



## Traditional Latin Mass Liturgy

# THE DEDICATION OF ST. MICHAEL THE ARCHANGEL

29th September, 2024

## MASS

**INTROIT:** (102,20) Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. (*Ps. 102: 1*) Bless the Lord, O my soul: and let all that is within me bless His holy name. 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.

**COLLECT:** O God, Who dost in wonderful order dispose the ministries of angels and men, mercifully grant that our lives be fortified by those who continually stand in Thy presence and minister before Thee in heaven. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, Forever and ever.

**EPISTLE:** Apocalypse (1 : 1-15) Lesson from the Book of the Apocalypse of blessed John the Apostle. In those days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, the first begotten of the dead, and the prince of the

kings of the earth Who hath loved us, and washed us from our sins in His own blood. void.

**GRADUAL:** Bless the Lord all ye His angels: you that are mighty in strength, that do His will.

∇. O my soul, bless thou the Lord: and all that is within me praise His holy name. Alleluia, alleluia.

∇. Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. me.

**ALLELUIA ALLELUIA:** ∇. The sea was shaken, and the earth trembled, when the archangel Michael descended from Heaven. Alleluia.

### SEQUEL OF THE HOLY GOSPEL ACCORDING TO ST.

**MATTHEW:** (18 :1-10) At that time the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of Heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of Heaven.

Whosoever therefore shall humble himself as this little child he is the greater in the kingdom of Heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. man.

Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh.

And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

See that you despise not one of these little ones; for I say to you, that their angels in Heaven always see the face of My Father Who is in Heaven."

**OFFERTORY:** Apocalypse (8 :3-4) An angel stood near the altar of the temple, having a golden censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

## HOMILY

***In the Name of the Father and of the Son and of the Holy Spirit. Amen. My dear brethren***

*The glorious Archangel appears today at the head of the heavenly army: There was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. In the sixth century, the dedication of the churches of St. Michael on Monte Gargano and in the Roman Circus increased the celebrity of this day, which had however been long before consecrated by Rome to the memory of all the heavenly Virtues.*

*The east commemorates on the sixth of September an apparition of the victorious Prince at Chone (ancient Collossæ) in Phrygia; while the eighth of November is the solemnity of the angels, corresponding to our feast of today, and bearing the title: "Synaxis of Saint Michael prince of the heavenly host, and of the other spiritual Powers." Although the term synaxis is usually applied only to religious assemblies here on earth, we are informed that in this instance it also signifies the gathering of the faithful angels at the cry of their chief, and their union eternally sealed by their victory.*

*Who, then, are these heavenly Powers, whose mysterious combat heads the first page of history? Their existence is attested by the traditions of all nations as well as by the authority of holy Scripture.*

*If we consult the Church, she teaches us that in the beginning God created simultaneously two natures, the spiritual and the corporal, and afterwards **man who is composed of both**. The scale of nature descends by gradation from beings made to the likeness of God, to the very confines of nothingness; and by the same degrees the creature mounts upwards to his Creator.*

*God is infinite being, infinite intelligence, infinite love. The creature is forever finite: but man, endowed with a reasoning intellect, and the angel, with an intuitive grasp of truth, are ever, by a continual process of purification, widening the bounds of their imperfect nature, in order to reach, by increase of light, the perfection of greater love. God alone is simple with that unchangeable productive simplicity, which is absolute perfection excluding the possibility of progress; He is pure Act, in whom substance, power, and operation are one thing. The angel, though entirely independent of matter, is yet subject to the natural weakness necessary to a created being; he is not absolutely simple, for in his action is distinct from power, and power of essence. How much*

**SECRET:** We offer Thee sacrifices of praise, O Lord, humbly praying that Thou be pleased to receive them, through the angelic intercession in our behalf, and grant that they may avail for, our salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, Forever and ever.

**COMMUNION:** Daniel (3 :58) All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever, alleluia.

**POST-COMMUNION:** Relying upon the intercession of blessed Michael, Thine archangel, O Lord, we Thy suppliants pray that what we perform with our lips we may attain with our hearts. Through our Lord Jesus Christ, Who liveth and reignest, with God the Father, in the unity of the Holy Ghost, one God Forever and ever.

*greater is the weakness of man's composite nature, unable to carry on the operations of the intellect without the aid of the senses!*

*"Compared with ours," says one of the most enlightened brethren of the angelic doctor, "how calm and how luminous is the knowledge of pure spirits! They are not doomed to the intricate discourings of our reason, which runs after the truth, composes and analyzes, and laboriously draws conclusions from premises.*

*They instantaneously apprehend the whole compass of primary truths. Their intuition is so prompt, so lively, so penetrating, that it is impossible for them to be surprised, as we are, into error. If they deceive themselves, it must be of their own will. The perfection of their will is equal to the perfection of their intellect.*

*They know not what it is to be disturbed by the violence of appetites. Their love is without emotion; and their hatred of evil is as calm and as wisely tempered as their love. A will so free can know no perplexity as to its aims, no inconstancy in its resolutions.*

*Whereas with us long and anxious meditation is necessary before we make a decision, it is the property of the angels to determine by a single act the object of their choice. God proposed to them, as He does to us, infinite beatitude in the vision of His own Essence; and to fit them for so great an end, He endowed them with grace at the same time as He gave them being. In one instant they said Yes or No; in one instant they freely and deliberately decided their own fate."*

*Let us not be envious. By nature the angel is superior to us; but, to which of the angels hath He said at any time, "Thou art My Son?" (Hebrews 1:5, Psalm 2:7) The only-begotten Son of God did not take to Himself the angelic nature. When on earth, He acknowledged the temporary subordination of humanity to those pure spirits, and deigned to receive from them, even as do His brethren in the flesh, and announcements of the divine will, (Dionys. Areop. De cælesti hierarchia, 4:4; Matthew 2:13-15) and help and strength. (Luke 22:43) But "God hath not subjected unto angels the world to come," says the apostle. (Hebrews 2:5) How can we understand this attraction of God towards what is feeblest? We can only worship it in humble, loving faith.*



*It was Lucifer's stumbling-block on the day of the great battle in heaven. But the faithful angels prostrated themselves in joyous adoration at the feet of the Infant-God foreshown to them enthroned on Mary's knee, and then rose up to sing: "Glory to God in the highest, and on earth peace to men of good will."*

*O Christ, my Christ, as St. Denis calls Thee, (*Dionys. De caelesti hierarchia, 2:5*) the Church today delightedly proclaims Thee the beauty of the holy angels. (Hymn of Lauds) Then, the God-Man, art the lofty height whence purity, light, and love flow down upon the triple hierarchy of the nine choirs. Thou art the supreme Hierarch, the center of worlds, controller of the deifying mysteries at the eternal feast.*

*Flaming Seraphim, glittering Cherubim, steadfast Thrones, court of honor to the Most High, and possessed of the noblest inheritance: according to the Areopagite, ye receive your justice, your splendor, and your burning love by direct communication from our Lord: (*Dionys. ubi supra, 7:2*) and through you, all grace overflows from Him upon the holy city. Dominations, Virtues, and Powers; sovereign disposers, prime movers, and rulers of the universe: in whose name do ye govern the world? Doubtless in His whose inheritance it is; in the name of the King of glory, the Man-God, the Lord strong and mighty, the Lord of hosts.*

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