

21st Sunday after Pentecost

Green

2 Cl. (Semiduplex)

INTROIT: *Esth.* 13:9-11

In voluntate tua, Domine, universa sunt posita; et non est qui possit resistere voluntati tuæ : tu enim fecisti omnia, cælum et terram, et universa quæ cæli ambitu continentur : Dominus universorum tu es. *Ps.* 118:1: Beati immaculati in via : qui ambulant in lege Domini. *℟.* Gloria.

All things are in thy will, O Lord; and there is none that can resist thy will : for thou hast made all things, heaven and earth, and all things that are under the cope of heaven : thou art Lord of all. Ps. 118:1: Blessed are the undefiled in the way : who walk in the law of the Lord. ℞. Glory.

COLLECT

Familiam tuam, quæsumus, Domine, continua pietate custodi : ut a cunctis adversitatibus, te protegente, sit libera; et in bonis actibus tuo nomini sit devota. Per Dominum.

Preserve thy family, O Lord, we beseech thee, by thy constant goodness : that under thy protection it may be free from all adversity; and devoted by good works to the glory of thy name. Through our Lord.

EPISTLE: *Eph.* 6:10-17

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Fratres : Confortamini in Domino, et in potentia virtutis ejus. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli. Quoniam non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae in caelestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare. State ergo succincti lumbos vestros in veritate, et induti lorica justitiæ, et calceati pedes in præparatione Evangelii pacis : in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere : et galeam salutis assumite, et gladium spiritus, quod est verbum Dei.

A lesson from the Epistle of St Paul the Apostle to the Ephesians.

Brethren: Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GRADUAL: *Ps.* 89:1-2

Domine, refugium factus es nobis a generatione et progenie. *℟.* Priusquam montes fierent, aut formaretur terra et orbis, a sæcula et usque in sæculum tu es Deus.

Lord, thou hast been our refuge from generation to generation. ℞. Before the mountains were made or the earth and the world was formed; from eternity and to eternity thou art God.

ALLELUIA: Ps. 113:1

In exitu Israel de Ægypto, domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

GOSPEL: Mt. 18:23-35

Sequentia Sancti Evangelii secundum Matthæum.

Continuation of the holy Gospel according to St Matthew.

In illo tempore : Dixit Jesus discipulis suis parabolam hanc : Assimilatum est regnum cælorum homini regi, qui voluit rationem ponere cum servis suis. Et cum cœpisset rationem ponere oblatus est ei unus, qui debebat ei decem millia talenta. Cum autem non haberet unde redderet, jussit eum dominus ejus venumdari, et uxorem ejus, et filios, et omnia quæ habebat, et reddi. Procidens autem servus ille, orabat eum, dicens : Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus servi illius, dimisit eum, et debitum dimisit ei. Egressus autem servus ille, invenit unum de conservis suis, qui debebat ei centum denarios : et tenens suffocabat eum, dicens : Redde quod debes. Et procidens conservus ejus, rogabat eum, dicens : Patientiam habe in me, et omnia reddam tibi. Ille autem noluit : sed abiit, et misit eum in carcerem, donec redderet debitum. Videntes autem conservi ejus quæ fiebant, contristati sunt valde, et venerunt, et narraverunt domino suo omnia quæ facta fuerant. Tunc vocavit illum dominus suus, et ait illi : Serve nequam, omne debitum dimisi tibi quoniam rogasti me : nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Et iratus dominus ejus, tradidit eum tortoribus, quoadusque redderet universum debitum. Sic et Pater meus cælestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris.

At that time: Jesus spoke to his disciples this parable: The kingdom of God is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now, his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

OFFERTORY: Job 1, 6:2, 11, 12, 7:7

Vir erat in terra Hus, nomine Job, simplex et rectus, ac timens Deum : quem Satan petiit ut tentaret; et data est ei potestas a Domino in facultates et in carnem ejus; perdiditque omnem substantiam ipsius, et filios; carnem quoque ejus gravi ulcere vulneravit. ✠ Utinam appenderentur peccata mea : utinam appenderentur peccata mea, quibus iram merui, quibus

There was a man in the land of Hus whose name was Job, simple and upright, and fearing God : whom Satan besought that he might tempt him, and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer. ✠ O that my sins, O that my sins whereby I have deserved wrath, and the calamity, the

iram merui, et calamitas, et calamitas, et calamitas, quam patior, et gravior appareret. ✠ Quæ est enim, quæ est enim, quæ est enim fortitudo mea, ut sustineam? Aut quis finis meus, ut patienter agam? Aut finis meus, ut patienter agam? ✠ Numquid fortitudo lapidum est fortitudo mea? Aut caro mea ænea est? Aut caro mea ænea est? ✠ Quoniam, quoniam, quoniam non revertetur oculus meus, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona?

calamity, the calamity I suffer were weighed and [the calamity] appeared heavier. ✠ For what is, for what is, for what is my strength that I can hold out? Or what is my end that I should keep patience? Or what is my end that I should keep patience? Or what is my end that I should keep patience? ✠ Is my strength the strength of stones? Or is my flesh of brass? Or is my flesh of brass? ✠ For, for, for, my eyes shall not return to see good things, to see good things, to see good things, to see good things, to see good things.

SECRET

Suscipe, Domine, propitius hostias : quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per Dominum.

Graciously receive, O Lord, this sacrifice, by which thou hast willed to be appeased and to restore salvation to us in thine infinite mercy.

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 sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, 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. 118:81, 84, 86

In salutari tuo anima mea, et in verbum tuum speravi : quando facies de persequentibus me iudicium? iniqui persecuti sunt me : adjuva me, Domine Deus meus.

My soul is in thy salvation and in thy word have I hoped : when wilt thou execute judgement on them that persecute me? the wicked have persecuted me : help me O Lord my God.

POST-COMMUNION

Immortalitatis alimoniam consecuti quæsumus, Domine : ut quod ore percepimus pura mente sectemur. Per Dominum.

Having received the bread of immortal life, we beseech thee, O Lord, that we may cleave with a pure mind to that which we have received with our lips. Through our Lord.