

MATERNAL HEART of MARY

Traditional Latin Mass Parish, Lewisham

PROPER of the MASS

ST AGATHA

February 5

Psalm 44: 3 INTROIT

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Agathæ Virginis et Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri.

Let us all rejoice in the Lord, celebrating a festival in honour of blessed Agatha, Virgin and Martyr; at whose passion the Angels rejoice, and give praise to the Son of God. *Ps.* My heart hath uttered a good word; I speak my words to the King. Glory be to the Father.

COLLECT

DEUS, Qui inter cetera potentiæ tuæ miracula etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut, qui beatæ Agathæ Virginis et Martyris tuæ natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

O God, who among other miracles of Thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech Thee, that we who celebrate the festival of blessed Agatha, Thy Virgin and Martyr, may draw nearer to Thee by her example. Through our Lord.

I Corinthians 1: 26-31 EPISTLE

FRATRES: Videte vocationem vestram, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quæ stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quæ non sunt, ut ea quæ sunt destrueret: ut non gloriatur omnis caro in conspectu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapientia a Deo, et justitia, et sanctificatio, et redemptio: ut quemadmodum scriptum est: Qui gloriatur, in Domino gloriatur.

Brethren: See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written: He that glorieth may glory in the Lord.

Psalm 45: 6, 5 GRADUAL

ADJUVABIT eam Deus vultu suo: Deus in medio ejus, non commovebitur. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

God will help her with His countenance; God is in the midst of her; she shall not be moved. The stream of the river makes the city of God joyful; the most High hath sanctified His own tabernacle.

Psalm 45: 6, 5 ALLELUIA

ALLELUIA, alleluia. Loquebar de testimoniis tuis in conspectu regum, et non confundebar. Alleluia.

Alleluia, alleluia. I spoke of Thy testimonies before kings, and I was not ashamed. Alleluia.

After Septuagesima, the Alleluia and the Verse Loquebar are omitted and the following is said instead:

Psalm 125: 5-6 TRACT

QUI seminant in lacrimis, in gaudio metent. Euntes ibant, et flebant, mittentes semina sua. Venientes autem venient cum exultatione, portantes manipulos suos.

They that sow in tears shall reap in joy. Going they went, and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves.

Matthew 19: 3-12 GOSPEL

IN illo tempore: Accesserunt ad Jesum pharisæi tentantes eum, et dicentes: Si licet homini dimittere uxorem suam quacumque ex causa? Qui respondens, ait eis: non legistis, quia, qui fecit hominum ab initio, masculinum et feminam fecit eos? et dixit: Propter hoc dimittet homo patrem, et matrem, et adhærebit uxori suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet. Dicunt illi: Quid ergo Moyses mandavit dare libellum repudiî, et dimittere? Ait illis: Quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit sic. Dico autem vobis, quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur: et qui dimissam duxerit, mœchatur. Dicunt ei discipuli ejus: Si ita est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Sunt enim eunuchi qui de matris

At that time, the Pharisees came to Jesus tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that He Who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, it is not expedient to marry. Who said

utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castraverunt propter regnum cœlorum. Qui potest capere, capiat.

to them: All men take not this word, but they to whom it is given; for there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by man; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.

Psalm 44: 15 OFFERTORY

AFFERENTUR regi virgines post eam: proximæ ejus afferentur tibi.

After her shall virgins be brought to the King; her neighbours shall be brought to Thee.

SECRET

SUSCIPE, Domine, Munera, quæ in beatæ Agathæ Virginis et Martyris tuæ solemnitate deferimus: cujus nos confidimus patrocinio liberari. Per Dominum.

Receive, O Lord, the offerings we bring Thee on the solemn festival of Thy blessed Virgin and Martyr, Agatha; by whose intercession we hope for deliverance. Through our Lord.

COMMON PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti, jubeas, supplici confessione dicentes:

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, eternal God: through Christ our Lord. through Whom the Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them we entreat Thee, that Thou mayest bid our voices also to be admitted, while we say in lowly praise:

COMMUNION

QUI me dignatus est ab omni plaga curare, et mamillam meam meo pectori restituere, ipsum invoco Deum vivum.

I invoke Him the living God, who vouchsafed to cure me of every wound, and to restore my breast to my body.

POSTCOMMUNION

AUXILIENTUR nobis, Domine, sumpta mysteria: et, intercedente beatæ Agathæ, Virgine et Martyre tuæ, sempiterna faciant protectione gaudere. Per Dominum.

May we be helped, O Lord, by the mysteries we have received; and blessed Agatha, Thy Virgin and Martyr, interceding for us, may they strengthen us with everlasting protection. Through the Lord.