

Quinquagesima

Station at St Peter's

Purple

2 Cl. (Semiduplex)

INTROIT: *Ps. 30:3, 4*

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias : quoniam firmiter meum, et refugium meum es tu : et propter nomen tuum dux mihi eris, et enutries me. *Ps. ibid. 2:* In te, Domine, speravi, non confundar in æternum : in justitia tua libera me. *℟. Gloria.*

Be thou unto me a God, a protector, and a place of refuge, to save me : for thou art my strength and my refuge; and for thy name's sake thou wilt be my leader, and wilt nourish me. Ps. ibid. 2: In thee, O Lord, have I hoped, let me never be confounded : deliver me in thy justice, and set me free. ℟. Gloria.

COLLECT

Preces nostras, quæsumus, Domine, clementer exaudi : atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Mercifully bear our prayers, we beseech thee, O Lord; free us from the bonds of sin and guard us from all adversity. Through our Lord.

EPISTLE: *1 Cor. 13:1-13*

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Fratres : Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam; et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum, ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est; caritas non æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati; omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas numquam excidit; sive prophetiæ evacuabuntur, sive linguæ cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem

A lesson from the Epistle of St Paul the Apostle to the Corinthians.

Brethren: If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a

venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quæ erant parvuli. Videmus nunc per speculum in ænigmate; tunc autem facie ad faciem. Nunc cognosco ex parte; tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria hæc; major autem horum est caritas.

GRADUAL: *Ps. 76:15, 16*

Tu es Deus, qui facis mirabilia solus : notam fecisti in gentibus virtutem tuam. *℟.* Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

*Thou art the God that alone dost wonders : thou hast made thy power known among the nations. *℟.* With thy arm thou hast redeemed thy people, the children of Israel and of Joseph.*

TRACT: *Ps. 99:1-2*

Jubilate Domino omnis terra : servite Domino in lætitia. *℟.* Intrate in conspectu ejus, in exultatione. *℟.* Scitote quod Dominus ipse est Deus. *℟.* Ipse fecit nos, et non ipsi nos : nos autem populus ejus, et oves pascuæ ejus.

*Sing joyfully to God all the earth : serve ye the Lord with gladness. *℟.* Come in before his presence with exceeding great joy *℟.* Know ye that the Lord he is God. *℟.* He made us, and not we ourselves : but we are his people, and the sheep of his pasture.*

GOSPEL: *Lk. 18:31-43*

Sequentia sancti Evangelii secundum Lucam.

In illo tempore : Assumpsit Jesus duodecim, et ait illis : Ecce ascendimus Jerosolymam, et consummabuntur omnia, quæ scripta sunt per Prophetas de Filio hominis, Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur. Factum est autem, cum appropinquaret Jericho, cæcus quidam sedebat secus viam, mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit dicens : Jesu, fili David, miserere mei. Et qui præibant, increpabant eum ut taceret. Ipse vero multo magis clamabat : Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset,

Continuation of the holy Gospel according to St Luke.

At that time: Jesus took unto him the twelve, and saith to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man, for he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him they will put him to death, and on the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew near to Jericho, that a certain blind man sat by the wayside begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace, but he cried out much more: Son of David, have mercy on me. And Jesus

interrogavit illum, dicens : Quid tibi vis faciam? At ille dixit : Domine, ut videam. Et Jesus dixit illi : Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

OFFERTORY: Ps. 118:12, 13, 1-2, 22, 176, 14, 29-30, 32

Benedictus es, Domine, doce me justificationes tuas : *In labiis meis pronuntiavi omnia judicia oris tui. ✠ Beati immaculati in via, qui ambulant in lege Domini : beati, qui scrutantur testimonia ejus : in toto corde exquirunt eum. *Aufer a plebe tua opprobrium et contemptum, quia mandata tua non sumus obliti, Domine. ✠ In via testimoniorum tuorum delectatus sum sicut omnibus divitiis. ✠ Viam iniquitatis, Domine, amove a me : viam iniquitatis, Domine, amove a me et de lege tua miserere mei : viam veritatis elegi : judicia tua, judicia tua non sum oblitus : viam mandatorum tuorum cucurri, cum dilatares cor meum. *In labiis *vel* *Aufer.

standing commanded him to be brought unto him; and when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

*Blessed art thou, O Lord, teach me thy justifications : *With my lips I have pronounced all the judgments of thy mouth. ✠ Blessed are the undefiled in the way, who walk in the law of the Lord : Blessed are they who search his testimonies : that seek him with their whole heart. *Remove from thy people reproach and contempt, for we have not forgotten thy commandments, O Lord. ✠ I have been delighted in the way of thy testimonies, as in all riches. ✠ Remove from me, Lord, the way of iniquity : remove from me, Lord, the way of iniquity, and out of thy law have mercy on me : I have chosen the way of truth : thy judgments, thy judgments I have not forgotten : I have run the way of thy commandments, when thou didst enlarge my heart. *With my lips or *Remove.*

SECRET

Hæc hostia, Domine, quæsumus, emundet nostra delicta : et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.

May these offerings, O Lord, we beseech thee, cleanse away our sins, and sanctify the bodies and minds of thy servants for the celebration of this sacrifice. Through our Lord.

PREFACE

Of the Trinity

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui cum Unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus : non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who 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 that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore

essentia unitas, et in maiestate adoretur
æqualitas. Quam laudant Angeli, atque Archangeli,
Cherubim quoque ac Seraphim : qui non
cessant clamare quotidie, una voce dicentes :

*distinction in persons, oneness in being, and equality
in majesty; which Angels and Archangels, the
Cherubim too and the Seraphim do praise; day by
day they cease not to cry out, saying, as with one
voice:*

COMMUNION: Ps. 77:29, 30

Manducaverunt, et saturati sunt nimis, et
desiderium eorum attulit eis Dominus : non
sunt fraudati a desiderio suo.

*They did eat, and were filled exceedingly, and the
Lord gave them their desire: they were not defrauded
of that which they craved.*

POST-COMMUNION

Quæsumus, omnipotens Deus : ut, qui cælestia
alimenta percepimus, per hæc contra omnia
adversa muniamur. Per Dominum.

*We beseech thee, almighty God, that we who have
received heavenly food may be defended by it from all
adversities. Through our Lord.*