

7th Sunday after Pentecost

Green

2 Cl. (Semiduplex)

INTROIT: Ps. 46:2

Omnes gentes, plaudite manibus : jubilate Deo in voce exsultationis. Ps. *ibid.* 3: Quoniam Dominus excelsus, terribilis : Rex magnus super omnem terram. V. Gloria.

O clap your hands, all ye nations : shout unto God with the voice of joy. Ps. ibid. 3: For the Lord is most high, he is terrible : he is a great King over all the earth. V. Glory.

COLLECT

Deus, cujus providentia in sui dispositione non fallitur : te supplices exoramus; ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per Dominum.

O God, whose providence faileth not in what it ordaineth : we humbly beseech thee to take from us what is harmful and grant all that will be profitable to us. Through our Lord.

EPISTLE: Rom. 6:19-23

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Fratres : Humanum dico, propter infirmitatem carnis vestræ : sicut enim exhibuistis membra vestra servire immunditiæ, et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiæ in sanctificationem. Cum enim servi essetis peccati, liberi fuistis justitiæ. Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam æternam. Stipendia enim peccati mors. Gratia autem Dei, vita æterna, in Christo Jesu Domino nostro.

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

Brethren: I speak a human thing because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end of life everlasting. For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

GRADUAL: Ps. 33:12, 6

Venite, filii, audite me : timorem Domini docebo vos. V. Accedite ad eum, et illuminamini : et facies vestræ non confundentur.

Come, children, hearken to me : I will teach you the fear of the Lord. V. Come ye to him and be enlightened : and your faces shall not be confounded.

ALLELUIA: Ps. 46:2

Omnes gentes, plaudite manibus : jubilate Deo in voce exsultationis.

O clap your hands, all ye nations : shout unto God with the voice of joy.

GOSPEL: *Mt. 7:15-21*

Sequentia Sancti Evangelii secundum Matthæum.

In illo tempore : Dixit Jesus discipulis suis : Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces : a fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit : mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere : neque arbor mala bonos fructus facere. Omnis arbor, quæ non facit fructum bonum, excidetur, et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis, qui dicit mihi, Domine, Domine, intrabit in regnum cælorum : sed qui facit voluntatem Patris mei, qui in cælis est, ipse intrabit in regnum cælorum.

Continuation of the holy Gospel according to St Matthew.

At that time: Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me: Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

OFFERTORY: *Dan. 3:40, 41-42*

Sicut in holocausto arietum et taurorum, et sicut in millibus agnorum pinguium : sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi : *quia non est confusio confidentibus in te Domine. ✠ Et nunc sequimur in toto corde et timemus te, et quærimus faciem tuam, Domine : ne confundas nos, sed fac nobis juxta mansuetudinem tuam et secundum multitudinem misericordiæ tuæ. *Quia.

*As in holocausts of rams and bullocks, and as in thousands of fat lambs : so let our sacrifice be made in thy sight this day, that it may please thee : *for there is no confusion to them that trust in thee, O Lord. ✠ And now we follow thee with all our heart, and we fear thee, and seek thy face, o Lord : put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies. *For there.*

SECRET

Deus, qui legalium differentiam hostiarum, unius sacrificii perfectione sanxisti : accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica : ut, quod singuli obtulerunt ad majestatis tuæ honorem, cunctis proficiat ad salutem Per Dominum.

O God, who by one perfect sacrifice hast perfected all the various sacrifices of the law, accept this sacrifice from the servants devoted to thee, and sanctify it by the like blessing, as thou didst the offerings of Abel : that what each hath offered to the honour of thy majesty may avail to the salvation of all. 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

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

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 :

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. 30:3

Inclina aurem tuam, accelera, ut eruas nos.

Bow down thine ear, make haste to deliver me.

POST-COMMUNION

Tua nos, Domine, medicinalis operatio, et a nostris perversitatibus clementer expediat, et ad ea quæ sunt recta, perducatur. Per Dominum nostrum.

May thy healing operation, O Lord, mercifully free us from all our perverse inclinations, and bring us to the practice of that which is right. Through our Lord.