

The Sunday Liturgy

SO IMPORTANT is the Sunday's liturgy, destined each week to honor such profound mysteries, that, for a long time, the Roman Pontiffs kept down the number of feasts which were above the rank of semi-doubles, so that the Sunday, which is itself a semi-double, might not be superseded. It was not until the second half of the seventeenth century that this discipline of reserve was relaxed. It was then that it had to give way in order thereby to meet the attacks, made by the Protestants and their allies the Jansenists, against the cult of the saints. It was needful to remind the faithful that the honor paid to the servants of God detracts not from the glory of their Master; that the cult of the saints, the members of Christ, is but the consequence and development of that which is due to Christ their Head. The Church owed it to her Spouse to make a protest against the narrow views of these innovators, who were really aiming at lessening the glory of the Incarnation by thus denying its grandest consequences. It was, therefore, by a special inspiration of the Holy Spirit that the apostolic See then permitted several feasts, both old and new, to be ranked as of a double rite. To strengthen the solemn condemnation she had pronounced against the heretics of that period, she wisely adopted the course of allowing the feasts of saints to be sometimes kept on Sundays, although these latter were

considered as being especially reserved for the celebration of the leading mysteries of our Catholic faith, and for the obligatory attendance of the people.

The Sunday, or *dominical*, liturgy was not, however, altogether displaced by the celebration of any particular feast on the Lord's Day; for, no matter how solemn the feast falling on a Sunday may be, a commemoration must always be made of the Sunday, by adding its Prayers to those of the occurring feast.... Neither let us forget that after the assisting at the solemn Mass and the canonical Hours, one of the best means for observing the precept of keeping holy the Sabbath-day is our own private meditation upon the Epistle and Gospel appointed by the Church for each Sunday.



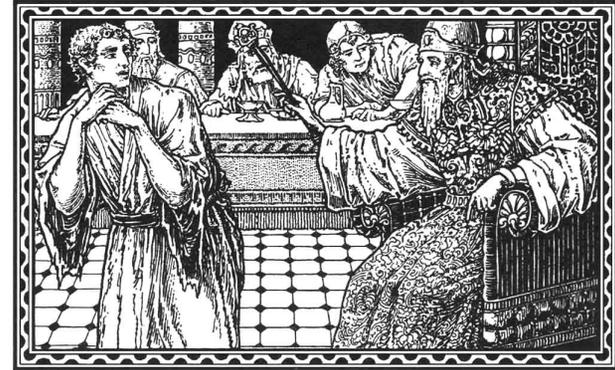
Recently, however, in view of the great increase in the number of festivals of Saints kept by the Universal Church, which had resulted in the Sunday liturgy being very rarely used, the Holy See has thought well to ordain that greater or lesser double feasts falling on Sundays shall be merely commemorated in the Mass and Office of the day. Henceforth the Mass of the season is said on every Sunday throughout the year which is not occupied by a double feast of the first or second class, or by a Feast of Our Lord. Thus the Sunday liturgy is restored to its former high rank in the scheme of the Church's year.

Commentary from The Liturgical Year by Dom Prosper Guéranger (1805-1875).

Proper Prayers of the Mass in the Extraordinary Form

ADDENDUM:

COMMEMORATION OF THE NINETEENTH SUNDAY AFTER PENTECOST



*Friend, how camest thou in hither,
not having on a wedding garment?*

SECOND COLLECT

OMNIPOTENS et miséricors Deus, univérſa nobis adversántia propitiátus excludé: ut mente et corpore páriter expediti, quæ tua sunt, liberis méntibus exsequámur. Per Dóminum nostrum Jesum Christum ...

ALMIGHTY, merciful and forgiving God, remove everything that might hinder us: and thus freed in body and soul, may we with full liberty seek Thy will. Through our Lord Jesus Christ ...

SECOND SECRET

HÆC múnera quæsumus, Dómine, quæ óculis tuæ majestátis offerimus, salutária nobis esse concede. Per Dóminum ...

GRANT, we beseech Thee, O Lord, that these gifts, which we offer in the sight of Thy Majesty, may be for our salvation. Through our Lord ...

SECOND POSTCOMMUNION

TUA nos, Dómine, medicínalis operátio, et a nostris perversitátibus cleménter expédiat, et tuis semper fáciat inhærere mandátis. Per Dóminum ...

MAY Thy healing grace, O Lord, mercifully free us from our perverse inclinations, and always make us cleave to Thy commandments. Through our Lord ...

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