

## Nineteenth Sunday after Pentecost.

Intr. IV

**S** A- lus pópu- li \* égo

sum, dí- cit Dómi- nus : de qua-

cúmque tri- bu- la- tí- ó- ne cla-

máve- rint ad me, exáudi- am é- os : et éro illó-

rum Dómi- nus in per- pé- tu- um. *Ps. Attén-*

di- te pópu- le mé- us légem mé- am : \* inclináte áurem vé-

stram in vérba ó- ris mé- i. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 4th tone. *p.* 29.

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.

*Ps. 77, 1.*

### Collect.

**O**Mnípotens et miséricors Deus, univérſa nobis adversántia propitiátus exclúde : † ut mente et corpore páriter expedíti, \* quae tua sunt, líberis méntibus exsequámur. Per Dóminum.

**A**Lmighty and merciful God, in thy goodness put far from us all that may work us harm : that alert alike in mind and body, we may readily devote ourselves to the doing of thy holy will. Through Jesus Christ our Lord.

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

**Lectio Epistolae beati Pauli Apostoli ad Ephesios.***Conduct of the new man. Ephes. 4, 23-28.*

**F**Ratres : Renovámini spíritu mentis vestrae, et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímmini 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 autem labóret, operándo má-nibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

**B**rethren, 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.

Grad. VII

**D**

I-rigá-tur \* orá- ti- o

Let my prayer be directed as incense in thy sight, O Lord. *V.* The lifting up of my hands as evening sacrifice. *Ps. 140, 2.*

mé- a sicut incénsum in conspé-

ctu tú- o, Dó- mine.

*V.* Elevá-

ti- o

mánu-um me-á-

rum sa-

cri- fí- ci- um \* vesper- tí- num.

II  
**A** Lle-lú-ia. \* *ij.* Give glory to the Lord, and call upon his name : declare his deeds among the gentiles. *Ps. 104, 1.*

W. Confi- témi-ni Dó- mino, et invocá-  
 te nómen é- jus : annunti- á- te  
 inter gén- tes \* ó-pera é- jus.

### ✠ **Sequentia sancti Evangelii secundum Matthaeum.**

*Parable of the royal wedding. Matth. 22, 1-14.*

“The king is God : the wedding-feast, the bliss of the Messianic age : the king’s son being the Messiah; the servants that are sent out are the prophets (who fall into two periods) and the Apostles; the invited guests who ignore or maltreat them are the Jews; those summoned from the highways are the sinners and the Gentiles. In the final section, the scene changes to the Last Judgement”. (R. P. Benoît, O. P.)

**I**N illo témpore : Loquebátur Jesus princípibus sacerdotum et pharisaéis in parábolis, dicens : Símile factum est regnum caelórum hómini regi, qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Itérum misit álios servos, dicens : Dícite invitátis : Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta : veníte ad núptias. Illi autem neglexérunt : et abiérunt, álius in villam suam, álius vero ad negotiatió-nem suam; réliqui vero tenuérunt servos ejus, et contuméliis

**A**T 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

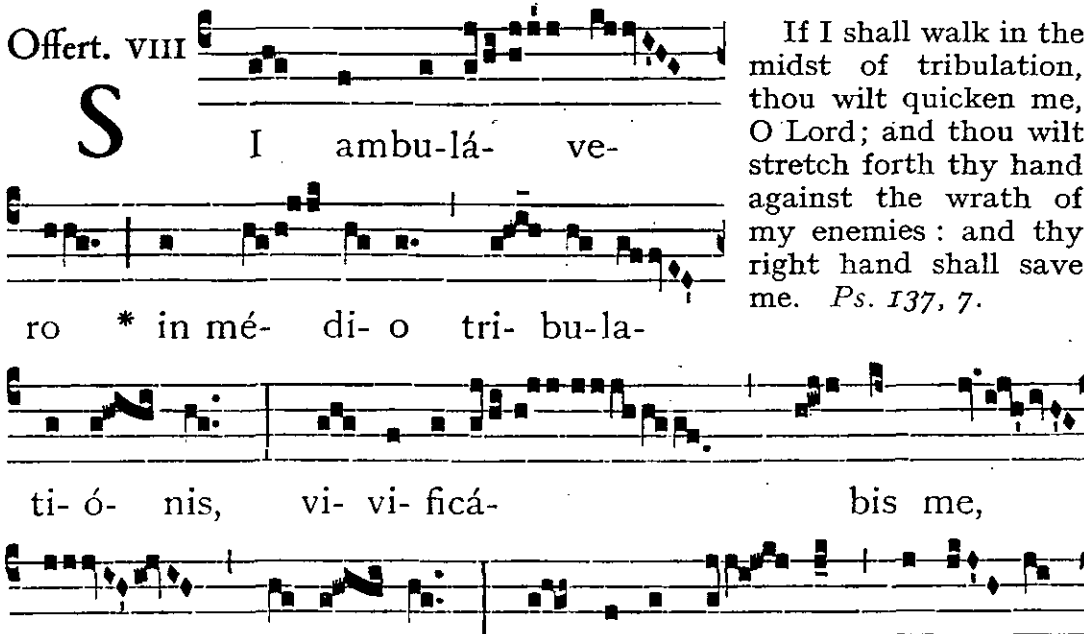
affectos occiderunt. Rex autem cum audisset, iratus est : et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis : Nuptiae quidem paratae sunt, sed qui invitati erant, non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis, vocate ad nuptias. Et egressi servi ejus in vias, congregaverunt omnes, quos invenerunt, malos et bonos : et impletae sunt nuptiae discumbentium. Intravit autem rex, ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi : Amice, quomodo huc intrasti, non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris : Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores : ibi erit fletus, et stridor dentium. Multi enim sunt vocati, pauci vero electi. Credo.

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 high ways, 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 there a man who had not on 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 <sup>1</sup>.

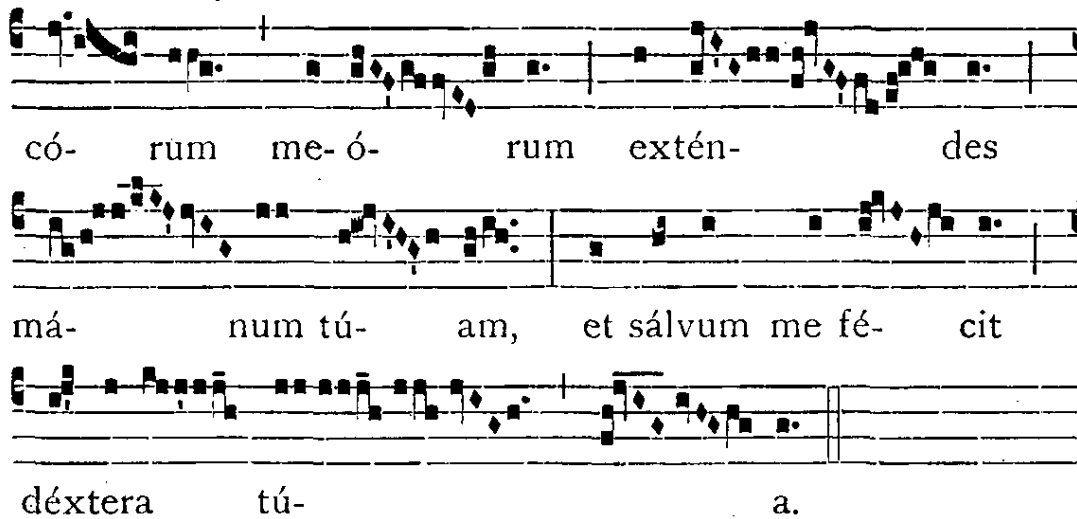
Offert. VIII

**S** Iambu-lá-ve-  
ro \* in mé-di-o tri-bu-la-  
ti-ó-nis, vi-vi-ficá-bis me,  
Dómi-ne : et super í-ram i-ni-mi-



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. *Ps. 137, 7.*

<sup>1</sup> "This final sentence seems to refer to the first part of the parable rather than to the last. It does not apply to the elect in general; in their case the banquet hall is full and only one is turned out; but to the Jews, called first of all, who have responded unworthily to the king's summons, and whom he is bound to punish. The parable does not say, though it does not deny, that some "few" of these have responded and are elect".



có- rum me-ó- rum extén- des  
 má- num tú- am, et sálvum me fé- cit  
 délixtera tú- a.

**Secret.**

**H**ÆC múnera, quaésumus,  
 Dómine, quae óculis tuae  
 majestátis offérimus, salutária  
 nobis esse concéde. Per Dómi-  
 num.

**G**Rant, we beseech thee, O Lord,  
 that the sacrifice which we offer  
 up in the sight of thy divine majesty,  
 may avail us to salvation. Through  
 Jesus Christ...

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

*Preface of the Blessed Trinity, p. 12.*

Comm. v



**T**U mandásti \* mandá- ta  
 tú- a custo-dí- ri ní-mis :

Thou hast command-  
 ed thy commandments  
 to be kept most dili-  
 gently: O that my  
 ways may be directed  
 to keep thy justifica-  
 tions. *Ps. 118, 4-5.*



ú-tinam di- rigántur ví- ae mé-ae, ad custo- di- én-  
 das ju- sti- fica- ti- ó- nes tú- as.

**Postcommunion.**

**T**UA nos, Dómine, medicinális  
 operátio, et a nostris perversi-  
 tatibus cleménter expédiat, et  
 tuis semper fáciat inhaerére  
 mandátis. Per Dóminum.

**M**AY the healing power of thy  
 grace, O Lord, mercifully rid us  
 of all perverseness of heart, and make  
 us ever to cleave to the keeping of thy  
 commandments. Through Jesus...

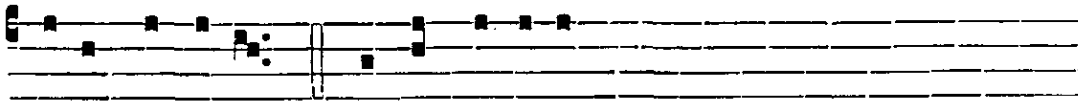
2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

## AT VESPERS.

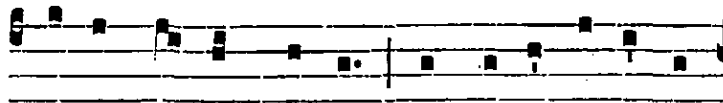
At Magnif.

Ant. III a

I

Ntrávit autem rex. *Cant. Magní- ficat \* ánima*mé-a Dóminum. 2. Et exsultávit... *Cant. Magníficat. III a. p. 214.*An-  
tiphon.

Intrávit autem rex, ut vi-

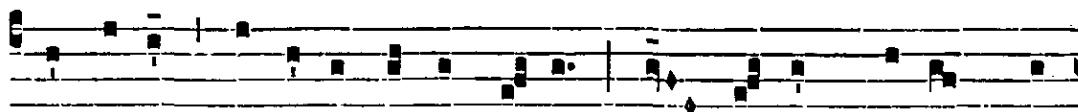


dé-ret discumbéntes, et ví-dit i-bi hó-

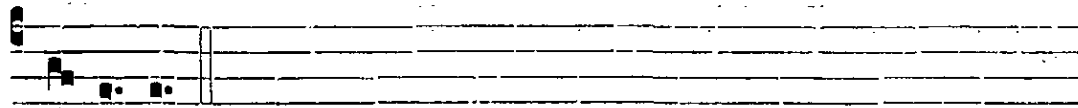
And the king went  
in to see the guests;  
and he saw there a man  
who had not on a wed-  
ding garment : and he  
saith to him, Friend,  
how camest thou in  
hither, not having on  
a wedding garment?

*Gospel.*

minem non vestí-tum véste nupti- á-li, et á-it íl-li :



Amí-cé, quómodo huc intrásti, non há-bens véstem nu-



pti- á-lem?

*If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.**Prayer. Omnípotens. p. 934.*