

POSTCOMMUNION

WE HAVE received, O Lord, the gifts of this sacred Mystery, and humbly beseech Thee: that what we do at Thy bidding in memory of Thee, may avail us in our weakness. Who livest and reignest ...

"And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things."

NOW, how is charity to be perfected in them? It must abound, more and more, *in knowledge and in all understanding* of salvation, that is, in faith. It is faith that constitutes the basis of all supernatural virtue. A restricted, a diminished, faith could never support a large and high-minded charity. Those men, therefore, are deceiving themselves whose love for revealed truth does not keep pace with their charity! Such Christianity as that believes as little as it may; it has a nervous dread of new definitions; and out of respect for error, it cleverly and continually narrows the supernatural horizon. Charity, they say, is the queen of virtues; it makes them take everything easily, even lies against truth. To give the same rights to error as to truth is, in their estimation, the highest point of Christian civilization grounded on love! They quite forget that the first object of charity, God who is substantial Truth, has no greater enemy than a lie; they cannot understand how it is that a Christian does not do a work of love by putting, on the same footing, the Object beloved and His mortal enemy!

The Apostles had very different ideas. In order to make charity grow in the world, they gave it a

rich sowing of truth. Every new ray of light they put into their disciples' hearts was an intensifying of their love; and these disciples, having by Baptism become themselves light, were most determined to have nothing to do with darkness. In those days, to deny the truth was the greatest of crimes; to expose themselves, by a want of vigilance, to infringe on the rights of truth, even in the slightest degree, was the height of imprudence....



But now, with the connivance of those whose Baptism made them, too, children of light, error has regained its pretended rights. As a natural consequence, the charity of an immense number has grown cold in proportion; darkness is again thickening over the world, as though it were in the chill of its last agony. The children of light, who would live up to their dignity, must behave exactly as did the early Christians. They must not fear, nor be troubled: but, like their forefathers and the Apostles, they must be proud to suffer for Jesus' sake, and prize the word of life as the dearest thing they possess; for they are convinced that, so long as truth is kept up in the world, so long is there hope for it.

*Commentary from The Liturgical Year
by Dom Prosper Guéranger (1805-1875)*

Proper Prayers of the Mass in the Extraordinary Form Twenty-Second Sunday after Pentecost



*Render therefore to Cæsar the things that are Cæsar's,
and to God the things that are God's.*

INTROIT (Ps. 129. 3, 4)

SI INIQUITATES observáveris
Dómine, Dómine, quis sustin-
ébit? quia apud te propitiatio
est, Deus Israël. *Psalm.* De
profúndis clamávi ad te, Dó-
mine: Dómine, exáudi vocem
meam. V. Glória Patri, et Fílio,
et Spirítui Sancto. Sicut erat in
principio, et nunc, et semper, et
in sæcula sæculórum. R. Amen.
— Si iniquitates ...

IF THOU, O Lord, shalt observe iniquities;
Lord, who shall endure it? for with Thee
there is merciful forgiveness, O God of
Israel. *Ps. ibid. 1.* Out of the depths have I
cried to Thee, O Lord: Lord, hear my
voice. V. 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. — If Thou ...

COLLECT

DEUS, refúgium nostrum et vir-
tus: adesto piis Ecclésiæ tuæ
précibus, auctor ipse pietátis, et
præsta: ut, quod fidéliter
pétimus, effícaciter consequámur.
Per Dóminum nostrum Jesum
Christum, Fílium tuum, Qui
tecum vivit et regnat in unitáte
Spirítus Sancti, Deus, per omnia
sæcula sæculórum.

O GOD, our refuge and strength, Author of
all devotedness, give ear to the devoted
prayers of Thy Church, and grant: that we
may obtain in deed what we ask with faith.
Through our Lord Jesus Christ, Thy Son,
Who with Thee livest and reigneth in the
unity of the Holy Ghost, God, world
without end.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Philippians, 1. 6-11.

BRETHREN, we are confident in the Lord Jesus that He, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that, in my bands and in the defense and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offense unto the day of Christ; filled with the fruit of justice, through Jesus Christ unto the glory and praise of God.

GRADUAL (Ps. 132. 1-2)

BEHOLD how good and how pleasant it is for brethren to dwell together in unity. Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Alleluia, alleluia. (Ps. 113. 11.) They that fear the Lord, let them hope in Him; He is their helper and protector. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 22. 15-21.

AT THAT TIME, the pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they sent to Him their disciples, with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show me the coin of the tribute. And they

FRATRES: Confidimus in Dómino Jesu, quia qui cœpit in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sentire pro omnibus vobis: eo quod hábeam vos in corde, et in vînculis meis, et in defensione, et confirmatióne Evangelii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscêribus Jesu Christi. Et hoc oro, ut caritas vestra magis ac magis abúndet in sciéntia et in omni sensu: ut probétis potióra, ut sitis sincéri et sine offénsa in diem Christi, repléti fructu justitiæ per Jesum Christum, in glóriam et laudem Dei.

ECCE quam bonum et quam jucúndum habitáre fratres in unum! V. Sicut unguéntum in cápite, quod descendit in barbam, barbam Aaron.

Allelúia, allelúia. V. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúia.

IN ILLO TÉMPORE: Abeúntes pharisæi consílium inierunt ut cáperent Jesum in sermóne. Et mittunt ei discipulos suos cum Herodiánis, dicéntes: Magíster, scimus quia verax es et viam Dei in veritaté doces, et non est tibi cura de áliquo: non enim réspicis persónam hóminum: dic ergo nobis quid tibi vidétur, licet cenum dare Cæsari, an non? Cógnota autem Jesus nequítia eórum, ait: Quid me tentátis, hypócritæ? Osténdite mihi numísma census. At illi obtul-

érunt ei denárium. Et ait illis Jesus: Cujus est imágo hæc et superscriptio? Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo. — *Credo.*

OFFERTORY (Esther 14. 12, 13)

RECORDÁRE mei, Dómine, omni potentátui dómínans: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu princípis.

REMEMBER me, O Lord, Thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

SECRET

DA, MISÉRICORS Deus: Ut hæc salutáris oblátio et a própriis nos reátibus indesinenter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum ...

GRANT, O merciful God, that this saving rite may unremittingly free us from all personal guilt and fend off all misfortune. Through our Lord ...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitaté persónæ, sed in uníus Trinitátis substántiæ. Quod enim de tua glória revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia unitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus.*

COMMUNION (Ps. 16. 6)

EGO CLAMÁVI, quóniam exaudisti me, Deus: inclína aurem tuam et exáudi verba mea.

I HAVE CRIED, for Thou, O God, hast heard me: O incline thine ear unto me, and hear my words.