

Sexagesima Sunday

II Classis – Station at St. Paul

INTROIT. *Ps 43: 23-26*

Exsurge, quare obdormis, Dómine? exsurge, et ne repellas in finem: quare faciém tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsurge, Dómine, ádjuva nos, et líbera nos. (Ps 43: 2) Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *Ÿ. Glória Patri.*

Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. (Ps 43: 2) O God, we have heard with our ears; our fathers have declared to us. *Ÿ. Glory.*

COLLECT.

Deus, qui cónspicis, quia ex nulla nostra actióne confídimus: concéde propítius; ut, contra advérsa ómnia, Doctóris géntium protectióne muniámur. Per Dóminum.

O God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of the Teacher of the gentiles we may be defended against all adversities. Through our Lord.

EPISTLE. *II Cor 11: 19-33; 12: 1-9*

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Libénter suffértis insipiéntens: cum sitis ipsi sapiéntes. Sustinétis enim, si quis vos in servitútem rédigit, si quis

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man

dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos cædit. Secúndum ignobilitátem dico, quasi nos infirmi fuérimus in hac parte. In quo quis audet, (in insipiéntia dico) áudeo et ego: Hebræi sunt, et ego: Israëlítæ sunt, et ego: Semen Abrahæ sunt, et ego: Ministri Christi sunt, (ut minus sápiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus fréquenter. A Judæis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latrónum, perículis ex génere, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et ærúmna, in vigíliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte: præter illa, quæ extrínsecus sunt, instántia mea cotidiána, sollicitúdo ómnium Ecclesiárum. Quis infirmátur, et ego non infirmor? quis scandalizátur, et ego non uror? Si gloriári opórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in sæcula, scit quod non méntior. Damásci præpósitus gentis Arétæ

devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that con-

regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non éxpedit quidem), véniam autem ad visiónes et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, (sive in córpore nésco, sive extra corpus nésco, Deus scit:) raptum hujúsmodi usque ad tértium cælum. Et scio hujúsmodi hóminem, (sive in córpore, sive extra corpus nésco, Deus scit:) quóniam raptus est in paradísum: et audívit arcána verba, quæ non licet hómini loqui. Pro hujúsmodi gloriábor: pro me autem nihil gloriábor nisi in infirmitátibus meis. Nam, et si volúero gloriári, non ero insípiens: veritátem enim dicam: parco autem, ne quis me exístimet supra id, quod videt in me, aut áliquíd audit ex me. Et ne magnitúdo revelatiónem extóllat me, datus est mihi stímulus carnis meæ ángelus sátanæ, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam virtus in infirmitáte perficitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

angel of Satan, to buffet me. For

which thing thrice I besought the cern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an

angel of Satan, to buffet me. For which thing thrice I besought the

Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL. *Ps 82: 19, 14*

Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. *ŷ.* Deus meus, pone illos ut rotam, et sicut stipulam ante fáciem venti.

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. *ŷ.* O my God, make them like a wheel, and as stubble before the face of the wind.

TRACT. *Ps 59: 4, 6*

Commovísti, Dómine, terram, et conturbásti eam. *ŷ.* Sana contritiónes ejus, quia mota est. *ŷ.* Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

Thou hast moved the earth, O Lord, and hast troubled it. *ŷ.* Heal Thou the breaches thereof, for it hath been moved. *ŷ.* That Thy elect may flee from before the bow: that they may be delivered.

GOSPEL. *Luke 8: 4-15*

✠ *Sequéntia sancti Evangélíi secúndum Lucam.*

In illo témpore: Cum turba plúrima convenírent, et de civitatíbus properárent ad Jesum, dixit per similitúdinem: Exiit, qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comedérunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter

✠ *Continuation of the Holy Gospel according to St. Luke.*

At that time, when a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude; The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up,

spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non videant, et audiéntes non intéllegant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt: deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram: qui cum audierint, cum gáudio suscípíunt verbum: et hi radíces non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audierunt, et a sollicitudínibus et divítiis et voluptátibus vitæ eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in paciéntia.

this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of

OFFERTORY. *Ps 16: 5, 6-7*

Pérfice gressus meos in sémitis
tuis, ut non moveántur vesti-
gia mea: inclína aurem tuam, et
exáudi verba mea: mirífica mi-
sericórdias tuas, qui salvos facis
sperántes in te, Dómine.

Perfect Thou my goings in Thy
paths, that my footsteps be not
moved: incline Thine ear, and
hear my words: show forth Thy
wonderful mercies, Thou Who
savest them that trust in Thee, O
Lord.

SECRET.

O blátum tibi, Dómine, sac-
rifícium, vivíficet nos sem-
per et múniat. Per Dóminum.

May the sacrifice we offer
Thee, O Lord, ever vivify
and defend us. Through our Lord.

COMMUNION. *Ps 42: 4*

Introíbo ad altáre Dei, ad Deum,
qui lætíficat juventútem meam.

I will go in to the altar of God: to
God Who giveth joy to my youth.

POSTCOMMUNION.

Súplices te rogámus, omnípo-
tens Deus: ut, quos tuis réficis
sacraméntis, tibi étiam plácitis
móribus dignánter deservíre con-
cédas. Per Dóminum.

Grant, we humbly beseech
Thee, almighty God, that
those whom Thou refreshest
with Thy sacraments may serve
Thee worthily by a life well pleas-
ing to Thee. Through our Lord.

A JUDEÏS QUINQUIES QUADRAGENAS UNA MINUS ACCEPI