

what she had done during all the past months; that is, at having led her children, not only to have a thorough appreciation of the divine plan, which she had developed before them in her celebrations, but moreover, and more especially, to unite them themselves, by a veritable union, to their Jesus, by a real communion of views, and interests, and loves. On this account, it used to be that she did not revert again to the second coming of the God-Man and the last judgment, two great subjects which she had proposed for her children's reflections at the commencement of the purgative life, that is, in her season of Advent. It is only a few centuries ago that, with a view of giving to her year a conclusion more defined and intelligible to the faithful of these comparatively recent times, she chose to conclude the cycle with the prophetic description of the dread coming of her Lord, which is

to put an end to time, and to open eternity. From time immemorial, St. Luke had had the office of announcing, in Advent, the approach of the last judgment; the evangelist St. Matthew was selected for this its second, and more detailed, description, on the last Sunday after Pentecost....

Several times during Advent we meditated on the circumstances which are to accompany the last coming of Christ our Lord; and in a few days the same great teachings will be again brought before us, filling our souls with a salutary fear. May we, then, be permitted on this last Sunday of our liturgical year to address ourselves in a prayer of desire and praise to our adorable Lord and King, the solemn hour of whose judgment is to be the consummation of His work, and the signal of His triumph.

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



Front and back covers: *The Last Judgment* (details), 1446-52, by Rogier van der Weyden (c.1399-1464).



Proper Prayers of the Mass in the Extraordinary Form The Last Sunday after Pentecost



And then shall appear the sign of the Son of man in heaven.

INTROIT (Jer. 29. 11, 12, 14)

DICIT Dóminus: Ego cógito cogitationes pacis, et non afflictionis: invocábitis me, et ego exáudiam vos: et reducam captivitatem vestram de cunctis locis. *Psalm.* Benedixísti, Dómine, terram tuam: avertísti captivitatem 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 ...

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. *Ps. 84.* 2. 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 ...

COLLECT

STIR UP, we beseech Thee, O Lord, the wills of Thy faithful to seek more earnestly this fruit of the divine work, that they will receive more abundantly healing gifts from Thy tender mercy. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From Blessed Paul the Apostle to the Colossians, 1. 9-14.

BRETHREN: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.



GRADUAL (Ps. 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.

EXCITA, quæsumus, Dómine, tuórum fidélium voluntates: ut divíni óperis fructum propén-sius exsequéntes; pietátis tuæ remédia majóra percípiant. Per Dóminum nostrum Jesum Christum, Fílium tuum, Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per omnia sǎcula sǎculórum.

FRATRES: Non cessámus pro vobis orantes et postulántes, ut impleámini agnitióne vol-untátis Dei, in omni sapiéntia et intellectu spiritali: ut am-bulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténti-am claritátis ejus in omni patiéntia et longanimitate cum gáudio, grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestate tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum.

LIBERÁSTI nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. V. In Deo laudábimur tota die, et in nómine tuo confitébimur in sǎcula.

Allelúia, allelúia. V. De profundis clamávi ad te, Dómine: Dómine, exáudi ora-tiónem meam. Allelúia.

sónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraph-im: qui non cessant clamáre quotidie, una voce dicéntes: — Sanctus.

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 (Mark 11. 24)

AMEN dico vobis, quicquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

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

POSTCOMMUNION

CONCÉDE nobis, quæsumus, Dómine: ut per hæc sacra-ménta quæ sumpsimus, quid-quid in nostra mente vitiósum est, ipsórum medicatiónis do-no curétur. Per Dóminum ...

GRANT unto us, we beseech Thee, O Lord, that through these Sacraments which we have received, whatsoever is in our minds corrupt, may be cured by the gift of their power to heal. Through our Lord ...

THE NUMBER of the Sundays after Pentecost may exceed twenty-four, and go as far as twenty-eight, according as Easter is each year more or less near to the vernal equinox. But the Mass here given is always reserved for the last; and the intervening ones, be their number what it may, are taken from the Sundays after the Epiphany, which, in that case, were not used at the beginning of the year. This, however, does not apply to the Introit, Gradual, Offertory, and Communion, which are repeated from the twenty-third Sunday.

We have seen how that Mass of the twenty-third Sunday was regarded, by our forefathers, as really the last of the cycle. Abbot Rupert has given us the profound meaning of its several parts. According to the teaching we have already pondered over, the reconciliation of Juda was shown us as being, in time, the term intended by God:



the last notes of the sacred liturgy blended with the last scene of the world's history, as seen and known by God. The end proposed by eternal Wisdom in the world's creation, and mercifully continued, after the fall, by the mystery of Redemption, has now (we speak of the Church's year and God's workings) been fully carried out. This end was no other than that of divine union with human nature, making it one in the unity of one only body. Now that the two antagonistic people, Gentile and Jew, are brought together in the one same new Man in Christ Jesus their Head, the two Testaments, which so strongly marked the distinction between the ages of time, the one called the old, the other the new, fade away, and give place to the glory of the eternal Alliance.

Hence, it was there that mother Church formerly finished her liturgical year. She was delighted at

earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a loud voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. — *Creed*.

OFFERTORY (Ps. 129. 1, 2)

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

BE GRACIOUS, O Lord, to our humble entreaties: receive the offerings and prayers of Thy people, and turn to Thyself the hearts of us all; and thus freed from earthly covetings, may we be caught by heavenly desires. Through our Lord ...

PREFACE OF THE MOST HOLY TRINITY

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

vidébunt Filium hóminis veniéntem in núbibus cæli cum virtúte multa et majestáte. Et mittet Angelos suos cum tuba et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fici discite parábolam: cum jam ramus ejus tener fúerit et fólia nata, scitis quia prope est æstas: ita et vos cum vidérítis hæc ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum et terra transíbunt, verba autem mea non præteríbunt. — *Credo*.

DE PROFUNDIS clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profundis clamávi ad te, Dómine.

PROPÍTIUS esto, Dómine, supplicatiónibus nostris: et pópuli tui oblatiónibus precibusque susceptis, ómnium nostrum ad te corda convérte; ut a terrénis cupiditatibus liberáti, ad cæléstia desidéria transeámus. Per Dóminum ...

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GOSPEL

Continuation of the holy Gospel according to St. Matthew, 24. 13-25.

IN ILLO TÉMPORE: Dixit Jesus discípulis suis: Cum vidérítis abominatiónem desolatiónis quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intélligat: tunc qui in Judæa sunt, fúgiant ad montes: et qui in tecto, non descéndat tóllere áliquid de domo sua: et qui in agro, non revertátur tóllere tunicam suam. Væ autem prægnántibus et nutriéntibus in illis diébus. Oráte autem ut non fiat fuga vestra in hiéme vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab infítio mundi usque modo, neque fiet. Et nisi brevíati fuísset dies illi, non fieret salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic: nolite crédere. Surgent enim pseudo-christi et pseudoprophætæ: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fieri potest) étiam elécti. Ecce prædixi vobis. Si ergo dixerint vobis: Ecce in desérto est, nolite exire: ecce in penetralibus, nolite crédere. Sicut enim fulgur exit ab Oriénte et paret usque in Occidéntem: ita erit et advéntus Filii hóminis. Ubicúmque fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatiónem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovébúntur: et tunc parébit signum Filii hóminis in cælo: et tunc plangent omnes tribus terræ: et

AT THAT TIME, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place; (he that readeth, let him understand:) then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there; do not believe him; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold He is in the desert, go ye not out; Behold He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the

earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a loud voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. — *Creed*.

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