

EPISTLE: 1 CORINTHIANS 13. 1-13

Fratres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cýmbalum tinniens. Et si habúero prophetíam, 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 æmuláitur, non agit pérperam, non infláitur, non est ambiósa, non quærit quæ sua sunt, non irritáitur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcedit: sive prophetiæ evacuabúntur, sive linguæ cessábunt, sive sciéntia detruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perfectum est, evacuábitur 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 ænigmate: tunc autem facié ad faciém. Nunc cognóscó ex parte: tuncautem cognóscam sicut et cógnitus sum. Nunc autem manent fides, spes, cáritas, tria hæc: major autem horum est cáritas.

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

Tu es Deus qui facis mirabilia solus: notam fecísti in géntibus virtútem tuam. V. Liberásti in bráchio tuo pópulum tuum, filios Israél et Joseph.

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

TRACT: PS. 99. 1-2

Jubilare Deo, omnis terra: servíte Dómino in lætítia. V. Intráte in conspéctu ejus, in exsultatióne: scitóte quod Dóminus ipse est Deus. V. 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. V. Come in before His presence with exceeding great joy: know ye that the Lord He is God. V. He made us, and not we ourselves: but we are His people and the sheep of His pasture.

GOSPEL: LUKE 18. 31-43

In illo témpore: Assúmpsit Jesus duódecim, et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quæ scripta sunt per Prophétas de Fílio hóminis. Tradétur enim géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occident eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud absconditum ab eis, et non intelligébant quæ dicebántur. Factum est autem, cum appropinquáret Jéricho, cæcus quidam 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

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 these 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 Jericho, 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