

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 (John 6. 52)

THE bread that I will give is My Flesh for the life of the world.

### POSTCOMMUNION

MAY the efficacy of the heavenly Gift, we beseech Thee, O Lord, possess our minds and bodies: so that its effects, and not our own impulses, may ever prevail in us. Through our Lord ...

Ut in confessiōe veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant Angeli, atque Arch-angeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes: — *Sanctus*.

PANIS quem ego dédero, caro mea est pro sæculi vita.

MENTES nostras et corpore possideat, quæsumus, Dómine, doni cælestis operatio: ut non noster sensus in nobis, sed júgiter ejus præveniat effectus. Per Dóminum ...

\* \* \*

THE HOLY FATHERS are accustomed to derive a spiritual lesson from the miracle recorded in the gospel of this day.... This was a young man borne out to his burial, and his mother is weeping over him. The mother is the Church, who has born him in baptism, when he was born again and became her child. He has fallen away, and is dead in sin. He is here carried on his way, like Dives, to be buried in hell. How awfully he is carried forth! Slowly, but sure, as the course of a funeral. Describe his odiousness—death so fearful, every one shrinks from the sight. Children in the streets turn away. Those only bear it who love the corpse, or have duties towards it. So with the soul. How angels must shrink from the dead soul!—the guardian angel bears it. How horrible it looks even if in venial sin, much more in mortal! The mother bears it—the Church does not excommunicate. Its bearers are four: (1) pride, (2) sensuality, (3) unbelief, (4) ignorance. We see these from Adam's original sin, and they are in every sinner, though perhaps in a different order in different persons. There are those who go on,



through God's mercy, in the right way. But I am speaking of cases of sin. Now I believe generally **pride** comes first—obstinacy of children; disobedience; quarrelling; refusing to say prayers; avoiding holy places, etc. Thus the soul being left open to the evil one, he proceeds to assault it with **sensuality**. A person does not know when he is proud, but sensuality need not be described, for everyone who yields to it knows what it is. God has set a mark upon it, the mark of sting of conscience, because it is so pleasant; whereas pride is unpleasant to the person who exercises it. Pride and sensuality give birth to **unbelief**. A man begins to doubt and disbelieve. Fourth, **ignorance**. At last he does not know right from wrong. And thus a soul is led out to be buried, to be buried in hell. And how many reach that eternal tomb! Wonderful electing grace of God, choosing one and not another, coming without merit—the Church cannot do it. We all have received this electing grace without merit. Let us prize it when we have it.

*Commentary from the sermon notes of Blessed John Henry Cardinal Newman (1801-1890)*

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



*Young man, I say to thee, Arise.*

### INTROIT (Ps. 85. 1, 2, 3)

INCLINA, Dómine, aurem tuam ad me, et exáudi me: salvum, fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. *Psalm.* Lætifica ánimam servi tui: quia ad te, Dómine, ánimam meam levávi. V. Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. R. Amen. — Inclina, Dómine ...

INCLINE Thine ear, O Lord, to me and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all the day. *Ps. ibid. 4.* Give joy to the soul of Thy Servant; for to Thee, O Lord, I have lifted up my soul. 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. — Incline Thine ear, O Lord ...

### COLLECT

ECCLÉSIAM tuam, Dómine, miseratio continuáta mundet et múniat: et quia sine te non potest salva consistere; tuo semper múnere gubernétur. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

LET Thy continual pity, O Lord, cleanse and defend Thy Church: and because it cannot continue in safety without Thee, may it ever be governed by Thy goodness. 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 Galatians, 5. 25-26; 6. 1-10.

BRETHREN: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.



## GRADUAL (Ps. 91. 2-3)

It is good to give praise to the Lord; and to sing to Thy Name, O most High. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. (Ps. 94. 3.) For the Lord is a great God, and a great King over all the earth. Alleluia.

FRATRES: Si spiritu vivimus, spiritu et ambulamus. Non efficiamur inanis gloriæ cupidī, invicem provocantes, invicem invidentes. Fratres, et si praeoccupatus fuerit homo in aliquo delicto, vos, qui spirituales estis, huiusmodi instruīte in spiritu lenitatis, considerans teipsum, ne et tu tentēris. Alter alterius onera portate, et sic adimplēbitis legem Christi. Nam si quis existimat se aliquid esse cum nihil sit, ipse se sedūcit. Opus autem suum probet unusquisque, et sic in semetipso tantum gloriā habēbit, et non in altero. Unusquisque enim onus suum portābit. Commūnicet autem is, qui catechizatur verbo, ei qui se catechizatur, in omnibus bonis. Nolite errare: Deus non irridetur. Quæ enim seminaverit homo, hæc et metet. Quojam qui seminat in carne sua, de carne et metet corruptionem: qui autem seminat in spiritu, de spiritu metet vitam æternam. Bonum autem faciētes, non deficiamus: tempore enim suo metemus, non deficientes. Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.

BONUM est confiteri Domino: et psallere nomini tuo, Altissime. V. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Alleluia, alleluia. V. Quoniam Deus magnus Dominus, et Rex magnus super omnem terram. Alleluia.

## GOSPEL

Continuation of the holy Gospel according to St. Luke, 7. 11-16.

IN ILLO TEMPORE: Ibat Jesus in civitatem quæ vocatur Naïm: et ibant cum eo discipuli ejus et turba copiosa. Cum autem appropinquaret portæ civitatis, ecce defunctus efferebatur filius unicus matris suæ: et hæc vidua erat: et turba civitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam, dixit illo: Noli flere. Et accessit et tetigit lóculum. (Hi autem qui portabant steterunt.) Et ait: Adolēscens, tibi dico, surge. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ. Accēpit autem omnes timor: et magnificabant Deum, dicētes: Quia prophēta magnus surrexit in nobis: et quia Deus visitavit plebem suam. — *Credo.*

## OFFERTORY (Ps. 39. 2, 3, 4)

EXSPÉCTANS expectavi Dominum, et respexit me: et exaudivit deprecationem meam: et immisit in os meum canticum novum, hymnum Deo nostro.

WITH expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

## SECRET

TUA nos, Domine, sacramenta custodiant: et contra diabólicos semper tueantur incursus. Per Dominum nostrum ...

MAY Thy Sacraments, O Lord, safeguard us, and ever defend us against the assaults of the devil. Through our Lord ...

## PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique grátias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigénito 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 glória revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretiónis sentimus.

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