

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

Offertory (Psalm 16:5–7)

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

MAY THE Sacrifice offered to Thee, O Lord, ever quicken us and protect us. Through ...

Preface of the Most Holy Trinity

(see red Missal, pp. 28-29)

Communion (Psalm 42:4)

I WILL GO unto the altar of God, to God who giveth joy to my youth.

Postcommunion

WE HUMBLY beseech Thee, Almighty God, to grant that they whom Thou dost refresh with Thy Sacraments, may worthily serve Thee by lives well-pleasing to Thee. Through ...

autem in parabolis: ut videntes non videant, et audientes non intelligant. Est autem hæc parabola: Semen est verbum Dei. Qui autem secus viam hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitæ euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia. — *Credo.*

PÉRFICE gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te Dómine.

OBLÁTUM tibi, Dómine, sacrificium, vivíficet nos semper, et múniat. Per Dóminum ...

INTROÍBO ad altáre Dei, ad Deum qui lætíficat juventutem meam.

SÚPLICES te rogámus, omnipotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignáner deservíre concédas. Per ...

Proper Prayers of the Mass in the Extraordinary Form

Sexagesima Sunday

Introit (Psalm 43:23–26)

EXSÚRGE, quare obdormis, Dómine? exsúrge, et ne repéllas in finem. Quare faciém tuam avértis, oblivísceris tribulatió-nem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et libera nos. *Ps. ibid.* 2. Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *V.* Gló-ria Patri, et Filio, et Spiritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Exsúrge, quare obdormis ...

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. *Psalm.* We have heard, O God, with our ears: our fathers have declared to us. *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. — Arise ...

Collect

DEUS, QUI cónspicis, quia ex nulla nostra actióne confidimus: concède propítius; ut contra advérsa ómnia, Doctóris géntium protectióne muniámur. Per Dóminum nostrum Jesum Christum ...

O GOD, who seest that we put not our trust in any thing that we do: mercifully grant, that by the protection of the Doctor of the Gentiles we may be defended against all adversities. Through our Lord ...

Epistle (II Corinthians 11:19–33; 12:1–9)

FRATRES: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigat, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in faciém 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: Semén Ábrahæ sunt, et ego: Mínistri Christi sunt (ut minus sapiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Judæis quinquies quadragénas, una minus, ac-

BRETHREN: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on 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 watching, 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 concern 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 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 a one caught up to the third heaven. And I know such a man, whether in the body or out of the body I know not, God knoweth: that he was caught up into Paradise, and heard secret words which it is not granted to man to utter. For such a 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 anything he heareth from me. And lest the greatness of

cépi. Ter virgis cæsus sum, semel lapidatus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, periculis flúminum, periculis latrónum, periculis ex genere, periculis ex géntibus, periculis in civitaté, periculis in solitúdine, periculis in mari, periculis in falsis frátribus: in labóre et ærúmna, in vigiliis multis, in fame et siti, in jejúniis multis, in frígore et nuditaté: præter illa quæ extrínsecus sunt, instántia mea quotidíana, 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 regis, custodiébat civitatém Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non expeditquidem), véniam autem ad visiónes, et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in córpore nescio, sive extra corpus nescio, Deus scit, raptum hujúsmodi usque ad tértium cælum. Et scio hujúsmodi hóminem, sive in córpore, sive extra corpus nescio, Deus scit: quóniam raptus est in paradísium, 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 insipiens: veritátem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut áliiquid audit ex me. Et ne magnitúdo revelatiónum extóllat me, dat-

us est mihi stímulus carnis meæ, ángelus sátanae, qui me colaphizet. 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 inhábitent in me virtus Christi.

Gradual (Psalm 82: 19, 14)

SCIANTE GENTES, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. V. Deus meus, pone illos ut rotam, et sicut stípulam ante faciém venti.

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.

LET THE Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. O my God, make them like a wheel, and as stubble before the wind.

Tract (Psalm 59: 4, 6)

COMMÓVISTI, Dómine, terram, et conturbásti eam. V. Sana contritiónes ejus, quia mota est. V. Ut fugiant a facié arcus: ut liberéntur elécti tui.

THOU HAST moved the earth, O Lord, and hast troubled it. Heal Thou the breaches thereof, for it has been moved. That they may flee from before the bow: that Thine elect may be delivered.

Gospel (Luke 8: 4–15)

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 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

AT THAT TIME, when a very great multitude was gathered together and hastened out of the cities unto Jesus, 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, 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 hundredfold. 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