

The Collects, Epistles and Gospels of the Liberal Catholic liturgy, rendered into gender-neutral, modern language, as an alternative form, by The Mission Episcopate of Saints Francis and Clare, a Eucharistic Community in the Liberal Catholic Tradition.

The Sunday called Quinquagesima or the next Sunday before Lent

Class A. Red vestments. In the MESFC more than 6 candles at Mass. (In the LCC: Third division, "Fewer extra candles"). The MESFC authorises the use of the Gradual and Preface of Whitsunday, as is prescribed by some jurisdictions. (In a small church, white may take the place of all colours, except there should be a violet stole for use where prescribed. Cloth of Gold may always take the place of white, red or green vestments, but not of violet.)

Intent: The HOLY SPIRIT as the Fire of Love

The Collects

P. Christ be with you
C. And with your spirit.
P. Let us pray.

The collect for purity

P. Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy Name. In Christ's name we pray. **R/. Amen.**

The priest then intones or says the collect of the day and other collects, if any, and finally the collect for peace:

The collect of the day

P.O Holy Spirit, who has taught us that all our doings without love are worth nothing, pour into our hearts that most excellent gift of love, the very bond of peace and of all virtues, without which whoever lives is counted dead before You, who live and reign with the Creator and the Word, one God for evermore. **R/. Amen**

The collect for peace

Teach us, Most High, to see your life in all the peoples of your earth, and so guide the nations into an understanding of your laws that peace and goodwill may reign upon earth; In Christ's name we pray. **R/. Amen.**

The Epistle

The Epistle is taken from the thirteenth chapter of the First Epistle of St. Paul the Apostle to the Corinthians, beginning at the first verse.

THOUGH I speak with the tongues of humans and of Angels, and have not love, I am as

sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could move mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love is long suffering, and is kind. Love envies not. Love vaunts itself not, is not puffed up, does not behave unseemly, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things. Love never fails, but whether there are prophecies, they shall fail. Whether there are tongues, they shall cease. Whether there is knowledge, it shall vanish away, for we know in part, and we prophesy in part. When that which is perfect has come, then that which is in part shall be done away with. When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became an adult, I put away childish things. For now we see through a glass, darkly, but then face to face. Now I know in part, but then shall I know even as I am known. And now there are faith, hope and love, these three, but the greatest of these is love.

Here ends the Epistle.

The epistle ended, all stand and sing:

Thanks be to God.

EITHER: The Ordinary Gradual

1. P: They that love wisdom love life:
C: and they that seek her early shall be filled with joy.
2. **Teach us, O God, the way of your statutes: and we shall keep it unto the end.**
3. **Give us understanding and we shall keep your law: we shall keep it with our whole heart.**
4. **The path of the just is as the shining light: shining more and more unto the perfect day.**

OR: The Gradual for Whitsunday

1. P: The Spirit of God moved upon the face of the waters:
C: and God said, Let there be light; and there was light.
2. **Know you not that you are the temple of God: and that the Spirit of God dwells in you?**
3. **The Spirit is life, because of righteousness: and as many as are led by the Spirit of God, they are the children of God.**
4. **The Most High is that Spirit: and where that Spirit is, there is liberty.**

Munda Cor Meum

D. Cleanse my heart and my lips, O God, who by the hand of your seraph did cleanse the lips of the prophet Isaiah with a burning coal from your altar and in your lovingkindness so purify me that I may worthily proclaim your holy gospel; In Christ's name .

C. May the Most High be in your (+) heart and on your (+) lips, that through your heart the love of God may shine forth and through your lips God's power be made manifest. **R/. Amen**

The Gospel

P OR D. Christ be with you.

C. And with your spirit.

The holy Gospel is taken from the twentieth chapter of the Gospel according to St. Matthew, beginning at the first verse.

C: Glory be to you, O Holy One.

THE realm of heaven is like a householder, who went out early in the morning to hire labourers into the vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said to them, "Go also into the vineyard, and whatsoever is right I will give you." And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle and said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "Go also into the vineyard; and whatsoever is right, that shall you receive." So when evening came, the owner of the vineyard said to his steward, "Call the labourers, and give them their hire, beginning from the last to the first." And when they who were hired about the eleventh hour came, they each received a penny. But when the first came, they supposed that they should have received more, and they likewise each received a penny. And when they had received it, they murmured against the good man of the house, saying, "These last have worked but one hour, and you have made them equal to us, who have borne the burden and heat of the day." But he answered one of them, and said, "Friend, I do you no wrong. Did you not agree with me for a penny? Take what is yours, and go your way. I will give to this last the same as I gave to you. Is it not lawful for me to do what I will with what is mine? Is your eye evil, because I am good?" So the last shall be first, and the first last, for many are called, but few chosen.

R/Praise be to you, O Christ.

This Collect, Epistle and Gospel shall serve until the First Day of Lent.

The Preface for Whitsunday, (where used.)

P. It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto you, almighty, everlasting God.

Through Jesus Christ, who, going up above all the heavens, according to His most true promise sent forth the Holy Ghost, who came down from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth.

Therefore, we pray that with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim and with all the company of heaven, we too may laud and magnify your glorious name, evermore praising you and saying: