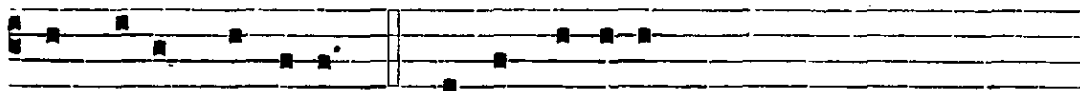


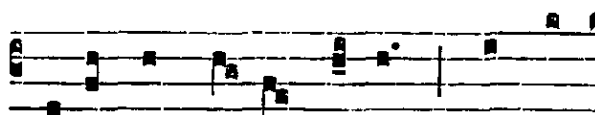
AT VESPERS.

At Magnif.

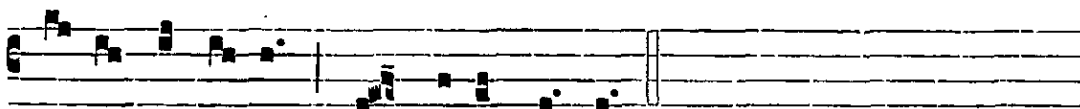
Ant. v a

BEne ómni- a fé-cit. *Cant.* Magní-ficat * áni-

ma mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. v a. p. 216.An-
tiphon.

Bene ómni- a fé-cit : súrds

He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. *Gospel.*

fé-cit audí-re, et mútos lóqui.

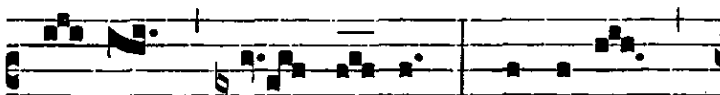
*If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.**Prayer.* Omnípotens sempitérne. p. 888.

Twelfth Sunday after Pentecost.

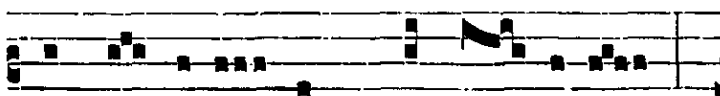
Intr. VII

D

E- us * in adjutó- ri- um



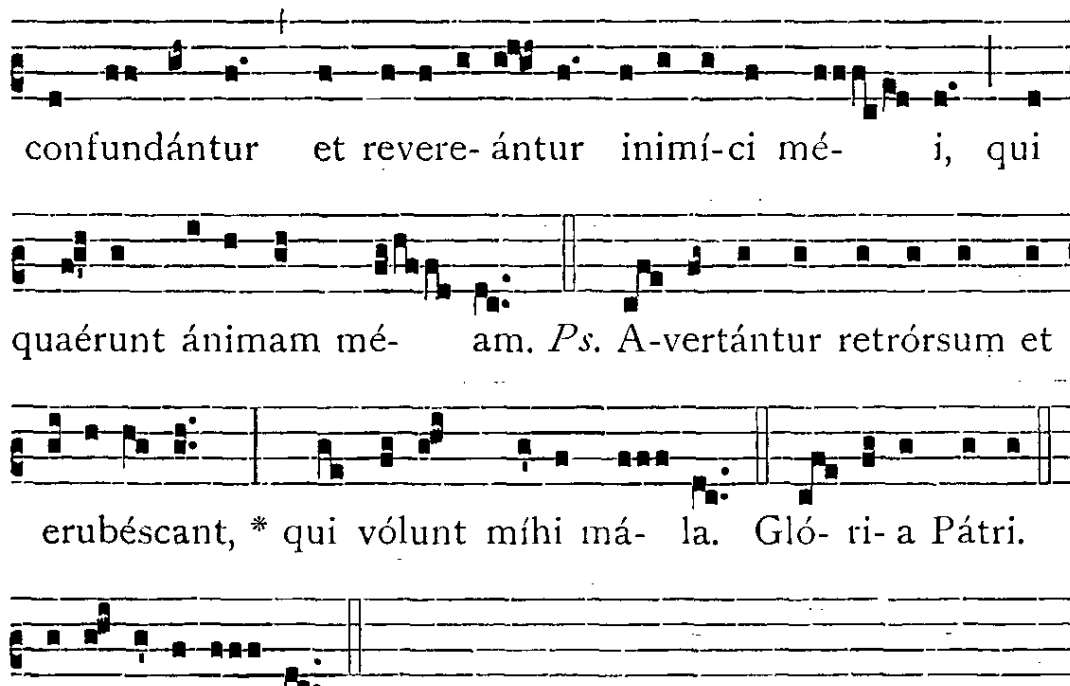
mé- um in- ténde : Dómine



ad ad-juván-dum me fe- stína :

Incline unto my aid,
O God : O Lord, make
haste to help me : let
my enemies be con-
founded and asham-
ed, who seek my soul.
Ps. Let them be turned
backward and blush
for shame, who desire
evils to me.

Ps. 69, 2-4.



confundántur et revere-ántur inimí-ci mé- i, qui
quaérunt ánimam mé- am. *Ps.* A-vertántur retrórsum et
erubéscant, * qui vólunt míhi má- la. Gló- ri- a Pátri.
E u o u a e. Glória Patri. 7th tone. p. 30.

Collect.

OMnípotens et miséricors Deus, de cujus múnere venit, ut tibi a fídelibus tuis digne et laudabíliter serviátur : † tribue quaésumus nobis, * ut ad promissíones tuas sine offensióne currámus. Per Dóminum.

Almighty and merciful God, whose gift it is that thy faithful render a true and worthy service to thee : grant us, we beseech thee, to run without stumbling to the fulfilment of thy promises. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul's confidence, and the glory of the New Covenant. 2 Cor. 3, 4-9.

FRatres : Fidúciam talem habémus per Christum ad Deum : non quod sufficiéntes simus cogitare áliquid a nobis, quasi ex nobis : sed sufficiéntia nostra ex Deo est : qui et idóneos nos fecit minístros novi testaménti ; non líttéra, sed spírítu : líttéra enim occídít, spírítus autem

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 letter¹, but in the spirit : for the letter killeth, but the spirit quickeneth.

¹ "The testament of the letter means God's former covenant with the Jews. It was a written text, letters engraved on stone tablets at Mount Sinai, and took the form of commandments to be observed 'to the letter' under pain of rejection.

The testament of the Spirit is the new and permanent covenant established by Jesus Christ between God and men. It is a law written by the Holy Spirit in the spirit of believers. It is not confined to external practices, but is a new spirit inspiring the whole of life".

vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israel in faciem Móysi, propter gloriam vultus ejus, quae evacuatur; quomodo non magis ministratio Spíritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium justitiae in gloria.

Now if the ministration of death¹, 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:² 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.

Grad. VII

B

Enedí- cam * Dómi-

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

Ps. 33, 2-3.

num

in ómni

tém-po- re :

semper

laus é- jus

in ó- re

mé-

o.

V. In Dómi- no

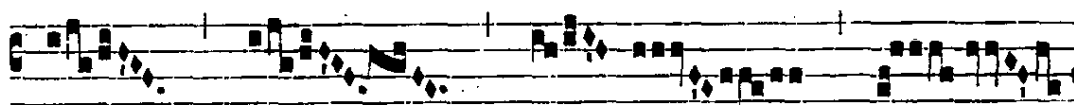
laudábi-tur á- ni- ma mé-

a :

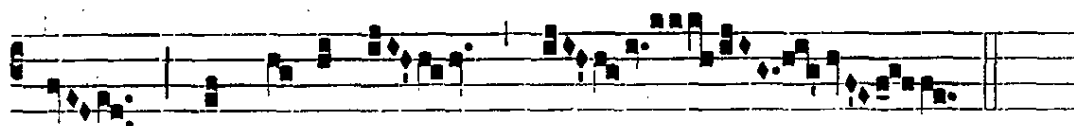
áudi- ant mansu-é-

¹ Moses' law was a "ministration of death" because it imposed commands without giving grace and strength to obey them. (Osty).

² Moses returned from speaking with God his face shining with light.



ti,



* et laeténtur.

III

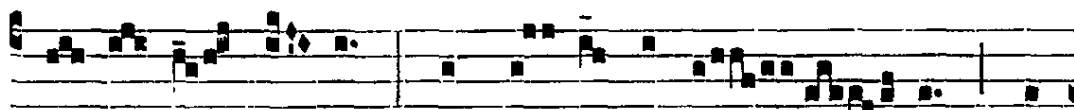
A

L-le- lú- ia. * ij.

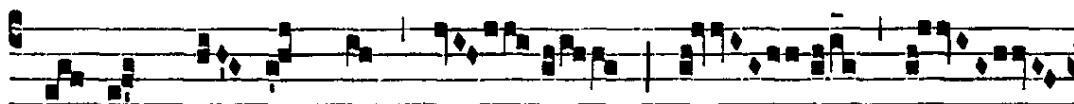
O Lord the God of
my salvation, I have
cried in the day, and
in the night before
thee. Ps. 87, 2.



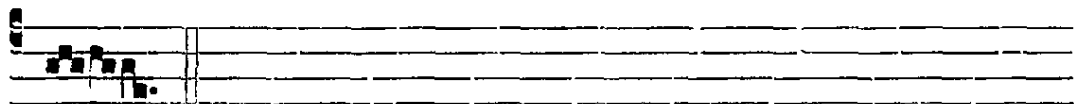
V. Dó-mine Dé-us



sa- lú- tis mé- ae, in dí- e clamá- vi, et



nó-cte * co- ram te.



✠ Sequentia sancti Evangelii secundum Lucam.

Parable of the good Samaritan. Luke 10, 23-37.

IN illo témpore : Dixit Jesus discíplis suis : Beáti óculi, qui vident quae vos vidétis. Dico enim vobis, quod multi prophetae et reges voluérunt vidére quae vos vidétis, et non vidérunt : et audíre quae audítis, et non audíerunt. Et ecce quidam legisperítus surréxit, tentans illum, et dicens : Magíster, quíd faciéndó vitam aetérnam possidébo? At ille dixit ad eum : In

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

lege quid scriptum est? quomodo legis? Ille respondens dixit: Dilige Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus proximus? Suscipiens autem Jesus, dixit: Homo quidam descendebat ad Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum: et plagis impositis abiierunt, semivivo relicto. Accidit autem, ut sacerdos quidam descenderet eadem via: et viso illo, praeterivit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians, alligavit vulnera ejus, infundens oleum et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum reddero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter. Credo.

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 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.

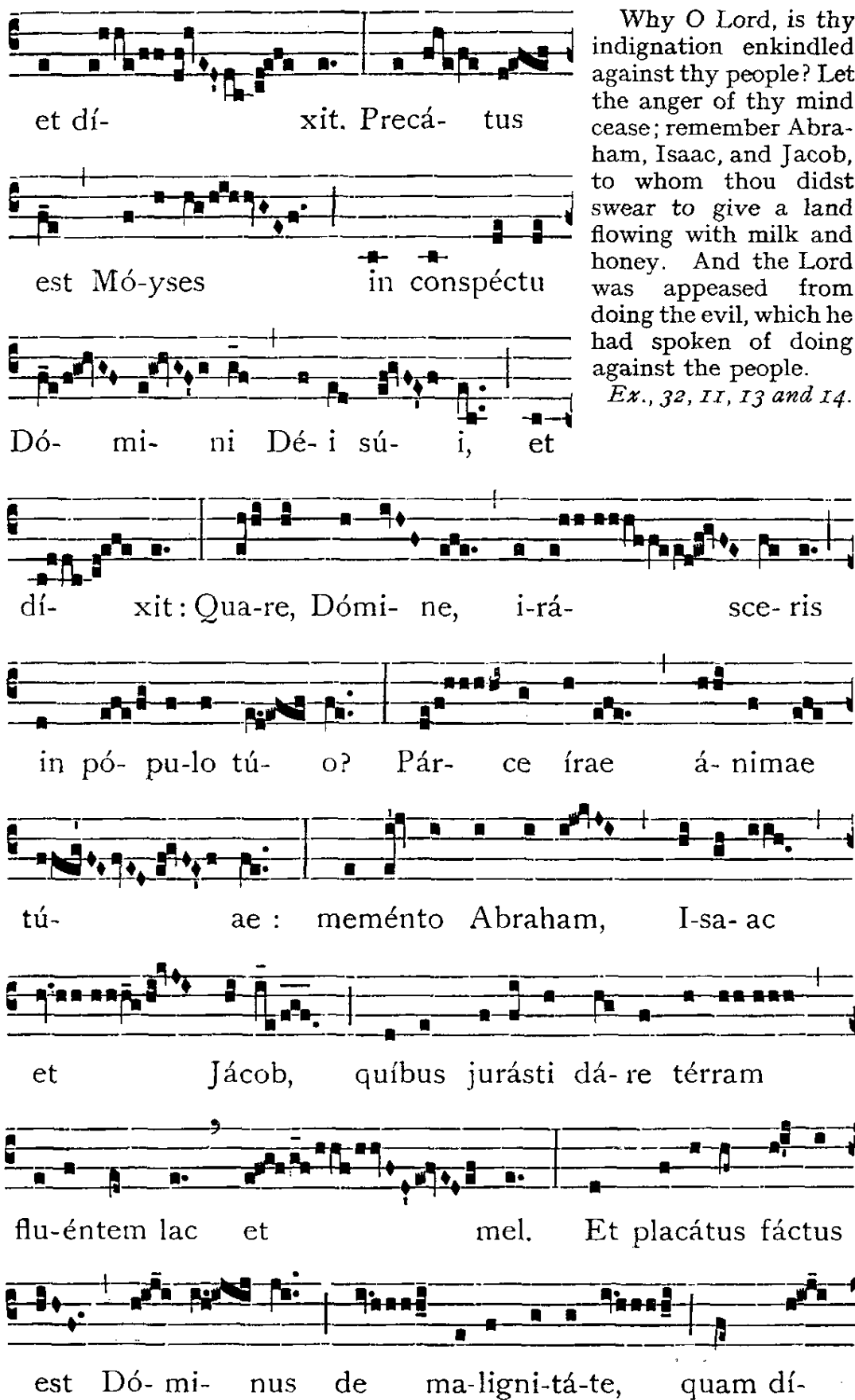
Offert. VIII

P

Recatus est * Moyses

Moses prayed in the sight of the Lord his God, and said:

ses in conspectu Domini Dei sui,



et dí- xit. Precá- tus

est Mó-yses in conspéctu

Dó- mi- ni Dé- i sú- i, et

dí- xit: Qua-re, Dómi- ne, i-rá- sce- ris

in pó- pu-lo tú- o? Pár- ce írae á- nimae

tú- ae : meménto Abraham, I-sa- ac

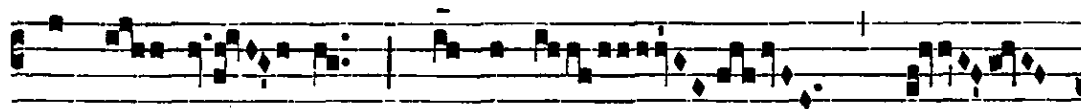
et Jácob, quíbus jurásti dá-re térram

flu-éntem lac et mel. Et placátus fáctus

est Dó- mi- nus de ma-ligni-tá-te, quam dí-

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 the people.

Ex., 32, 11, 13 and 14.



xit fá- ce- re pó-pu-lo



sú- o.

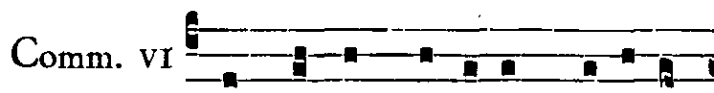
Secret.

Hostias, quaesumus, Dómine, propítius inténde, quas sacris altáribus exhibémus : ut nobis indulgéntiam largiéndó, tuo nómini dent honórem. Per Dóminum nostrum.

Mercifully regard, we beseech thee, O Lord, the divine victim, which we lay upon thine altar : receive it to the rendering of honour to thy name, and to its being heard in its pleading for the forgiveness of our sins. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

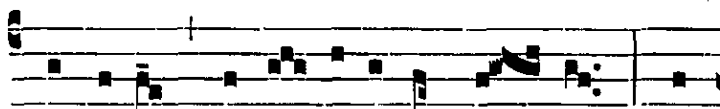
Preface of the Blessed Trinity, p. 12.



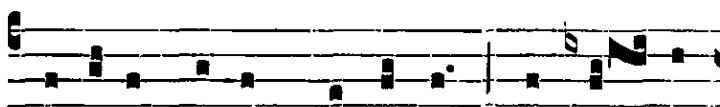
Comm. VI

D

E frúctu * óperum tu-órum,



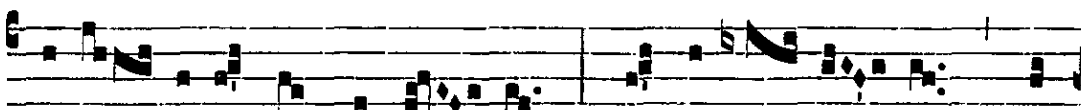
Dómine, sa-ti- ábi-tur tér- ra : ut



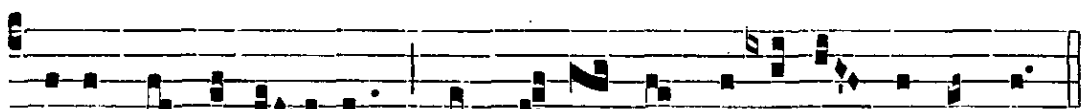
The earth shall be filled with the fruit of thy works, O Lord, that thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Ps. 103, 13 and 14-15.

edúcas pánem de térra, et ví- num



laetí- ficet cor hómi- nis : ut exhí- la- ret fá-



ci-em in ó-le- o, et pá-nis cor hómi-nis confírmet.

Postcommunion.

Vivificet nos, quaesumus Dómine, hujus participatio sancta mystérii : et páriter nobis expiatiónem tríbuat, et múnimen. Per Dóminum nostrum.

MAY we be quickened, O Lord, by the having partaken of this holy mystery : may it profit us to the atoning for our sins and to the strengthening of our souls. Through Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. VIII G

H

Omo quídam. *Cant.* Magní- fi-cat * ánima

mé- a Dóminum. 2. Et exsultávit...

Cant. Magníficat. VIII G. p. 217.

An-
tiphon.

Homo quídam descendébat ab

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.

Gospel.

Jerúsa-lem in Jé-richo, et inci-

dit in latrónes : qui ét-i-am despo-li- a-vérunt é-um, et

plágis impó-si-tis abi-érunt, semi-vívo re-lícto.

If the antiphon is sung as a commemoration. *Ÿ. Dirigatur.* p. 414.

Prayer. Omnípotens et miséricors. p. 894.