

POSTCOMMUNION

GRANT, we beseech Thee, almighty God, that we may grasp with purified minds this most holy mystery of the Transfiguration of Thy Son, which we keep with solemn rite. Through the same, our Lord ...

PRÆSTA, quæsumus, omnipotens Deus: ut sacrosâncta Filii tui Transfigurationis mysteria, quæ solêmni celebrâmus officio, purificatæ mentis intelligentia consequamur. Per eundem Dóminum ...



THE WORD of eternity, *Thou art My Son, this day have I begotten Thee*, has had two echoes in time, at the Jordan and on Tabor; and God, who never repeats Himself, did not herein make an exception to the rule of saying but once what He says. For although the terms used on the two occasions are identical, they do not tend, as St. Thomas says, to the same end, but show the different ways in which man participates in the resemblance of the eternal filiation.

At the baptism of our Lord, where the mystery of the first regeneration was declared, as at the Transfiguration which manifested the second, the whole Trinity appeared: the Father in the voice, the Son in His Humanity, the Holy Ghost under the form, first of a dove, and afterwards of a bright cloud. For if in baptism this Holy Spirit confers innocence symbolized by the simpli-

city of the dove, in the Resurrection he will give to the elect the brightness of glory and the refreshment after suffering which are signified by the luminous cloud.

But without waiting for the day when our Savior will renew our very bodies conformable to the bright glory of His own divine Body, the mystery of the Transfiguration is wrought in our souls already here on earth. It is of the present life that St. Paul says and the Church sings today: *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus* [II Cor. 4:6]. Tabor, holy and divine mountain rivaling heaven, how can we help saying with Peter: "It is good for us to dwell on thy summit!"

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

Proper Prayers of the Mass in the Extraordinary Form The Transfiguration of Our Lord Jesus Christ



This is My beloved Son, in Whom I am well pleased: hear ye Him.

INTROIT (Ps. 54. 17, 18, 20, 23)

ILLUXÉRUNT coruscatione tu orbi terræ: commóta est et contrémuit terra. *Psalm.* Quam dilécta tabernacula tua, Dómine virútum! concupiscit et déficit ánima mea in átria Dómini. *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Illuxérunt coruscatione ...

THY lightnings enlightened the world: the earth shook and trembled. *Ps.* 83. 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Thy lightnings ...

COLLECT

DEUS, qui fidei sacraménta in Unigéniti tui gloriósa Transfiguratione patrum testimonio roborásti, et adoptionem filiórum perfectam voce delápsa in nube lúcida mirabiliter præsignásti: concède propítius; ut ipsius Regis glóriæ nos coherédes efficias, et ejúsdem glóriæ tribuas esse consórtes. Per eundem Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spirítus Sancti Deus. Per ómnia sæcula sæculórum.

O GOD, who in the glorious Transfiguration of Thine only-begotten Son didst confirm the Mysteries of the faith by the witness of the fathers, and in the voice which came down from the shining cloud, didst wondrously foreshadow the perfect adoption of sons: vouchsafe in Thy loving kindness, to make us coheirs with this King of glory, and to grant that we may be made partakers of that same glory. Through the same Jesus Christ, Thy Son, our Lord. Who liveth and reigneth ...

EPISTLE

From the Second Letter of Blessed Peter the Apostle, 1. 16-19.

DEARLY beloved: We have not followed artificial fables, when we made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of His greatness. For He received from God the Father honor and glory; this voice coming down to Him from the excellent glory, This is My beloved Son in whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

GRADUAL (Ps. 44. 3, 2)

THOU art beautiful above the sons of men: grace is poured abroad in Thy lips. My heart hath uttered a good word. I speak my works to the King.

Alleluia, alleluia. (*Wisd. 7. 26.*) He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 17. 1-9.

AT THAT TIME Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud

CARÍSSIMI: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et præsentiam sed speculatóres facti illius magnítudinis. Accipiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Hic est Filius meus diléctus, in quo mihi complácu, ipsum aúдите. Et hanc vocem nos audívimus de cælo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiorem prophéticum sermónem: cui bene fáctis attendétes, quasi lucérnæ lucéti in caliginoso loco, donec dies elucéscat, et lícifer oriátur in córdibus vestris.

SPECÍOSUS forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. *V.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi.

Alleluia, alleluia. *V.* Candor est lucis æternæ, spéculum sine mácula, et imágo bonitátis illius. Alleluia.

IN ILLO TÊMPORE: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excelsum seórsum: et transfigúrátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiméta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et

Elíæ unum. Adhuc eo loquente, esdce nubes lícida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Filius meus diléctus, in quo mihi bene complácu: ipsum audíte. Et audiétes discipúli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixerítis visiónem, donec Filius hóminis a mórtuis resúrgat. — *Credo.*

OFFERTORY (Ps. 111. 3)

GLÓRIA et divítiae in domo ejus: et justítia ejus manet in sæculum sæculi, alleluia.

GLORY and wealth are in His house: and His justice remaineth for ever and ever. Alleluia.

SECRET

OBLÁTA, quæsumus, Dómine, múnera, gloriósa Unigéniti tui Transfiguratiónes sanctífica: nosque a peccatórum máculis, splendóribus ipsius illustratiónis emúnda. Per eúndem Dóminum nostrum ...

HALLOW, O Lord, we beseech Thee, the offerings we offer Thee on the glorious Transfiguration of Thine only-begotten Son, and by the brightness of His glory, cleanse us from the stains of sin. Through the same, our Lord ...

THE COMMON PREFACE

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, æterne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cœli, cœlorúmque Virtútes ac beáta Séraphim sócia exsultatióne concelebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confesióne dicétes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus.*

COMMUNION (Matt. 17. 9)

VISIÓNEM quam vidístis némini dixerítis, donec a mórtuis resúrgat Filius hóminis.

TELL the vision you have seen to no man, till the Son of Man be risen from the dead.