



Traditional Latin Mass Liturgy

SIXTEENTH SUNDAY AFTER PENTECOST

13th September, 2026

HOLY MASS

The resuscitation of the son of the widow of Naim, on which our thoughts were fixed last Sunday, has reanimated the confidence of our beloved Mother the Church; her prayer goes up all the more earnestly to her Spouse, who leaves her on earth, for a time, that she may grow dearer to him, by sufferings and tears. Let us, of course, enter into these her sentiments, which guided her in the choice of today's Introit.

INTROIT: Have mercy on me, O Lord, for I have cried unto thee all the day; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. *Ps.* Incline thine ear unto me, O Lord, and hear me: for I am needy and poor. Glory, &c. Have mercy.

Such is our inability in the work of salvation that, unless Grace prevent, that is, anticipate us, we cannot have so much as the thought of doing what is holy; and again, unless we follow up the inspirations it has given us, and lead them to a happy termination, we shall never be able to pass from the simple thought to the act of any virtue whatsoever.

If, on the other hand, we be faithful to Grace, our life will be one uninterrupted tissue of good works. Let us, in our Collect, ask both for ourselves and for all our neighbours, the persevering continuity of this most precious aid.

COLLECT: May thy grace, we beseech thee, O Lord, ever go before us, and follow us; and may it ever make us intent upon good works. Through, *etc.*

LESSON OF THE EPISTLE OF SAINT PAUL, THE APOSTLE, TO THE EPHESIANS: (Ephes. III. 13-21)

Brethren: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, All paternity: Or, the whole family. God is the Father, both of angels and men; whosoever besides is named father, is so named with subordination to him. That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man, That Christ may dwell by faith in your hearts; that being rooted and founded in charity, You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God.

Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us; To him be glory in the church, and in Christ Jesus unto all generations, world without end. Amen.

In the epistle of the following Sunday St. Paul tells us, that he was at the time of writing this letter in prison at Rome, whither he was brought' upon the false accusations of the Jews.

From prison he wrote to the Ephesians, whom he had converted to Christianity, and who zealously obeyed his counsels, in order to confirm them in their zeal and to console them in their grief on account of his sufferings which he bore for Christ's sake. These sufferings which I bear, he writes, redound to your honour, since I, your spiritual father, am considered by God worthy to suffer like His Son; yes, I thank the Father of our Lord Jesus for it, and beg Him on my knees, that He vouchsafe to strengthen you with His Holy Spirit, so that you overcome, your evil inclinations and passions, cleanse your hearts more and more, and sanctify your souls, that if you live thus according to your faith, you may be made the habitations of Christ.

He begs God also to. give them a well-grounded charity, which not only loves God on account of the reward, but also on account of our sufferings, thus to become like to Christ, the Crucified.

By this constant love for Jesus, even in adversities, we only comprehend with the saints the greatness of the love of Jesus, the Crucified; its breadth, since all the members of His body, all the powers of His soul were tormented with all sorts of tortures, on account of the sins of all men; the length, since He had all these sufferings for thirty-three years before His eyes, and bore them in His soul; the depth, since these tortures surpassed in intensity all which men ever suffered or will suffer; the height, since Christ on the cross saw, with the most perfect knowledge, the malice of each single sin, and the terrible insult offered to the sublime Majesty of God, and He bore the punishment for them in Himself and did penance for them.

Other holy Fathers say that by these words the whole mystery of our, redemption is to be understood, and, indeed, the breadth thereof is, that it is for all men; the length, that it lasts for all centuries and reaches into eternity; the height, that its contemplation takes us away from earth and raises us to heaven; the depth, that it even penetrates. the kingdom of the dead.

By contemplating these mysteries we learn to know the infinite love of God, to love Him more and more, and thus make ourselves partakers of His graces. - Obey the teaching of this holy apostle, contemplate the suffering Saviour and His love, endeavour to become like to Him by suffering, and when you see how the Church, her ministers, the bishops and priests, are persecuted and in tribulation, be not disheartened, but consider that the discipleship of Jesus consists particularly in suffering, that therefore, the Church and her ministers - must suffer, since their Head, Jesus, has suffered.

The holy Church has borne the crown of thorns of Jesus for eighteen hundred years and drank from His chalice; but like Jesus, her Head, she will triumph over all her enemies, and whilst these are hastening to destruction, she will continually live victorious until the end of time and will triumph eternally in heaven.

GRADUAL: The Gentiles, O Lord, shall fear thy name, and all the kings of the earth thy glory. *℣.* For, the Lord hath built up Sion; and he shall be seen in his glory.

ALLELUIA, ALLELUIA: *℣.* For Sing to the Lord a new canticle: for the Lord hath done wonderful things. Alleluia.

SEQUEL OF THE HOLY GOSPEL ACCORDING TO ST LUKE: At (XIV. 1-11.) At that time: When Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him. And behold, there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they held their peace. But he taking him, healed him, and sent him away.

And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day? And they could not answer Him to these things.

And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: And he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

OFFERTORY: With Look down, O Lord, to help me: let them be put to confusion and shame, that seek after my soul, to take it away: look down, O Lord, to help me.

The Secret reminds us how the Sacrifice, at which we are present, and which is to be consummated in a few moments by the words of Consecration, is the most direct and efficacious of all the immediate preparations that we can make for the Communion of the Body and Blood which that Sacrifice produces on the Altar.

SECRET: Cleanse us, O Lord, we beseech thee, by the efficacy of this present Sacrifice: and, by thy mercy, make us worthy to partake thereof. Through, etc.

In the Post-Communion, let us pray, with the Church, that we may be renewed by the purity, which these heavenly Mysteries bring to us, who are well prepared for the gift: the effect of such a gift tells upon our bodies, both in this and the next life.

COMMUNION ANTIPHON: I will remember thy justice alone, O Lord: O God, thou hast instructed me from my youth, and unto old age and gray hairs: O God, forsake me not.

POST-COMMUNION: Mercifully, O Lord, we beseech thee, purify our souls, and renew them by these heavenly mysteries; that we may receive help thereby, both while we are in these mortal bodies, and hereafter. Through, etc.

HOMILY

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

Holy Church here tells us, and in a most unmistakable way, what has been her chief aim for her children ever since the Feast of Pentecost. The Wedding spoken of in today's Gospel is that of heaven, and of which there is a prelude given here below, by the Union effected in the sacred banquet of Holy Communion. The divine invitation is made to all; and the invitation is not like that which is given on occasion of earthly weddings, to which the Bridegroom and Bride invite their friends and relatives as simple witnesses to the union contracted between two individuals.

In the Gospel Wedding, Christ is the Bridegroom, and the Church is the Bride. These nuptials are ours, inasmuch as we are members of the Church; and the banquet hall, in this case, is something far superior than that of a common-place marriage. But that this Union be as fruitful as it ought to be, the soul, in the sanctuary of her own conscience, must bring along with her a fidelity which is to be an enduring one—a love which is to be active, even when the feast of the sacred mysteries is past. Divine Union, when it is genuine, masters one's entire being. It fixes one in the untiring contemplation of the Beloved

Object, in the earnest looking after His interests, in the continual aspiration of the heart towards Him, even when He seems to have absented Himself from the soul. The Bride of the divine Nuptials—could she be less intent on her God, than those of earth are on their earthly Spouse?

It is on this condition alone that the christian soul can be said to have entered on the Unitive Life or can show its precious fruits.

But for the attaining all this—that is, that our Lord Jesus Christ may have that full control over the soul and its powers, which makes her to be truly His, and subjects her to Him as the Bride is to her Spouse—it is necessary that all alien competition be entirely and definitively put aside. Now, there is one sad fact, which everyone knows: the divinely noble on of the Eternal Father, the Incarnate Word whose beauty enraptures the heavenly citizens, the Immortal King, whose exploits and power and riches are beyond all that the children of men can imagine—yes, He has rivals, human rivals, who pretend to have stronger claims than He to creatures whom he has redeemed from slavery and, that done, has invited them to share with Him the honours of his throne. Even in the case of those whom his loving mercy succeeds in winning over wholly to Himself, is it not almost always the way, that He is kept waiting, for perhaps years, before they can make up their minds to be wise enough to take Him?

During that long period of unworthy wavering, he loses not his patience, he does not turn elsewhere as he might in all justice do, but he keeps on asking them to be wholly His, mercifully waiting for some secret touch of one of his graces, joined with the

unwearied labor of the Holy Ghost, to get the better of all this inconceivable resistance.

Let us not be surprised at the Church's bringing the whole influence of her Liturgy to bear on the winning souls over to Christ, for every such conquest she makes for Him is a fresh and closer bond of union between herself and her Lord. This explains how, in some of these previous Sundays, she has given us such admirable instructions regarding the efforts of the triple concupiscence. Earthly pleasures, pride, and covetousness, are really the treacherous advisers, who excite within us, against God's claims, those impertinent rivals of whom we were just now speaking. Having now reached the sixteenth week of this Season of the reign of the Holy Ghost, and taking it for granted that her Sons and Daughters are in right good earnest about their christian perfection—the Church hopes that they have fairly unmasked the enemy.

She comes, therefore, to us today hoping that her teaching will not fail to impress us, and that we shall no longer put off that most loving Jesus of ours, whose great mystery of love is preached to us in the allegory of our Gospel, and of which he himself said: The Kingdom of heaven is likened to a King, who made a marriage for his Son.

But after all, her anxiety as Mother and Bride never allows her to make quite sure of even her best and dearest children, so long as they are in this world. In order to keep them on their guard against falling into sin, she bids them listen to St. Ambrose, whom she has selected as her homilist for this Sunday.

He addresses himself to the christian who has become a veteran in the spiritual combat, and tell even him that Concupiscence has snares without end, even for him! Alas! yes, he may trip any day; he has got far, perhaps very far, on the road to the Kingdom of God, but even so, he might go wrong and be forever shut out from the Marriage Feast, together with heretics, pagans, and Jews. Let him be on the watch, then, or he may get tainted with those sins from which, hitherto, he has kept clear, thanks to God's grace.

Let him take heed, or he might become like the man mentioned in today's Gospel, who had the dropsy; and dropsy, says our saintly preacher of Milan, is a morbid exuberance of humours, which stupefy the soul and induce total extinction of spiritual ardor. And yet, even so, that is, even if he were to get such a fall as that, let him not forget that the heavenly physician is ever ready to cure him.

The Saint, in this short Homily, condenses the whole of St. Luke's 14th chapter, of which we have been reading but a portion; and he shows, a little further on, that attachment to the goods of this life is no less opposed to the ardor which should carry us on the wings of the spirit, towards the heaven where lives and reigns our Love.

But above all, it is the constant attitude and exercise of Humility, to which he must especially direct his attention, who would secure a prominent place in the divine Feast of the Nuptials. All Saints are ambitious for future glory of this best kind; but they were well aware that in order to win it, they must go low down during the present life into their own nothingness; the higher in the world to come, the lower in this. Until the great day dawn, when each one is to receive according to his works, we shall lose nothing by putting ourselves, meanwhile, below everybody.

*The position reserved for us in the kingdom of heaven depends not in the least either upon our own thoughts about ourselves, or upon the judgment passed on us by other people; it depends solely on the will of that God who **exalteth the humble, and bringeth down the mighty from their seat**. Let us hearken to Ecclesiasticus. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God; for great is the power of God alone, and he is honoured by the humble.*

*Were it only a motive, then, from a motive of self-interest, let us follow the advice of the Gospel and, in all things, claim, as our own, the last place. Humility is not sterling, and cannot please God unless, to the lowly estimation we have of ourselves, we join an esteem for others, **preventing everyone with honour**, gladly yielding to all in matters which do not affect our conscience; and all this from a deep-rooted conviction of our own misery and worthlessness in the sight of Him who searches the reins and heart.*

The surest test of our Humility before God is that practical charity for our neighbour, which in the several circumstances of everyday life, induces us,

and without affectation, to give him the precedence to ourselves.

On the contrary, one of the most unequivocal proofs of the falseness of certain so-called spiritual ways, into which the enemy sometimes leads incautious souls, is the lurking contempt wherewith he inspires them for one or more of their acquaintance; dormant, perhaps, habitually—but which, when occasion offers, and it frequently offers, they allow it to influence their thoughts and words and actions.

To a greater or less extent, and it may be with more or less unconsciousness, self-esteem is the basis of the structure of their virtues; but as for the illuminations and mystical sweetnesses, which these people sometimes tell their intimate friends they enjoy, they may be quite sure that such favours do not come to them from the Holy Spirit.

When the substantial light of the Sun of Justice shall appear in the valley of the Judgment, all counterfeits of this kind will be made evident, and they who trusted to them and spent their lives in petting such phantoms will find them all vanishing in smoke.

The having then to take a much lower place than the one they dreamt of may have this one solace, that some place may be still given them in the divine banquet. They will have to thank God that their chastisement goes no further than the one of seeing, with shame, those very people passing high up in honour above them for whom, during life, they had such utter contempt.



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