



**CONGREGATIO
DIVINUM CARITAS**

**THE ORATORY OF
SS. CUTHMAN & WILFRID OF SUSSEX**

DOMINICA SEXAGESIMAE
Parabola Seminantis. 38
Matt. xij. Marc. iij. Luc. viij. Anno xxxij. xvij

A. IESVS sedens in navi, ad lit-
tus iuxta Capharnaum, docet.
B. Agricola sementem faciens.
C. Cadit semen in viam.
D. Cadit in petrosa.
E. Cadit in spinetum.
F. Cadit in terram bonam, & facit
vnum, centesimum fructum,
aliud, sexagesimum, &c.
Parabolam explicat Christus.

SEXAGESIMA SUNDAY

THE ANGELUS

V. The Angel of the Lord brought tidings to Mary

R. And she conceived by the Holy Ghost.

V. Hail Mary full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen

V. Behold the handmaid of the Lord

R. Be it done unto me according to Thy word

Hail Mary etc...

V. And the Word was made flesh

R. And dwelt amongst us

Hail Mary etc...

V. Pray for us O holy Mother of God

R. That we may be made worthy of the promises of Christ

V. Let us pray; Pour forth we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an Angel, so by His Cross + and Passion may we come to know the glory of His Resurrection. Through Christ Our Lord.

R. Amen.

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Fílio, et Spirítui Sancto. S. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Aspérges me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et míttre dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R. Amen**

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

Have mercy on me, O God, according to Thy great mercy. [Psalm 50] P. 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.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray. Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord.

R. Amen

THE PREPARATION

V. In NOMINE + Patris, et Fílii, et Spírítus Sancti. Amen.

V. Introíbo ad altáre Dei.

R. Ad Deum qui lætíficat iuventútem meam.

V. Iúdica me, Deus, et discérne cáusam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

R. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimícus?

V. In the Name of the + Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God.

R. Even unto the God, who giveth joy to my youth.

V. Give sentence with me, O God, and defend my cause against the deceitful and wicked man.

R. For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?

V. O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill and to Thy

V. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt et adduxérunt in montem sanctum tuum, et in tabernácula tua.

R. Et introibo ad altáre Dei: ad Deum qui lætíficat iuventútem meam.

V. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es anima mea, et quare contúrbas me?

R. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

V. Glória Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.

V. Introibo ad altáre Dei.

R. Ad Deum qui lætíficat iuventútem meam.

V. Adiutórium + nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

The Priest then makes his Confession after which we say,

R. Misereátur tui omnípotens Deus, et dimissis peccátis tuis, perdúcat te ad vitam ætérnam.

V. Amen

R. Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Páulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo, et ópere: percutit sibi pectus ter, dicens: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínam, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Páulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

V. Misereátur vestri omnípotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam ætérnam. R. Amen

V. Indulgéntiam + absolutiónem, et remissionem peccatórum nostrórum, tribuat nobis omnípotens et miséricors Dóminus.

R. Amen.

V. Deus, tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

V. Osténde nobis Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióne meam.

R. Et clamor meus ad te véniat.

dwelling.

R. And that I may go unto the altar of God, even unto the God, who giveth joy to my youth: and upon the harp will I give thanks unto Thee, O God, my God.

V. Why art thou so heay, O my soul: and why art thou so disquieted within me?

R. O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be: world without end. Amen.

V. I will go unto the Altar of God.

R. Even unto the God, who giveth joy to my youth.

V. Our + help is in the name of the Lord

R. Who hath made heaven and earth.

The Priest then makes his Confession after which we say,

R. May almighty God have mercy upon thee, forgive thee thy sins and bring thee to everlasting life.

V. Amen

R. [Bowing low] I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to the saints, and to you, Father: that I have sinned exceedinly in thought, word and deed: (striking the breast each time) through my fault, through my fault, through my own most grievous fault and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.

V. May almighty God have mercy upon you, forgive you your sins and bring you to everlasting life. R. Amen

V. May the Almighty and merciful God grant unto us + pardon, absolution, and remission of our sins.

R. Amen.

V. Thou wilt turn, O God, and bring us to life.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. *Dóminus vobiscum.*

R. *Et cum spírítu tuo.*

V. *Oremus...*

INTROIT Psalm 43. 23-26

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhaésit in terra venter noster: exsúrge, Dómine, ádjuva nos, et líbera nos. Ps. 43. 2 Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. V. Glória Patri. Exsúrge...

*Kyrie eleison; Kyrie eleison; Kyrie eleison;
Christe eleison; Christe eleison; Christe eleison;
Kyrie eleison; Kyrie eleison; Kyrie eleison.*

V. *Dominus Vobiscum*

R. *Et cum spírítu tuo*

V. *Oremus...*

COLLECT

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

EPISTLE 2 Corinthians 11. 19-33; 12. 1-9 *Lectio Epistolae beati Pauli Apostoli ad Corinthios*

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinéti enim si quis vos in servitútem rédigat, si quis 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. Hebraei sunt, et ego: Israélitæ sunt, et ego: Semen Ábrahæ sunt, et ego: Ministri Christi sunt (ut minus sápiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Judaéis 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 géneré, 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 quotidiana, sollicitúdo ómniú Ecclesiárum. Quis infirmáur, et ego non infirmor? quis scandalizátur, et ego non uror? Si

V. The Lord be with you.

R. **And with thy spirit.**

V. Let us pray...

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 We have heard, O God, with our ears: our fathers have declared to us. V. Glory be to the Father. Arise, why sleepest Thou, O Lord?

Lord, have mercy upon us x3

Christ, have mercy upon us x3

Lord, have mercy upon us x3

V. The Lord be with you

R. **And with thy spirit**

V. Let us pray...

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.

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 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

gloriári opórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in saécula, scit quod non méntior. Damásci præpósitus gentis Arétæ 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 néscio, sive extra corpus néscio, Deus scit, raptum hujúsmodi usque ad tértium cælum. Et scio hujúsmodi hóminem, sive in córpore, sive extra córpus néscio, Deus scit: quóniam raptus est in paradísus, 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 áliquid audit ex me. Et ne magnitúdo revelatiónum 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 perfícitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

R. Deo gratias

GRADUAL Psalm 82. 19, 14

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

TRACT Psalm 59. 4, 6

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

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Sequentia sancti Evangelii secundum Lucam

R. Gloria tibi, Domine

GOSPEL St. Luke 8. 4-15

In illo témpore: Cum turba plúrima convenírent, et de civitátibus properárent ad Jesum, dixit per similitúdinem: Exiit, qui

*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 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 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. **R. Thanks be to God***

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

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

V. The Lord be with you

R. And with thy spirit

V. The continuation of the holy Gospel according to St. Luke

R. Glory be to Thee, O Lord

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

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 discípli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. 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 suscípiunt 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 sollicitudinibus, 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 patiéntia.

R. Laus tibi, Christi

All sit for the homily. At the end of the homily, All stand

Credo in unum Deum, Patrem omnipoténtem, Factórem cæli et terræ, Visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei Unigénitum, Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmíne, Deum verum de Deo vero, Génitum, non factum, consubstantiálem Patri: Per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem Descéndit de cælis. [All kneel] Et incarnátus est de Spírítu Sancto Ex María Vírgine, et homo factus est. Crucifixus étiam pro nobis sub Póntio Piláto; Passus, et sepúltus est, Et resurréxit tértia die, secúndum Scriptúras, Et ascéndit in cælum, sedet ad déxteram Patris. Et íterum ventúrus est cum glória, Iudicáre vivos et mórtuos, Cuius regni non erit finis. Et in Spírítum Sanctum, Dóminum et vivificántem: Qui ex Patre procédít. [All bow] Qui cum Patre et Fílio simul adorátur et

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 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.

R. Praise be to Thee, O Christ

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven [All kneel], And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father, Who

conglorificátur: Qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatorum. Et expecto + resurrectionem mortuorum, Et vitam ventúri sæculi. Amen

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Oremus...

OFFERTORY Psalm 16. 5-7

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

with the Father and the Son together [All bow] is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the + Resurrection of the dead, And the life of the world to come. Amen

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

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.

THE OFFERTORY

Whilst a motet is heard or a hymn sung, the Priest prepares and offers to God for His blessing, the bread and the wine that will become the Body, Blood, Soul and Divinity of Christ.

1

**O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.**

2

**Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.**

3

**Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.**

4

**A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.**

5

**Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day.**

6

**O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.**

When all is ready, the Priest will say,

V. Oráte fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

R. Suscípiat Dóminus sacrificium de mánibus tuis ad láudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

SECRET

Oblátum tibi, Dómine, sacrificium, vivíficet nos semper, et múniat. Per Dóminum. R. Amen

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord accept the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.

May the sacrifice offered to Thee, O Lord, ever quicken us and protect us. Through our Lord.

R. Amen

V. The Lord be with you

R. And with thy spirit

V. Sursum corda

R. Habemus ad Dominum

V. Gratias agamus Domino Deo nostro

R. Dignum et justum est

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ sempiternaèque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamäre quotidie, una voce dicéntes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua! Hosánna in excélsis! Benedictus qui venit in nómine Dómini. Hosánna in excélsis!

V. Lift up your hearts

R. We lift them up unto the Lord

V. Let us give thanks unto the Lord our God

R. It is meet and right so to do

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who, together 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 what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

ALL: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

THE CANON OF THE MASS

The Priest continues silently the Eucharistic Canon. The Canon or Eucharistic Prayer of the Gregorian Rite has been offered with substantially few changes since the Apostolic era. Concluding...

V. Per ómnia sæcula sæculorum.

R. Amen.

V. Oremus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem...

R. Sed libera nos a malo.

V. Amen

V. Throughout all ages, world without end.

R. Amen.

V. Let us pray. Commanded by saving precepts and taught by divine institution, we are bold to say: [the Priest continues alone...]

Our Father, Which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation... [all continue...]

R. But deliver us from evil.

V. Amen

The Priest continues with the Fraction, the "breaking of bread" concluding...

V. Per ómni sæcula sæculorum.

R. Amen.

V. Pax Dómini sit semper vobís cum.

R. Et cum spírítu tuo.

V. Throughout all ages, world without end.

R. Amen

V. May the peace of the Lord be alway with

**AGNUS DEI, qui tollis peccáta mundi:
miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi:
miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi:
dona nobis pacem.**

you.

R. And with thy spirit.

**LAMB OF GOD, Who takest away the sins of
the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of
the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of
the world, grant us Thy peace.**

Then, the Priest presents the Body of Christ for all to see,

*V. Ecce Agnus Dei, ecce qui tollit peccáta
mundi.*

V. Behold the Lamb of God, behold Him Who
taketh away the sins of the world.

**R. Dómine, non sum dignus, ut intres sub
tectum meum: sed tantum dic verbo, et
sanábitur ánima mea; Quod iterum, ac tertio
repetit.**

**R. Lord, I am not worthy that Thou shouldst
come under my roof; but speak the word
only, and my soul shall be healed. X3 [Said
striking one's chest each time.]**

ALL ARE WELCOME to receive the Eucharist who believe that the Body, Blood, Soul and Divinity of Christ are present in the Bread and in the Wine. It is traditional for us to receive the Holy Communion kneeling in one kind only and preferably directly onto one's tongue. Please come forward for a blessing if you do not wish to receive the Eucharist; please cross your arms to indicate this to the Priest. During the Distribution, meditative music will be played. Afterward the Priest says,

COMMUNION ANTIPHON Psalm 42. 4

*Introibo ad altáre Dei, ad Deum qui lætificat
juventútem meam.*

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

All stand

V. Dominus Vobiscum

V. The Lord be with you

R. Et cum spiritu tuo

R. And with thy spirit

V. Oremus...

V. Let us pray...

POSTCOMMUNION COLLECT

*Súpplíces te rogámus, omnípotens Deus: ut
quos tuis réficis sacraméntis, tibi étiam plácitis
móribus dignánter deservíre concédas. Per
Dóminum. R. Amen*

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 our Lord.

R. Amen

V. Dóminus vobiscum.

V. The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

V. Ite, Missa est.

V. The Mass is ended.

R. Deo grátias.

R. Thanks be to God.

*V. Benedícat vos omnípotens Deus, + Pater, et
Fílius, et Spírítus Sanctus.*

V. May almighty God bless you, + the Father,
the Son and the Holy Ghost.

R. Amen

R. Amen

Here follows the "Last Gospel" the Prologue of the Gospel of St John

V. Dominus Vobiscum

V. The Lord be with you

R. Et cum spírítu tuo

R. And with thy spirit

V. Sequentia sancti Evangelii secundum Ioannes

V. The continuation of the holy Gospel

R. Gloria tibi, Domine

according to St. John
R. Glory be to Thee, O Lord

At the end of the reading all say

R. Deo gratias

R. Thanks be to God

1

**Praise to the Lord, the almighty, the King of
creation;
O my soul, praise him, for he is thy health
and salvation:
All ye who hear,
Now to his temple draw near,
Joining in glad adoration.**

2

**Praise to the Lord, who o'er all things so
wondrously reigneth,
shelters thee under his wings, yea, so gently
sustaineth!
Hast thou not seen
all that is needful hath been
granted in what he ordaineth?**

3

**Praise to the Lord, who doth prosper thy
work and defend thee;
surely his goodness and mercy here daily
attend thee.
Ponder anew
what the Almighty can do,
if with his love he befriend thee.**

4

**Praise to the Lord, O let all that is in me
adore him!
All that hath life and breath, come now with
praises before him.
Let the amen
sound from his people again,
gladly for all we adore him.**

TODAY'S REFLECTIONS

Genesis Ch VI: *This awful chastisement of the human race by the Deluge was a fresh consequence of sin. This time, however, there was found one just man; and it was through him and his family that the world was restored. Having once more mercifully renewed his covenant with his creatures, God allows the earth to be re-peopled, and makes the three sons of Noah become the Fathers of the three great families of the human race.*

This is the Mystery of the Divine Office during the week of Sexagesima. The Mystery expressed in to-day's Mass is of still greater importance, and the first is but a figure of the second. The earth is deluged by sin and heresy. But the Word of God, the Seed of life, is ever producing a new generation, a race of men, who, like Noah, fear God. It is the Word of God that produces those happy children, of whom the Beloved Disciple speaks, saying: they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God [St. John, 1. 13]. Let us endeavour to be of this family; or, if we already be numbered among its members, let us zealously maintain our glorious position. What we have to do, during these days of Septuagesima, is to escape from the Deluge of worldliness, and take shelter in the Ark of salvation; we have to become that good soil, which yields a hundred-fold from the heavenly Seed. Let us flee from the wrath to come, lest we perish with the enemies of God: let us hunger after that Word of God, which converteth and giveth life to souls [Ps. xviii].

In the Introit of this day's Mass, the Church brings before us one who seeks to be loosed from his sins, and calls on God for help and assistance. 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. O God, we have heard with our ears; our Fathers have declared to us. (Ps. XLIII. 23. 25.) **Glory be to the Father, &c. In the Collect**, the Church expresses the confidence she puts in the prayers of the great Apostle St. Paul, that zealous sower of the divine Seed, who laboured more than the other Apostles in preaching the Word to the Gentiles.

THE EPISTLE: *The Epistle is that admirable passage from one of St. Paul's Epistles, in which the Great Apostle, for the honour and interest of his sacred ministry, is necessitated to write his defence against the calumnies of his enemies. We learn from this his apology, what labours the Apostles had to go through, in order to sow the Word of God in the barren soil of the Gentile world, and make it Christian. Why is St. Paul mentioned in the Mass of this day, and why is this epistle read?* Because in Rome the Station or Church service is held on this day in the Church of St. Paul and because the Church continues to encourage us to work according to the example given by St. Paul who, with the grace of God, accomplished and suffered so much; also because we should labor for the honor of God and the salvation of our souls and faithfully cooperate with the grace of God.

Why, at the beginning of this epistle, does St. Paul say so much in his own praise? Not out of ambition for honor and glory, but to honor God, and for the love and advantage of the Corinthians, who allowed themselves to be

deceived by mercenary impostors and false prophets; that he might make public the craftiness of those deceivers who assumed the appearance of the true apostles, as Satan took the form of a good angel. To shame these, and to remove the obstacles they had placed in the way of the gospel, St. Paul was obliged to reveal to the Corinthians the things he had performed and endured in propagating the holy gospel. -By trials and sufferings is the true apostle known; the false apostles, the hirelings, as Christ calls them, only care for their own bodies, for temporal advantages, not for the salvation of souls. We see this exemplified in our days by the heretical missionaries who, when there is suffering, when there is martyrdom, take to flight, for their eyes are directed only to the present life and a large income, while the Catholic missionaries rejoice if, for Christ's sake, and for the salvation of souls, they are permitted to suffer, and made worthy to endure the cruel death of the martyr.

Of whom does St. Paul relate such marvels? Of himself, but from humility and modesty he does not say so; fourteen years before, forty-four years after the birth of Christ, St. Paul was rapt to the third heaven, that is, to the abode of happy spirits; but to preserve him in humility God permitted Satan to use the concupiscence of the flesh, which is like a sting in the body of man, as a temptation to the apostle, and by which he was continually tormented.

In the Gradual, the Church beseeches her Lord to give her strength against those who oppose the mission he has entrusted to her, of gaining for him a new people, adorers of his sovereign Majesty. Whilst the earth is being moved, and is suffering those terrible revolutions, which, deluge-like, come first on one nation and then on another; - the Church prays for her Faithful Children, in order that they may be spared, for they are the elect, and the hope of the world. It is thus she prays in the following Tract which precedes the Gospel of the Word.

THE GOSPEL: *St. Gregory the Great justly remarks, that this Parable needs no explanation. since Eternal Wisdom himself has told us its meaning. All that we have to do, is to profit by this divine teaching, and become the good soil, wherein the heavenly Seed may yield a rich harvest. How often have we not, hitherto, allowed it to be trampled on by them that passed by, or to be torn up by the birds of the air? How often has it not found our heart like a stone, that could give no moisture, or like a thorn plot, that could but choke? We listened to the Word of God; we took pleasure in hearing it; and from this we argued well for ourselves. Nay, we have often received this Word with joy and eagerness. Sometimes, even, it took root within us. But, alas! something always came to stop its growth. Henceforth, it must both grow and yield fruit. The Seed given to us is of such quality, that the Divine Sower has a right to expect a hundred-fold. If the soil, that is, if our heart, be good;- if we take the trouble to prepare it, by profiting of the means afforded us by the Church;- we shall have an abundant harvest to show our Lord on that grand Day, when, rising triumphant from his Tomb, he shall come to share with his faithful people the glory of his Resurrection. Why is the Word of God compared to a seed? Because from the word of God germinates the fruit of good works, as from good seed grows good fruit; as it is impossible, therefore, for an unsowed field to produce good fruit, so is it impossible for man without the seed of God's word to produce good fruits of the spirit.*

Why does Christ cry out an the parable: He that hath ears to hear, let him hear? Because of the importance and necessity of the doctrine which was contained in the parable. For to hear the word of God is absolutely necessary for salvation, as the Apostle indicates: How shall they believe him (Jesus) of whom they have not heard? (Rom. X. 14.) Jesus calls those happy who hear the word of God and keep it. (Luke XI. 28.) And on this subject St. Augustine says: "Be assured, my brethren, that as the body becomes weakened by want and hunger, and wastes to a mere shadow, so the soul that is not nourished by the word of God, becomes shrunken, worthless and unfit for any good work."

Whence comes so much cockle of evil, when the seed of God's word is so abundantly sowed? Because, as Christ says, the seed falls now by the wayside, now upon a rock, now among thorns, seldom upon good soil, that is to say, those who hear the word of God are as a highway, over which many distracting thoughts are traveling which tread down the scattered seed, or, like fowls of the air devour it; they are like rocks, hardened by their prejudices or repeated crimes, so that the divine word cannot take root; again, they are so overgrown by the thorns of worldly cares, the constant desire for wealth and riches, and sensual delights, that even if they receive the seed, it is unable to grow and bear fruit.

Inspired by this hope, and full of confidence in Him, who has once more thrown his Seed in this long ungrateful soil, let us sing with the Church, in her Offertory, these beautiful words of the Royal Psalmist:- they are a prayer for holy resolution and perseverance. The visit, which our Lord makes to us in the Sacrament of his Love, is the grand means whereby he gives fertility to our souls. Hence it is, that the Church invites us, in the Communion-antiphon, to draw nigh to the Altar of our God; there, our heart shall regain all the youthful fervour of its best days.

ON THE POWER OF GOD'S WORD

The word of God is compared, by the Prophet Jeremias, to a hammer which crushes hearts as hard as rocks, and to a fire that dries up the swamps of vice, and consumes inveterate evil habits. (Jer. XXIII. 29.) The Psalmist compares it to thunder that makes all tremble, a storm-wind that bends and breaks the cedars of Lebanon, that is, proud and obstinate spirits; a light that dispels the darkness of ignorance; and a remedy that cures sin. (Ps. XXVIII. 3. 5., CXVIII. 105.) St. Paul compares it to a sword that divides the body from the soul, that is, the carnal desires from the spirit; (Hebr. IV. 12.) the Apostle James to a mirror in which man sees his stains and his wrongs. (Jam. I, 23.) the

Prophet Isaias to a precious rain that moistens the soil of the soul and fertilizes it; (Isai: LV. 10. 11.) and Jesus Himself compares it to a seed that when it falls on good ground, brings forth fruit a hundredfold. (Luke VIII. 8.) One single grain of this divine seed produced the most marvellous fruits of sanctity in St. Augustine, St. Anthony the Great, in St. Nicholas of Tolentino, and others; for St. Augustine was converted by the words: "Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy." (Rom. XIII. 13.) St. Anthony by the words. If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." (Matt XIX. 21.) Nicholas of Tolentino was brought to Christian perfection by the words: "Love not the world, nor the things which are in the world. (I. John II. 15.)

How should we prepare ourselves to be benefited by the word of God? We must be good, well-tilled soil, that is, we must have a heart that loves truth, desires to learn, and humbly and sincerely seeks salvation; we must listen to the word of God with due preparation and attention, keep the divine truths we have heard, in our heart, frequently consider and strive to fulfil them.

What should be done before the sermon? We should endeavor to purify our conscience, for, as St. Chrysostom demands; "Who would pour precious juice into a vessel that is not clean, without first washing it?" We should, therefore, at least cleanse our hearts by an ardent sorrow for our sins, because the spirit of truth enters not into the sinful soul; (Wis. I. 4.) we should ask the Holy Ghost for the necessary enlightenment, for little or no fruit can be obtained from a sermon if it is not united with prayer; we should listen to the sermon with a good motive; that is, with a view of hearing something edifying and instructive; if we attend only through curiosity, the desire to hear something new, to criticize the preacher, or to see and to be seen, we are like the Pharisees who for such and similar motives went to hear Christ and derived no benefit therefrom. "As a straight sword goes not into a crooked sheath, so the word of God enters not into a heart that is filled with improper motives." We should strive to direct, our minds rightly, that is, to dispel all temporal thoughts, all needless distraction, otherwise the wholesome words would fall but upon the ears, would not penetrate the heart, and the words of Christ be fulfilled: They have ears, and hear not.

How should we comfort ourselves during the sermon? We should listen to the sermon with earnest, reverent attention, for God speaks to us through His priests, and Christ says to them: Who hears you, hears me. (Luke X. 16.) We must listen to the priests, therefore, not as to men, but as to God's ambassadors, for every priest can say with St. Paul: We are ambassadors for Christ, God, as it were, exhorting by us. (II. Cor. V. 20.) "If," says St. Chrysostom, "when the letter of a king is read, the greatest quiet and attention prevails, that nothing may be lost, how much more should we listen with reverence and perfect silence to the word of God?" The word of God is, and ever will be, a divine seed, which, when properly received, produces precious fruit, by what priest soever sowed; for in the sowing it matters not what priest sows, but what soil is sowed. Be careful, also, that you do not apply that which is said to others, but take it to yourself, or the sermon will be of no benefit to you. Are you free from those vices which the preacher decries and against which he battles? then, thank God, but do not despise others who are perhaps laboring under them, rather pray that they may be released and you preserved from falling into them. Keep also, from sleeping, talking, and other distractions, and remember, that whoever is of God, also willingly hears his word. (John VIII. 47.)

What should be done after the sermon? We should then strive to put into practice the good we have heard, for God justifies not those who hear the law, but those who keep it, (Rom. II. 13.) and those who hear the word of God and do not conform their lives to it, are like the man who looks into the mirror, and having looked into it goes away, and presently forgets what manner of man he is. (Fam. I. 23. 24.) To practice that which has been heard, it is above all necessary that it should be kept constantly in mind, and thoughtfully considered. St. Bernard says: "Preserve the word of God as you would meat for your body, for it is a life-giving bread, and the food of your soul. Happy those, says Christ, who keep it. Receive it, therefore, into your soul's interior, and let it reach your morals and your actions."

That food which cannot be digested, or is at once thrown out, is useless; the food should be well masticated, retained, and by the digestive powers worked up into good blood. So not only on the day, but often during the week, that which was heard in the sermon should be thought of and put into practice. Speak of it to others, thus will much idle talk be saved, many souls with the grace of God roused to good, and enlightened in regard to the evil they had not before seen in themselves and in future will avoid. Let us listen to others when they repeat what was said in the sermon. Heads of families should require their children and domestics to relate what they have heard preached. Let us also entreat God to give us grace that we may be enabled to practice the precepts given us.