

Sexagesima

Station at St Paul's

Purple

2 Cl. (Semiduplex)

INTROIT: *Ps. 43:23-26*

Exsurge, quare obdormis Domine? exsurge, et ne repellas in finem : quare faciem tuam avertis, oblivisceris tribulationem nostram? Adhæsit in terra venter noster : exsurge, Domine, adjuva nos, et libera nos. *Ps. ibid. 2: Deus, auribus nostris audivimus : patres nostri annuntiaverunt nobis. V. Gloria.*

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. ibid. 2: O God, we have heard with our ears : our fathers have declared to us. V. Gloria.

COLLECT

Deus, qui conspicias quia ex nulla nostra actione confidimus : concede propitius; ut contra adversa omnia Doctoris gentium protectione muniamur. Per Dominum.

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

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

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Fratres : Libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego. Hebræi sunt, et ego; Israelitæ sunt, et ego; Semen Abrahæ sunt, et ego; Ministri Christi sunt, (ut minus sapiens dico) plus ego; in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinquies quadragenas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui; in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et ærumna, in vigiliis multis,

A lesson from the Epistle of St 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 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 dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrew, 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 labours, 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 labour and painfulness,

in fame et siti, in jejuniis multis, in frigore et nuditate; præter illa quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet; quæ infirmitatis meæ sunt, gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damasci præpositus gentis Aretæ regis custodiebat civitatem Damascenorum, ut me comprehenderet, et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem) veniam autem ad visiones, et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, (sive in corpore nescio, sive extra corpus nescio, Deus scit) raptum hujusmodi usque ad tertium cælum. Et scio hujusmodi hominem, (sive in corpore sive extra corpus nescio, Deus scit) quoniam raptus est in paradysum; et audivit arcana verba, quæ non licet homini loqui. Pro hujusmodi gloriabor; pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens; veritatem enim dicam; parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus satanæ, qui me colaphizet. Propter quod ter Dominum rogavi, ut discederet a me, et dixit mihi : Sufficit tibi gratia mea, nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

in much watchings, in hunger and thirst, in fasting 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 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 as one rapt even 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 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 quoniam nomen tibi Deus : tu solus Altissimus super omnem terram. ¶ Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

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 face of the wind.

TRACT: Ps. 59:4, 6

Commovisti, Domine, terram, et conturbasti eam. ¶ Sana contritiones ejus, quia mota est.

Thou hast moved the earth, O Lord, and hast troubled it. ¶ Heal thou the breaches thereof, for it

℣. Ut fugiant a facie arcus, ut liberentur electi tui.

hath been moved. ℣. That they may flee from before the bow : that thy elect be delivered.

GOSPEL: *Lk. 8:4-15*

Sequentia sancti Evangelii secundum Lucam.

Continuation of the holy Gospel according to St Luke.

In illo tempore : Cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem : Exiit, qui seminat, seminare semen suum; et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres cæli comederunt illud. Et aliud cecidit supra petram; et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Et aliud cecidit in terram bonam, et ortum fecit fructum centuplum. Hæc dicens, clamabat : Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quæ esset hæc parabola. Quibus ipse dixit : Vobis datum est nosse mysterium regni Dei, ceteris 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 temptationis 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.

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, 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 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.

OFFERTORY: *Ps. 16:5, 6, 7, 1, 7, 15*

Perfice 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, **Domine. ℣. Exaudi, Domine, justitiam meam, intende deprecationem meam : auribus percipe orationem meam, **Domine. ℣. Custodi me, Domine, ut pupillam oculi, sub umbra alarum

*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. ℣. Hear, O Lord, my justice : attend to my supplication : give ear unto my prayer, **O Lord. ℣. Keep me, O Lord, as the apple of thy eye : protect me under the shadow of thy wings, and deliver me from the wicked. *Thou.*

tuarum protege me : eripe me, Domine, ab im-
pio. *Qui. † Ego autem cum iustitia apparebo
in conspectu tuo : satiabor, dum manifestabitur
gloria tua, **Domine.

*‡ But as for me, I will appear before thy sight in
justice : I shall be satisfied when thy glory shall
appear, **O Lord.*

SECRET

Oblatum tibi, Domine, sacrificium vivificet nos
semper et muniat. Per Dominum.

*May the sacrifice offered to thee, O Lord, ever enliven
and protect us. Through our Lord.*

PREFACE

Of the Trinity

Vere dignum et justum est, æquum et salutare,
nos tibi semper, et ubique, gratias agere :
Domine sancte, Pater omnipotens, æterne
Deus. Qui cum Unigenito Filio tuo, et Spiritu
Sancto, unus es Deus, unus es Dominus : non
in unius singularitate personæ, sed in unius
Trinitate substantiæ. Quod enim de tua gloria,
revelante te, credimus, hoc de Filio tuo, hoc de
Spiritu Sancto, sine differentia discretionis
sentimus. Ut in confessione veræ sempiter-
næque Deitatis, et in personis proprietas, et in
essentia unitas, et in maiestate adoretur
æqualitas. Quam laudant Angeli, atque Archan-
geli, Cherubim quoque ac Seraphim : qui non
cessant clamare quotidie, una voce dicentes :

*It is truly meet and just, right and availing unto
salvation, that we should at all times and in all
places give thanks unto thee, O holy Lord, Father
almighty, everlasting God : who 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 that which we believe
from thy revelation concerning thy glory, that same we
believe of thy Son, that same of the Holy Ghost,
without difference or separation. So that in confessing
the true and everlasting Godhead, we shall adore
distinction in persons, oneness in being, and equality
in majesty; which Angels and Archangels, the
Cherubim too and the Seraphim do praise; day by
day they cease not to cry out, saying, as with one
voice:*

COMMUNION: Ps. 42:4

Introibo ad altare Dei : ad Deum qui lætificat
juventutem meam.

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

POST-COMMUNION

Supplices te rogamus, omnipotens Deus : ut
quos tuis reficis sacramentis, tibi etiam placitis
moribus dignanter deservire concedas. Per
Dominum.

*We humbly beseech thee, almighty God, grant that
they whom thou refreshest with thy sacraments may
serve thee worthily by a life well pleasing unto thee.
Through our Lord.*