

GOSPEL: LUKE 8. 4-15

hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut videntes non videant, 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 audíerint, cum gaudio suscípiunt verbum: et hi radices non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audíerunt, et a sollicitudínibus, 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 réti- nent, et fructum áfferunt in paciéntia.

CREDO

OFFERTORY: PS. 16. 5, 6-7

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.

SECRET

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

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 way side 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

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

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

PREFACE OF THE MOST HOLY TRINITY
PLEASE SEE RED MISSAL

COMMUNION: MATT. 2. 5

Introibo ad altáre Dei, ad Deum qui lætíficat juventútem meam.

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

POSTCOMMUNION

Súpplícites te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum nostrum.

We humbly beseech Thee, almighty God to grant that they whom Thou refreshest with Thy sacraments, may serve Thee worthily by a life well pleasing unto Thee. Through our Lord

COMMENTARY ON THE MASS ON SEXAGESIMA SUNDAY
STATION AT ST. PAUL-WITHOUT-THE-WALLS

The Church teaches us "to celebrate the Paschal Sacrament" by "the scriptures of both Testaments". Through the whole of this week the divine office is full of the thought of Noe. God seeing that man's wickedness was great upon the earth said: "I will destroy man whom I have created"; and He told Noe: "I will establish my covenant with thee and thou shalt enter into the ark." For forty days and forty nights rain fell on the earth, while the ark floated on the waters which rose above the mountain tops and covered them; and in this whirlpool all men were carried away "like stubble" (*Gradual*); only Noe and his companions in the ark remaining alive. Then God remembered them and at length the rain ceased. After some time, Noe opened the window of the ark and set free a dove, which returned with a fresh olive leaf and Noe understood that the waters no longer covered the earth. And God told him, "Go out of the ark... go ye upon the earth, increase and multiply..." And the rainbow appeared as a sign of reconciliation between God and men. That his story is related to the Paschal mystery is shown by the fact that the Church reads it on Holy Saturday; and this is how she herself applies it, in the Liturgy, to our Lord and His Church. "The just wrath of the Creator drowned the guilty world in the vengeful waters of the flood, only Noe being saved in the ark. But then the admirable power of love loved the world in blood." It was the wood of the ark which saved the human race and it is that of the Cross which in its turn, saves the world. "Thou alone," says the Church, speaking of the Cross, "hast been found worthy to be, for this shipwrecked world, the ark which brings safely into port." The open door in the side of the ark by which those enter who are to escape from the flood, and who represent the Church, are, as the liturgy explains, a type of the mystery of redemption; for from our Lord's wounded side flowed blood and water, symbols of the Eucharist and baptism. "O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue: look, O Lord, on the face of Thy Church and multiply in her Thy regenerations, opening the founts of baptism all over the world to make new the Gentiles." "In the days of Noe," says St. Peter, "eight souls were saved by water, whereunto baptism being of the like form, now saveth you also."

Commentary From St. Andrew Daily Missal, 1952 ed.

Proper Prayers of the Mass
Sexagesima Sunday
Provided Courtesy of Una Voce Orange County



The seed is the word of God.

INTROIT: PS. 43. 23-26

EXSURGE, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, oblivísceris tribulatiónem nostram? adhæsit 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

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. We have heard, O God, with our ears: our fathers have declared to us. V. Glory be to the Father.

COLLECT

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

O God, who seest that we put not our trust in anything that we do; mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversity. Through our Lord.