

COMMUNION (Ps. 75. 12-13)

Vow YE, and pay to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

POSTCOMMUNION

By Thy sanctifying Gifts, O almighty God, may our vices be healed and eternal remedies made available to us. Through our Lord ...

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THE MAN-GOD allowed temptation to approach His sacred Person in the desert.... Our Jesus permitted the demon to tempt Him in order that He might show His faithful servants how they are to repel the assaults of the wicked spirit. Today, our adorable Master, who

would be a model to His children in all their trials, is represented to us as having to contend, not with Satan's perfidy, but with the hypocrisy of His bitterest enemies, the pharisees. They seek to ensnare Him in His speech, just as the representatives of the world, which He has condemned [Jn. 16:8-11],

will do to His Church, and that in all ages, right to the end of time. But as her divine Spouse triumphed, so will she; for He will enable her to continue His work upon earth, and amidst the same temptations and the same snares. She is ever to obtain the victory, by maintaining a most inviolable fidelity to God's law and truth. The tools of Satan, who are the heretics and the princes of the world, chafing at the restraint put by Christianity on their ambition and



lust, will always be studying how best to outwit the guardian of the divine oracles, by their captious propositions or questions. When necessity requires her to speak, she is quite ready; for, as the bride of that divine Word, who is His Father's eternal and substantial utterance, what can

she be but a voice, either to announce Him on earth, or to sing Him in heaven? That word of hers, endowed as it is with the power and penetration of God Himself, will not only never be conquered by surprise, but, like a two-edged sword, it will generally go much deeper than the crafty questioners of the

Church anticipated; it will not only refute their sophistry, it will also expose the hypocrisy and wickedness of their intentions. By their sacrilegious attempts, they will have gained nothing but disgrace and shame, and the mortification of having occasioned a fresh luster to truth by the new light in which it has been put, and of having procured a clearer knowledge of dogma or morals for the devoted children of the Church.

VovÉTE et réddite Dómino Deo vestro, omnes qui in circúitu ejus affértis múnera: terríbili et ei qui aufert spíritum princípum: terríbili apud omnes reges terræ.

SANCTIFICATIÓNIBUS tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum nostrum ...

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

Proper Prayers of the Mass in the Extraordinary Form Seventeenth Sunday after Pentecost



Thou shalt love thy neighbor as thyself.

INTROIT (Ps. 118. 137, 124)

Justus es, Dómine, et rectum judícium tuum: fac cum servo tuo secúndum misericórdiam tuam. *Psalm.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípio, et nunc, et semper, et in sácula sæculórum. *R.* Amen. — Justus es ...

THOU art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. *Ps. ibid.* 1. Blessed are the undefiled in the way: who walk in the law of the Lord. *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. — Thou art just, O Lord ...

COLLECT

DA, quæsumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum nostrum Jesum Christum, Filium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sácula sæculórum.

GRANT, we beseech Thee, O Lord, that Thy people may shun all the wiles of the devil: and with pure mind follow Thee, the only God. 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 Ephesians, 4. 1-16.

BRETHREN: I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GRADUAL (Ps. 32. 12, 6)

BLESSED is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Alleluia, alleluia. (Ps. 101. 2.) O Lord, hear my prayer; and let my cry come to Thee. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 22. 34-46.

AT THAT TIME, the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is He? They said to Him:

FRATRES: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitate et mansuetudine, cum patiéntia, supportántes ínvicem in caritate, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus et unus spíritus, sicut vocáti estis in una spe vocatiónis vestráe. Unus Dóminus, una fides, unum baptísma. Unus Deus et Pater ómnium, qui est super omnes et per ómnia et in ómnibus nobis. Qui est benedictus in sæcula sæculórum. Amen.

BEÁTA gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. V. Verbo Dómini coeli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Allelúia, allelúia. V. Dómine, exáudi oratiómem meam, et clamor meus ad te perveniat. Allelúia.

IN ILLO TÉMPORE: Accessérunt ad Jesum pharisæi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum, ex toto corde tuo et in tota ánima tua et in tota mente tua. Hoc est maximum et primum mandátum. Secundum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis unívérsa lex pendet et prophétæ. Congregátis autem pharisæis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cuius fílius est? Dicunt ei:

David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Domino meo: sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre. — *Credo.*

OFFERTORY (Dan. 9. 4, 17-19)

ORÁVI Deum meum ego Dániel dicens: Exáudi, Dómine, preces servi tui: illúmina faciém tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand, until I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions. — *Creed.*

I, DANIEL, prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favorably look down upon this people upon whom Thy Name is invoked, O God.

SECRET

MAJESTÁTEM tuam, Dómine, suppliciter deprecámur: ut hæc sancta quæ gérimus, et a præteritis nos delictis éxuant et futúris. Per Dóminum ...

WE humbly entreat Thy Majesty, O Lord: that these holy Mysteries which we celebrate, may set us free from both past and future sins. 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 omnípotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitate persónæ, sed in uníus Trinitáte 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.*