

Church's year and God's workings) been fully carried out. This end was no other than that of divine union with human nature, making it one in the unity of one only body. Now that the two antagonistic people, Gentile and Jew, are brought together in the one same new Man in Christ Jesus their Head, the two Testaments, which so strongly marked the distinction between the ages of time, the one called the old, the other the new, fade away, and give place to the glory of the eternal Alliance.

Hence, it was there that mother Church formerly finished her liturgical year. She was delighted at what she had done during all the past months; that is, at having led her children, not only to have a thorough appreciation of the divine plan, which she had developed before them in her celebrations, but moreover, and more especially, to unite them themselves, by a veritable union, to their Jesus, by a real communion of views, and interests, and loves. On this account, it used to be that she did not revert again to the second coming of the God-Man and the last judgment, two great subjects which she had proposed for her children's reflections

at the commencement of the purgative life, that is, in her season of Advent. It is only a few centuries ago that, with a view of giving to her year a conclusion more defined and intelligible to the faithful of these comparatively recent times, she chose to conclude the cycle with the prophetic description of the dread coming of her Lord, which is to put an end to time, and to open eternity. From time immemorial, St. Luke had had the office of announcing, in Advent, the approach of the last judgment; the evangelist St. Matthew was selected for this its second, and more detailed, description, on the last Sunday after Pentecost....

Several times during Advent we meditated on the circumstances which are to accompany the last coming of Christ our Lord; and in a few days the same great teachings will be again brought before us, filling our souls with a salutary fear. May we, then, be permitted on this last Sunday of our liturgical year to address ourselves in a prayer of desire and praise to our adorable Lord and King, the solemn hour of whose judgment is to be the consummation of His work, and the signal of His triumph.



*Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B.  
Illustrations: The Last Judgment (details), 1446-52. Rogier van der Weyden (c.1399-1464).*

## Proper Prayers of the Mass in the Extraordinary Form The Last Sunday after Pentecost



*And then shall appear the sign  
of the Son of man in heaven.*

### Introit (Jeremiah 29: 11, 12, 14)

DICIT DÓMINUS: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84:2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípio, et nunc, et semper, et in sácula sáculórum. *R.* Amen. — Dicit Dóminus: Ego cógito ...

THE LORD saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *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 saith ...

## Collect

STIR UP, we beseech Thee, O Lord, the wills of Thy faithful to seek more earnestly this fruit of the divine work, that they will receive more abundantly healing gifts from Thy tender mercy. 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 (Colossians 1:9–14)

BRETHREN: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

## Gradual (Psalm 43:8–9)

THOU HAST saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever. **Alleluia, alleluia.** (*Ps. 129:1, 2.*) Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Alleluia.

EXCÍTA, quæsumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuæ remédia májora percipiant. Per Dóminum nostrum Jesum Christum, Filium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sæcula sæculórum.

FRATRES: Non cessámus pro vobis orantes et postulátes, ut impleámini agnitíone voluntátis Dei, in omni sapiéntia et intelléctu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificátes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis ejus in omni patiéntia et longanimitáte cum gáudio, grátias ágéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Filii dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissionem peccatórum.

LIBERÁSTI nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudisti. V. In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. **Allelúia, allelúia.** V. De profundis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua glória, revelante te, credimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in personis proprietas, et in esséntia unitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus.*

## Communion (Mark 11:24)

AMEN dico vobis, quicquid orántes pétitis, créde quia accipiétis, et fiet vobis.

CONCÉDE nobis, quæsumus, Dómine: ut per hæc sacraménta quæ súmpsimus, quicquid in nostra mente vitiósum est, ipsórum medicatiónis dono curétur. Per Dóminum nostrum ...

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.*

AMEN I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

## Postcommunion

GRANT unto us, we beseech Thee, O Lord, that through these Sacraments which we have received, whatsoever is in our minds corrupt, may be cured by the gift of their power to heal. Through our Lord Jesus Christ, Thy Son ...

THE NUMBER of the Sundays after Pentecost may exceed twenty-four, and go as far as twenty-eight, according as Easter is each year more or less near to the vernal equinox. But the Mass here given is always reserved for the last; and the intervening ones, be their number what it may, are taken from the Sundays after the Epiphany, which, in that case, were not used at the beginning of the year. This, however, does not apply to the Introit, Gradual, Offertory, and Communion, which are repeated from the twenty-third Sunday. We have seen how that Mass of the

twenty-third Sunday was regarded, by our forefathers, as really the last of the cycle. Abbot Rupert has given us the profound meaning of its several parts. According to the teaching we have already pondered over, the reconciliation of Juda was shown us as being, in time, the term intended by God: the last notes of the sacred liturgy blended with the last scene of the world's history, as seen and known by God. The end proposed by eternal Wisdom in the world's creation, and mercifully continued, after the fall, by the mystery of Redemption, has now (we speak of the

tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a loud voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. — *Credo.*

### Offertory (Psalm 129: 1, 2)

OUT OF the depths have I cried to Thee, O Lord; Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

### Secret

BE GRACIOUS, O Lord, to our humble entreaties: receive the offerings and prayers of Thy people, and turn to Thyself the hearts of us all; and thus freed from earthly covetings, may we be caught by heavenly desires. Through our Lord ...

### Preface of the Most Holy Trinity

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:

nes tribus terræ: et vidēbunt Filium hōminis veniētem in nūbibus cœli cum virtūte multa et majestāte. Et mittet Angelos suos cum tuba et voce magna: et congregābunt elēctos ejus a quātuor ventis, a summis cœlōrum usque ad tēminos eōrum. Ab arbore autem fici discite parābolam: cum jam ramus ejus tener fuerit et fōlia nata, scitis quia prope est æstas: ita et vos cum vidēritis hęc ōmnia, scitōte quia prope est in jānuis. Amen dico vobis, quia non præteribit generātiō hęc, donec ōmnia hęc fiant. Cœlum et terra transībunt, verba autem mea non præteribunt. — *Credo.*

DE PROFUNDIS clamāvi ad te, Dōmine: Dōmine, exāudi oratiōnem meam: de profūndis clamāvi ad te, Dōmine.

PROPITIUS esto, Dōmine, supplicatiōnibus nostris: et pōpuli tui oblatiōnibus precibūsq; susceptis, ōmniū nostrum ad te corda convērtēte; ut a terrēnis cupiditātibus liberāti, ad cœlestia desideria transeāmus. Per Dōminum nostrum Jesum Christum ...

VERE DIGNUM et justum est, æquum et salutāre, nos tibi semper, et ubique grātias āgere: Dōmine sancte, Pater omnīpotens, ætērne Deus. Qui cum unigēnito Filio tuo, et Spīritu Sancto, unus es Deus, unus es Dōminus: non

### Gospel (Matthew 24: 13–25)

IN ILLO TĒMPORE: Dixit Jesus discipulis suis: Cum vidēritis abominatiōnem desolatiōnis quæ dicta est a Daniēle prophēta, stantem in loco sancto: qui legit, intēlligat: tunc qui in Judæa sunt, fūgiant ad montes: et qui in tecto, non descēdat tōllere aliquid de domo sua: et qui in agro, non revertātur tōllere tunicam suam. Væ autem prægñantibus et nutriētibus in illis diēbus. Orāte autem ut non fiat fuga vestra in hiēme vel sabbato. Erit enim tunc tribulatiō magna, qualis non fuit ab initio mundi usque modo, neque fiet. Et nisi breviāti fuissent dies illi, non fieret salva omnis caro: sed propter elēctos breviabūntur dies illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic: nolite credere. Surgent enim pseudochristi et pseudoprophētæ: et dabunt signa magna, et prodigia, ita ut in errōrem inducāntur (si fieri potest) etiā elēcti. Ecce prædixi vobis. Si ergo dixerint vobis: Ecce in desērto est, nolite exire: ecce in penetrālibus, nolite credere. Sicut enim fulgur exit ab Oriēte et paret usque in Occidētem: ita erit et advēntus Filii hōminis. Ubiq;que fuerit corpus, illic congregābūntur et āquilæ. Statim autem post tribulatiōnem diērum illōrum sol obscurābitur, et luna non dabit lumen suum, et stellæ cadent de cœlo, et virtutes cœlōrum commovebūntur: et tunc parēbit signum Filii hōminis in cœlo: et tunc plangent om-

AT THAT TIME, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place; (he that readeth, let him understand:) then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there; do not believe him; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold He is in the desert, go ye not out; Behold He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the

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