

Psalm 118: 4-5

COMMUNION

TU mandásti mandáta tua custódiri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

POSTCOMMUNION

TUA nos, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédiat, et tuis semper fáciat inhærére mandátis. Per Dóminum nostrum.

May the healing power of Thy grace, O Lord, mercifully rid us of all perversity of heart, and make us ever cleave to Thy commandments. Through the same Lord.

SUB TUUM

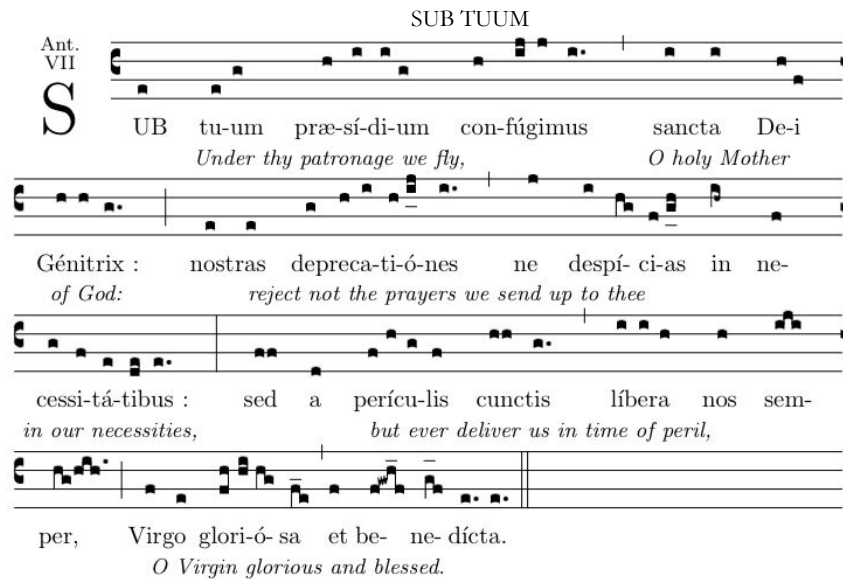
Ant.
VII

SUB tu-um præ-sí-di-um con-fúgimus sancta De-i
Under thy patronage we fly, O holy Mother

Génitrix : nostras depre-ca-ti-ó-nes ne despí-ci-as in ne-
of God: reject not the prayers we send up to thee

cessi-tá-tibus : sed a perícu-lis cunctis líbera nos sem-
in our necessities, but ever deliver us in time of peril,

per, Virgo glori-ó-sa et be-ne-dícta.
O Virgin glorious and blessed.



MATERNAL HEART of MARY

Traditional Latin Mass Chaplaincy, Lewisham

PROPER of the MASS

NINETEENTH SUNDAY AFTER PENTECOST

Psalm. 77: 1

INTROIT

SALUS pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpetuum. *Ps.* Atténdite, pópule meus, legem meam: inclínate aurem vestram in verba oris mei. Glória Patri.

I AM the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord for ever. *Ps.* Attend, O My people, to My law; incline your ears to the words of My mouth. Glory be to the Father.

COLLECT

OMNÍPOTENS et miséricors Deus, unívèrsa nobis adversántia propitiátus exclúde: ut mente et corpore páriter expéditi, quæ tua sunt, líberis méntibus exsequámur. Per Dóminum.

Almighty and merciful God, in Thy goodness keep us, we beseech Thee, from all things hurtful; that we, being ready both in body and soul, may accomplish those things which belong to Thy service. Through our Lord.

Eph. 4: 23-28

EPISTLE

FRATRES: Renovámini spíritu mentis vestræ, et indúite novum hóminem, qui secúndum Deum creátus est in justítia et sanctitáte veritátis. Propter quod deponétes mendácium, loquímini veritátem unusquisque cum próximo suo: quóniam sumus ínvicem membra. Irascímmini, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, jam non furétur, magis aтем labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

Brethren: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Ps 140: 2
DIRIGÁTUR orátio mea, sicut incensum in conspéctu tuo, Dómine. Elevátio mánuum meárum sacrificium vespertinum.



Ps 104: 1
ALLELÚIA, allelúia. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúia.

Matthew 22: 1-14
IN illo témpore: Loquebátur Jesus princípibus sacerdotum et pharisáis in parábolis dicens: Símile factum est regnum cælórum hómini regi, qui fecit nuptias filio suo. Et misit servos suos vocáre invitátos ad nuptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occísia sunt, et ómnia paráta: veníte ad nuptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatiónem suam: réliqui vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est: et, missis exercítibus suis, pérdidit homicidas illos et civitátem illórum succéndit. Tunc ait servis suis: Nuptiæ quidem parátæ sunt, sed qui invitáti erant, non fué runt digni. Ite ergo ad éxitus viárum et quoscumque invenéritis vocáte ad nuptias. Et egréssi servi ejus in vias, congregavérunt omnes quos invenérunt, malos et bonos: et implétæ sunt nuptiæ discumbéntium. Intrávit autem rex ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait

GRADUAL
Let my prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice.

ALLELUIA
Alleluia, alleluia. Give glory to the Lord, and call upon His name: declare His deeds among the nations. Alleluia.

GOSPEL
At that time: Jesus spoke to the chief priests and the Pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw

illi: Amíce, quómo do huc intrásti non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex ministris: Ligá-tis má nibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Ps 137: 7
Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciat déx-tera tua.

HÆC múnera, quaésumus, Dómine, quæ óculis tuæ majestátis offérimus, salutária nobis esse concéde. Per Dóminum.

PREFACE OF THE MOST HOLY TRINITY
VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancta, 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 Trinitæ substantiæ. Quo denim de tua Gloria, revelante te, credimus, hoc de Filio tuo, hod de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verare, sempitiernæque Deitatis, et in personis proprietas, et in essential unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim, quoque ac Seraphim: qui non cessant clamare quotodie, una voce dicentes:

there a man who had not a wedding garment: and he saith to him: Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

OFFERTORY
If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies, and Thy right hand shall save me.

SECRET
Grant, we beseech Thee, O Lord, that these gifts, which we offer in the sight of Thy majesty, may be unto us for salvation. Through our Lord.

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, ever-lasting God: Who, together with Thine only-begotten Son, and the Holy Ghost, are one God, one Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation 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 everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim also and Seraphim do praise: who cease not daily to cry out with one voice saying: