

Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verare, sempiternaeque Deitatis, et in personis proprietates, et in essentiali unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim, quoque ac Seraphim: qui non cessant clamare quotodie, una voce dicentes:

Psalm 30. 17-18 2. 51

ILLUMINA faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

FIDÉLES tui, Deus, per tua dona firmantur: ut eadem et percipiendo requirant, et querendo sine fine percipiant. Per Dominum.

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:

COMMUNION

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.

POSTCOMMUNION

May Thy faithful people, O Lord, be strengthened by Thy gifts: that by partaking of them they may continue to seek after them, and by seeking them, constantly partake of them. Through our Lord.

PROPER of the MASS SEPTUAGESIMA SUNDAY

Psalm 17. 5, 6, 7

CIRCUMDEDERUNT me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. *Ps. 17. 2-3.* Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. V. Gloria Patri.

PRECES populi tui, quaesumus, Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

1 Corinthians 9. 24-27; 10. 1-5

FRATRES: Nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem qui in agone contendit, ab omnibus se abstinere: et illi quidem ut corruptibilem coronam accipiant: nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum, et in servitutum redigo: ne forte cum aliis praedicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes in Moysae baptizati sunt in nube, et in mari: et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem bi-

INTROIT

The sorrows of death surrounded me, the sorrow of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy Temple. *Ps.* I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. V. Glory be to the Father.

COLLECT

Graciously hear, we beseech Thee, O Lord, the prayers of Thy people, that we who are justly afflicted for our sins, may be mercifully delivered by Thy goodness, for the glory of Thy name. Through our Lord.

EPISTLE

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 subjection, lest perhaps when I have preached to others, I myself should become a castaway. 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 all drank the same spiritual drink: (and they

bérunt: (bibébant autem de spirítali, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

Psalm 9. 10-11, 19-20

ADJÚTOR in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. V. Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non peribit in aetérnum: exsurge, Dómine, non præváleat homo.

Psalm 129. 1-4

DE profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. V. Fiant aures tuae intendéntes in oratióne servi tui. V. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? V. Quia apud te propitiátio est, et propter legem tuam sustínui te, Dómine.

Matthew 20. 1-16



IN illo témpore: Dixit Jesus discíplulis suis parábolam hanc: Símile est regnum cælórum hómíni patrifámíliis, qui éxiit primo mane condúcere operários in víneam suam. ConventiÓne autem facta cum operáriis ex denário díurno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otíosos, et dixit illis: Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam: et fecit

drank of the spirítual rock that followed them: and the rock was Christ). But with most of them God was not well pleased.

GRADUAL

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. V. 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 no man prevail.

TRACT

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. V. Let Thine ears be attentive to the prayer of Thy servant. V. If Thou, O Lord, wilt mark iniquities: O Lord, who shall abide it? V. For with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

GOSPEL

At that time Jesus spoke to His discíples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them: Go 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 the ninth hour: and did in like manner. But about the

simíliter. Circa undécimam vero éxiit, et invénit 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 dómínus víneæ procuratóri suo: Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent 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 patremfámílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi injúriam: nonne ex denário convenísti 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 elécti.

Psalm 91. 2

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

MUNÉRIBUS nostris, quáesumus, Dómine, precibúque suscéptis: et cæléstibus nos munda mystériis, et cleménte exáudi. Per Dóminum.

PREFACE OF THE HOLY TRINITY

VERE dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancta, Pater omnipotens, aeternae Deus. Qui cum unigenito Filio: tuo et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitae substantiae. Quo denim de tua Gloria, revelante te, credimus, hoc de Filio tuo, hod de

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 labourers 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 thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

OFFERTORY

It is good to give praise to the Lord, and to sing to Thy name, O Most High.

SECRET

Having received our offerings and prayers, we beseech Thee, O Lord, cleanse us by these heavenly mysteries, and graciously hear us. 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, everlasting 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