

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 (Mark 11:24)

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

Postcommunion

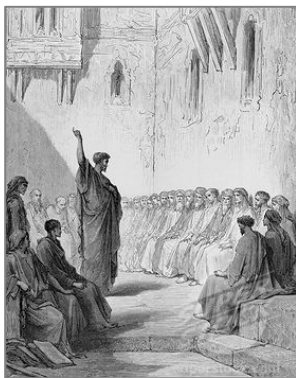
WE HAVE been fed, O Lord, with heavenly delights, and beseech Thee, that we may ever hunger after those things by which we truly live. Through our Lord ...

adorétur æqualitas. Quam laudant Ángeli, atque Arch-ángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

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

CÆLÉSTIBUS, Dómine, pasti delíciis: quæsumus: ut semper éadem, per quæ veráriter vívimus, appetámus. Per Dóminum nostrum ...

THE PRAISE which the apostle here gives to the Thessalonians for their fervor in the faith they had embraced, conveys a reproach to the Christians of our own times. These neophytes of Thessalonica, who, a short time before, were worshippers of idols, had become so earnest in the practice of the Christian religion, that even the apostle is filled with admiration. We are the descendants of countless Christian ancestors. We received our regeneration by Baptism at our first coming into the world. We were taught the doctrine of Jesus Christ from our earliest childhood. And yet, our faith is not so strong, or our lives so holy, as were



those of the early Christians. Their main occupation was serving the living and true God, and waiting for the coming of their Savior. Our hope is precisely the same as that which made their hearts so fervent;

how comes it that our faith is not like theirs in its generosity? We love this present life, as though we had not the firm conviction that it is to pass away.

As far as depends upon us, we are handing down to future generations a Christianity very different from that which our Savior established, which the apostles preached, and which the pagans of the first ages thought they were bound to purchase at any price or sacrifice.

Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B. (1805-1875).



I will utter things hidden from the foundation of the world.

Proper Prayers of the Mass in the Extraordinary Form

The Sixth Sunday after Epiphany (Resumed)

Introit (Jeremiah 29:11,12,14)

DICIT DÓMINUS: Ego cógito cogitationes pacis, et non afflictionis: invocábitis 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 Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. 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

PRÆSTA, quæsumus, omnipotens Deus: ut semper rationabilia meditántes, quæ tibi sunt plácita, et dictis exsequámur et factis. Per Dóminum nostrum ...

GRANT, we beseech Thee, almighty God, that thinking everything over in our minds, we may accomplish, both in words and works, that which is pleasing in Thy sight. Through our Lord Jesus Christ ...

Epistle (I Thessalonians 1:2-10)

FRATRES: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissione, mémores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes, fratres, dilécti a Deo, electiõnem ves-

BRETHREN: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labor and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren beloved of God, your election: for our Gospel hath

not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

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.

Gospel (Matthew 13:31–35)

AT THAT TIME Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and

tram: quia Evangélium nostrum non fuit ad vos in sermōne tantum, sed et in virtūte, et in Spīritu Sancto, et in plenitūdine multa, sicut scitis quales fuērimus in vobis propter vos. Et vos imitatōres nostri facti estis, et Dōmini, excipiētes verbum in tribulatiōne multa, cum gāudio Spīritus Sancti: ita ut facti sitis forma omnibus credētibz in Macedōnia et in Achāja. A vobis enim diffamātus est sermo Dōmini, non solum in Macedōnia et in Achāja, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annūntiant qualem intrōitum habuerimus ad vos: et quōmodo convērsi estis ad Deum a simulācris, servīre Deo vivo et vero, et exspectāre Filium ejus de cœlis (quem suscitavit ex mōrtuis) Jesum, qui eripuit nos ab ira ventūra.

LIBERASTI nos, Dōmine, ex affligētibz nos: et eos, qui nos odērunt, confudisti. ¶ In Deo laudābimur tota die, et in nōmine tuo confitēbimur in sœcula. **Allelūia, allelūia.** ¶ De profundis clamāvi ad te, Dōmine: Dōmine, exaudi oratiōnem meam. Allelūia.

IN ILLO TĒMPORE: Dixit Jesus turbis parabolam hanc: Simile est regnum cœlōrum grano sināpis, quod accipiēns homo semināvit in agro suo: quod mīnimum quidem est omnibus seminibus: cum autem crēverit, majus est omn-

ibus olēribz, et fit arbor, ita ut vōlucres cœli vēniant et hābēnt in ramis ejus. Aliam parabolam locūtus est eis: Simile est regnum cœlōrum fermento, quod accēptum mulier abscondit in farinæ satis tribus, donec fermentātum est totum. Hæc omnia locūtus est Jesus in parabolis ad turbas: et sine parabolis non loquebātur eis: ut implerētur quod dictum erat per Prophētam dicentem: Apēriam in parabolis os meum, eructābo abscondita a constitutiōne mundi. — *Credo.*

Offertory (Psalm 129:1,2)

DE PROFUNDIS clamāvi ad te, Dōmine: Dōmine, exaudi oratiōnem meam: de profundis clamāvi ad te, Dōmine.

HÆC NOS oblātio, Deus, mundet, quæsumus, et renovet, gubernet et protegat. Per Dōminum nostrum ...

becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. — *Creed.*

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

MAY THIS offering, O God, we beseech Thee, cleanse and renew us, guide and protect us. Through our Lord ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutāre, nos tibi semper, et ubique grātias āgere: Dōmine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spīritu Sancto, unus es Deus, unus es Dōminus: non in unius singularitāte personæ, sed in unius Trinitate substantiæ. Quod enim de tua glōria, revelānte te, credimus, hoc de Filio tuo, hoc de Spīritu Sancto, sine differentia discretiōnis sentimus. Ut in confessiōne veræ sempiternæque Deitātis, et in personis proprietas, et in essentia unitas, et in majestāte

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