

EPISTLE: 2 CORINTHIANS 11. 19-33; 12. 1-9

Fratres: Libenter suffertis insipientes: cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitum redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cadit. Secundum ignobilitatem dico, quasi nos infirmi fuimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego. Hebraei sunt, et ego: Israeliti sunt, et ego: Semen Abraham 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 Judaeis quinque quadragenas, una minus, accipi. Ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui: in itineribus saepe, 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 aeterna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate: praeter illa quae extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uor? Si gloriari oportet: quae infirmitatis meae sunt, gloriabor. Deus et Pater Do-

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 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 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 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 scandalized, and I am not on fire? If I must needs glory, I will glory of

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mini nostri Jesu Christi, qui est benedictus in saecula, scit quod non mentior. Damasci praepositus gentis Aretae 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 caelum. Et scio hujusmodi hominem, sive in corpore, sive extra corpus nescio, Deus scit: quoniam raptus est in paradisum, et audivit arcana verba, quae non licet homini loqui. Pro hujusmodi gloria: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si volero 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 meae, angelus satanae, 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

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 visions and revelations of the Lord. I know a man in Christ about 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 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 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

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meis, ut inhabitent in me virtus Christi.

thee, for power is made perfect in infinity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL: 82. 19, 14

Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. *V.* 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. *V.* O my God, make them like a wheel, and as stubble before the wind.

TRACT: PS. 59. 4, 6

Commovisti, Domine, terram, et conturbasti eam. *V.* Sana contritiones ejus, quia mota est. *V.* Ut fugiant a facie arcus: ut liberentur electi tui.

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.

GOSPEL: LUKE 8. 4-15

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 caeli comederunt illud. Et aliud cecidit supra petram: et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinae suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Haec dicens, clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quae esset

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 way side, 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 hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples