



Traditional Latin Mass Liturgy

EIGHTEENTH SUNDAY AFTER PENTECOST

12th October, 2025

HOLY MASS

The Introit of the Sunday Masses, since Pentecost, was always taken from the Psalms. From the 12th to the 118th, the Church, without ever changing the order of these sacred canticles, chose from each of them, as its own turn came, the Verses most appropriate to the Liturgy of each Sunday. But dating from today, she is going to select her Introits elsewhere, with one exception, however, when she will again turn to this the Book, by excellence, of divine praise. Her future opening-Anthems, for the Dominical Liturgy, to the end of the Year, will be taken from the various other books of the Old Testament. For this 18th Sunday, we have Jesus, son of Sirach, the inspired writer of Ecclesiastes, asking God to ratify, by the accomplishment of what they foretold, the fidelity of his Prophets. The interpreters of the divine oracles are now the Pastors whom the Church sends, in her own name, to preach the word of salvation and peace; let us, her children, pray with her, that their words may never be void

INTROIT: Give peace, O Lord, to them who patiently wait for thee, that thy Prophets may be found faithful; hear the prayers of thy servant, and of thy people Israel. *Ps.* I rejoiced at the things that were said unto me: we shall go into the house of the Lord. Glory, etc. Give peace....

COLLECT: May the working of thy mercy, O Lord, direct our hearts: for, without thee, we cannot please thee. Through, etc.

LESSON OF THE EPISTLE OF ST. PAUL, THE APOSTLE, TO THE CORINTHIANS Brethren: Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, That in all things you are made rich in him, in all utterance, and in all knowledge; As the testimony of Christ was confirmed in you, So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

The last Coming of the Son of Man is no longer far off! The approach of that final event, which is to put the Church in full possession of her divine Spouse, redoubles her hopes—but the Last Judgment, which is also to pronounce the eternal perdition of so great a number of her children, mingles fear with her desire; and these two sentiments of hers will henceforth be continually brought forward in the holy Liturgy.

GRADUAL: I rejoiced at the things that were said unto me: we shall go into the house of the Lord. *℣.* Let peace be in thy strength, and abundance in thy towers.

ALLELUIA, ALLELUIA.: *℣.* The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory. Alleluia..

SEQUEL OF THE HOLY GOSPEL ACCORDING TO ST.

MATTHEW: At that time: Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth.

And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of palsy,) Arise, take up thy bed, and go into thy house.

And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

HOMILY

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

The miracle of the cure of the Paralytic, which gave an occasion to Jesus of declaring his power of forgiving sins, inasmuch as he was Son of Man, has always been especially dear to the Church. Besides the narration she gives us of it from St. Matthew, in today's Gospel she again, on the Ember Friday of Whitsuntide, relates it in the words of St Luke.

The Catacomb frescoes, which has been preserved to the present day, equally attest the predilection for this subject, wherewith she inspired the christian artists of the first centuries. From the very beginning of Christianity, heretics had risen up, denying that the Church had the power which her divine Head gave her of remitting sin: such false teaching was equivalent to the irretrievably condemning, to spiritual death, an immense number of Christians who, unhappily, had fallen after their baptism but who, according to Catholic dogma, might be restored to grace by the Sacrament of Penance.

With what energy, then, would not our Mother the Church defend the treasure, we mean, the remedy, which gives life to her children! She uttered her anathemas upon, and drove from her communion, those Pharisees of the New Law who, like their jewish predecessors, refused to acknowledge the

OFFERTORY: Moses consecrated an altar unto the Lord, offering whole burnt offerings thereon, and slaying victims: he made an evening sacrifice for a sweet odour unto the Lord God, in the sight of the children of Israel.

℣. The Lord spake unto Moses saying: Come up unto me, upon mount Sina, and thou shalt stand on the top thereof. Moses rising up, went up the mountain, where the Lord had appointed him: and the Lord came down unto him in a cloud, and stood before his face. Which Moses seeing, he fell down and adored, saying: I beseech thee, O Lord, forgive the sins of thy people. And the Lord said unto him: I will do according to thy word. Then Moses made an evening sacrifice.

℣. II. Moses prayed to the Lord and said: If I have found favour in thy sight, show me thyself openly, that I may see thee. And the Lord spake unto him, saying: For man shall not see me, and live; but, be thou on the height of the rock, and my right hand shall protect thee, till I pass: whilst I pass I will take away my hand, and then shalt thou see my glory: but my face shall not be seen by thee; for I am God, showing wonderful things in the earth. Then Moses made.

SECRET: O God, who, by the venerable participations of this sacrifice, makest us partakers of the one supreme divine nature: grant, we beseech thee, that as we know thy truth, so may we show it by a worthy conduct of life. Through, etc.

COMMUNION: Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

POST-COMMUNION: Being fed, O Lord, with the sacred gift, we give thee thanks, humbly beseeching thy mercy, that thou wouldst make us worthy of its reception. Through, etc.

infinite mercy and universality of the great mystery of the Redemption.

Like to her divine Master, who had worked under the eyes of the Scribes and his contradictors, the Church too, in proof of her consoling doctrine, had worked an undeniable and visible miracle in the presence of the false teachers; and yet she failed to convince them of the reality of the miracle of sanctification and grace invisibly wrought by her words of remission and pardon.

The outward cure of the Paralytic was both the image and the proof of the cure of his soul, which previously had been in a state of moral paralysis; but he himself represented another sufferer: that other was the human race, which for ages had been a victim to the palsy of sin. Our Lord had left the earth when the faith of the Apostles achieved this their first prodigy—of bringing to the Church the world, grown old in its infirmity.

Finding that the human race was docile to the teaching of the divine messengers and was already an imitator of their faith, the Church spoke as a Mother and said: Be of good heart, Son! thy sins are forgiven thee!

At once, to the astonishment of the philosophers and skeptics, and to the confusion of hell, the world rose up from its long and deep humiliation; and to prove how thoroughly his strength had been restored to him, he was seen carrying on his shoulders, by the labor of penance and the mastery over his passions, the bed of his old exhaustion and feebleness, on which pride, lust, and covetousness had so long held him.

From that time forward, complying with the word of Jesus, which was also said to him by the Church, he has been going on towards his house, which is heaven, where eternal joy awaits him! And the Angels, beholding such a spectacle on earth of conversion and holiness, are in amazement, and sing glory to God, who gave such power to men.

Let us also give thanks to Jesus, whose marvellous dower, which is the Blood he shed for his Bride, suffices to satisfy, through all ages, the claims of eternal justice. It was at Easter Time that we saw our Lord instituting the great Sacrament, which, thus in one instant, restores the sinner to life and strength.

But how doubly wonderful does not its power seem when we see it working in these times of effeminacy and well-nigh universal ruin! Iniquity abounds; crimes are multiplied; and yet the life-restoring pool, kept full by the sacred stream which flows from the open Side of our crucified Lord, is ever absorbing and removing, as often as we permit it, and without leaving one single vestige of them, those mountains of sins, those hideous treasures of iniquity which had been amassed during long years by the united agency of the devil, the world, and man's own self.



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