



CLOSING HYMN *Christ is made the sure foundation*

1 Christ is made the sure foundation,
Christ the Head and Corner-stone,
Chosen of the Lord, and precious,
Binding all the Church in one,
Holy Sion's help for ever,
And her confidence alone.

4 Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee, for ever
With the blessèd to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

5 Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever Three, and ever One,
One in might, and one in glory,
While unending ages run.

WELCOME to historic St. John's Cemetery Chapel for the celebration of the Holy Sacrifice of the Mass according to the Traditional Latin Extraordinary Form. Join us as we render glory to God according to Holy Mother Church's ancient liturgy, employing her rich treasury of sacred music. The Tridentine Mass is offered every Sunday at 9 am. The Traditional Mass Community meeting at Saint John's Cemetery Chapel is part of Ecclesia Dei Brooklyn, a ministry of the Diocese of Brooklyn. Contributions by check should be made out to "Ecclesia Dei Fund."



Not even Solomon in all his glory was arrayed as one of these.

ST. JOHN'S CEMETERY CHAPEL
80-01 Metropolitan Ave.
Middle Village, NY
Aug. 30, 2015

OPENING HYMN *O God our help in ages past*

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

ASPERGES ME



*Ps. 50. Mi- se-ré-re mé-i, Dé- us, * se-cúndum mágnam mi-*



se-ricórdi- am tú- am. Gló- ri- a Pátri, et Fí-li- o, et
Spi-rí-tu-i Sáncto. * Sic-ut é-rat in princí-pi- o, et nunc,
et semper, et in saécu-la saecu- ló-rum. A-men.

INTROIT

Intr. IV

P Ro-té- ctor nó- ster * áspi-ce, Behold, O God, our protector, and look on the face of thy Christ: ¹ for better is one day in thy courts above thousands. *Ps.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *Ps. 83, 10-11 and 2-3.*

Dé- us, et réspi-ce in fá- ci-em Chrí-sti tú- i: qui- a mé- li- or est dí-es ú- na in átri- is tú- is su-per míl- li- a. *Ps.* Quam di-lécta taberná- cu-la tú- a, Dómi-ne virtútum! * concupíscit, et dé-fi- cit áni- ma mé- a in átri- a Dómi-ni. Gló- ri- a Pátri.

E u o u a e. Glória Patri. 4th tone. p. 29.

COMMUNION ANTIPHON

Comm. VIII

P Rimum quaéri- te * régnum Dé- i, et ómni- a adjí-ci- éntur vó- bis, dí- cit Dómi- nus.

Seek first the kingdom of God; and all things shall be added unto you, saith the Lord. *Gospel.*

Communion Moret O quam suavis Michael Haller

Postcommunion.

Purificent semper et múniant tua sacraménta nos, Deus: et ad perpétuae ducant sal- ti- ónis effectum. Per Dóminum nostrum. **M**AY thy sacraments, O Lord, at all times purify and strengthen us: and through them may we in the end attain to eternal salvation. Through Jesus Christ our Lord.

DISMISSAL AND BLESSING Mass VII- Rex Splendens



I - te, mis- sa est.
De - o gra- ti - as.

MARIAN ANTIPHON

5.

S álve, Regína, * máter mi-se-ricórdi-ae: Vít- ta, dulcé- do, et spes nóstra, sálve. Ad te clamámus, éxsu- les, fí- li- i Hévae. Ad te suspi- rámus, geméntes et fléntes in hac lacrimárum válle. E-ia ergo, Advocáta nóstra, illos tú-os

SANCTUS Mass VII- Rex Splendens

VIII XI. s.

S An-ctus, * San-ctus, San-ctus Dómi-nus

De- us Sá- ba- oth. Ple-ni sunt caeli et ter-

ra gló-ri- a tu- a. Ho- sánna in ex- cé- l-

sis. Be- ne-dí- ctus qui ve- nit in nó-mi-ne Dó-

mi-ni. Ho- sánna in ex- cé- l- sis.

AGNUS DEI Mass VII- Rex Splendens

VIII XV. s.

A - gnus De- i, *qui tol- lis peccá-ta mundi :

mi-se-ré- re no- bis. Agnus De- i, *qui tol- lis

peccá-ta mundi : mi-se-ré- re no- bis. Agnus

De- i, *qui tol-lis peccá- ta mun-di : dona no- bis

pa- cem.

KYRIE Mass VII- Rex Splendens

VIII X. s.

K Y-ri- e * e- lé- i-son. *bis* Chri-

ste e- lé- i-son. *bis* Ký-

ri- e e- lé- i-son. *bis*

GLORIA Mass VII- Rex Splendens

VI

G Ló-ri- a in excélsis De- o. Et in ter-ra pax ho-

mí-ni-bus bonae vo-luntá- tis. Laudá-mus te. Be-ne-dí- cimus

te. Ado-rá-mus te. Glo-ri- fi-cá-mus te. Grá-ti- as á-gi-

mus ti-bi propter magnam gló-ri- am tu- am. Dómi-ne De- us,

Rex cae-lé-stis, De- us Pa-ter omní- pot-ens. Dómi-ne Fi- li

u-ni-gé- ni- te Ie-su Chri-ste. Dómi-ne De- us, Agnus



De- i, Fi- li- us Pa- tris. Qui tol- lis peccá- ta mun- di, mi-
se- ré- re no- bis. Qui tollis peccá- ta mun- di, súsci- pe de-
pre- ca- ti- ó- nem nostram. Qui se- des ad dexte- ram Pa- tris,
mi- se- ré- re no- bis. Quó- ni- am tu so- lus sanctus. Tu so- lus
Dóminus. Tu so- lus Altíssimus, Ie- su Chri- ste. Cum San-
cto Spí- ri- tu, in gló- ri- a De- i Pa- tris. A- men.

Collect.

CUstódi Dómine, quaésumus, Ecclésiám tuam propitiatióne perpétua : † et quia sine te lábitur humana mortálitás, * tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

REconciled for evermore to thy Church, do thou watch over her, O Lord : and since, save thou uphold him, mortal man most surely falls ; keep us by thy help from all hurtful things, and lead us to those that profit us to salvation. Through Jesus...

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The conduct of the self-seeker and that of the true Christian. Gal. 5, 16-24.

FRatres : Spíritu ambuláte, et desideria carnis non perficiétis. Caro enim concupiscit adversus spíritum, spíritus autem adversus carnem : haec enim sibi invicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spíritu ducimini, non estis sub lege.

BRethren, Walk in the spirit, and you shall not fulfil the lusts of the flesh : for the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary one to another ; so that you do not the things that you would. But if you are led by the spirit, you are not under the law.



quóni- am su- á- vis est Dó-
mi- nus.

Offertory Motet Ave, Regina Caelorum Gregor Aichinger

Secret.

Concède nobis, Dómine, quaésumus, ut haec hóstia salutaris, et nostrórum fiat purgatio delictórum, et tuae propitiatio potestátis. Per Dóminum.

GRant unto us, we beseech thee, O Lord, that the saving victim we offer, may atone for our sins, and in our behalf propitiate thine almighty power. Through Jesus Christ...



PER ómni- a saécula saeculó- rum. R̃. Amen. Ṽ. Dóminus
vobiscum. R̃. Et cum spí- ri- tu tú- o. Ṽ. Súrsus córda. R̃. Habé-
mus ad Dóminum. Ṽ. Grá- ti- as agámus Dómino Dé- o nóstro.
R̃. Dignum et jústum est.

Preface of the Blessed Trinity.

The following is said on all Sundays of the year, except those Seasons and Feasts that have a proper Preface.

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus : non in uníus singularitate persónae, sed in uníus Trinitáte substantiae. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentimus.

IT is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God. Who, together with thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person but in the Trinity of one Substance. For all that we believe of thy glory, because revealed by thee, the same we believe of thy Son, the same of the Holy Ghost, without difference or distinction ; so

Ut in confessióne verae, sempiternaéque Deitátis, et in persónis proprietás, et in esséntia únitas, et in maiestáte adorétur aequalítas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séráphim : qui non cessant clamáre quotidie, una voce dicéntes :

that in the confession of one true and eternal Godhead there may be adored distinctness in Persons, oneness in essence and equality in majesty. Whom Angels and Archangels, Cherubim likewise and Seraphim do praise, nor cease, day by day with one voice crying out, to repeat :

tú-rus est cum gló-ri-a, iu-di-cá-re vivos et mórtu-os :
 cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum,
 Dómi-num, et vi-vi-fi-cá-tem: qui ex Patre Fi-li-ó-que pro-
 cé-dit. Qui cum Patre et Fi-li-o sí-mul ad-o-rá-tur, et
 conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé-tas. Et unam
 sanctam cathó-li-cam et a-postó-li-cam Ecclé-si-am. Con-
 fi-te-or unum baptisma in remissi-ó-nem pecca-tó-rum.
 Et exspécto re-surrecti-ó-nem mortu-ó-rum. Et vi-tam
 ventú-ri saé-cu-li. A-men.

Offert. VIII

I Mmít-tet * An-ge-
 lus Dó-mi-ni in circú-
 i-tu timén-ti-um é-um, et e-rí-pi-et
 é-os : gustá-te et vi-dé-te,

The angel of the Lord shall encamp round about them that fear him, and shall deliver them. O taste and see that the Lord is sweet! Ps. 33, 8-9.

Manifesta sunt autem opera cárnis, quae sunt fornicatio, im-munditia, impudicitia, luxúria, idolórum sérvitus, veneficia, ini-micitiae, contentiones, aemula-tiones, irac, rixae, dissensiones, sectae, invidiae, homicidia, ebrie-tates, comessationes, et his simi-lia : quae praedico vobis, sicut praedixi : quóniam, qui talia agunt, regnum Dei non conse-quentur.

Fructus autem Spíritus est : cáritas, gáudium, pax, patiéntia, benignitas, bónitas, longaními-tas, mansuetúdo, fides, modé-stia, continéntia, cástitas. Ad-vér-sus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vítiis et concupiscéntiis.

Now the works of the flesh are manifest; which are, fornication, un-cleanness, immodesty, luxury, ido-latry, witchcrafts, enmities, conten-tions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

But the fruit of the spirit is, charity, joy, peace, patience, ben-ignity, goodness, longanimity, mild-ness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Grad. v

B Onum est * confí-de-re
 in Dó-mi-no, quam confí-
 de-re in hó-mi-ne.
 Ps. 117, 8-9.

It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes.

¶ Bónum est spe-rá-re
 in Dómino, quam sperá-
 re in princí-pibus.

VII

A Lle-lú-ia. * ij.
 Ps. 94, 1.

Come let us praise the Lord with joy; let us joyfully sing to God our Saviour.



✠ Sequentia sancti Evangelii secundum Matthaeum.

God and money. Self-abandonment to Providence. Matth. 6, 24-33.

IN illo tempore : Dixit Jesus discipulis suis : Nemo potest duobus dominis servire : aut enim unum odio habebit, et alterum diliget : aut unum sustinebit, et alterum contemnet. Non potestis Deo servire, et mammonae. Ideo dico vobis, ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca : et corpus plus quam vestimentum ? Respici- te volatilia caeli, quoniam non serunt, neque metunt, neque congregant in horrea : et Pater vester caelestis pascit illa. Nonne vos magis pluris estis illis ? Quis autem vestrum cogitans, potest adjicere ad staturam suam cubitum unum ? Et de vestimento quid solliciti estis ? Considerate lilia agri quomodo crescunt : non laborant, neque nent. Dico autem vobis, quoniam nec Salomon in omni gloria sua cooper- tus est sicut unum ex istis. Si autem foenum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit : quanto magis vos modicae fidei ? Nolite ergo solliciti esse, dicentes : Quid manducabimus, aut quid bibemus, aut quo operiemur ? Haec enim omnia gentes inquirunt. Scit enim Pater vester, quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et justitiam ejus : et haec omnia adjici- entur vobis. Credo.

AT that time, Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment ? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you, by taking thought, can add to his stature one cubit ? And for raiment why are you solicitous ? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith ! Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed ? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you.

