

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 Jesus Christ, Thy Son ...

únitas, et in majestáte ador-
étur æquálitas. Quam laud-
ant Ángeli, atque Arch-
ángeli, Chérubim quoque ac
Séraphim: qui non cessant
clamáre quotidie, una voce
dicéntes: — *Sanctus*.

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

MENTES nostras et córpora
possideat, quæsumus, Dómi-
ne, doni cœlestis operátio: ut
non noster sensus in nobis,
sed júgiter ejus præveniát
efféctus. Per Dóminum
nostrum ...

TODAY WE SEE Jesus work a miracle in order to console a widowed mother; He restores her dead son to life. This was an expression of the delicacy of His love for us; but how many others, less visible perhaps but no less full of love and life, have surged from His heart! “The Gospel speaks of three who were dead and who were visibly restored to life by our Lord,” St. Augustine tells us, “but He has restored thousands invisibly.” When writing these words, the Saint must have recalled with ineffable gratitude the much greater miracle Jesus had wrought for him, making him rise from the death of sin.

St. Augustine and many other saints have been restored to life. If the saints who led lives of innocence attract us so much, those who were brought back from sin have still greater power to encourage us in our struggles. It may be a laborious task for us to overcome pride, sensuality,

and all the other passions, but it was no easier for them. They too knew our temptations, struggles and falls; if they overcame them, why cannot we do the same?

Thanks be to God, it is not always a question of having to rise from a life of serious sin, but there is always occasion for a resurrection from our little daily infidelities; if they are not corrected, our fervor in the spiritual life will gradually weaken. In this regard, we need to rise every day, indeed every hour; yet so many times we lack the strength for it. But if we beseech Jesus, *our Life*, He will touch us with His grace as He once touched the bier of the young man of Naim; He will give us fresh vigor and will put us back again, full of courage, on the way to perfection. The resurrection of the young man was implored by his mother’s tears; let ours be implored every day by the tears of our hearts, by our compunction, humility, and trust.

Commentary from Divine Intimacy by Fr. Gabriel of St. Mary Magdalen, O.C.D. (1893-1953).



Young man, I say to thee, Arise.

Proper Prayers of the Mass in the Extraordinary Form

The Fifteenth Sunday after Pentecost

Introit (Psalm 85:1,2,3)

INCLINA, Dómine, aurem tu-
am ad me, et exáudi me:
salvum, fac servum tuum,
Deus meus, sperántem in te:
miserére mihi, Dómine, quó-
niam ad te clamávi tota die.
Ps. ibid. 4. Lætifica ánimam
servi tui: quia ad te, Dómine,
ánimam meam levávi. *V.* Gló-
ria Patri, et Fílio, et Spiritui
Sancto. Sicut erat in prin-
cipio, et nunc, et semper, et
in sæcula sæculórum. *R.*
Amen. — Inclína ...

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. *Psalm.* 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 ...

Collect

ECCLESIAM tuam, Dómine,
miserátio continuáta mundet
et múniat: et quia sine te non
potest salva consistere; tuo
semper múnere gubernétur.
Per Dóminum nostrum Je-
sum Christum ...

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 ...

Epistle (Galatians 5:25–26; 6:1–10)

FRATRES: Si spíritu vívimus,
spíritu et ambulémus. Non
efficiámur inánis glóriæ
cúpidi, ínvicem provocántes,
ínvicem invidéntes. Fratres,
et si præoccupátus fúerit
homo in áliquo delicto, vos,
qui spirituáles estis, hujús-
modi instrúite in spiritu
lenitátis, considerans teíp-
sum, ne et tu tentéris. Alter

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 (Psalm 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.

Gospel (Luke 7:11–16)

AT THAT TIME, Jesus went into a city called Naim: and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city was with her.

altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis existimat se áliquíd esse cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquisque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquisque enim onus suum portábit. Comunicet autem is, qui catechízatur verbo, ei qui se catechízatur, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quójam qui séminat in carne sua, de carne et metet corruptionem: qui autem séminat in spiritu, de spiritu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus, non deficientes. Ergo dum tempus habémus, operémur bonum ad omnes, máxime autem ad domésticos fidei.

BONUM EST confitéri Domino: et psállere nómini tuo, Altíssime. ̎. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. **Alleluia, alleluia.** ̎. Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram. Alleluia.

IN ILLO TÉMPORE: Ibat Jesus in civitátem quæ vocátur Naím: et ibant cum eo discipuli ejus et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúnctus efferebátur filius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum

vidisset Dóminus, misericórdia motus super eam, dixit illo: Noli flere. Et accessit et tétigit lóculum. (Hi autem qui portábant steterunt.) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surrexit in nobis: et quia Deus visitávit plebem suam. — *Credo.*

Offertory (Psalm 39:2,3,4)

EXSPÉCTANS exspectávi Dóminum, et respéxit me: et exaudivit deprecationem meam: et immisit in os meum cánticum novum, hymnum Deo nostro.

TUA NOS, Dómine, sacraménta custódiant: et contra diabólicos semper tueántur incúrsum. Per Dóminum ...

Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying: a great Prophet is risen up amongst us, and God hath visited His people. — *Creed.*

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

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 salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia

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