

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

QUOS CÆLÉSTI, 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: adjútor meus esto, ne derelinquas me neque despicias me, Deus salutáris meus. *Ps. ibid. 1.* Dóminus illuminátio mea et salus mea, quem timébo? *Ÿ.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípio, 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? *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. — 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, misericóordes, modésti, húmiles: non reddétes malum pro malo, nec maledíctum pro maledícto, sed e contráριο 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 videre bonos, coërceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bonum: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum: vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni æmulatóres fuéritis? Sed et si quid patímini propter justítiam beáti. Timórem autem eórum ne timuérítis: et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

PROTÉCTOR noster áspice, Deus: et réspice super servos tuos. ̎. Dómine Deus virtútum, exáudi preces servórum tuórum. Alleluia, alleluia. ̎. Dómine, in virtúte tua lætábitur rex; et super salutáre tuum exsultábit veheménter. Alleluia.

IN ILLO TÉMPORE: Dixit Jesus discíplis suis: Nisi abundáverit justítia vestra plus quam scribárum et pharisæórum, non intrábitis in regnum cœlórum. Audístis, quia dictum est antíquis: Non occídes: qui autem occiderít, reus erit júdicio. Ego autem dico vobis: quia omnis, qui irás-citur fratri suo, reus erit júdicio. Qui autem dixerit fratri suo, raca: reus erit concílio. Qui autem díxerit, fátue: reus erit géhennæ ignis. Si ergo offers munus tuum ad altáre, et ibi recordátus fuéris quia frater tuus habet áliquíd advérsus te:

relinque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo: et tunc véniens offeres munus tuum. — *Credo.*

Offertory (Psalm 15:7,8)

BENEDÍCAM Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper: quóniam a dextris es mihi, ne commóvear.

PROFITÁRE, Dómine, supplicatió nibus nostris: et has oblatiões famulórum famularúmque tuárum benignus assúme; ut, quod sínguli obtulérunt ad honórem nominis tui, cunctis proficiat ad salutem. Per Dóminum nostrum Jesum Christum ...

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 personæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentimus. Ut in confessiõe veræ sempiternæque Deitátis, et in personis proprietas, et in esséntia únitas, et in majestáte adorétur æquá litas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *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.*