

Angels and Archangels, 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 ...

\* \* \*

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)*

Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

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

SENTIAMUS, quæsumus, Dómine, tui perceptiône sacraménti, subsidiúm mentis et córporis: ut in utrôque salváti, cœléstis remédii plenitúdine gloriémur. Per Dóminum ...

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



*Ephpheta, that is, Be thou opened.*

### INTROIT (Ps. 67, 6, 7, 36)

DEUS in loco sancto suo: Deus qui inhabitare facit unánimes in domo: ipse dabit virtútem, et fortiúdinem plebi suæ. *Psal.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Deus in loco sancto suo ...

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. *Ps. ibid.* 2. 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 ...

### COLLECT

OMNÍPOTENS sempitérne Deus, qui abundántia pietátis tuæ et mérita súpplicum excédis et vota: effúnde super nos misericórdiam tuam; ut dimittas quæ consciéntia méruit, et adjicias quod orátio non præsumit. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

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, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

## EPISTLE

**From the First Letter of Blessed Paul the Apostle to the Corinthians, 15. 1-10.**

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 (Ps. 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

**Continuation of the holy Gospel according to St. 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,

FRATRES: Notum vobis fácio Evángelium, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Tráddi enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc undécim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormierunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimus Apostolorum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiám Dei. Grátia autem Dei sum id quod sum, et grátia ejus in me vácuá non fuit.

IN Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *V.* Ad te, Dómine, clamávi: Deus meus, ne síleas: ne discédas a me.

Allelúia, allelúia. *V.* Exultáte Deo adjutóri nostro, jubilate Deo Jacob: súmite psalmum jucúndum cum cithara. Allelúia.

IN ILLO TÊMPORE: Exiis Jesus de finibus Tyri, venit per Sidónem ad mare Galiléæ, inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecá-

búntur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus: et éxspuens, tétigit linguam ejus: et suspiciens in cœlum, ingémuit, et ait illi: Ephphetha, quod est adaperíre. Et statim apértæ sunt aures ejus, et solútum est vinculum linguæ ejus, et loquebántur recte. Et præcépit illis ne cui dicerent. Quanto autem eis præcipiebat, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audire et mutos loqui. — *Credo.*

## OFFERTORY (Ps. 29. 2-3)

EXALTÁBO te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

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

RÉSPICE, Dómine, quæsumus, nostram propítius servítutem: ut, quod offerimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsidium. Per ...

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 ...

## 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 Filio 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 Filio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietatis, et in esséntia únitas, et in majestáte adorétur æqualitas.

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