

Communion (Mark 11: 24)

AMEN I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

AMEN dico vobis, quicquid orantes petitis, credite quia accipietis, et fiet vobis.

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 salutæ capiamus effectum, cuius per hæc mysteria pignus accepimus. Per Dñm 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).



Suffer both to grow until the harvest.

Proper Prayers of the Mass in the Extraordinary Form

The Fifth Sunday after Epiphany (Resumed)

Introit (Jeremiah 29: 11, 12, 14)

DICIT DñMUS: Ego cõgito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis. Ps. 84:2. Benedixisti, Dñmine, terram tuam: avertisti captivitatem Jacob. V. Glõria Patri, et Filio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculõrum. R. Amen. — Dicit Dñmus: Ego cõgito ...

THE LORD saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. 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. — The Lord saith ...

Collect

FAMÍLIAM tuam, quæsumus, Dñmine, continua pietate custõdi: ut quæ in sola spe grãtiæ cõlẽstis innititur tua semper protectione muniat. Per Dñm nostrum Jesum Christum ...

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 ...

Epistle (Colossians 3: 12–17)

FRATRES: Induite vos sicut electi Dei, sancti, et dilẽcti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis, si quid adversus aliquem habet querelam: sicut et Dñminus donavit vobis, ita et vos. Super omnia autem hæc, caritatem habete,

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 (Psalm 43:8–9)

THOU HAST saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever. **Alleluia, alleluia.** (Ps. 129:1, 2.) Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Alleluia.

Gospel (Matthew 13:24–30)

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 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,

quod est vñiculum perfecti-
onis: et pax Christi exsùlet
in cordibus vestris, in qua et
vocàti estis in uno còrporè: et
grati estòte. Verbum Christi
hàbitet in vobis abundànter,
in omni sapiéntia, docéntes,
et commonéntes vosmetípsos
psalmis, hymnis, et cánticis
spirituálibus, in grátia can-
tántes in còrdibus vestris Deo.
Omne, quodcúmque fàcitis
in verbo, aut in ópere, ómnia
in nómine Dómini Jesu
Christi, grátias agéntes Deo,
et Patri per Jesum Christum
Dóminum nostrum.

LIBERÁSTI nos, Dómine, ex
affligéntibus nos: et eos, qui
nos odérunt, confundísti. V. In
Deo laudábimur tota die, et
in nómine tuo confitébimur
in sàcula. **Allelúia, allelúia.**
V. De profundis clamávi ad
te, Dómine: Dómine, exáudi
oratiómem meam. Allelúia.

IN ILLO TÉMPORE: Dixit Jesus
turbis parábolam hanc:
Simile factum est regnum
cælórum hómīni, qui semin-
ávit bonum semen in agro
suo. Cum autem dormírent
hómīnes, venit inimicus ejus,
et superseminávit zizánia in
medio trítici, et ábiit. Cum
autem crevísset herba, et
fructum fecísset, tunc appar-
uérunt et zizánia. Accedéntes
autem servi patrisfamílias,
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
collígimus ea? et ait: Non: ne
forte collígentes zizánia,

eradicétis simul cum eis et
tríticum. Sinite útraque
créscere usque ad messem, et
in témpore messis dicam
messóribus: Collígite prim-
um zizánia, et alligáte ea in
fascículos ad comburéndum,
tríticum autem congregáte in
hórreum meum. — *Credo.*

Offertory (Psalm 129:1,2)

DE PROFÚNDIS clamávi ad te,
Dómine: Dómine, exáudi
oratiómem meam: de profun-
dis clamávi ad te, Dómine.

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.*

OUT OF the depths have I cried to Thee, O Lord; Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

Secret

HÓSTIAS TIBI, Dómine, pla-
catiónis offerimus: ut et
delicta nostra miserátus ab-
sólvas, et nutántia corda tu
dirigas. Per Dóminum nos-
trum Jesum Christum ...

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 our Lord Jesus Christ, Thy Son ...

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 Fílio tuo,
et Spírítu Sancto, unus es
Deus, unus es Dóminus: non
in unius singularitáte per-
sónæ, sed in unius Trinitáte
substántiæ. Quod enim de
tua glória, revelánte te, crédi-
mus, hoc de Fílio tuo, hoc de
Spírítu Sancto, sine differ-
éntia discretiónis sentimus.
Ut in confessiône veræ semp-
iternæque Deitátis, et in per-
sónis proprietas, et in essén-
tia unitas, et in majestáte
adorétur æquálitas. Quam
laudent Ángeli, atque Arch-
ángeli, Chérubim quoque ac
Séráphim: 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.*