

COMMUNION (Ps. 12. 6)

I WILL sing to the Lord, who giveth me good things: and I will sing to the Name of the Lord Most High.

CANTÁBO Dómino, qui bona tríbuit mihi: et psallam nómini Dómini altíssimi.

POSTCOMMUNION

WE have received Thy sacred gifts, O Lord, and beseech Thee: that each renewal of this Sacrament may bring us further fruits of redemption. Through our Lord ...

SUMPTIS munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salutis efféctus. Per Dóminum nostrum ...

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The Mystery of the Time after Pentecost

AS TO the faithful soul, whose life is but a compendium of the life of the Church: her progress during the period which is opened to her after the Pentecostal feasts should be in keeping with the progress of our common mother, the Church. The soul should live and act in imitation of Jesus, who has united Himself with her by the mysteries she has gone through; she should be governed by the Holy Spirit, whom she has received. The sublime episodes peculiar to this second portion of the year will give her an increase of light and life. She will put unity into these rays, which, though scattered in various directions, emanate from one common center; and, advancing from brightness to brightness, the soul will aspire to being consummated in Him whom she now knows so well, and whom death will enable her to possess as her own. Should it not be the will of God, however, to take her as yet to Himself, the soul will begin a

fresh year, and live over again those mysteries which she has already enjoyed in the early portion of previous liturgical cycles, after which she will find herself once more in the season that is under the direction of the Holy Ghost, till at last her God will summon her from this world, on the day and at the hour which He has appointed from all eternity.



Between the Church, then, and the soul, during the time intervening from the descent of the divine Paraclete to the consummation, there is this difference: that the Church goes through it but once, whereas the Christian soul repeats it each year. With this exception the analogy is perfect. It is our duty, therefore, to thank God for thus providing for our weakness by means of the sacred liturgy, whereby He successively renews within us those helps which enable us to attain the glorious end of our creation.

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

Proper Prayers of the Mass in the Extraordinary Form Second Sunday after Pentecost



Bring in hither the poor and the feeble and the blind and the lame.

INTROIT (Isaias 17. 19, 20)

FACTUS est Dóminus protéctor meus, et edúxit me in latitúdinem: salvum me fecit, quóniam vóluit me. *Psalm.* Diligam te, Dómine, virtus mea: Dóminus firmaméntum meum et refúgium meum et liberátor meus. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Factus est ...

THE Lord became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me. *Ps. ibid.* 2, 3. I will love Thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. *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. — The Lord ...

COLLECT

SANCTI nóminis tui, Dómine, tímórem páriter et amórem fac nos habére perpétuum: quia num quam tua gubernatióne destítuisti, quos in soliditate tuæ dilectiúnis instítuisti. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. *R.* Amen.

MAKE us, O Lord, to have both a perpetual fear and a love of Thy holy Name: for Thou dost never deprive of Thy guidance those whom Thou dost establish steadfastly in Thy love. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R.* Amen.

EPISTLE

From the First Letter of Blessed John the Apostle, 3. 13-18.

DEARLY beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GRADUAL (Ps. 119. 1-2)

IN my trouble I cried to the Lord, and He heard me. O Lord, deliver my soul from wicked lips and a deceitful tongue.

Alleluia, alleluia. (*Ps. 7. 2.*) O Lord, my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 14. 16-24.

AT THAT TIME, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. He first said to him: I have bought a farm, and must needs go out and see it; I pray thee hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee hold me

CARISSIMI: Nolite mirari si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis quoniam omnis homicida non habet vitam aeternam in semetipso manentem. In hoc cognovimus caritatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere. Qui habuerit substantiam hujus mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo: quomodo caritas Dei manet in eo? Filii mei, non diligamus verbo, neque lingua, sed opere et veritate.

AD Dominum cum tribularetur clamavi, et exaudivit me. *Ps.* Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

Alleluia, alleluia. *Ps.* Domine Deus meus, in te speravi: salvum me fac ex omnibus persecutibus meis, et libera me. Alleluia.

IN ILLO TEMPORE: Dixit Jesus Phariseis parabola hanc: Homo quidam fecit cenam magnam, et vocavit multos. Et misit servum suum hora cenae dicere invitatis ut venirent, quia jam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire et videre illam: rogo te, habe me excusatum. Et alter dixit: Juga boum emi quinque et eo probare illa: rogo te, habe me excusatum.

Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias, dixit servo suo: Exi cito in plateas et vicos civitatis: et pauperes ac debiles et caecos et claudos introduce huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes: et compelle intrare, ut impleatur domus mea. Dico autem vobis, quod nemo virorum illorum qui vocati sunt, gustabit cenam meam. — *Credo.*

OFFERTORY (Ps. 6. 5)

DOMINE, convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.

TURN to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

SECRET

OBLATIO nos, Domine, tuo nomini dicenda purificet: et de die in diem ad caelestis vitae transferat actionem. Per Dominum ...

LORD, may this offering about to be dedicated to Thy name make us clean, and deepen in us day by day a heavenly life. Through our Lord ...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternus Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes: — *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: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus.*