

Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

Communion (Prov. 3 : 9, 10)

HONOR the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

Postcommunion

BY THE reception of Thy Sacrament, we beseech Thee, O Lord, may we find support for mind and body: so that we may be healed in both and glory in the fullness of the heavenly remedy. Through our Lord ...

ángeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes: — *Sanctus*.

HONÓRA Dóminum de tua substántia, et de primitiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

SENTIÁMUS, quæsumus, Dómine, tui perceptiône sacraménti, subsidium mentis et córporis: ut in utróque salváti, cœléstis remédii plenitúdine gloriémur. Per Dóminum ...

OUR MERCIFUL LORD, by this cure, aims not so much at showing the power of His divine word as at giving a glorious teaching to His followers. He wishes to reveal to them, under certain visible symbols, the invisible realities produced by His grace in the secret of the sacraments. It is for the sake of such teaching that the Gospel has mentioned such an apparently trifling detail as this—that when the deaf and dumb man was brought before Him, He *took him apart*—apart, so to say, *from the multitude* of the noisy passions and the vain thoughts which had made him deaf to heavenly truths. After all, would there be much good in curing him if the occasion of his malady were not removed, and he were to relapse perhaps that same day? So, then, having by this separation taken precautions for the future, Jesus inserts into the man's ears His own divine fingers which bring the Holy Ghost, and make to penetrate right to the ears of his heart the restorative power of this Spirit of love.

And finally, more mysteriously, because the truth which was to be expressed is more profound, He touches with the saliva of His sacred mouth that tongue which had become incapable of giving glory and praise; and Wisdom (for it is she that is here mystically signified) — Wisdom, "that cometh forth from the mouth of the Most High," and flows for us from the Savior's fountains as a life-giving drink — openeth the mouth of the dumb man, just as she maketh eloquent the tongues of speechless infants.

Therefore it is that the Church — in order to show us that the event recorded in today's Gospel is figurative, and regards not merely one individual man, but all of us — has prescribed that the circumstances which accompanied the cure of this deaf and dumb sufferer shall be expressed in the ceremonies of holy Baptism, in which the priest puts on the catechumen's tongue the salt of wisdom and touches his ears, saying: *Ephpheta!* that is, *Be opened!*

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



Ephpheta, that is, Be thou opened.

Proper Prayers of the Mass in the Extraordinary Form

The Eleventh Sunday after Pentecost

Introit (Psalm 67 : 6, 7, 36)

DEUS in loco sancto suo: Deus qui inhabitare facit unánimes in domo: ipse dabit virtutem, et fortitudinem plebi suæ. *Ps. ibid.* 2. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui odérunt eum, a facie ejus. *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Deus in loco ...

GOD in His holy place; God who maketh men of one mind to dwell in a house; He shall give power and strength to His people. *Psalm.* Let God arise and let His enemies be scattered: and let them that hate Him flee from before His face. *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. — God in His holy place ...

Collect

OMNÍPOTENS sempitérne Deus, qui abundántia pietátis tuæ et mérita súpplicum excédís et vota: effúnde super nos misericórdiam tuam; ut dimittas quæ consciéntia méruit, et adjicias quod orátio non præsumit. Per Dóminum nostrum ...

ALMIGHTY everlasting God, who in the abundance of Thy kindness art wont to go beyond our merits and our prayers: pour down Thy mercy on us: forgive us aught whereof our conscience is afraid, and grant us all we dare not ask in prayer. Through our Lord Jesus Christ, Thy Son ...

Epistle (I Corinthians 15 : 1–10)

FRATRES: Notum vobis fáció Evangélium, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum

BRETHREN: I make known unto you the Gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins

according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, but some are fallen asleep. After that He was seen by James, then by all the Apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and His grace in me hath not been void.

Gradual (Psalm 27:7,1)

IN GOD hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. Unto Thee have I cried, O Lord: O my God, be not Thou silent: depart not from me. **Alleluia, alleluia.** (Ps. 80:2, 3.) Rejoice in God our helper: sing aloud to the God of Jacob, take a pleasant psalm with the harp. Alleluia.

Gospel (Mark 7:31–37)

AT THAT TIME, Jesus going out of the coasts of Tyre, came by Sidon to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him: Ephpheta, that is, Be thou opened: and

Scripturas: et quia sepultus est, et quia resurrexit tertia die secundum Scripturas: et quia visus est Cephae, et post hoc undecim. Deinde visus est plus quam quingentis fratribus simul, ex quibus multi manent usque adhuc, quidam autem dormierunt. Deinde visus est Jacobo, deinde Apostolis omnibus: novissime autem omnium tamquam abortivo, visus est et mihi. Ego enim sum minimus Apostolorum, qui non sum dignus vocari Apostolus, quoniam persecutus sum Ecclesiam Dei. Gratia autem Dei sum id quod sum, et gratia ejus in me vacua non fuit.

IN DEO speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor illi. V. Ad te, Domine, clamavi: Deus meus, ne sileas: ne discedas a me. **Alleluia, alleluia.** V. Exultate Deo adjutori nostro, jubilate Deo Jacob: sumite psalmum jucundum cum cithara. Alleluia.

IN ILLO TEMPORE: Exiens Jesus de finibus Tyri, venit per Sidonem ad mare Galilaeae, inter medios fines Decapoleos. Et adducunt ei surdum et mutum, et deprecabuntur eum, ut imponat illi manum. Et apprehendens eum de turba secorsum, misit digitos suos in auriculas ejus: et exspuens, tetigit linguam ejus: et suspiciens in caelum, ingemuit, et ait illi: Ephpheta, quod est adaperire. Et

statim aperta sunt aures ejus, et solutum est vinculum linguae ejus, et loquebantur recte. Et praecipit illis ne cui dicerent. Quanto autem eis praecipiebat, tanto magis plus praedicabant: et eo amplius admirabantur, dicentes: Bene omnia fecit: et surdos fecit audire et mutos loqui. — *Credo.*

Offertory (Psalm 29:2–3)

EXALTABO te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

RESPICE, Domine, quaesumus, nostram propitius servitatem: ut, quod offerimus, sit tibi munus acceptum, et sit nostrae fragilitatis subsidium. Per Dominum ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æternæ Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoratur æqualitas. Quam laudant Angeli, atque Arch-

immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more a great deal did they publish it; and so much the more did they wonder, saying He hath done all things well; He hath made both the deaf to hear, and the dumb to speak. — *Creed.*

I WILL EXTOL Thee, O Lord, for Thou hast upheld me; and hast not made mine enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Secret

LOOK GRACIOUSLY, we beseech Thee, O Lord, upon our service; that what we offer may be a gift acceptable to Thee, and a support to us in our weakness. Through our Lord Jesus Christ, Thy Son ...

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,