

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*.

COMMUNION (Ps. 26. 2)

I WILL go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

POSTCOMMUNION

WE have been filled, O Lord, with Thy Gifts: grant, we beseech Thee, that we may be cleansed by their effect and defended by their aid. Through our Lord ...

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SEVEN IS the number of divine rest; it was also to be that of the fruitful rest of the sons of God, of perfect souls, in that peace which makes love secure, and is the source of the invincible power of the bride, as mentioned in *Canticles 8:10*. It is for this reason that the Man-God, when proclaiming on the mount the beatitudes of the law of love, attributed the seventh to the peacemakers, or *peaceable*, as deserving to be called, most truly, the sons of God. It is in them alone that is fully developed the germ of divine sonship, which is put into the soul at Baptism....



“Rightly, then,” says St. Ambrose, “the seventh beatitude is that of the peaceful; to them belong the seven baskets of the crumbs that were over and above. This bread of the Sabbath, this sanctified bread, this bread of rest, is something great; and

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

hoc de Spiritu Sancto, sine differentia discretiónis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietates, et in essentia unitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Arch-ángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

CIRCUÍBO et immolábo in tabernáculo ejus hóstiam jubilatiónis: cantábo et psalmum dicam Dómino.

REPLÉTI sumus, Dómine, muneribus tuis: tríbue, quæsumus; ut eórum et mundémur efféctu et muniámur auxilió. Per Dóminum ...

I even venture to say, that if, after thou hast eaten of the five loaves, thou shalt have eaten also of the seven, thou hast no bread on earth that thou canst look forward to.”

But take notice of the condition specified in our Gospel, as necessary for those who aspire to such nourishment as that. “It is not,” says the

Saint, “to lazy people, nor to them that live in cities, nor to them that are great in worldly honors, but to them that seek Christ in the desert, that is given the heavenly nourishment: they alone who hunger after it are received by Christ into a participation of the Word and of God’s kingdom.” The more intense their hunger, the more they long for their divine object and for no other, the more will the heavenly food strengthen them with light and love, the more will it satiate them with delight.

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



And they did eat, and were filled.

INTROIT (Ps. 27. 8, 9)

DÓMINUS fortitúdo plebis suæ et protector salutárium Christi sui est: saluum fac pópulum tuum, Dómine, et bédic hereditáti tuæ, et rege eos usque in sæculum. *Psalm.* Ad te, Dómine, clamábo, Deus meus, ne sileas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Dóminus fortitúdo ...

THE Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thine inheritance, and rule them for ever. *Ps. ibid. 1.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit. *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 is the strength ...

COLLECT

DEUS virtútum, cujus est totum quod est óptimum: insere pectóribus nostris amórem tui nóminis, et præsta in nobis religiónis augméntum; ut, quæ sunt bona, nütrias, ac pietátis stúdio, quæ sunt nutrita, custódias. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

O GOD of hosts, to whom all that is best doth belong, graft in our hearts the love of Thy Name, and grant us an increase of religion: that Thou mayest foster what is good, and with tender zeal guard what Thou hast fostered. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Romans, 6. 3-11.

BRETHREN, all we who are baptized in Christ Jesus are buried together with Him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

GRADUAL (Ps. 89. 13, 1)

RETURN, O Lord, a little: and be entreated in favor of Thy servants. Lord, Thou hast been our refuge from generation to generation.

Alleluia, alleluia. (*Ps. 30. 2, 3.*) In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice, and release me: bow down Thine ear to me, make haste to deliver me. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Mark, 8. 1-9.

AT THAT TIME, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me

FRATRES: Quicumque baptizati sumus in Christo Jesu, in morte ipsius baptizati sumus. Consepulti enim sumus cum illo per baptismum in mortem: ut quomodo Christus surrexit a mortuis per gloriam Patris, ita et nos in novitate vite ambulamus. Si enim complantati facti sumus similitudini mortis ejus: simul et resurrectionis erimus. Hoc scientes, quia vetus homo noster simul crucifixus est: ut destruat corpus peccati, et ultra non serviamus peccato. Qui enim mortuus est, justificatus est a peccato. Si autem mortui sumus cum Christo: credimus quia simul etiam vivemus cum Christo: scientes quod Christus resurgens ex mortuis, jam non moritur, mors illi ultra non dominabitur. Quod enim mortuus est peccato, mortuus est semel: quod autem vivit, vivit Deo. Ita et vos existimate vos mortuos quidem esse peccato, viventes autem Deo, in Christo Jesu Domino nostro.

CONVERTERE, Domine, aliquantulum, et deprecare super servos tuos. V. Domine, refugium factus es nobis, a generatione et progénie.

Alleluia, alleluia. V. In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me, et eripe me: inclina ad me aurem tuam, accelera ut eripias me. Alleluia.

IN ILLO TEMPORE: Cum turba multa esset cum Jesu, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam: quia ecce jam triduo sustinent me,

nec habent quod manducent: et si dimisero eos jejunos in domum suam, deficiunt in via: quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui: Unde illos quis poterit hic saturare panibus in solitudine? Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem. Et praecipit turbae discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent, et apposerunt turbae. Et habebant pisciculos paucos: et ipsos benedixit, et jussit apponi. Et manducaverunt, et saturati sunt, et susulerunt quod superaverat de fragmentis, septem sportas. Erant autem qui manducaverant quasi quatuor millia: et dimisit eos. — *Credo.*

OFFERTORY (Ps. 16. 5, 6, 7)

PERFICE gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

three days, and having nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away. — *Creed.*

PERFECT Thou my goings in Thy paths, that my footsteps be not moved, incline Thine ear, and hear my words: shew forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

SECRET

BE appeased, O Lord, by our humble prayers, and favorably receive the offerings of Thy people: and that the prayers of none be vain, no one petition void, grant, that what we hopefully ask, we may effectually obtain. 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,

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