

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 with Thee ...

SÚMPSIMUS, Dómine, sacri dona mystérii, humiliter deprecántes: ut quæ in tui commemoratióem nos fácere præcepísti, in nostræ proficiant infirmitátis auxiliúm: Qui vivis et regnas ...

“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, O.S.B. (1805-1875).



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

Introit (Psalm 129:3,4)

SI INIQUITÁTES observáveris Dómine, Dómine, quis sustinébít? quia apud te propitiátio est, Deus Israël. *Ps. ibid. 1.* De profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *Ÿ.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Si iniquitátes ...

IF THOU, O Lord, shalt observe iniquities; Lord, who shall endure it? for with Thee there is merciful forgiveness, O God of Israel. *Psalm.* Out of the depths have I cried to Thee, O Lord: Lord, hear my voice. *Ÿ.* 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 virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta: ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum nostrum Jesum Christum ...

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 ...

Epistle (Philippians 1:6–11)

FRATRES: Confidimus in Dómino Jesu, quia qui cæpít in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sentire pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpíam omnes vos in viscéribus Jesu Christi. Et hoc oro,

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 (Psalm 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 (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 offered Him a penny. And Jesus saith to them: Whose image and superscription is this? They saith to Him: Cæsar's. Then He saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. — *Creed.*

ut caritas vestra magis ac magis abundet in scientia et in omni sensu: ut probetis potiùs, ut sitis sinceri et sine offensa in diem Christi, replèti fructu justitiæ per Jesum Christum, in glóriam et laudem Dei.

ECCE quam bonum et quam jucundum habitare fratres in unum! V. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia, alleluia. V. Qui timent Dóminum sperent in eo: adjutor et protector eorum est. Alleluia.

IN ILLO TÈMPORE: Abeúntes pharisæi consilium inierunt ut caperent Jesum in sermone. Et mittunt ei discipulos suos cum Herodiánis, dicentes: Magister, scimus quia verax es et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hóminum: dic ergo nobis quid tibi videtur, licet census dare Cæsari, an non? Cógnota autem Jesus nequítia eorum, ait: Quid me tentatis, hypocritæ? Osténdite mihi numisma census. At illi obtulerunt ei denarium. 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 dómians: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu principis.

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 indesinènter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum nostrum ...

GRANT, O merciful God, that this saving rite may unremittingly free us from all personal guilt and fend off all misfortune. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee ...

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 singularitate personæ, sed in unius Trinitate substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessione veræ sempiternæque Deitátis, et in personis proprietas, et in essentia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicentes: — *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

EGO CLAMÁVI, quóniam exaudísti 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.