

MATERNAL HEART of MARY

Traditional Latin Mass Chaplaincy, Lewisham

PROPER of the MASS

TWELTH SUNDAY AFTER PENTECOST

Psalm 69. 2-3 INTROIT

DEUS, in adiutorium meum intende: Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. *Ps. 69. 4.* Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Gloria Patri.

Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. *Ps.* Let them be turned backward and blush for shame, who desire evils to me. V. Glory be to the Father.

COLLECT

OMNIPOTENS et misericors Deus, de cuius munere venit, ut tibi fidelibus tuis digne et laudabiliter serviatur; tribue, quaesumus, nobis; ut ad promissiones tuas sine offensione curramus. Per Dominum nostrum.

Almighty and merciful God, of whose gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may run without hindrance toward the attainment of Thy promises. Through our Lord.

II Corinthians 3. 4-9 EPISTLE

FRATRES: Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti: non littera, sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus ejus, quae evacuatur: quomodo non magis ministratio Spiritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium iustitiae in gloria.

Brethren: Such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Deitatis, et in personis proprietates et in essentia unitas, et in maiestate adoratur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

professing 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 and night exclaim, without end and with one voice saying:

Psalm 103. 13, 14-15

DE fructu operum tuorum, Domine, satiabitur terra: ut educas panem de terra, et vinum laetificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

COMMUNION

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man: that he may make the face cheerful with oil; and that bread may strengthen man's heart.

POSTCOMMUNION

May we be quickened, O Lord, by participation in this holy mystery, and may it grant us both the expiation of our sins and the strengthening of our souls. Through our Lord.

VIVIFICET nos, quaesumus, Domine, huius participatio sancta mysterii: et pariter nobis expiationem tribuat et munimen. Per Dominum.

SUB TUUM

Ant. VII

SUB tu-um praesi-di-um con-fu-gimus sancta De-i
Under thy patronage we fly, O holy Mother

Genitrix: nostras depreca-ti-ones ne despici-as in ne-
of God: reject not the prayers we send up to thee

cessi-ta-tibus: sed a pericu-lis cunctis libera nos sem-
in our necessities, but ever deliver us in time of peril,

per, Virgo glori-osa et be-ne-dicta.
O Virgin glorious and blessed.

BENEDÍCAM Dóminum in omni témpore: semper laus ejus in ore meo. V. In Dómino laudábitur ánimá mea: áudiant mansuétí, et læténtur.

I will bless the Lord at all times; His praise shall ever be in my mouth. V. In the Lord shall my soul be praised: let the meek hear, and rejoice.

3. **A** L-le- lú- ia. * ij.

ALLELÚIA, allelúia. V. Dómine Deus salútis meæ; in die clamávi et nocte coram te. Allelúia.

Alleluia, alleluia. V. O Lord, the God of my salvation, I have cried in the day, and in the night before Thee. Alleluia.

IN illo témpore: Dixit Jesus discipulis suis: Beáti óculi qui vident quæ vos vidétis. Dico enim vobis, quod multi prophétæ et reges voluerunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audíerunt. Et ecce quidam legisperítus surréxit, tentans illum, et dicens: Magíster, quid faciéndó vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Diliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánimá tua, et ex ómnibus víribus tuis, et ex omni mente tua; et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípíens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impósitis abiérunt, semivívo relicto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum et vidéret eum, pertránsiit. Samarítanus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia mo-

At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was

tus est. Et apprópians, alligávit vúlnera ejus, infúndens óleum et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum rediero, reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go and do thou in like manner.

PRÉCÁTUS est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce iræ ánimæ tuæ: meménto Abraham, Isaac et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac and Jacob, to whom Thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which He had spoken of doing against His people.

HÓSTIAS, quæsumus, Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiendo, tuo nómini dent honórem. Per Dóminum.

Mercifully regard, we beseech Thee, O Lord, the sacrifices, which we lay upon Thine altar: that they may obtain pardon for our sins, and give glory to Thy name. Through our 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: non in unius singularitáte persónæ, sed in unius Trinitáte substantiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine diferéntia discretiónis sentímus. Ut in confessióne veræ, sempiternæque

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 con-