

OFFERTORY (Ps. 118. 12, 13)

BLESSED art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth.

BENEDICTUS es, Dómine, doce me justificatiónes tuas: in lábiis meis pronuntiávi omnia iudícia oris tui.

SECRET

MAY these Offerings, we beseech Thee, O Lord, cleanse us from our sins: and by sanctifying Thy servants in body and mind, make them fit to celebrate this Sacrifice. Through our Lord ...

HÆC hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrandum, subditórum tibi cõpora mentésque sanctíficet. Per Dóminum nostrum ...

PREFACE OF THE MOST HOLY TRINITY

(PLEASE SEE RED MISSAL, PP. 28-29)

COMMUNION (Ps. 77. 29, 30)

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

MANDUCAVÉRUNT, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

POSTCOMMUNION

WE beseech Thee, almighty God, that we, who have received this heavenly Food, may be safeguarded by it against all adversity. Through our Lord Jesus Christ ...

QUÆSUMUS, omnipotens Deus, ut qui cœlestia aliménta percépimus, per hæc contra omnia advérsa muniámur. Per Dóminum nostrum ...

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It is Jesus who, by the merits of His Passion, is to open the eyes of man as He did those of the blind man of Jericho, and deliver him alike from the bondage of sin and error. Pope St. Gregory the Great says: "The man born blind of whom the Gospel tells is surely the human race. Ever since man has been turned out of Paradise in the person of our first father, he has not known the light of heaven, and therefore has suffered through being plunged into the darkness of condemnation."



ASH WEDNESDAY

Commentary by Fr. Sylvester Juergens S.M. (1894-1969) from *Daily Missal and Liturgical Manual* (Laverty 1936)

Proper Prayers of the Mass in the Extraordinary Form Quinquagesima Sunday



They rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

INTROIT (Ps. 30. 3, 4)

ESTO mihi in Deum protectorem, et in locum refúgii, ut salvum me facias: quóniam firmaméntum meum et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. *Psalm.* In te, Dómine, sperávi, non confundar in ætérnum: in justítia tua libera me et éripe me. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Esto mihi ...

BE THOU unto me a God, a Protector, and a house of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name's sake Thou wilt lead me, and nourish me. *Ps. ibid.* 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and save me. *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. — Be thou ...

COLLECT

PRECES nostras, quæsumus, Dómine, cleménter exáudi: atque a peccatórum vínculis absolutos, ab omni nos adversitáte custódi. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

WE beseech Thee, O Lord, graciously hear our prayers: and releasing us from the bonds of our sins, guard us from all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the First Letter of Blessed Paul the Apostle to the Corinthians, 13. 1-13

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 should 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 with 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 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, and charity, these three: but the greatest of these is charity.

GRADUAL (Ps. 76. 15, 16)

THOU art the God that alone dost wonders: Thou hast made Thy power known among the nations. With Thine arm Thou hast delivered Thy people, the children of Israel and of Joseph.

FRATRES: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut aes sonans, aut cýmbalum tinniens. Et si habúero prophetiam, et nóverim mystéria ómnia et omnem sciéntiam: et si habúero omnem fidem ita ut montes transférám, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benigna est: cáritas non æmulátur, non agit pérperam, non inflátur, non est ambitiósá, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxícidit: sive prophetiæ evacuabúntur, sive línguæ cessábunt, sive sciéntia destrúetur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuabítur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in ænigmaté: tunc autem fácie ad fáciem. Nunc cognóscó ex parte: tuncautem cognóscam sicut et cógnitus sum. Nunc autem manent fides, spes, cáritas, tria hæc: major autem horum est cáritas.

TU ES Deus qui facis mirabilia solus: notam fecísti in géntibus virtútem tuam. ¶ Liberásti in bráchio tuo pópulum tuum, filios Israél et Joseph.

TRACT (Ps. 99. 1, 2)

JUBILÁTE Deo, omnis terra: servíte Dómino in lætítia. ¶ Intráte in conspéctu ejus, in exultatióne: scitóte quod Dóminus ipse est Deus. ¶ Ipse fecit nos, et non ipsi nos: nos autem pópulus ejus, et oves páscuæ 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

Continuation of the holy Gospel according to St. Luke, 18. 31-43.

IN ILLO TÊMPORE: Assúmpsit Jesus duódecim, et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quæ scripta sunt per Prophétas de Filio hóminis. Tradétur enim géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occídent eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscondítum ab eis, et non intelligébant quæ dicebántur. Factum est autem, cum appro-pinquáret Jéricho, cæcus quí-dam sedébat secus viam, mendicans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazaréus transíret. Et clamavit, dicens: Jesu, fili David, miserére mei. Et qui præibant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciem? At ille dixit: Dómine, ut videam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo. — *Credo.*

AT THAT TIME Jesus took unto Him the twelve and said 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 the third day He shall rise again. And they understood none of those 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 nigh to Jerico, 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 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. — *Creed.*