

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 Jesus Christ, Thy Son, Who liveth and reigneth in the unity of the Holy Ghost, God, world without end.

REPLĒTI sumus, Dómine, munéribus tuis: tribue, quæsumus; ut eórum et mundémur efféctu et muniámur auxilio. Per Dóminum nostrum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum



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 peace-makers, 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 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.

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



And they did eat, and were filled.

Proper Prayers of the Mass in the Extraordinary Form

The Sixth Sunday after Pentecost

Introit (Psalm 27:8,9)

DÓMINUS fortitúdo plebis suæ et protector salutárium Christi sui est: salvum fac pópulum tuum, Dómine, et benedic hereditáti tuæ, et rege eos usque in sæculum. *Ps. ibid. 1.* Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. 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. *Psalm.* 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, nútrias, ac pietátis stúdio, quæ sunt nutrita, custódias. Per Dóminum ...

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 ...

Epistle (Romans 6:3–11)

FRATRES: Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúliti enim sumus cum illo per baptísmum in mortem: ut quómodo Christus surrêxit a mórtuis per glóriam Patris, ita et nos in

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 (Psalm 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 (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 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

novitate vitæ ambulémus. Si enim complantati facti sumus similitudini mortis ejus: simul et resurrectionis erimus. Hoc sciéntes, quia vetus homo noster simul crucifixus est: ut destrúatur corpus peccáti, et ultra non serviamus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo: credimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, jam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

CONVÉRTERE, Dómine, ali-quántulum, et deprecáre super servos tuos. V. Dómine, refúgium factus es nobis, a generatióne et progénie. **Allelúia, allelúia.** V. In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua libera me, et éripe me: inclína ad me aurem tuam, accélera ut éripias me. Allelúia.

IN ILLO TÉMPORE: Cum turba multa esset cum Jesu, nec habérent quod manducárent, convocátis discipulis, ait illis: Miséreor super turbam: quia ecce jam tríduo sústinent me, nec habent quod mandúcent: et si dimísero eos jejúnos in domum suam, deficient in via: quidam enim ex eis de longe venérunt. Et respond-

erunt ei discipuli sui: Unde illos quis póterit hic saturáre páribus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt: Septem. Et præcépit turbæ discumbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discipulis suis ut appónerent, et apposuérunt turbæ. Et habébant piscículos paucos: et ipsos benedixit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant quasi quátuor millia: et dimísit eos. — *Credo.*

Offertory (Psalm 16: 5, 6, 7)

PÉRFICE gressus meos in semítis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

PROPTIÁRE, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benígnus assúme: et ut nullíus sit írritum votum, nullíus vácuá postulatío, præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum nostrum Jesum Christum ...

Preface of the Most Holy Trinity

(see red Missal, pp. 28-29)

Communion (Psalm 26: 2)

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

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 Jesus Christ, Thy Son, Who liveth and reigneth ...

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