

COMMUNION (Luke 4. 22)

ALL wondered at these things which proceeded from the mouth of God.

MIRABANTUR omnes de his, quæ procedébant de ore Dei.

POSTCOMMUNION

WE beseech Thee, O almighty God, that we may obtain the effect of that salvation, whereof we have received the pledge in these Mysteries. Through our Lord ...

QUÆSUMUS, omnipotens Deus: ut illius salutáris capiámus effectum, cujus per hæc mysteria pignus accépimus. Per Dóminum nostrum ...

* * *

GOD HAS SOWN the good seed generously in His field, the world; He has sown grace and love, and the desire for total oblation, the ideals of an apostolic, religious, saintly life. But, in the midst of all this good, the enemy comes to sow evil. Why does God permit this? To sift His servants as we sift grain, to test them.

Sometimes we are scandalized, seeing evil working its way even into the best places, seeing that even among God's friends, among those who should be a source of edification to others, there are some who behave unworthily. Then we are filled with zeal, like the servants in the parable. We want to remedy this evil and root up the cockle. "Wilt Thou that we go and gather it up?" But God answers, "No, lest perhaps gathering up the cockle, you root up the wheat also together with it." The cockle is spared, not because it is good, but in order to save the wheat. In the same way God spares the wicked and does not destroy them, for the sake of the elect. When God asks us to endure with patience certain situations, as inevitable as they are deplorable, He asks for one of the greatest exercises



of charity, compassion, and mercy. He does not tell us to fraternize with evil, to make a league with the cockle, but He tells us to endure it with the longanimity with which He Himself endured it. Was there not a traitor among the Apostles? Yet Jesus wanted him among His intimates—and with how much love He treated him! Indeed one of the greatest opportunities for the practice of charity is offered us by those who by their evil conduct give us so many occasions for forgiving them, for returning good for evil, and for suffering injustice for the love of God. Moreover, we should consider that, whereas cockle cannot be changed into wheat, it is always possible for the wicked to be converted and become good. Were not Magdalen, the good thief, and Peter, who had denied Jesus, converted? This is one of the strongest motives to incite us to do good to all. When our love is perfect, we are able to live among the wicked without being harsh or contentious, without being influenced by them, but rather doing them good.

*Commentary from Divine Intimacy
by Father Gabriel of St. Mary
Magdalen, O.C.D. (1893-1953).*

Proper Prayers of the Mass in the Extraordinary Form Fifth Sunday after Epiphany



Whence then hath it cockle? And he said to them: An enemy hath done this.

INTROIT (Ps. 96. 7, 8)

ADORÁTE Deum, omnes Ángeli ejus: audívit, et lætáta est Sion: et exsultavérunt filiae Judæ. *Psalm.* Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Adoráte Deum ...

ADORE God, all you His Angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Ps. ibid. 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. *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. — Adore God ...

COLLECT

FAMÍLIAM tuam, quæsumus, Dómine, continúa pietáte custódi: ut quæe in sola spe grátiae cœlestis innítitur tua semper protectióne muniátur. Per Dóminum nostrum Jesum Christum, Fílium tuum, Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per omnia sæcula sæculórum.

IN Thine unceasing goodness, O Lord, we beseech Thee, keep safe Thy household: and, since their only hope is to lean on Thy heavenly grace, may Thy protection be their steady defense. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Letter of Blessed Paul the Apostle to the Colossians, 3. 12-17.

BRETHREN: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

GRADUAL (Ps. 101. 16-17)

THE Gentiles shall fear Thy Name, O Lord, and all the kings Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory.

Alleluia, alleluia. (*Ps. 96. 1*). The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

GOSPEL

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

AT THAT TIME Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdiae, benignitátem, humilitátem, modestiam, paciéntiam: supportantes invicem, et donántes vobismetipsis, si quid advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vinculum perfectiónis: et pax Christi exsúltet in cordibus vestris, in qua et vocáti estis in uno corpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docétes, et commonétes vosmetipsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne, quodcúmque fáctis in verbo, aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agétes Deo, et Patri per Jesum Christum Dóminum nostrum.

TIMÉBUNT gentes nomen tuum, Dómine, et omnes reges terrae glóriam tuam. ¶ Quóniam aedificávit Dóminus Sion: et vidébitur in majestáte sua.

Alleluia, alleluia. ¶ Dóminus regnávit, exsúltet terra: læténtur insulae multae. Alleluia.

IN ILLO TÊMPORE: Dixit Jesus turbis parábolam hanc: Simile factum est regnum caelórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormirent hómines, venit inimicus ejus, et supereminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérent et zizánia.

Accedéntes autem servi patris-familias, dixerunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? et ait: Non: ne forte colligéntes zizánia, eradicétes simul cum eis et tríticum. Sinite útraque créscere usque ad messem, et in tẽmpore messis dicam messóribus: Colligite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum. — *Credo.*

OFFERTORY (Ps. 117. 16, 17)

DÉXTERA Dómini fecit virtútem: dextera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn. — *Creed.*

THE right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

HÓSTIAS tibi, Dómine, placati-ónis offerimus: ut et delicta nostra miserátus absólvas, et nutántia corda tu dirigas. Per Dóminum nostrum ...

WE offer unto Thee, O Lord, the sacrifice of propitiation: that Thou mayest mercifully absolve us from our sins, and Thyself direct our inconstant hearts. Through ...

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 unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicétes: — *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.*