

Communion (Psalm 26:4)

ONE THING I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Postcommunion

GRANT, O Lord, we beseech Thee, that we whom Thou hast fed with the heavenly Gift, may be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord ...

UNAM PÉTHI a Dómino, hanc requiram: ut inhábitem in domo Dòmini ómnibus diébus vitæ meæ.

QUOS CŒLÉSTI, Dómine, dono satiásti: præsta, quæsumus: ut a nostris mundémur occúltis, et ab hóstiam liberémur insídiis. Per Dóminum Jesum Christum ...

“Whosoever is angry with his brother shall be in danger of the judgment.”

THAT SOUNDS terrible, doesn't it? That sounds, doesn't it, as if our Lord was fulminating from the Mount of the Beatitudes a law far more strict and far more searching than any precept of the Decalogue. I can still remember how uncomfortable it used to make me when I was small to be told: “Whosoever shall say, Thou fool, shall be in danger of hell fire.” Because I'm afraid I did sometimes call my brother a fool; and this text seemed to say that I'd done something quite as bad as if I'd murdered him. Are we really to understand our Lord as saying that under the New Dispensation every sin will be a mortal sin? If so, surely, the Gospel will bring no liberty to human consciences; rather the Christian life will be a life of servile terror for us all.

But, you see, our Lord only puts it in these legal terms as a kind of satire on the legalistic way in which the Jews regarded their religion; on the legalistic way in which you and I

sometimes regard our religion, when we forget what Master it is we serve. The point is, not that an angry word is as culpable as a mortal blow, but that the source of either is a disposition of the human heart; and such a disposition as ought not to be found at all in the Christian heart, or if it finds a harbor there, should be harbored only for a moment. It is not always wrong to kill; it is not wrong to kill in war, or in self-defense. But it is always wrong to be angry; wrong, especially, to feel angry against a human being. And the real reason why Christians ought not to commit murder is not the fact that murder is against the Ten Commandments. Such motives as that ought to lie in the far background, the very horizon of their thoughts. The reason why Christians ought not to commit murder is that murder arises out of anger, and anger itself is something altogether out of the picture, if we really mean to be disciples of the Sermon on the Mount.

Commentary by Msgr. Ronald A. Knox (1888-1957).



*Leave there thy offering before the altar,
and go first to be reconciled to thy brother.*

Proper Prayers of the Mass in the Extraordinary Form

The Fifth Sunday after Pentecost

Introit (Psalm 26:7,9)

EXÁUDI, Dómine, vocem meam, qua clamávi ad te: adjutor meus esto, ne derelinquas me neque despicias me, Deus salutáris meus. *Ps. ibid. 1.* Dóminus illuminatio mea et salus mea, quem timébo? *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Exáudi ...

HEAR, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, do not Thou despise me, O God, my Savior. *Ps. ibid. 1.* The Lord is my light and my salvation, whom shall I fear? *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. — Hear, O Lord ...

Collect

DEUS, qui diligéntibus te bona invisibília præparásti: infúnde córdibus nostris tui amoris afféctum: ut te in ómnibus et super ómnia diligétes, promissiónes tuas, quæ omne desidérium súperant, consequámur. Per Dóminum nostrum ...

O GOD, who hast prepared for them that love Thee such good things as pass understanding: pour into our hearts such love toward Thee, that we, loving Thee in all things and above all things, may obtain Thy promises which exceed all that we can desire. Through our Lord Jesus Christ ...

Epistle (I Peter 3:8–15)

CARÍSSIMI: Omnes unánimes in oratióne estóte, compatiétes, fraternitátis amatóres, misericórdes, modésti, húmiles: non reddétes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicétes: quia in hoc vocáti estis, ut benedictiónem hereditáte possidéatis. Qui enim vult vitari

DEARLY BELOVED: be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his

tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual (Psalm 86:10,9)

BEHOLD, O God our protector, and look on Thy servants. O Lord God of hosts, give ear to the prayers of Thy servants. **Alleluia, alleluia.** (Ps. 20:1.) In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

Gospel (Matthew 5:20–24)

AT THAT TIME Jesus said to His disciples: Except your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother: Raca, shall be in danger of the council; and whosoever shall say: Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother

diligere et dies vidēre bonos, coërceat linguam suam a malo, et lābia ejus ne loquāntur dolum. Declinet a malo, et faciat bonum: inquirat pacem, et sequatur eam. Quia oculi Dōmini super justos, et aures ejus in preces eōrum: vultus autem Dōmini super faciētes mala. Et quis est qui vobis nōceat, si boni æmulatōres fuēritis? Sed et si quid patimini propter justitiam beāti. Timōrem autem eōrum ne timuēritis: et non conturbemini. Dōminum autem Christum sanctificāte in cōrdibus vestris.

PROTÉCTOR noster aspice, Deus: et respice super servos tuos. V̄. Dōmine Deus virtutum, exaudi preces servōrum tuōrum. Alleluia, alleluia. V̄. Dōmine, in virtūte tua lætābitur rex; et super salutāre tuum exultābit vehemēter. Alleluia.

IN ILLO TÉMPORE: Dixit Jesus discipulis suis: Nisi abundāverit justitia vestra plus quam scribārum et pharisæōrum, non intrābitis in regnum cōlōrum. Audistis, quia dictum est antiquis: Non occides: qui autem occiderit, reus erit iudicio. Ego autem dico vobis: quia omnis, qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo, raca: reus erit concilio. Qui autem dixerit, fātue: reus erit gēhennæ ignis. Si ergo offers munus tuum ad altāre, et ibi recordātus fuēris quia frater tuus habet aliquid advērsus te:

relinque ibi munus tuum ante altāre, et vade prius reconciliāri fratri tuo: et tunc veniens offeres munus tuum. — *Credo.*

Offertory (Psalm 15:7,8)

BENEDICAM Dōminum, qui tribuit mihi intellēctum: providēbam Deum in conspēctu meo semper: quōniam a dextris es mihi, ne commovear.

PROPITIARE, Dōmine, supplicationibus nostris: et has oblationes famulōrum famularūque tuārum benignus assume; ut, quod singuli obtulerunt ad honorem nominis tui, cunctis proficiat ad salutem. Per Dōminum nostrum Jesum Christum ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutāre, nos tibi semper, et ubique grātias āgere: Dōmine sancte, Pater omnipotens, æternæ Deus. Qui cum unigénito Filio tuo, et Spīritu Sancto, unus es Deus, unus es Dōminus: non in unius singularitāte personæ, sed in unius Trinitāte substantiæ. Quod enim de tua glōria, revelānte te, credimus, hoc de Filio tuo, hoc de Spīritu Sancto, sine differentia discretiōnis sentimus. Ut in confessiōne veræ sempiternæque Deitātis, et in personis proprietas, et in essentia unitas, et in maiestāte adorētur æqualitas. Quam laudant Angeli, atque Archangeli, Chérubim quoque ac Sérāphim: qui non cessant clamāre quotidie, una voce dicētes: — *Sanctus.*

hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. — *Creed.*

I WILL BLESS the Lord, who hath given me understanding; I set God always in my sight; for He is at my right hand, that I be not moved.

Secret

BE MERCIFUL, O Lord, to our humble pleading: and favorably receive these offerings of Thy servants and handmaidens, that what each of us has offered to the honor of Thy Name, may profit us all unto salvation. Through our Lord ...

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.*