

### 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.

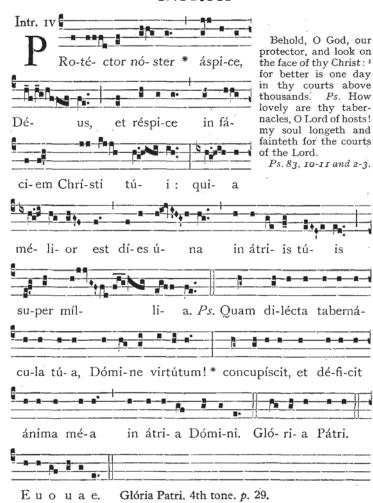
### ASPERGES ME



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



### INTROIT



#### COMMUNION ANTIPHON



#### Communion Motet O quam suavis Michael Haller Postcommunion.

nostrum.

 $P^{\text{Urificent semper et muniant}}_{\text{tua sacramenta nos, Deus}} \mid M^{\text{AY thy sacraments, O Lord, at}}_{\text{all times purify and strengthen}}$ et ad perpétuae ducant salva- us: and through them may we in tiónis efféctum. Per Dóminum the end attain to eternal salvation. Through Jesus Christ our Lord.

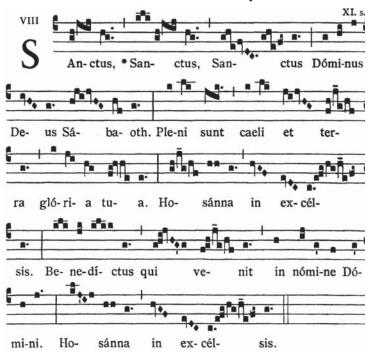
# DISMISSAL AND BLESSING Mass VII- Rex Splendens



## MARIAN ANTIPHON

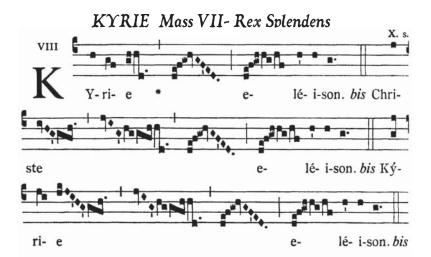


## SANCTUS Mass VII- Rex Splendens

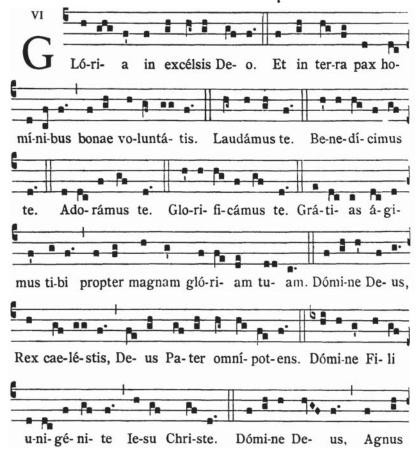


# AGNUS DEI Mass VII- Rex Splendens





# GLORIA Mass VII- Rex Splendens





#### Collect.

CUstodi Domine, quaesumus, R Econciled for evermore to thy Ecclesiam tuam propitia- R Church, do thou watch over her, dirigátur. Per Dóminum.

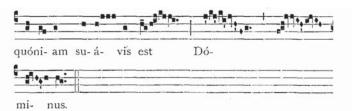
tione perpetua: † et quia sine te O Lord: and since, save thou uphold lábitur humána mortálitas, \* him, mortal man most surely falls; tuis semper auxíliis et abstra- keep us by thy help from all hurtful hátur a nóxiis, et ad salutária things, and lead us to those that profit us to salvation. Through Jesus...

### Lectio Epistolae beati Pauli Apostoli ad Galatas.

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

estis sub lege.

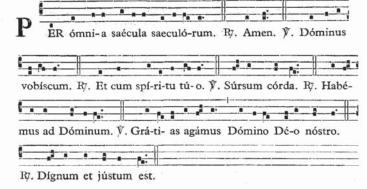
FRatres: Spíritu ambuláte, et Brethren, Walk in the spirit, and desidéria carnis non perficiétis. Caro enim concupiscit the flesh : for the flesh lusteth against advérsus spíritum, spíritus autem the spirit, and the spirit against the adversus carnem: haec enim flesh; for these are contrary one to sibi invicem adversantur, ut non another; so that you do not the things quaecúmque vultis, illa faciátis. that you would. But if you are led Ouod si spíritu ducímini, non by the spirit, you are not under the



#### Offertory Motet Ave, Regina Caelorum Gregor Aichinger Secret.

potestátis. Per Dóminum.

 $C^{\text{Onc\'ede nobis}}, \text{D\'omine, qua\'e-}_{\text{sumus, ut haec h\'ostia salu-}} \Big| G^{\text{Rant unto us, we beseech thee,}}_{\text{O Lord, that the saving victim}}$ táris, et nostrórum fiat purgátio we offer, may atone for our sins, and delictórum, et tuae propitiátio in our behalf propitiate thine almighty power. Through Jesus Christ ...



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.

Ut in confessione verae, sempi- that in the confession of one true and non cessant clamare quotidie, crying out, to repeat: una voce dicéntes:

VEre dignum et justum est, aequum et salutáre, nos tibi T profitable, for us, at all times semper et ubique grátias ágere : and in all places, to give thanks to Dómine sancte, Pater omnípo- thee, O Lord, the Holy One, Father tens, aeterne Deus. Qui cum almighty, everlasting God. Who, unigénito Fílio tuo, et Spíritu together with thine only-begotten Son Sancto, unus es Deus, unus es and the Holy Ghost, art one God, Dóminus: non in uníus singu- one Lord, not in the singleness of laritate personae, sed in unius one Person but in the Trinity of Trinitate substantiae. Quod one Substance. For all that we beenim de tua glória, revelánte lieve of thy glory, because revealed te, crédimus, hoc de Fílio tuo, by thee, the same we believe of thy hoc de Spíritu Sancto, sine Son, the same of the Holy Ghost, differentia discretionis sentímus, without difference or distinction; so

ternaéque Deitátis, et in persó- eternal Godhead there may be adored nis proprietas, et in esséntia distinctness in Persons, oneness in unitas, et in majestate adorétur essence and equality in majesty. aequalitas. Quam laudant An- Whom Angels and Archangels, Cherugeli atque Archángeli, Chéru- bim likewise and Seraphim do praise, bim quoque ac Séraphim: qui nor cease, day by day with one voice



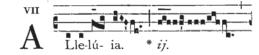
Manifesta sunt autem opera sectae, invídiae, homicídia, ebrietátes, comessatiónes, et his simíagunt, regnum Dei non conse- kingdom of God. quéntur.

Fructus autem Spíritus est : suam crucifixérunt cum vítiis et vices and concupiscences. concupiscéntiis.

Now the works of the flesh are cárnis, quae sunt fornicátio, im- manifest; which are, fornication, unmundítia, impudicítia, luxúria, cleanness, immodesty, luxury, idoidolórum sérvitus, venefícia, ini- latry, witchcrafts, enmities, contenmicítiae, contentiónes, aemula- tions, emulations, wraths, quarrels, tiónes, irae, rixae, dissensiónes, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as lia: quae praedíco vobis, sicut | I have foretold to you, that they who praedíxi : quóniam, qui tália do such things shall not obtain the

But the fruit of the spirit is, cáritas, gáudium, pax, patiéntia, charity, joy, peace, patience, benibenígnitas, bónitas, longaními- gnity, goodness, longanimity, mildtas, mansuetúdo, fides, modé- ness, faith, modesty, continency, stia, continéntia, cástitas. Ad- chastity. Against such there is no vérsus hujúsmodi non est lex. law. And they that are Christ's Oui autem sunt Christi, carnem have crucified their flesh with the





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

Ps. 94, I.



A Sequentia sancti Evangelii secundum Matthaeum.

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

nébit, et álterum contémnet. You cannot serve God and mammon. Non potéstis Deo servire, et mammónae. Ideo dico vobis, ne sollíciti sitis ánimae vestrae quid manducétis, neque córpori vestro plus est quam esca : et corpus plus quam vestiméntum? Respícite volatília caeli, quóniam non serunt, neque metunt, neque tum unum? Et de vestiménto Islia agri quómodo crescunt: autem foenum agri, quod hódie est, et cras in clibanum mittitur, Deus sic vestit : quanto magis vos módicae fídei? Nolíte ergo sollíciti esse, dicéntes : Ouid manducábimus, aut quid bibémus, aut quo operiémur? Haec enim ómnia gentes inquirunt. Scit enim Pater vester, quia his ómnibus indigétis. Quaérite ergo primum regnum Dei, et justítiam eius : et haec ómnia adiiciéntur vobis. Credo.

In illo témpore : Dixit Jesus AT that time; Jesus said to his discipulis suis : Nemo potest A disciples, No man can serve two duóbus dóminis servire : aut masters; for either he will hate the enim unum ódio habébit, et one and love the other, or he will álterum díliget : aut unum susti- sustain the one and despise the other.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you quid induámini. Nonne ánima 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, congregant in horrea : et Pater | and your heavenly Father feedeth vester caeléstis pascit illa. Nonne | them. Are not you of much more vos magis pluris estis illis? Quis value than they? And which of vou. autem vestrum cógitans, potest by taking thought, can add to his adjícere ad statúram suam cúbi- stature one cubit? And for raiment why are you solicitous? Consider the quid sollíciti estis? Consideráte lilies of the field, how they grow; they labour not, neither do they spin; but non labórant, neque nent. Dico I say to you, that not even Solomon autem vobis, quóniam nec Sálo- in all his glory was arrayed as one mon in omni glória sua coopér- of these. Now if God so clothe the tus est sicut unum ex istis. Si | 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.

