéntia páuperum non peribit in ætérnum: exsúrge, Dómine, non præváleat homo.

DE PROFÚNDIS clamávi ad te, Dómine: Dómine, exáudi vocem meam. *Ÿ.* Fiant aures intendéntes in oratióem servi tui. *Ÿ.* Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? *Ÿ.* Quia apud te propitiatio est, et propter legem tuam sustinui te, Dómine.

IN ILLO TÉMPORE: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum cælórum hómini patrifámilias, qui éxiit primo mane conducere operários in víneam suam. ConventiÓne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otíosos, et dixit

illus: Ite et vos in víneam meam, et quod justum fuérit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam: et fecit similiter. Circa undécimam vero éxiit, et invenit álios stantes, et dicit illis: Quid hic statis tota die otíosi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in víneam meam. Cum sero autem factum esset, dicit dóminus víneæ procuratóri suo: Voca operários, et redde illis mercedem, incipiens a novíssimis usque ad primos. Cum venissent ergo qui circa undécimam horam vénerant, accepérunt singulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri: accepérunt autem et ipsi singulos denários. Et accipiéntes murmurábant advérsus patremfámilias, dicéntes: Hí novíssimi una hora fecérunt, et pares illos nobis fecisti, qui portávimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi injúriam: nonne ex denário convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi quod volo fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero electi. — *Credo.*

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

MUNÉRIBUS nostris, quæsumus, Dómine, precibúsq; susceptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum nostrum ...

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.*

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 ...