

ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vite euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

OFFERTORY Psalm 16. 5-7

Prefice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te Domine.

SECRET

Oblatum tibi, Domine, sacrificium, vivificet nos semper, et muniat. Per Dominum nostrum Jesum Christum Filium tuum...

PREFACE OF THE MOST HOLY TRINITY

COMMUNION Psalm 42. 4

Introibo ad altare Dei, ad Deum qui laetificat juventutem meam.

POSTCOMMUNION COLLECT

Supplices te rogamus, omnipotens Deus: ut quos tuis rebus sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum nostrum ...

ANNOUNCEMENTS

Sunday Social

Our next monthly potluck social will be held Sunday March 5th after Mass in the Msgr. Thomas H. Smith Social Hall.

Latin Mass Newsletter

The Lancaster Latin Mass Community publishes a bi-weekly newsletter. To receive this newsletter, please go to LancasterLatinMass.com and click on "Newsletter Signup" on the homepage.

Mass Intentions

2/19/17: Robert & Valerie Smolar for Deceased: Sr. Mercedes Voytko S.S.C.M.
2/26/17: Robert & Valerie Smolar for Deceased: Catherine Voytko

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.

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.

May the Sacrifice offered to Thee, O Lord, ever quicken us and protect us. Through our Lord Jesus Christ, Thy Son ...

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

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 ...

**ST. JOSEPH CATHOLIC CHURCH
TRADITIONAL LATIN MASS**



ST. JOSEPH CATHOLIC CHURCH
440 Saint Joseph St. Lancaster, PA 17603
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Confessions: 12:45 P.M. to 1:15 P.M. before the Holy Mass

February 19, 2017

Sexagesima Sunday

1:30 pm High Mass

INTROIT Psalm 43. 23-26

Exsurge, quare obdormis, Domine? exsurge, et ne repellas in finem. Quare faciem tuam avertis, oblivisceris tribulationem nostram? adhæsit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos. *Psalm.* Deus, auribus nostris audivimus: patres nostri annuntiaverunt 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. ibid. 2. We have heard, O God, with our ears: our fathers have declared to us. V. Glory be to the Father

COLLECT

Deus, qui conspicias, quia ex nulla nostra actione confidimus: concede propitius; ut contra adversa omnia, Doctoris gentium protectione muniamur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia secula seculorum.

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 Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE 2 Corinthians 11. 19-33; 12. 1-9

Fratres: Libenter suffertis insipientes: cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit. 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 uror? Si gloriari oportet: quae infirmitatis meae sunt, gloriabor. Deus et Pater Domini 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 gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens:

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 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 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

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 meis, ut inhabitent in me virtus Christi.

GRADUAL Psalm 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.

TRACT Psalm 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.

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 haec parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis: ut videntes non videant, et audientes non intelligant. Est autem haec parabola: Semen est verbum Dei. Qui autem secus viam hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui

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.

Let the Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. 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. Heal Thou the breaches thereof, for it has been moved. That they may flee from before the bow: that Thine elect may be delivered.

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 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 they 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