

MASS PROPER: EMBER SATURDAY IN SEPTEMBER

MASS *Veníte* (violet)

INTROIT Ps. 94: 6-7

Veníte, adorémus Deum et
procidámus ante Dóminum, plorémus
ante eum, qui fecit nos: quia ipse est
Dóminus, Deus noster. (Ps. 94: 1)
Veníte, exsultémus Dómino:
jubilémus Deo, salutári nostro. *Ÿ.*
Glória Patri et Fílio et Spíritui Sancto,
sicut erat in princípío, et nunc, et
semper, et in sæcula sæculórum.
Amen. Veníte, adorémus Deum et
procidámus ante Dóminum, plorémus
ante eum, qui fecit nos: quia ipse est
Dóminus, Deus noster.

Orémus.
Flectámus génua.
R. Leváte.

COLLECT

Omnípotens sempitérne Deus, qui per
continéntiam salutárem corpóribus
medéris et méntibus: majestátem
tuam súpplíces exorámus; ut, pia
jejunántium deprecatióne placátus, et
præséntia nobis subsídía tríbuas et
futúra. Per Dóminum nostrum Jesum
Christum, Fílium tuum, qui tecum vivit
et regnat in unitáte Spíritus Sancti,
Deus, per ómnia sæcula sæculórum.

LESSON Levit. 23: 26-32

In diébus illis: Locútus est Dóminus ad
Móysen, dicens: Décimo die mensis
hujus séptimi, dies expiatiónum erit
celebérrimus, et vocábitur sanctus:
affligetísque ánimas vestras in eo, et
offerétis holocáustum Dómino. Omne
opus servíle non faciétis in témpore
diéi hujus: quia dies propitiatiónis est,
ut propitiétur vobis Dóminus, Deus
vester. Omnis ánima, quæ afflicta non
fúerit die hac, períbit de pópulis suis:

Come, let us adore God, and fall down
before the Lord: let us weep before
Him Who made us; for He is the Lord
our God. (Ps.) Come, let us praise the
Lord with joy; let us joyfully sing to
God our Savior. Glory be to the
Father, and to the Son, and to the
Holy Spirit, as it was in the beginning,
is now, and ever shall be, world
without end. Amen. Come, let us
adore God, and fall down before the
Lord: let us weep before Him Who
made us; for He is the Lord our God.

Let us pray.
Let us kneel.
Arise.

Almighty and everlasting God, Who by
means of healthful abstinence dost
heal both minds and bodies, very
humbly we entreat Thy Majesty: be
appeased by the devout prayer of
those who fast, and give us help both
now and for time to come. Through
our Lord Jesus Christ, Thy Son, Who
lives and reigns with Thee in the unity
of the Holy Spirit, God, forever and
ever.

In those days, the Lord spoke to
Moses, saying: Upon the tenth day of
this seventh month shall be the day of
atonement, it shall be most solemn,
and shall be called holy: and you shall
afflict your souls on that day, and shall
offer a holocaust to the Lord. You shall
do no servile work in the time of this
day: because it is a day of propitiation,
that the Lord your God may be
merciful unto you. Every soul that is

et quæ operis quídpíam fécerit, delébo eam de pópulo suo. Nihil ergo óperis faciétis in eo: legítimum sempitérnum erit vobis in cunctis generatió nibus et habitatió nibus vestris. Sábbatum requietió nis est, et affligétis á nimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

GRADUAL Ps. 78: 9-10

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? V. Adjuva nos, Deus, salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Orémus.
Flectámus génu a.
R. Leváte.

COLLECT

Da nobis, quæsumus, omnípotens Deus: ut, jejunándo, tua grátia satiémur; et, abstinéndo, cunctis efficiámur hóstibus fortióres. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

LESSON Levit. 23: 39-43

In diébus illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregavéritis omnes fructus terræ vestræ, celebrábitis ferias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus arbóris pulchérrimæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrén te, et

not afflicted on this day, shall perish from among his people: And every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings. It is a sabbath of rest, and you shall afflict your souls beginning on the ninth day of the month: from evening until evening you shall celebrate your sabbaths: saith the Lord almighty.

Forgive us our sins, O Lord, lest they should say at any time among the Gentiles: Where is their God? V. Help us O God our Savior, and for the glory of Thy name, O Lord, deliver us.

Let us pray.
Let us kneel.
Arise.

Grant unto us, we beseech Thee, almighty God, that fasting from food we may be filled with Thy grace, and by abstinence may become stronger than all our enemies. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

In those days, the Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days: on the first day and the eighth shall be a sabbath, that is a day of rest. And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and

COMMUNION Levit. 23: 41-43

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti, ego Dóminus, Deus vester.

POSTCOMMUNION

Perfíciant in nobis, Dómine, quæsumus, tua sacraménta quod cóntinent: ut, quæ nunc spécie gérimus, rerum veritáte capiámus. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

In the seventh month shall you celebrate this feat, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord God.

May Thy Sacraments, O Lord, we beseech Thee, effect in us what they contain: that we may retain in very substance what we now receive by outward sign. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

lætabímuni coram Dómino, Deo vestro. Celebrabítisque solemnitétem ejus septem diébus per annum: legítimum sempitérnum erit in generatióibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui de genere est Israël, manébit in tabernáculis: ut discant pósteri vestri, quod in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti. Ego Dóminus, Deus vester.

GRADUAL Ps. 83: 10-9

Protéctor noster, áspice, Deus, et réspice super servos tuos. V̄. Dómine, Deus virtútum, exáudi preces servórum tuórum

COLLECT

Deus, qui tribus púeris mitigásti flammam ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

EPISTLE Hebr. 9: 2-12

Fratres: Tabernáculum factum est primum, in quo erant candelábra, et mensa, et propositio panum, quæ dicitur Sancta. Post velaméntum autem secúndum, tabernáculum, quod dicitur Sancta sanctorum: áureum habens thuríbulum, et arcam testaménti circumtéctam ex omni parte auro, in qua urna áuea habens manna, et virga Aaron, quæ frondúerat, et tábulæ testaménti, supérque eam erant Chérubim glóriæ obumbrántia propitiatórium: de quibus non est modo dicendum per singula. His vero ita compósitis; in priori

willows of the brook, and you shall rejoice before the Lord your God. And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast. And you shall dwell in bowers seven days: every one that is of the race of Israel, shall dwell in tabernacles: That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

Behold, O God our protector, and look on Thy servants. O Lord God of hosts, graciously hear the prayers of Thy servants.

O God, who didst deaden the flames of fire for the three children: mercifully grant that the flame of vice may not consume us Thy servants. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Brethren: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy. And after the second veil, the tabernacle, which is called the holy of holies: Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament. And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now

quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua et populi ignorantia: hoc significante Spiritu Sancto, nondum propalatum esse sanctorum viam, adhuc priore tabernaculo habente statum. Quae parabola est temporis instantis: iuxta quam munera et hostiae offeruntur, quae non possunt iuxta conscientiam perfectum facere servientem, solummodo in cibis, et in potibus, et variis baptismatibus, et iustitiis carnis usque ad tempus correctionis impositis. Christus autem assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, aeterna redemptione inventa.

TRACT Ps. 116: 1-2

Laudate Dominum, omnes gentes: et collaudate eum, omnes populi. V. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

GOSPEL Luke 13: 6-17

In illo tempore: Dicebat Jesus turbis hanc similitudinem: Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce, anni tres sunt, ex quo venio quaerens fructum in ficulnea hac, et non invenio: succide ergo illam: ut quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora:

particularly. Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second, the high priest alone, once a year: not without blood, which he offereth for his own, and the people's ignorance: The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks, And divers washings, and justices of the flesh laid on them until the time of correction. But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption.

O praise the Lord, all ye nations, and praise Him together, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

At the time, Jesus spoke to the multitude this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore: why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it. And if

et si quidem fecerit fructum: sin autem, in futurum succides eam. Erat autem docens in synagoga eorum sabbatis. Et ecce mulier, quae habebat spiritum infirmitatis annis decem et octo: et erat inclinata, nec omnino poterat sursum respicere. Quam cum videret Jesus, vocavit eam ad se, et ait illi: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manus, et confestim erecta est, et glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbis: Sex dies sunt, in quibus oportet operari: in his ergo venite, et curamini, et non in die sabbati. Respondens autem ad illum Dominus, dixit: Hypocritae, unusquisque vestrum sabbato non solvit bovem suum aut asinum a praesepio, et ducit ad aquam? Hanc autem filiam Abraham, quam alligavit satanas, ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati? Et cum haec diceret, erubescerant omnes adversarii ejus: et omnis populus gauderet in universis, quae gloriose fiebant ab eo.

OFFERTORY Ps. 87: 2-3

Domine, Deus salutis meae, in die clamavi et nocte coram te: intret oratio mea in conspectu tuo, Domine.

SECRET

Concede, quaesumus, omnipotens Deus: ut oculis tuae majestatis munus obtineat, et effectum beatae perennitatis acquirat. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

happily it bear fruit: but if not, then after that thou shalt cut it down. And He was teaching in their synagogue on their sabbath. And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And He laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the sabbath day. And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by Him.

O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord.

Grant, we beseech Thee, almighty God, that the gift in the sight of Thy majesty may obtain for us the grace of reverent devotion and secure eternal happiness. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.