

Communion (Wisdom 16:20)

THOU HAST given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion

WE WHO have received the heavenly Sacraments beseech Thee, O Lord, that we may steadily advance towards eternal redemption. Through our Lord ...

PANEM de cælo dedisti nobis, Dómine, habentem omne delectaméntum, et omnem sapórem suavitatís.

SUMPTIS, Dómine, cælestibus sacraméntis: ad redemptiónis ætérnæ, quæsumus, proficiámus augméntum. Per Dóminum nostrum ...

THE EPISTLE reminds us of the true relation between Judaism and Christianity. The institutions of Judaism were intended as a preparation for the coming of Christ, and were to be abrogated when He should appear. Salvation was not to be dependent on the established usages of a single people, nor to be imparted in view of membership of any race or nation; it was promised to the Seed and through the Seed of Abraham, but the true Seed of Abraham were not to be merely his racial descendants, but all those who should accept, as he accepted, by faith the promised Messias. The “Seed” of Abraham to which the Promise primarily made reference, was indeed to be, in a true sense, bodily genuine descendants of Abraham (cf. Hebrews VII), but there was to be added to, and mysteriously united with, the “Seed” an uncountable multitude from every race and clime—whose inner bond of union would be acceptance of Jesus as the promised Savior, and the practical attitude which would logically follow from that acceptance. Neither



race nor blood nor soil has, then, anything to do with justification and salvation, but only faith in Jesus Christ and the fulfillment of His will.

To St. Luke, the physician, the incident described in the Gospel is of special importance, because it depicts Jesus as the Great Physician before whom Jew and non-Jew are of like value. As the genuine physician cares not whence his patient comes, or what is his point of view, so Jesus, the Physician of souls and bodies, is ready to receive all who come to Him to be healed. He makes no distinctions of race or origin in those who come confidently to seek His help. Today’s Gospel, then, reminds us, above all, that Jesus is our Physician. We are sick. The whole world is sick—diseased with the lust of the eyes, the lust of the flesh, and the pride of life. We all have sinned and all of us need the touch of the Physician. Let us go to Him and cry with the lepers (symbols, as they are, of us who are tainted with the leprosy of sin): “Master, have pity on us!”

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



Were not ten made clean? And where are the nine?

Proper Prayers of the Mass
in the Extraordinary Form

The Thirteenth Sunday after Pentecost

Introit (Psalm 73:20,19,23)

RÉSPICE, Dómine, in testamentum tuum et ánimas páuperum tuórum ne derelinquas in finem: exsúrge, Dómine, et júdica causam tuam, et ne obliviscáris voces quæréntium te. *Ps. ibid.* 2. Ut quid, Deus, repulisti in finem: irátus est furor tuus super oves páscuæ tuæ? *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Réspice ...

HAVE REGARD, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Psalm.* O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? *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. — Have regard ...

Collect

OMNÍPOTENS sempitérne Deus, da nobis fidei, spei et caritatís augméntum: et, ut mereámur ássequi quod promittis, fac nos amáre quod præcipis. Per Dóminum nostrum Jesum Christum ...

ALMIGHTY everlasting God, give to us increase of Faith, Hope and Charity: and that we may deserve to obtain what Thou dost promise, make us love what Thou dost command. Through our Lord Jesus Christ, Thy Son ...

Epistle (Galatians 3:16–22)

FRATRES: Abrahæ dictæ sunt promissionés et sémini ejus. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testamentum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non irrítum facit ad evacu-

BRETHREN: To Abraham were the promises made, and to his seed. He saith not: and to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one, but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Gradual (Psalm 73 : 20, 19, 23)

HAVE REGARD, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. **Alleluia, alleluia.** (Ps. 89:1.) Lord, Thou hast been our refuge, from generation to generation. Alleluia.

Gospel (Luke 17 : 11–19)

AT THAT TIME, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giv-

ándam promissionem. Nam si ex lege hereditas, jam non ex promissione. Abrahæ autem per repromissionem donavit Deus. Quid igitur lex? Propter transgressiones posita est donec veniret semen, cui promiserat, ordinata per Angelos in manu mediatoris. Mediator autem unius non est: Deus autem unus est. Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi dareretur credentibus.

RÉSPICE, Dómine, in testamentum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *Ÿ.* Exsurge, Dómine, et júdica causam tuam: memor esto opprobrii servórum tuórum. **Allelúia, allelúia.** *Ÿ.* Dómine, refugium factus es nobis a generatione et progénie. Allelúia.

IN ILLO TÉMPORE: Dum iret Jesus in Jerúsalem, transibat per médiam Samariam et Galilæam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi qui steterunt a longe: et levaverunt vocem, dicentes: Jesu præceptor, miserere nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotibus. Et factum est, dum irent, mundati sunt. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans Deum, et cecidit in faciém

ante pedes ejus, grátias agens: et hic erat Samaritanus. Respondens autem Jesus, dixit: Nonne decem mundati sunt? et novem ubi sunt? Non est inventus qui rediret et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit. — *Credo.*

Offertory (Psalm 30 : 15–16)

IN TE sperávi, Dómine; dixi: Tu es Deus meus, in mánuibus tuis témpora mea.

PROPTIÁRE, Dómine, pópulo tuo, propitiare munéribus: ut hac oblatiône placátus, et indulgéntiam nobis tríbas, et postuláta concédas. Per Dóminum nostrum ...

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 Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte personæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessiône veræ sempiternæque Deitátis, et in personis proprietatis, et in esséntia unitatis, et in majestáte adoretur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicentes: — *Sanctus.*

ing thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole. — *Credo.*

IN THEE, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret

LOOK GRACIOUSLY, O Lord, upon Thy people: graciously look upon our gifts: and, appeased by this offering, mayest Thou grant us pardon and give us what we ask. Through our Lord Jesus Christ ...

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.*