



**SAINT
ANDREW**

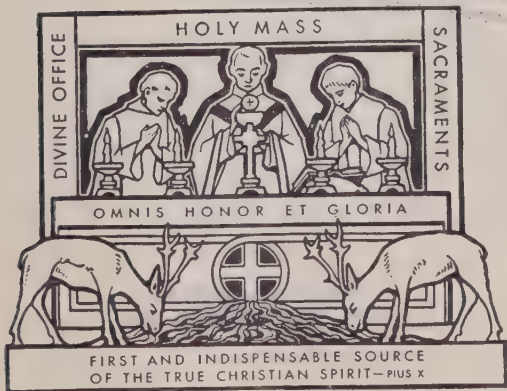


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SAINT ANDREW DAILY MISSAL

BY DOM GASPAR
LEFEBVRE, O.S.B.
OF THE ABBEY
OF S. ANDRÉ



LITURGICAL APOSTOLATE

THE E. M. LOHMANN CO.



SAINT PAUL, MINNESOTA

IMPRIMI POTEST

Die 14a Aprilis 1950

✠ THEODORUS NÈVE, O.S.B.
Abbas Sti Andreae

NIHIL OBSTAT:

J. GERALD KEALY, D.D.
Cens. Theol. Deput.

1-362 51
IMPRIMATUR.

✠ SAMUEL CARDINALIS STRITCH
Archiepiscopus Chicagiensis
Die 20a Februarius 1951

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THE E. M. LOHMANN CO.
St. Paul, Minnesota

PRINTED IN THE UNITED STATES OF AMERICA

HOW TO USE THIS MISSAL

While most of the prayers of the Mass never change and form what is called the "Ordinary" of the Mass, others vary each day of the year and are known as the "Proper" of the Mass.

The Proper of the Mass for each day is either taken from the "Proper of the Time" or from the "Proper of the Saints" (See pp. xii-xiii).

The Proper of each **Sunday** or great **Feastday** Mass each year may be found readily by consulting, on the following pages, the **Sunday Calendar**, which refers to the exact page of the missal for that particular day, either in the Proper of the Time, or for some feasts in the Proper of the Saints.

The heading of each prayer of the Proper: Introit, Collect, Epistle, etc., is in its normal place in the Ordinary with a reference to the Proper of the day. Moreover, to help the faithful to follow the priest, his position for the various prayers is indicated in the sidenotes of the Ordinary.

On **weekdays**, look first at the **Proper of the Saints** (p. 583 and following), disposed according to the days and months of the year. On days where no Mass of a Saint is provided (ferial days), if the Proper of the Time does not mention a special Mass, the Mass of the preceding Sunday is said. If a Mass is provided for the same day by each of the Propers, the Mass is said according to the rules of occurrence (See p. xiii). In any case, the safest will be to consult the local Ordo.

Finally, Masses for the Dead and Votive Masses may be said in place of the Mass of the day, if no feast of the double rite or privileged feria is observed.

PREFACE

LITURGICAL WORSHIP

“When you pray, say: Father¹.” This is the name that from all eternity God the Son gives to His Father, the name that our Lord invariably pronounced with respect and love, the name He silently repeats in the Blessed Sacrament, and that we find constantly on the lips of His Bride the Church.

“You have received the spirit of adoption of sons, whereby we cry, Abba (Father)².” The Holy Ghost, as it were, flows forth from the Word in the sacred humanity of Christ and in the Church, bearing us all to the Father on the waves of His divine love.

This fount of living water which springs up in our hearts unto life eternal³, is doubtless the private prayer with which the Holy Ghost may inspire us, and in which we are led by Him to have recourse to God as children to their father, but the principal and official prayer whereby the Holy Ghost inspires His Church is that which we call the Liturgy⁴. In this prayer, all members of Christ’s mystical body bear an authentic part in that infinite worship of adoration that its Head ceaselessly renders to God: “Always living to make intercession for us⁵,” as the Apostle tells us. Thus the word of the Master is realized: “The hour cometh when the true adorers shall adore the Father in spirit and in truth⁶,” which St. Anselm explains as meaning that they will render a filial worship to God in the Holy Ghost and in union with Christ the Son of God. St. Paul says: “By Him (i.e. our Lord) we have access both in one Spirit to the Father⁷.” Most of the sacerdotal formulas said by the celebrant at the altar (collect, secret, preface and postcommunion) are addressed to the Father through the mediation of the Son in the unity of the Holy Ghost. That is to say, that under the influence of grace attributed to the Holy Ghost we are united with Christ as man, as our priest or mediator in order to honor the Father in whom the whole blessed Trinity may be said to be implicitly contained, since from Him the Son and the Holy Ghost both proceed.

It is “through Christ that we go to God⁸.” Therefore all the Church’s prayers conclude with the words “Through

1. St. Luke, 11, 2. — 2. Rom. 8, 15. — 3. St. John 4, 14. — 4. From the Greek, a word signifying “a public act.” — 5. Heb. 7, 25. — 6. St. John 4, 23. — 7. Eph. 2, 18. — 8. 2 Cor.

Jesus Christ our Lord"; and the Canon of the Mass ends with the formula: "Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Ghost, all honor and glory, world without end. Amen."

Christ by His bloody sacrifice on the cross merited for each of us our redemption and the graces necessary for obtaining it. After His resurrection and ascension His priesthood is continued in heaven by presenting His glorious wounds to the Father in our favor.

By this perpetual oblation, He obtains the application to our soul of that which He merited for us on Calvary.

In order to save us, the mediatorship of Jesus is necessary also upon earth. For this purpose did the Saviour institute the Holy Eucharist, whereby He might find the means of being made man no longer merely in Palestine and for a determined time, but every day and in every country. That our souls could benefit from the merits of Jesus, who was both Priest and Victim on the cross, God wills that He should continue to offer Himself on the altar under the species of bread and wine, recalling the separation of His Body and Blood on Calvary.

"The sacrifice offered on the altar," says the Council of Trent, "is the same which was offered on Calvary, since it is the same Priest and the same Victim."

Christ is the High Priest, but to perform the rites of this sacrifice, a lower order of priesthood is necessary to supply what our Lord does not Himself perform. These ministers of the priesthood of Christ are the members of the Catholic hierarchy, and thus at one and the same time by Christ invisible, and by Christ visible, it is ordained that we shall pray to God in the person of the Pope, bishops, and priests. These priests are the official intermediaries between heaven and earth. By means of the liturgy we unite ourselves with the sacerdotal prayer of the Church, and together with her, day by day, in the same rites, the same formulas, even by the same chant, render to our Lord a worship worthy of the most High.

In the Missal do we mostly find these prayers of the Church, hence it is an indispensable book for officially, infallibly and collectively rendering to the most Holy Trinity, through Jesus and His Church, that plenitude of glory due to God.

Holy Mass is thus the chief act¹ of Catholic worship. It is also its central function as the altar is the central object in our churches. All the grandest functions of the liturgy, ordinations, consecrations, benedictions, professions, take

1. Cf. Dom Gaspar Lefebvre, *Catholic Liturgy*, London, Sands, 1924. Chapter VI. *Holy Mass*.

place during the celebration of the mystery of the altar. According to St. Thomas, all the sacraments are like the Holy Eucharist, being either a participation in this sacrifice, or else means whereby the soul is prepared for it¹. Exposition and Benediction of the Blessed Sacrament are as it were a continuance of it. We should, therefore, be quite wrong were we to separate such acts of piety as our communions and our adoration, from the act of the sacrifice; let us accustom ourselves to keep this connection practically in mind by communicating with the priest during holy Mass, and by considering our Lord present in the tabernacle as the saving Victim.

The liturgy has also for its aim the sanctification of mankind. It is the most fruitful source of divine graces which, spreading from the Father through Christ into the Mystical Members of His Body, assure to them the divine life of grace.

“The active participation in the most holy mysteries and in the public and solemn prayer of the Church,” said Pius X, “is the first and indispensable source of the true christian spirit.” By the Holy Sacrifice of the Mass and the Sacraments which constitute the very essence of the liturgy, does the Church sanctify souls.

In a special manner does she exercise her divine commission by means of sacramentals and preaching.

The sacramentals are all the observances and holy things used by the Church in her worship, and especially at Mass, as for instance, the ceremonies, rites, objects and prayers, etc.

Preaching is often attached to the acts of worship; indeed, the Mass is a Catechism whereby in the course of the year the Church inculcates her dogmatic truths and moral precepts by investing them with the visible beauty of ceremonies and chant. “In instructing the people in the divine truths and raising them to spiritual and interior joys,” said Pius XI, “the splendors of the liturgy are more efficacious than documents of the ecclesiastical magisterium and even more important.”

We should cultivate in our minds a deep respect for the Missal. It contains the very expression of the Church's prayer, and in the framework of her most august rites of consecration and communion. It shares with the sacred species the right to be placed upon the altar. In the light of the sacred text contained in the Missal, the altar becomes each day before our eyes a corner of Palestine, where we celebrate with Jesus the events of His life; His coming (Advent), His birth (Christmas), His preaching (Lent), His suffering and death (Passion), His resurrection (Easter), His ascension and the coming of the

1. *Ibid.* Chapter VIII, *The Sacraments*.

Holy Spirit (Pentecost) whereby we receive those special graces which Holy Communion infuses into our souls.

Thus in the liturgy the whole Mystical Body of Christ lives again the life of the Master, in imitating His virtues and examples. The Missal is thus the sure guide by which the Church, charged with the care of souls, traces herself in us, with a maternal solicitude, and we should follow it in order to attain unto God, through Jesus Christ our Lord.



HOLY MASS

I WHAT IS THE HOLY SACRIFICE

The Holy Sacrifice is offered to the Holy Trinity.

First of all, we must never forget that the Mass is a Sacrifice, an act by which the Church gives to Almighty God, officially and in the name of all, worship of the highest kind, adoration or latria, which is due to Him alone, in virtue of the supreme excellence of His divine Being from which everything comes and to which everything must return. Therefore the Mass is offered only to the three Persons of the Blessed Trinity.

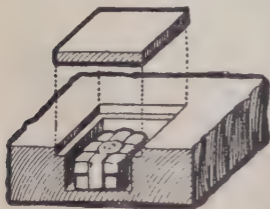
What the priest offers to God as an acknowledgment of His sovereign dominion over all creatures, is none other than our Lord Jesus Christ, who, by His sacrifice on the cross has rendered to His Father an infinite act of worship, consisting of adoration, thanksgiving, expiation and impetration. The sacrifice of the Mass, by placing on the altar the Victim of Calvary, enables us through Him to adore God in a suitable manner, to thank Him worthily for all His favors, to render Him full satisfaction by the offering of the Blood of Jesus, and to address to Him requests which are always heard because they are made in His name, who by the very act of showing His glorious wounds to His Father, intercedes unceasingly for us in heaven and in the Eucharist on earth. Moreover, since all the mysteries of our Saviour's life have helped, in union with Calvary, to bring about our salvation, the Church commemorates them in the Holy Sacrifice of the Mass by the different feasts of the Proper of the Time or Temporal Cycle, which is the Cycle of Christ. At Christmas, for instance, she offers to God the divine Child of the manger, with all that stage in our Lord's life that has specially contributed to the Father's glory; and by that means ensures to us the application, quite special also, of the graces which Christ merited for us, and which will enable us to practice each year more and more the virtues of which the Son of God and Mary then gave us an example.

The Holy Sacrifice offered in honor of the saints.

But the Mass is offered also in honor of the saints, as the Proper of the Saints or Sanctoral Cycle shows. In this way is emphasized the fact, that it is to the Sacrifice of Calvary and to the Eucharist

that the saints owe the graces which God gave them in such abundance. And the saints themselves are honored when the work of the most High is glorified in them.

We offer to the saints also a fitting homage when we unite their memory with our Lord's at the altar. This is done on the anniversary of their death and every day in the Canon of the Mass. As members of the mystical body of Christ it is right to associate them with the



sacrifice of their Head, since by their sufferings and often by their martyrdom, they have mingled their blood with that of this divine Victim. Moreover the Church encloses the relics of the saints, especially those of the martyrs, in the altarstone (see illustration) at the very spot where the priest places the Sacred Host. "It is the whole city of the redeemed," says St. Augustine, "the assembly and company of the saints, which is the universal sacrifice and which is offered to God by the High Priest, who offers Himself for us in His Passion."

We render to the saints the greatest honor we can give them when we offer to God, in their name, the Blood of Jesus to adore the most High and thank Him for His favors to them. The saints, full of zeal for the glory of the Holy Trinity, are beholden to us if we honor God in union with their intention, for this increases their joy. The efficacy of their merits in the past and their prayers in the present is in a special way increased, when these are offered to God closely united with the merits and prayers of Christ Jesus, the universal Mediator, and this happens especially on their feast-day when Holy Mass is celebrated in their honor. "Most humbly we pray," says the Church in the Collect for the feast of All Saints, "that since so great is the number of Thine elect pleading for us, we may partake, in all their fullness, of Thy abounding mercies."

Most willingly does God accept the offering of the Blood of Christ made through the saints as intermediaries.

II HOW TO ASSIST AT MASS

All the faithful can take an active part in this Sacrifice

Assisting at Mass, we should do four things:

1. **Reconstruct** the historic setting in which took place the event in our Lord's Life, or in that of one of His saints which is being commemorated on the appointed day. In doing this much help may be gained from the Mass of the Catechumens with its different features: the vestments, the chant, the Introit, Epistle, Gospel, etc.

2. **Offer** to God, for His greater glory, the mystery of our Redeemer's life which is being commemorated, or the acts of virtue which have been practiced by the saint whose feast it is. This is done in the Canon of the Mass; it is not fitting to communicate before having made this offering which appeases the most High and brings us divine grace.

3. **Ask** of God (this is done in the Pater noster) and receive from Him by the merits and intercession of our Lord and His saints, the graces which they themselves received when they were living on earth. (This is the fruit of the Communion and the Postcommunion.)

4. To these three ways of interior or spiritual participation, which can be practiced at every Mass, we should, as far as circumstances allow, add **exterior or material participation**, which may consist: in reading liturgical prayers with the priest, in singing congregational and Gregorian chant at High Mass, in responding aloud at Low Mass, and best of all, in receiving Holy Communion with the priest during Mass. In this way, we shall draw plentiful fresh draughts of the true Christian spirit at its primary source, as Pius X wished.

What is a "Dialogue Mass"

Certain texts of the Mass are reserved to the priest, and should never be said aloud by the faithful: we can still make these parts our own, not by a mechanical repetition but by reverent and serious reflection, corresponding to the thoughts expressed by these prayers.

Other parts of the Mass were originally, and are still meant to be said by the people. They are of two kinds: those that are to be chanted by the congregation at High Mass, and those that are responded by the ministers, or by the server at Low Mass, on our behalf.

1. A first degree of "Missa dialogata" consists in responding aloud with the server.

2. A second degree (which deserves properly the name of "Missa recitata") adds to the first degree the recitation with the celebrant of all the prayers which are sung by the people at Missa Cantata, the Gloria (Et in terra, etc.), the Credo (Patrem omnipotentem, etc.) the Sanctus and the Agnus Dei.

3. Moreover, before Holy Communion, we should say not only the Confiteor with the server, but the Domine non sum dignus, which the priest says at that moment on our behalf, may also be said three times with him.

In the Ordinary of the Mass, all sentences that may be said by the faithful, are printed in **heavier type** in this Missal (see p. 538).

The lawfulness of this use is henceforth beyond any doubt, although it remains subject to regulations from the diocesan authority. It has been expressly authorized or recommended, or even put into practice in the first or in the second degree by bishops of different countries, and it is most favorably regarded by Rome. The approval was given to the first degree in Belgium in striking terms: the Sacred Congregation of the Council approved in November 1922, the following decree of the Provincial Council of Malines: "In order to instill into the souls of the faithful a truly christian and collective spirit, and prepare them for active participation, as is the evident desire contained in pontifical documents, one must approve (laudanda est) the practice at least in religious houses and institutions for youth, in which all people assisting at the Mass make the responses at the same time with the acolytes. On November 30, 1935, the Sacred Congregation of Rites explicitly approved both degrees of this practice, whenever the Bishop has no objection owing to local circumstances.

Holy Mass and Holy Communion

This assistance at the Holy Sacrifice is the ideal preparation for Holy Communion since it is the same that the Church imposes on the Pope, the bishops and all priests, whenever they celebrate Mass. It develops in the soul those sentiments of contrition of faith, of hope, of love and of gratitude, which are indispensable if the Eucharist is to be received with fruit. By means of this preparation, the highest act of participation in the Mass is Holy Communion. It obtains all of its fruits, because it is one of the most perfect applications of the conditions required by the decree of the saintly Pius X, when he said, "a most abundant attainment of the effects of Holy Communion is by a careful preparation and a thanksgiving proper to the reception of this divine Sacrament."

DIVISION OF THE PROPER OF THE TIME

A. CHRISTMAS SECTION
 MYSTERY OF THE INCARNATION

PREPARATION (Violet vestments)	I. { Advent	1st Sunday of Advent to Dec. 24	4
CELEBRATION (White vestments)	{ CHRISTMAS EPIPHANY	II. { Christmastide	Dec. 24 to Jan. 13
PROLONGATION (Green vestments)	III. { Time after Epiphany	Jan. 14 to Saturday before Septuagesima	3 (or 2) 0 to 5

SUNDAYS

B. EASTER SECTION
 MYSTERY OF THE REDEMPTION

PREPARATION (Violet vestments)	remote . . .	I. { Septuagesima	Septuagesima to Shrove Tuesday	3
	near . . .	II. { Lent	Ash Wednesday to Saturday before Passion Sunday	4
	immediate .	III. { Passiontide	Passion Sunday to Holy Saturday	2
CELEBRATION (White and red vestments)	{ EASTER PENTECOST	IV. { Eastertide	Holy Saturday to Saturday after Pentecost	8
PROLONGATION (Green vestments)	V. { Time after Pentecost	Trinity Sunday to Saturday before Advent	23 to 28	

Sundays 52

DIVISION OF THE ECCLESIASTICAL YEAR

The Ecclesiastical Year begins on the first Sunday of Advent and ends on the Saturday following the last Sunday after Pentecost. It is composed of liturgical seasons or times. The *Proper of the Time* or *Temporal Cycle*¹ reveals our Lord to us in the traditional setting of the great mysteries of our holy religion. Simultaneously with this cycle is a secondary one, called the *Proper of the Saints* or *Sanctoral Cycle*¹, because it is composed of the feasts of those blessed souls in which the work of the redemption is already accomplished.

I. THE PROPER OF THE TIME or TEMPORAL CYCLE

This circle or cycle is divided into two sections: that of *Christmas* and that of *Easter*. Both of the sections containing these two great feasts are divided into three periods: the time before, during and after the feast itself, thus having for its aim to *prepare* the soul for them, then allow it to *celebrate* them with solemnity, and finally to *prolong* the several weeks.

A. Christmas Section or that of the Incarnation

(1) *Advent* (in Latin *Adventus*) is composed of four weeks, during which with the patriarchs and prophets we long for the advent or coming of our Lord.

(2) *Christmas* brings before our eyes the birth of the Word Incarnate, who is born in us by grace, and the Epiphany, or His manifestation to the world.

(3) *The Time after Epiphany* includes from one to five Sundays; it recalls to us the hidden life of Christ at Nazareth, and manifests to us His divinity.

B. Easter Section or that of the Redemption

This section depends upon the Easter moon and begins between January 18 and February 22.

(1) Nine weeks lead us up to the great feast of Easter. They are divided into three periods:

(a) *Septuagesima*, during two weeks and a half, brings before us the public life of our Lord and, with Lent which follows it, gives us a summary of it.

(b) *Lent*, which begins of Ash Wednesday, represents by forty days of penance, the forty days' fast of our Lord in the desert, in which we participate.

(c) *Passiontide*, which comprises the last two weeks of Lent, brings home to us the last sufferings of Christ and His death on the cross, that with Him we may die to our sins.

1. The year is a vast ring of feasts to which is given, from the Greek, the name of cycle or circle.

(2) *Paschaltide* permits us to participate in the greatest of all the feasts. It is at Easter with its privileged octave, that our soul, risen with Christ, lives with Him during five weeks, whilst He founds the Church and then ascends to heaven on Ascension Day. The feast and Octave of Pentecost close this period with the descent of the Holy Ghost into our souls.

(3) *The Time after Pentecost* shows us during twenty-three to twenty-eight weeks, the fruits of holiness which the Holy Ghost and the Blessed Sacrament cause to develop in the Church and her saints to the end of the world. This last event is brought before us on the last Sunday after Pentecost.

The feast of Easter, the center of the year, is always celebrated on the Sunday after the fourteenth day of the March moon, viz. the Sunday after the first full moon which follows March 21. The extreme dates of Easter Sunday are thus March 22 and April 25.

II. THE PROPER OF THE SAINTS or SANCTORAL CYCLE

There is an order, pointed out by Pius X, in his bull *Divino afflatu*, to be observed in the celebration of the feasts of saints which, in the course of the year, come in among those of the cycle of the mysteries of our Lord's life.

The first place is given to the *Blessed Virgin Mary*.

Then come the *holy Angels*. Next, according to the greater or less share they have in the plan of the Incarnation, *St. John the Baptist*, the precursor of the Messiah, *St. Joseph*, *St. Peter* and *St. Paul* and the other *Apostles*, whose feasts have always been celebrated with special solemnity.

The feasts of national saints, patrons of dioceses and parishes, come in the first rank because of special gratitude due to them.

Next come feasts of dedication of churches; martyrs; pontiffs, i. e. popes or bishops; doctors, i. e. fathers of the Church, the authorized interpreters of the word of God; confessors i. e. those who by their life or doctrine have confessed Christ; virgins and other holy women.

THE OCCURRENCE, RITE AND DEGREES OF FEASTS

In this simultaneous movement of the Temporal and Sanctoral Cycles it happens that feasts of the Proper of the Time and those of the Proper of the Saints fall upon the same day. This is called *occurrence* of feasts. When two feasts occur, that of a lesser rite or degree gives place to that of a greater.

There are three principal *rites*:

(1) A *double rite*, on which days the antiphons are doubled by repeating the whole of them before and after each psalm of Vespers. There is only one collect at Masses of this rite (provided there is no *Commemoration* to be made of one or more saints).

Feasts of the double rite may be of different *degrees* according to the greater or less solemnity with which they are celebrated. They are thus distinguished:

- Doubles of the first class
- Doubles of the second class
- Greater-doubles
- Ordinary doubles¹.

(2) A *semi-double rite*, on which only the first words of the antiphons are said before the psalms. The whole of them is said after the psalms. There are always three collects at Masses of this rite.

(3) A *simple rite*.

SUNDAYS

There are Sundays of *first* and *second class*, and *ordinary* Sundays.

(a) *Sundays of first class are:*

The first Sunday of Advent and the four Sundays of Lent; Passion Sunday and Palm Sunday; Easter Sunday; Low Sunday; Pentecost. These ten Sundays give place to no other feast.

(b) *Sundays of second class are:*

The second, third and fourth of Advent; Septuagesima, Sexagesima and Quinquagesima Sundays. These Sundays give place only to doubles of the first class.

(c) The other (*ordinary*) Sundays of the year give place to feasts of first and second class, as also to feasts of our Lord. But they supersede *greater-doubles*, *ordinary doubles*, and *semi-doubles*. These feasts are then simplified, i. e. only a commemoration is made of them at Mass and in the Office.

OCTAVES

A double of the first class can have:

1. A Privileged Octave

(a) *Of first order (Easter and Pentecost)*, so called because the Church does not permit during this octave the celebration of any other feast. Only from the Wednesday, commemorations of saints are made by collects proper to them.

(b) *Of second order (Epiphany and Corpus Christi)*, which gives place only to feasts in first class, or to the octave-day of a feast of first class on the calendar of the universal Church. In these cases, a commemoration is always made of the octave.

(c) *Of third order (Christmas, Ascension and Sacred Heart)* which admits all feasts above the rite of simple within the octave, but the octave-day gives place only to feasts of first and second class. A commemoration is always made of the octave.

¹ All-Souls-day (Nov. 2), although an ordinary double, excludes feasts which occur below the rank of first class, and transferred feasts of any rank.

2. A Common Octave

All other feasts of the first class which have octaves. For example, the Immaculate Conception, the Assumption, All-Saints, the dedication of churches, patronal feasts. These octaves admit the celebration of the same feasts as privileged octaves of the third order. The commemoration of the octave is omitted on doubles of first and second class.

Simple Octave

A *double of the second class* may have a Simple Octave, i. e. where the octave-day only is kept or commemorated as a simple feast. (*St. John Ev., St. Stephen, etc.*)

FERIAS or FERAL DAYS

Ferias are weekdays on which no feast of a saint is kept.

Ember days, Rogation days and every feria in Lent have a special Mass. On other ferias, the Mass of the preceding Sunday is said.

Some ferias are called *Greater Ferias*, and are divided into two classes:

(a) *Privileged ferias*: Ash Wednesday, and the first three days of Holy Week. These ferias do not give place to a feast.

(b) *Non-privileged ferias*: Those of Advent and Lent, the Ember days, and the Monday of Rogation week. A commemoration is always made of them of feast-days, and their Gospel (*except those of Advent*) is read at the end of Mass.

VIGILS

Vigils, or eves, are a preparation, by a special office, for the celebration of the next day's feast. They are days of penance, the office is often long, and violet vestments are usually worn.

They are classified as follows:

A. Privileged vigils:

(1) Of *first class*, as the Vigils of Christmas and Pentecost, which do not give place to any feast.

(2) Of *second class*, as the vigil of the Epiphany, which only admits feasts of first and second class of our Lord.

B. Ordinary vigils, as of apostles, etc.

On the *ferias of Lent* (after Ash Wednesday) and those in *Passion-tide* (before Palm Sunday), the *Ember days* (not those in *Pentecost week*), on *Monday of Rogation week*, and on *ordinary vigils*, if a greater-double, double or semi-double feast is kept, it is allowed in private Masses to say the Mass of the feria or of the vigil with a commemoration of the feast, or the Mass of the feast with a commemoration and last Gospel of the feria or vigil.

HOLY-DAYS OF OBLIGATION

Established by the Universal Church	Kept in:					
	U.S.A.	Canada	England	Ireland	Scotland	Australia
JAN. 1 THE CIRCUMCISION.....	✠	✠	✠	✠	✠	✠
JAN. 6 THE EPIPHANY..	..	✠	✠	✠	✠	..
MARCH 19 ST. JOSEPH..	1	✠	..
ASCENSION DAY.....	✠	✠	✠	✠	✠	✠
CORPUS CHRISTI.....	✠	✠	✠	..
JUNE 29 SS. PETER AND PAUL.....	✠	✠	✠	..
AUG. 15 THE ASSUMPTION.....	✠	..	✠	✠	✠	✠
NOV. 1 ALL SAINTS.....	✠	✠	✠	✠	✠	✠
DEC. 8 THE IMMACULATE CONCEPTION.....	✠	✠	..	✠	✠	..
DEC. 25 CHRISTMAS DAY	✠	✠	✠	✠	✠	✠

1. St. Joseph is replaced by St. Patrick (March 17).

Sunday Calendar

Sundays and Feasts	1st	Sundays of Advent			Sunday after Xmas	H. N. of Jesus	Holy Family
Page:	6	11	14	27	52	61	69
1948 ²	Nov. 28	Dec. 5	Dec. 12	Dec. 19	Dec. 26 ¹	Jan. 4	Jan. 11
1949	Nov. 27	Dec. 4	Dec. 11	Dec. 18	—	Jan. 2	Jan. 9
1950	Dec. 3	Dec. 10	Dec. 17	Dec. 24	Dec. 31	Jan. 2	Jan. 8
1951	Dec. 2	Dec. 9	Dec. 16	Dec. 23	Dec. 30	Jan. 2	Jan. 7
1952	Nov. 30	Dec. 7	Dec. 14	Dec. 21	Dec. 28 ¹	Jan. 2	Jan. 12
1953	Nov. 29	Dec. 6	Dec. 13	Dec. 20	Dec. 27 ¹	Jan. 4	Jan. 11
1954	Nov. 28	Dec. 5	Dec. 12	Dec. 19	Dec. 26 ¹	Jan. 3	Jan. 10
1955	Nov. 27	Dec. 4	Dec. 11	Dec. 18	—	Jan. 2	Jan. 9
1956	Dec. 2	Dec. 9	Dec. 16	Dec. 23	Dec. 30	Jan. 2	Jan. 8
1957	Dec. 1	Dec. 8 ¹	Dec. 15	Dec. 22	Dec. 29	Jan. 2	Jan. 12
1958	Nov. 30	Dec. 7	Dec. 14	Dec. 21	Dec. 28 ¹	Jan. 5	Jan. 12
1959	Nov. 29	Dec. 6	Dec. 13	Dec. 20	Dec. 27 ¹	Jan. 4	Jan. 11
1960	Nov. 27	Dec. 4	Dec. 11	Dec. 18	—	Jan. 3	Jan. 10
1961	Dec. 3	Dec. 10	Dec. 17	Dec. 24	Dec. 31	Jan. 2	Jan. 8
1962	Dec. 2	Dec. 9	Dec. 16	Dec. 23	Dec. 30	Jan. 2	Jan. 7
1963	Dec. 1	Dec. 8 ¹	Dec. 15	Dec. 22	Dec. 29	Jan. 2	Jan. 12
1964	Nov. 29	Dec. 6	Dec. 13	Dec. 20	Dec. 27 ¹	Jan. 5	Jan. 12
1965	Nov. 28	Dec. 5	Dec. 12	Dec. 19	Dec. 26 ¹	Jan. 3	Jan. 10
1966	Nov. 27	Dec. 4	Dec. 11	Dec. 18	—	Jan. 2	Jan. 9
1967	Dec. 3	Dec. 10	Dec. 17	Dec. 24	Dec. 31	Jan. 2	Jan. 8
1968	Dec. 1	Dec. 8 ¹	Dec. 15	Dec. 22	Dec. 29	Jan. 2	Jan. 7
1969	Nov. 30	Dec. 7	Dec. 14	Dec. 21	Dec. 28 ¹	Jan. 5	Jan. 12
1970	Nov. 29	Dec. 6	Dec. 13	Dec. 20	Dec. 27 ¹	Jan. 4	Jan. 11
1971	Nov. 28	Dec. 5	Dec. 12	Dec. 19	Dec. 26 ¹	Jan. 3	Jan. 10

1. The Mass of the occurring Feast is said instead of the Mass of the Sunday: see table below.
2. The first year in each division will be leap year.

Immovable Feasts which supersede the Sunday Mass

Dec. 8	The Immaculate Conception..... p. 599	Dec. 27	St. John..... p. 47
Dec. 24	Vigil of Christmas.... p. 33	Dec. 28	Holy Innocents..... p. 49
Dec. 25	Christmas Day..... p. 36	Jan. 1	The Circumcision..... p. 59
Dec. 26	St. Stephen..... p. 44	Jan. 6	The Epiphany..... p. 65
		Jan. 13	Oct. of Epiphany..... p. 74

Sunday Calendar

Sundays:	2nd	Sundays after Epiphany			6th ¹	Septua- gesima Sunday	Sexa- gesima Sunday	Quinqua- gesima Sunday
Page:	78	3rd ¹	4th ¹	5th ¹	89	94	97	101
1948	Jan.18	—	—	—	—	Jan.25	Feb. 1	Feb. 8
1949	Jan.16	Jan.23	Jan.30	Feb. 6	—	Feb.13	Feb.20	Feb.27
1950	Jan.15	Jan.22	Jan.29	—	—	Feb. 5	Feb.12	Feb.19
1951	Jan.14	—	—	—	—	Jan.21	Jan.28	Feb. 4
1952	Jan.20	Jan.27	Feb. 3	—	—	Feb.10	Feb.17	Feb.24
1953	Jan.18	Jan.25	—	—	—	Feb. 1	Feb. 8	Feb.15
1954	Jan.17	Jan.24	Jan.31	Feb. 7	—	Feb.14	Feb.21	Feb.28
1955	Jan.16	Jan.23	Jan.30	—	—	Feb. 6	Feb.13	Feb.20
1956	Jan.15	Jan.22	—	—	—	Jan.29	Feb. 5	Feb.12
1957	Jan.20	Jan.27	Feb. 3	Feb.10	—	Feb.17	Feb.24	Mar. 3
1958	Jan.19	Jan.26	—	—	—	Feb. 2	Feb. 9	Feb.16
1959	Jan.18	—	—	—	—	Jan.25	Feb. 1	Feb. 8
1960	Jan.17	Jan.24	Jan.31	Feb. 7	—	Feb.14	Feb.21	Feb.28
1961	Jan.15	Jan.22	—	—	—	Jan.29	Feb. 5	Feb.12
1962	Jan.14	Jan.21	Jan.28	Feb. 4	Feb.11	Feb.18	Feb.25	Mar. 4
1963	Jan.20	Jan.27	Feb. 3	—	—	Feb.10	Feb.17	Feb.24
1964	Jan.19	—	—	—	—	Jan.26	Feb. 2	Feb. 9
1965	Jan.17	Jan.24	Jan.31	Feb. 7	—	Feb.14	Feb.21	Feb.28
1966	Jan.16	Jan.23	Jan.30	—	—	Feb. 6	Feb.13	Feb.20
1967	Jan.15	—	—	—	—	Jan.22	Jan.29	Feb. 5
1968	Jan.14	Jan.21	Jan.28	Feb. 4	—	Feb.11	Feb.18	Feb.25
1969	Jan.19	Jan.26	—	—	—	Feb. 2	Feb. 9	Feb.16
1970	Jan.18	—	—	—	—	Jan.25	Feb. 1	Feb. 8
1971	Jan.17	Jan.24	Jan.31	—	—	Feb. 7	Feb.14	Feb.21

1. The Sundays after Epiphany which, according to this table, cannot be kept before Septuagesima, are kept between the 23rd and the last Sunday after Pentecost.

Sunday Calendar

Sundays and Feasts:	Ash Wednes- day	1st	Sundays of Lent				Passion Sunday	Palm Sunday	Good Friday
Page:	110	124	147	167	190	219	240	295	
1948	Feb. 11	Feb. 15	Feb. 22	Feb. 29	Mar. 7	Mar. 14	Mar. 21	Mar. 26	
1949	Mar. 2	Mar. 6	Mar. 13	Mar. 20	Mar. 27	Apr. 3	Apr. 10	Apr. 15	
1950	Feb. 22	Feb. 26	Mar. 5	Mar. 12	Mar. 19	Mar. 26	Apr. 2	Apr. 7	
1951	Feb. 7	Feb. 11	Feb. 18	Feb. 25	Mar. 4	Mar. 11	Mar. 18	Mar. 23	
1952	Feb. 27	Mar. 2	Mar. 9	Mar. 16	Mar. 23	Mar. 30	Apr. 6	Apr. 11	
1953	Feb. 18	Feb. 22	Mar. 1	Mar. 8	Mar. 15	Mar. 22	Mar. 29	Apr. 3	
1954	Mar. 3	Mar. 7	Mar. 14	Mar. 21	Mar. 28	Apr. 4	Apr. 11	Apr. 16	
1955	Feb. 23	Feb. 27	Mar. 6	Mar. 13	Mar. 20	Mar. 27	Apr. 3	Apr. 8	
1956	Feb. 15	Feb. 19	Feb. 26	Mar. 4	Mar. 11	Mar. 18	Mar. 25	Mar. 30	
1957	Mar. 6	Mar. 10	Mar. 17	Mar. 24	Mar. 31	Apr. 7	Apr. 14	Apr. 19	
1958	Feb. 19	Feb. 23	Mar. 2	Mar. 9	Mar. 16	Mar. 23	Mar. 30	Apr. 4	
1959	Feb. 11	Feb. 15	Feb. 22	Mar. 1	Mar. 8	Mar. 15	Mar. 22	Mar. 27	
1960	Mar. 2	Mar. 6	Mar. 13	Mar. 20	Mar. 27	Apr. 3	Apr. 10	Apr. 15	
1961	Feb. 15	Feb. 19	Feb. 26	Mar. 5	Mar. 12	Mar. 19	Mar. 26	Mar. 31	
1962	Mar. 7	Mar. 11	Mar. 18	Mar. 25	Apr. 1	Apr. 8	Apr. 15	Apr. 20	
1963	Feb. 27	Mar. 3	Mar. 10	Mar. 17	Mar. 24	Mar. 31	Apr. 7	Apr. 12	
1964	Feb. 12	Feb. 16	Feb. 23	Mar. 1	Mar. 8	Mar. 15	Mar. 22	Mar. 27	
1965	Mar. 3	Mar. 7	Mar. 14	Mar. 21	Mar. 28	Apr. 4	Apr. 11	Apr. 16	
1966	Feb. 23	Feb. 27	Mar. 6	Mar. 13	Mar. 20	Mar. 27	Apr. 3	Apr. 8	
1967	Feb. 8	Feb. 12	Feb. 19	Feb. 26	Mar. 5	Mar. 12	Mar. 19	Mar. 24	
1968	Feb. 28	Mar. 3	Mar. 10	Mar. 17	Mar. 24	Mar. 31	Apr. 7	Apr. 12	
1969	Feb. 19	Feb. 23	Mar. 2	Mar. 9	Mar. 16	Mar. 23	Mar. 30	Apr. 4	
1970	Feb. 11	Feb. 15	Feb. 22	Mar. 1	Mar. 8	Mar. 15	Mar. 22	Mar. 27	
1971	Feb. 24	Feb. 28	Mar. 7	Mar. 14	Mar. 21	Mar. 28	Apr. 4	Apr. 9	

First class Feasts which may be transferred

March 19	St. Joseph.....	p. 672
March 25	Annunciation of the B.V.M....	p. 678

If these feasts occur on a Sunday, they are transferred to the following Monday. If they occur in Holy Week or Easter Week, they are transferred as follows: the Annunciation on the Monday, St. Joseph on the Tuesday after Low Sunday.

Sunday Calendar

Sundays and Feasts:	Easter Sunday	Sundays aft. Easter		Solem. of St. Joseph	Sundays after Easter			As- cen- sion Day
		Low Sunday	2nd		3rd	4th	5th	
Page:	349	368	373	375	378	381	383	401
1948	Mar.28	Apr. 4	Apr.11	Apr.14	Apr. 18	Apr. 25 ¹	May 2	May 6
1949	Apr. 17	Apr.24	May 1 ¹	May 4	May 8	May 15	May 22	May 26
1950	Apr. 9	Apr.16	Apr.23	Apr.26	Apr. 30	May 7	May 14	May 18
1951	Mar.25	Apr. 1	Apr. 8	Apr.11	Apr. 15	Apr. 22	Apr. 29	May 3
1952	Apr. 13	Apr.20	Apr.27	Apr.30	May 4	May 11	May 18	May 22
1953	Apr. 5	Apr.12	Apr.19	Apr.22	Apr. 26	May 3 ¹	May 10	May 14
1954	Apr. 18	Apr.25	May 2	May 5	May 9	May 16	May 23	May 27
1955	Apr. 10	Apr.17	Apr.24	Apr.27	May 1 ¹	May 8	May 15	May 19
1956	Apr. 1	Apr. 8	Apr.15	Apr.18	Apr. 22	Apr. 29	May 6	May 10
1957	Apr. 21	Apr.28	May 5	May 8	May 12	May 19	May 26	May 30
1958	Apr. 6	Apr.13	Apr.20	Apr.23	Apr. 27	May 4	May 11	May 15
1959	Mar.29	Apr. 5	Apr.12	Apr.15	Apr. 19	Apr. 26	May 3 ¹	May 7
1960	Apr. 17	Apr.24	May 1 ¹	May 4	May 8	May 15	May 22	May 26
1961	Apr. 2	Apr. 9	Apr.16	Apr.19	Apr. 23	Apr. 30	May 7	May 11
1962	Apr. 22	Apr.29	May 6	May 9	May 13	May 20	May 27	May 31
1963	Apr. 14	Apr.21	Apr.28	May 1	May 5	May 12	May 19	May 23
1964	Mar.29	Apr. 5	Apr.12	Apr.15	Apr. 19	Apr. 26	May 3 ¹	May 7
1965	Apr. 18	Apr.25	May 2	May 5	May 9	May 16	May 23	May 27
1966	Apr. 10	Apr.17	Apr.24	Apr.27	May 1 ¹	May 8	May 15	May 19
1967	Mar.26	Apr. 2	Apr. 9	Apr.12	Apr. 16	Apr. 23	Apr. 30	May 4
1968	Apr. 14	Apr.21	Apr.28	May 1	May 5	May 12	May 19	May 23
1969	Apr. 6	Apr.13	Apr.20	Apr.23	Apr. 27	May 4	May 11	May 15
1970	Mar.29	Apr. 5	Apr.12	Apr.15	Apr. 19	Apr. 26	May 3 ¹	May 7
1971	Apr. 11	Apr.18	Apr.25 ¹	Apr.28	May 2	May 9	May 16	May 20

1. The Mass of the occurring Feast is said instead of the Mass of the Sunday: see table below.

Immovable Feasts which may supersede the Sunday Mass

April 25	St. Mark.....	p. 694
May 1	SS. Philip and James.....	p. 701
May 3	Finding of the Holy Cross.....	p. 705

The Feast of the Annunciation of the B.V.M. is kept on the Monday after Low Sunday in the years: 1948, 1951, 1956, 1959, 1964, 1967, 1970.

The Feast of St. Joseph is kept on the Tuesday after Low Sunday in the years 1951 and 1967.

Sunday Calendar

Sunday and Feasts	Sunday after Ascension	Pentecost	Trinity Sunday	Corpus Christi	Sunday after Corpus Christi	Sacred Heart	Sunday after Sacred Heart	4th Sun. after Pentecost
Page:	404	414	440	446	452	455	459	462
1948	May 9	May 16	May 23	May 27	May 30	June 4	June 6	June 13
1949	May 29	June 5	June 12	June 16	June 19	June 24 ²	June 26	July 3
1950	May 21	May 28	June 4	June 8	June 11	June 16	June 18	June 25
1951	May 6	May 13	May 20	May 24	May 27	June 1	June 3	June 10
1952	May 25	June 1	June 8	June 12	June 15	June 20	June 22	June 29 ¹
1953	May 17	May 24	May 31	June 4	June 7	June 12	June 14	June 21
1954	May 30	June 6	June 13	June 17	June 20	June 25	June 27	July 4
1955	May 22	May 29	June 5	June 9	June 12	June 17	June 19	June 26
1956	May 13	May 20	May 27	May 31	June 3	June 8	June 10	June 17
1957	June 2	June 9	June 16	June 20	June 23	June 28	June 30	July 7
1958	May 18	May 25	June 1	June 5	June 8	June 13	June 15	June 22
1959	May 10	May 17	May 24	May 28	May 31	June 5	June 7	June 14
1960	May 29	June 5	June 12	June 16	June 19	June 24 ²	June 26	July 3
1961	May 14	May 21	May 28	June 1	June 4	June 9	June 11	June 18
1962	June 3	June 10	June 17	June 21	June 24 ²	June 29 ²	July 1 ¹	July 8
1963	May 26	June 2	June 9	June 13	June 16	June 21	June 23	June 30
1964	May 10	May 17	May 24	May 28	May 31	June 5	June 7	June 14
1965	May 30	June 6	June 13	June 17	June 20	June 25	June 27	July 4
1966	May 22	May 29	June 5	June 9	June 12	June 17	June 19	June 26
1967	May 7	May 14	May 21	May 25	May 28	June 2	June 4	June 11
1968	May 26	June 2	June 9	June 13	June 16	June 21	June 23	June 30
1969	May 18	May 25	June 1	June 5	June 8	June 13	June 15	June 22
1970	May 10	May 17	May 24	May 28	May 31	June 5	June 7	June 14
1971	May 23	May 30	June 6	June 10	June 13	June 18	June 20	June 27

1. The Mass of the occurring Feast is said instead of the Mass of the Sunday; see below table of feasts up to July 15 (after July 15, see following page).

2. The Feast of St. John the Baptist, or the Feast of SS. Peter and Paul is kept on the following day.

Immovable Feasts which supersede the Sunday Mass

June 24	St. John the Baptist	p. 755	July 1	The Most Precious Blood of Our Lord.	p. 770
June 29	SS. Peter and Paul.	p. 765	July 2	Visitation of B.V.M.	p. 773

Sunday Calendar

Sundays:	Sundays after Pentecost							
	5th	6th	7th	8th	9th	10th	11th	12th
Page:	465	468	470	473	476	478	481	484
1948	June 20	June 27	July 4	July 11	July 18	July 25 ¹	Aug. 1	Aug. 8
1949	July 10	July 17	July 24	July 31	Aug. 7	Aug. 14	Aug. 21	Aug. 28
1950	July 2 ¹	July 9	July 16	July 23	July 30	Aug. 6 ¹	Aug. 13	Aug. 20
1951	June 17	June 24 ¹	July 1 ¹	July 8	July 15	July 22	July 29	Aug. 5
1952	July 6	July 13	July 20	July 27	Aug. 3	Aug. 10 ¹	Aug. 17	Aug. 24 ¹
1953	June 28	July 5	July 12	July 19	July 26 ¹	Aug. 2	Aug. 9	Aug. 16 ¹
1954	July 11	July 18	July 25	Aug. 1	Aug. 8	Aug. 15 ¹	Aug. 22 ¹	Aug. 29
1955	July 3	July 10	July 17	July 24	July 31	Aug. 7	Aug. 14	Aug. 21
1956	June 24 ¹	July 1 ¹	July 8	July 15	July 22	July 29	Aug. 5	Aug. 12
1957	July 14	July 21	July 28	Aug. 4	Aug. 11	Aug. 18	Aug. 25	Sep. 1
1958	June 29 ¹	July 6	July 13	July 20	July 27	Aug. 3	Aug. 10 ¹	Aug. 17
1959	June 21	June 28	July 5	July 12	July 19	July 26 ¹	Aug. 2	Aug. 9
1960	July 10	July 17	July 24	July 31	Aug. 7	Aug. 14	Aug. 21	Aug. 28
1961	June 25	July 2 ¹	July 9	July 16	July 23	July 30	Aug. 6 ¹	Aug. 13
1962	July 15	July 22	July 29	Aug. 5	Aug. 12	Aug. 19	Aug. 26	Sep. 2
1963	July 7	July 14	July 21	July 28	Aug. 4	Aug. 11	Aug. 18	Aug. 25
1964	June 21	June 28	July 5	July 12	July 19	July 26 ¹	Aug. 2	Aug. 9
1965	July 11	July 18	July 25	Aug. 1	Aug. 8	Aug. 15 ¹	Aug. 22 ¹	Aug. 29
1966	July 3	July 10	July 17	July 24	July 31	Aug. 7	Aug. 14	Aug. 21
1967	June 18	June 25	July 2 ¹	July 9	July 16	July 23	July 30	Aug. 6 ¹
1968	July 7	July 14	July 21	July 28	Aug. 4	Aug. 11	Aug. 18	Aug. 25
1969	June 29 ¹	July 6	July 13	July 20	July 27	Aug. 3	Aug. 10 ¹	Aug. 17
1970	June 21	June 28	July 5	July 12	July 19	July 26 ¹	Aug. 2	Aug. 9
1971	July 4	July 11	July 18	July 25 ¹	Aug. 1	Aug. 8	Aug. 15 ¹	Aug. 22 ¹

1. The Mass of the occurring Feast is said instead of the Mass of the Sunday; see below table of feasts after July 15 (before July 15, see previous page)

Immovable Feasts which supersede the Sunday Mass

July 25	St. James.....	p. 806	Aug. 16	St. Joachim.....	p. 841
July 26	St. Anne.....	p. 809	Aug. 22	Immaculate Heart of	
Aug. 6	Transfiguration.....	p. 823		B. V. M.....	p. 848
Aug. 10	St. Laurence.....	p. 832	Aug. 24	St. Bartholomew....	p. 851
Aug. 15	Assumption.....	p. 839			

Sunday Calendar

Sundays:	Sundays after Pentecost							
	13th	14th	15th	16th	17th	18th	19th	20th
Page:	487	490	492	495	498	512	514	517
1948	Aug.15 ¹	Aug.22 ¹	Aug.29	Sep. 5	Sep.12	Sep.19	Sep.26	Oct. 3
1949	Sep. 4	Sep. 11	Sep. 18	Sep.25	Oct. 2	Oct. 9	Oct.16	Oct.23
1950	Aug.27	Sep. 3	Sep. 10	Sep.17	Sep.24	Oct. 1	Oct. 8	Oct.15
1951	Aug.12	Aug.19	Aug.26	Sep. 2	Sep. 9	Sep.16	Sep.23	Sep.30
1952	Aug.31	Sep. 7	Sep.14 ¹	Sep.21 ¹	Sep.28	Oct. 5	Oct.12	Oct.19
1953	Aug.23	Aug.30	Sep. 6	Sep.13	Sep.20	Sep.27	Oct. 4	Oct.11 ¹
1954	Sep. 5	Sep. 12	Sep. 19	Sep.26	Oct. 3	Oct.10	Oct.17	Oct.24
1955	Aug.28	Sep. 4	Sep. 11	Sep.18	Sep.25	Oct. 2	Oct. 9	Oct.16
1956	Aug.19	Aug.26	Sep. 2	Sep. 9	Sep.16	Sep.23	Sep.30	Oct. 7 ¹
1957	Sep. 8 ¹	Sep.15 ¹	Sep.22	Sep.29 ¹	Oct. 6	Oct.13	Oct.20	Oct.27 ²
1958	Aug.24 ¹	Aug.31	Sep. 7	Sep.14 ¹	Sep.21 ¹	Sep.28	Oct. 5	Oct.12
1959	Aug.16 ¹	Aug.23	Aug.30	Sep. 6	Sep.13	Sep.20	Sep.27	Oct. 4
1960	Sep. 4	Sep. 11	Sep. 18	Sep.25	Oct. 2	Oct. 9	Oct.16	Oct.23
1961	Aug.20	Aug.27	Sep. 3	Sep.10	Sep.17	Sep.24	Oct. 1	Oct. 8
1962	Sep. 9	Sep. 16	Sep. 23	Sep.30	Oct. 7 ¹	Oct.14	Oct.21	Oct.28 ²
1963	Sep. 1	Sep. 8 ¹	Sep.15 ¹	Sep.22	Sep.29 ¹	Oct. 6	Oct.13	Oct.20
1964	Aug.16 ¹	Aug.23	Aug.30	Sep. 6	Sep.13	Sep.20	Sep.27	Oct. 4
1965	Sep. 5	Sep. 12	Sep. 19	Sep.26	Oct. 3	Oct.10	Oct.17	Oct.24
1966	Aug.28	Sep. 4	Sep. 11	Sep.18	Sep.25	Oct. 2	Oct. 9	Oct.16
1967	Aug.13	Aug.20	Aug.27	Sep. 3	Sep.10	Sep.17	Sep.24	Oct. 1
1968	Sep. 1	Sep. 8 ¹	Sep.15 ¹	Sep.22	Sep.29 ¹	Oct. 6	Oct.13	Oct.20
1969	Aug.24 ¹	Aug.31	Sep. 7	Sep.14 ¹	Sep.21 ¹	Sep.28	Oct. 5	Oct.12
1970	Aug.16 ¹	Aug.23	Aug.30	Sep. 6	Sep.13	Sep.20	Sep.27	Oct. 4
1971	Aug.29	Sep. 5	Sep. 12	Sep.19	Sep.26	Oct. 3	Oct.10	Oct.17

1. The Mass of the occurring Feast is said instead of the Mass of the Sunday: see table below or on previous page.

2. The Mass of the Feast of Christ the King, p. 927, is said instead of the Mass of the Sunday.

Immovable Feasts which supersede the Sunday Mass

Sep. 8	Nativity B.V.M.	p. 866	Oct. 7	Holy Rosary	p. 906
Sep. 14	Exaltation H. Cross.	p. 871	Oct. 11	Maternity B.V.M.	p. 913
Sep. 15	O. L. of Sorrows.	p. 874	Oct. 18	St. Luke	p. 919
Sep. 21	St. Matthew	p. 884	Last Sunday of October: Feast of Christ the King.		p. 927
Sep. 29	St. Michael.	p. 894			

Sunday Calendar

Sundays:	Sundays after Pentecost							
	21st	22nd	23rd	3rd ²	4th ² After Epiphany	5th ²	6th ²	24th & last
Page:	520	523	526	81	85	87	89	529
1948	Oct. 10	Oct. 17	Oct. 24	—	Oct. 31 ²	Nov. 7	Nov. 14	Nov. 21
1949	Oct. 30 ²	Nov. 6	Nov. 13	—	—	—	—	Nov. 20
1950	Oct. 22	Oct. 29 ²	Nov. 5	—	—	Nov. 12	Nov. 19	Nov. 26
1951	Oct. 7 ¹	Oct. 14	Oct. 21	Oct. 28 ²	Nov. 4	Nov. 11	Nov. 18 ¹	Nov. 25
1952	Oct. 26 ²	Nov. 2	Nov. 9 ¹	—	—	—	Nov. 16	Nov. 23
1953	Oct. 18 ¹	Oct. 25 ²	Nov. 1 ¹	—	—	Nov. 8	Nov. 15	Nov. 22
1954	Oct. 31 ²	Nov. 7	Nov. 14	—	—	—	—	Nov. 21
1955	Oct. 23	Oct. 30 ²	Nov. 6	—	—	—	Nov. 13	Nov. 20
1956	Oct. 14	Oct. 21	Oct. 28 ²	—	Nov. 4	Nov. 11	Nov. 18 ¹	Nov. 25
1957	Nov. 3	Nov. 10	Nov. 17	—	—	—	—	Nov. 24
1958	Oct. 19	Oct. 26 ²	Nov. 2	—	—	Nov. 9 ²	Nov. 16	Nov. 23
1959	Oct. 11 ¹	Oct. 18 ¹	Oct. 25 ²	—	Nov. 1 ¹	Nov. 8	Nov. 15	Nov. 22
1960	Oct. 30 ²	Nov. 6	Nov. 13	—	—	—	—	Nov. 20
1961	Oct. 15	Oct. 22	Oct. 29 ²	—	Nov. 5	Nov. 12	Nov. 19	Nov. 26
1962	Nov. 4	Nov. 11	Nov. 18 ¹	—	—	—	—	Nov. 25
1963	Oct. 27 ²	Nov. 3	Nov. 10	—	—	—	Nov. 17	Nov. 24
1964	Oct. 11 ¹	Oct. 18 ¹	Oct. 25 ²	—	Nov. 1 ¹	Nov. 8	Nov. 15	Nov. 22
1965	Oct. 31 ²	Nov. 7	Nov. 14	—	—	—	—	Nov. 21
1966	Oct. 23	Oct. 30 ²	Nov. 6	—	—	—	Nov. 13	Nov. 20
1967	Oct. 8	Oct. 15	Oct. 22	Oct. 29 ²	Nov. 5	Nov. 12	Nov. 19	Nov. 26
1968	Oct. 27 ²	Nov. 3	Nov. 10	—	—	—	Nov. 17	Nov. 24
1969	Oct. 19	Oct. 26 ¹	Nov. 2	—	—	Nov. 9 ²	Nov. 16	Nov. 23
1970	Oct. 11 ²	Oct. 18 ²	Oct. 25 ¹	—	Nov. 1 ²	Nov. 8	Nov. 15	Nov. 22
1971	Oct. 24	Oct. 31 ¹	Nov. 7	—	—	—	Nov. 14	Nov. 21

1. The Mass of the occurring Feast is said: see table below or on previous page.

2. The Mass of the Feast of Christ the King, p. 927, is said instead of the Mass of the Sunday.

3. The Masses of the Sundays after the Epiphany, omitted before Septuagesima, are said on the additional Sundays after Pentecost.

Immovable Feasts which supersede the Sunday Mass

Nov. 1	All Saints p. 938	Nov. 18	Dedication of the Basilicas of St. Peter and St. Paul p. 955
Nov. 9	Dedication of the Basilica of St. Saviour . p. 946		

PROPER OF THE TIME OR TEMPORAL CYCLE¹

FIRST PART OF THE ECCLESIASTICAL YEAR

THE CHRISTMAS SECTION OF THE TEMPORAL CYCLE

Celebrating the Mystery of the Incarnation

This Christmas Section comprises three Seasons:

1. *Season of Advent.* First Sunday of Advent to Dec. 24.
2. *Christmastide.* Dec. 24 to Jan. 13.
3. *Time after Epiphany.* January 14 to Saturday before Septuagesima.

In her liturgical cycle the Church, to whom God has committed the work of our sanctification, has instituted a method of holiness whose aim is to make our souls like Christ Himself, for as St. Paul tells us, the Father has predestined us "to be made conformable to the image of His Son" (*Rom. viii, 29*).

Every year, therefore, the Church keeps the different anniversaries connected with our Lord's life to enable us to take part in all His mysteries, to offer them in homage to almighty God at Holy Mass, and to experience more and more their salutary effects in our souls.

The Church, whose petitions God always hears, asks for us the graces corresponding to the feasts she keeps. For this reason it is very important for us to recognize the characteristic spirit of each liturgical season of the ecclesiastical year.

If we allow ourselves to be guided in this way throughout the whole year by our Holy Mother the Church, we shall accomplish our sanctification most methodically and we shall glorify God, as the psalmist says, "according to the greatness of His power."

1. See: Division of the Ecclesiastical Year, p. xii.

First Season of the Christmas Section of the Proper of the Time

SEASON OF ADVENT



From the
First Sunday
of Advent
to December 24

Doctrinal Note

Reading through the liturgical texts which the Church uses during the four weeks of the Advent season it is evident the Church intends to have us share the mental attitude of the Patriarchs and seers of Israel who looked forward to the Advent of the Messiah in his twofold coming of grace and glory.

Primarily, one feels the absence of Christ. The Collects of the Sundays of Advent, for example, do not end like those of the rest of the year with "through our Lord Jesus Christ." We are still deprived of this Mediator for whom we are longing. The prayers are addressed to the Father or to the Word, in order to prepare our souls for the coming of the God-Man.

The antiphons, hymns and psalms are filled with the remembrance of the fall of the first man, and of the miserable state of humanity before the Redemption. God willed indeed that man should feel the depth of his misfortune throughout many long centuries after his fall, in order that, turning towards the promised Saviour, he would hope in Him alone.

On going over the various parts of the Masses and Office of Advent, one cannot fail to be impressed by the repeated and urgent appeals to the Messiah: "Come, delay no longer." This "Veni" is repeated on every page of the Liturgy during these four weeks and always takes us back to the time when Christ was not yet born.

Each year, during Advent, we see passing before our eyes the Patriarchs and Prophets, but especially Isaias¹, St. John the Baptist², and Mary with St. Joseph.

God hears their prayers, and yielding above all to the wondrous beauty of the Virgin Mary's soul, whose Immaculate Conception is celebrated during this season, He sends the Angel Gabriel³ to ask

1. All the lessons of the First Nocturn of Matins are from Isaias; so also numerous lessons and chants in the Mass.

2. Of the four Sunday Gospels in Advent, three are concerned with him.

3. Gospel of the Wednesday in Ember Week in Advent.

her consent to the great Mystery of the Incarnation. All the hopes of those who looked for the Messiah are centred in Mary, for on her Fiat depends the salvation of the world. She accepts. The idea of Advent is that we may prepare ourselves for the coming of Jesus at each feast of Christmas: and that is the reason why the very appeals of the Patriarchs and Prophets, which God was unable to resist, are put in our mouth in this season.

Thus prepared for the coming of mercy, our souls shall likewise be prepared for the coming of justice, so that "receiving with joy the Son of God when He comes as our Redeemer, we may also receive Him without fear when He comes as our Judge" (*Collect for Christmas Eve*).

Because the first coming of Jesus is only intended to prepare us for the second coming of the Son of Man at the end of the world, the Liturgy of Advent describes to us, especially on the First Sunday of Advent, the scene of the Last Judgment. It will be terrible for the wicked, but full of consolation for the just.

The season of Advent shows us that Christ is the centre of the whole world's history, which begins with the expectation of His coming with mercy to redeem us, and shall end with His coming with glory to judge mankind. In keeping with this thought, the Liturgy aims at having every generation of Christians play its part in the divine scheme. Therefore, at this time of the year we should yearn sincerely, lovingly, even impatiently for Christ's twofold coming, and from afar let us in union with the Church adore Him as our King: "Come, let us adore the King, who is about to come." This attitude of love, faith and hope which we sinners bear towards our Redeemer sums up the whole spirit of the season of Advent.

Historical Note

The words of the Prophets had been fulfilled. The heritage of the chosen people had passed into Roman hands and the sceptre had been taken away from the house of Juda (*Matins, Resp. 2, 4th Sun.*). The Messiah was due. The whole world was looking for Him, and especially the Jews.

John the Baptist, obedient to the divine Voice, leaves the desert where he had spent his youth, and coming to Bethany in the region of the Jordan, administers the baptism of penance to prepare souls for the coming of Christ. Since he is endowed with such great qualities that men might easily take him for the Messiah, the Pharisees send a deputation of priests and levites from Jerusalem to question him on the point. His answer was that it was he of whom the prophet Isaias had spoken: "I am



the voice of one crying in the wilderness, Make straight the way of the Lord!" Jesus Himself comes to the Jordan to be baptized by John, who seeing Him approach declares that He is "the Lamb of God who taketh away the sin of the world."

Later John the Baptist is thrown into prison, in the fortress of Machaerus, east of the Dead Sea in Perea (see map) where he hears of the many miracles performed by our Lord during the second year of His public ministry including, probably, the raising from the dead of the widow's son at Naim (see map). Thereupon, John sends two of his disciples from prison to our Lord, to give Him an opportunity of openly declaring His mission to all. "Art thou He that art to come or look we for another?" In reply Christ quotes the prophecies of Isaias and Malachias, proving thereby that He is the Messias, and that John is His Precursor.

In the Gospel for the Ninth Sunday after Pentecost (Luke 19, 41-47) we find a prophecy which our Lord made on the Tuesday before His death. After leaving the Temple He went with His disciples to the Mount of Olives and seeing Jerusalem spread out before Him, He foretold the impending destruction of the city for rejecting Him. Shortly after, taking opportunity of the same subject (*Gospel of the last Sunday after Pentecost, Matthew 24, 15-35*) Jesus went on (*Gospel of the First Sunday in Advent, Luke 21, 25-33*) to speak of His second coming at the end of the world, when the elements shall be overthrown, and the Son of God shall come with great power and majesty. "When these things come to pass, look up and lift up your heads, because your redemption is at hand." Heaven and earth shall pass away, but the words of the Master shall not pass away; in that hour they shall be fulfilled.

Liturgical Note

In the fifth century, the opening date of the Ecclesiastical year was the feast of the Annunciation which, originally kept in March, was in Spain transferred to December. "Following what is the practice elsewhere," says the Council of Toledo in 665, "the Annunciation will be kept throughout Spain on the 18th of December, since at present it often falls in Lent or at Easter." In the tenth century the year began on the First Sunday of Advent, some weeks before Christmas. As early as 380 a Council of Saragossa decreed an eight days' preparation for Christmas. At the Council of Tours (563), Advent is referred to as a liturgical period having its proper rites and forms. In the Nestorian Liturgy (6th century) Advent lasted for four Sundays, called Sundays of the Annunciation, and in the Ambrosian and Mozarabic liturgies, six were reckoned. In the Roman liturgy we find that, at first, Advent lasted for five weeks while at present it includes four. The First Sunday of Advent is always the Sunday next to St. Andrew's Day, November 30th.

The joy of soon meeting the Redeemer, in His first or second coming, was exclusively in former times, and is still in a large measure, the prevailing note of the season of Advent: the Alleluia is still sung. From the seventh century this season also assumed a charac-

1. Gospel for the Third Sunday of Advent.
2. Gospel for the Second Sunday of Advent.

ter of penance. During the Middle Ages Advent was called "The Christmas Lent": each weekday was a fast-day, and even the statues were veiled as during Passion Time. This spirit of penance remains expressed even now by the suppression of the Gloria and of organ voluntaries, by the use of violet vestments, by the absence of dalmatic and tunicle, which are vestments of joy, by the substitution of the *Benedicamus Domino* for the *Ite Missa est*, and by numerous liturgical texts.

STATIONAL CHURCHES AND INDULGENCES

On 89 days of the year (great feasts and privileged ferias), the Missal mentions a "Station" in some church of Rome. In the Middle Ages, the Pope used to celebrate solemn Mass in one after another of the great basilicas, the twenty-five parish churches of Rome and in certain other sanctuaries, surrounded by all his clergy and by his people, and this was called "making the Station." The mention of this reminds us that Rome is the centre of Christian worship.

The use of the Papal Mass in the stational church has disappeared, but the stational Procession and Mass has been recently restored in Rome, especially in Lent when each day has its own station.

The following indulgences may be gained in the churches of Rome on their respective "stational day":

- 1) A plenary indulgence, on condition of confession, communion, a prayer (one Our Father, Hail Mary and Glory be) for the intention of the Holy Father, and attendance at one of the sacred functions (morning or evening).
- 2) If there are no public functions in that church, the prayers must comprise: Our Father, Hail Mary and Glory be 5 times before the Blessed Sacrament, 3 times before exposed Relics, and once for the intentions of the Pope.
- 3) By reciting the same prayers on a visit to the stational church, an indulgence of 10 years may be gained.

Outside Rome, regulars may gain the stational indulgences in their own convent church: this privilege may have been extended to members of lay confraternities (tertiaries or oblates) affiliated to these Orders.



First Sunday of Advent

STATION AT
ST. MARY MAJOR

Priv. I cl. Sd.

Violet vestments

Together with the Church at the very opening of the liturgical cycle, let us put all our confidence in Jesus, who at Christmas and at the end of the world will reward those who yearn for Him and await Him. "Those who trust in Him shall not be confounded" (*Introit*).

The whole of this Mass prepares us for the double coming (adventus) of mercy and justice. That is why St. Paul tells us in the Epistle, to cast off sin in order that, being ready for the coming of Christ as our Saviour, we may also be ready for His coming as our Judge (*Gospel*).

Introit. To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded. Ps. Show me, O Lord, Thy ways: and teach me Thy paths. V. 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. To Thee have I lifted, etc.

Introitus. Ps. 24, 1-3. Ad te levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non confundéntur. Ps. 24, 4. Vias tuas, Dómine, démonstra mihi: et sémitas tuas édoce me. V. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in saécula saeculórum. Amen. Ad te levávi, etc.

The Introit is repeated in this manner throughout the year.

The Glória in excélsis is omitted during Advent, except on Feast days viz., when the vestments are not violet.

Collect. Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins, by Thy protection we may deserve to be rescued,

1. About Stations, stational churches and indulgences, see above, p. 5.

and be saved by Thy deliverance: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *R.* Amen.

Second and Third Collects, p. 9.

Epistle. *Romans* 13, 11–14. Brethren: knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

Graduale. *Ps.* 24, 3, 4. Univérsi, qui te exspéc-
tant, non confundéntur,
Dómine. *Ÿ.* Vias tuas,
Dómine, notas fac mihi: et
sémitas tuas édoce me.

Allelúia, allelúia. *Ÿ.*
Ps. 84, 8. Osténde nobis,
Dómine, misericórdiam tu-
am: et salutáre tuum da
nobis. Allelúia.

Gradual. All they, that
wait on Thee, shall not be
confounded, O Lord. *Ÿ.*
Show, O Lord, Thy ways to
me: and teach me Thy paths.

Alleluia, alleluia. *Ÿ.* Show
us, O Lord, Thy mercy: and
grant us Thy salvation. Alle-
luia.

When on the Ferias of Advent the Mass of the Sunday is said, the Allelúia and its *Ÿ.* are not said, but only the Gradual.

Gospel. *Luke* 21, 25–33. At that time Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass,

know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. **Creed.**

Offertory. To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait for Thee shall be confounded.

Offertorium. *Ps. 24, 1-3.*
Ad te levávi ánimam
meam: Deus meus, in te
confído, non erubéscam:
neque irrideant me inimíci
mei: étenim univérsi, qui
te expéctant, non confun-
déntur.

Secret. May these holy Mysteries, O Lord, cleanse us by their powerful efficacy, and enable us to come with greater purity to Him who is their foundation. Through our Lord.

Second and Third Secrets, p. 9.

Preface of the Most Holy Trinity p. 548. During the week:
Common Preface, p. 549.

Communion. The Lord will give goodness: and our earth shall yield her fruit.

Communio. *Ps. 84, 13.*
Dóminus dabit benignitá-
tem: et terra nostra dabit
fructum suum.

Postcommunion. May we receive Thy mercy, O Lord, in the midst of Thy temple: that we may with becoming honor prepare for the approaching solemnities of our redemption. Through our Lord.

Second and Third Postcommunions, p. 10.

The **Benedicámus Dómino** is said,—which is the rule whenever the *Glória in excélsis* is omitted.

ADDITIONAL COLLECTS DURING ADVENT

1. When *no Feast* of any Saint occurs, these Collects (Secrets and Postcommunions) are said, the first being the Collect of the Sunday or of the Feria (weekday).

Second and third Collects

Second Collect: *of the Blessed Virgin.* O God, who hast willed that Thy Word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary: grant to us Thy servants, that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through the same Lord.

Third Collect: *for the Church.* We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve Thee in security and freedom. Through our Lord.

Or Third Collect: *for the Pope.* O God, the shepherd and ruler of all the faithful, look down favorably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

Second and third Secrets

Second Secret: *of the Blessed Virgin.* We beseech Thee, O Lord, to strengthen in our minds the mysteries of the true faith: that we who confess Him, who was conceived of the Virgin, to be true God and man, may by the power of His saving resurrection merit to attain eternal joy. Through the same Lord.

Third Secret: *for the Church.* Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine, we may serve Thee in both body and mind. Through our Lord.

Or Third Secret: *for the Pope.* We beseech Thee, O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Second and third Postcommunions

Second Postcommunion: *of the Blessed Virgin.* Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same Lord.

Third Postcommunion: *for the Church.* We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

Or Third Postcommunion: *for the Pope.* May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

2. When a *Feast* of a saint must be *commemorated*, this *Commemoration* takes the second place, and the Collect of our Lady the third. If there are two *Commemorations*, no Collect of the Season is said.
 3. When a *Feast* is *celebrated*, the Mass of this Feast is said, with a *Commemoration* of the FERIA; this *Commemoration* consists of the Collect, Secret and Postcommunion of the preceding Sunday, except on such FERIAS (Ember Days) which have proper Collects of their own. If this Feast is of the double rite, and no other Saint or Octave has to be commemorated, there are no third Collects.
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Second Sunday of Advent

STATION AT THE
CHURCH OF THE HOLY
CROSS IN JERUSALEM

Priv. 2 cl. Sd.

Violet vestments



The numerous allusions to Jerusalem and her people, made in today's liturgy, are due to the station church: thus: "People of Sion, behold the Lord shall come" (*Introit*). "Out of Sion is the loveliness of His beauty, God shall come manifestly" (*Gradual*). In addition the Prophets always assign Mount Sion as an abode of the Messias.

In view of this coming, the Collect asks God to "stir up our hearts to prepare the ways for His only begotten Son." The Epistle in turn reminds us that "a root of Jesse shall rise up" for the salvation of Jews and Gentiles.

In the Gospel we read that John the Baptist, sent "to prepare the way for the Messias," had his disciples ask Jesus: "Art thou He that art to come?" In reply, Christ pointed out to the Precursor many miracles He had wrought.

Introitus. *Is.* 30, 30.
Populus Sion, ecce Dóminus
véniet ad salvándas
gentes: et audítam fáciat
Dóminus glóriam vocis
suae in laetítia cordis vestri.
Ps. 79, 2. Qui regis Israël,
inténde: qui dedúcis, velut
ovem, Joseph. *V.* Glória
Patri.

Introit. People of Sion, behold the Lord shall come to save the nations: and the Lord shall make the glory of His voice to be heard, in the joy of your heart. *Ps.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph¹ like a sheep. *V.* Glory be to the Father.

Collect. Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son; that through His coming we may attain to serve Thee with purified minds. Who liveth and reigneth with Thee.

Second and Third Collects: p. 9.

Epistle. *Romans* 15, 4-13. Brethren: What things soever were written, were written for our learning: that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of com-

1. Joseph, the father of the two tribes of Ephraim and Manasses, represents here all the other tribes of Israel.

fort grant you to be of one mind one towards another, according to Jesus Christ, that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to conform the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

Gradual. Out of Sion the loveliness of His beauty: God shall come manifestly. *V.* Gather ye together His saints to Him, who have set His covenant before sacrifices.

Alleluia, alleluia. *V.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

Graduale. *Ps. 49, 2-3, 5.* Ex Sion species decóris ejus: Deus manifeste véniet. *V.* Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrificia.

Allelúia, allelúia. *V.* *Ps. 121, 1.* Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. Allelúia.

Gospel. *Matthew 11, 2-10.* At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art thou He that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed

shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send My angel before Thy face, who shall prepare Thy way before Thee. Creed.

Offertorium. *Ps.* 84, 7-8. Deus, tu conversus vivificábis nos, et plebs tua laetábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

Offertory. Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee; show us, O Lord, Thy mercy, and grant us Thy salvation.

Secret. Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility: and where we have no merits to plead for us, do Thou help us with Thine aid. Through our Lord.

Second and Third Secrets, p. 9.

Preface of the Most Holy Trinity, p. 548. During the week:
Common Preface, p. 549.

Communio. *Bar.* 5, 5; 4, 36. Jerúsalem, surge, et sta in excélsó, et vide jucunditátem, quae véniet tibi a Deo tuo.

Communion. Arise, O Jerusalem, and stand on high, and behold the joy that cometh to thee from thy God.

Postcommunion. Filled with the food of this spiritual nourishment, we suppliantly entreat Thee, O Lord, that through our participation in this Mystery Thou wouldst teach us to despise earthly things and to love heavenly ones. Through our Lord.

Second and Third Postcommunions, p. 10.



Third Sunday of Advent

STATION AT ST. PETER'S
Priv. 2 cl. Sd.

Rose or violet vestments

This Sunday is called "Gaudete" (Rejoice) from the first word of the Introit. This whole Mass is filled with the sentiments of joy the Church wishes our souls to be filled with at the Saviour's approach.

"The Lord is nigh," says St. Paul in the Epistle, "rejoice in the Lord; again I say rejoice." "Behold our God shall come," adds the Communion and "He will save us." "Lord, come that Thou mayest save us," sings the Church in the Gradual; and in the Gospel we see John the Precursor who announces the coming of the Messias, tells of His greatness and effaces himself before Him, for "he is not the Light, but he gives testimony of the true Light, who is Jesus."

Introit. Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in everything by prayer let your petitions be made known to God. Ps. Lord, Thou has blessed Thy land: Thou hast turned away the captivity of Jacob¹. V. Glory be to the Father.

Introitus. *Phil.* 4, 4-6. Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestrae innotescant apud Deum. *Ps.* 84, 2. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. V. Gloria Patri.

Collect. Incline Thine ear to our prayers, we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation: Who livest.

Second and Third Collects, p. 9.

Epistle. *Philippians* 4, 4-7. Brethren: Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication, with

1. The Israelites, of whom Jacob was one of the Patriarchs, returned to the Holy Land after the Captivity.

thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Graduale. *Ps.* 79, 2, 3, 2. Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *Ÿ.* Qui regis Israë!l, inténde: qui dedúcis, velut ovem, Joseph.

Allelúia, allelúia. *Ÿ.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúia.

Gradual. Thou, O Lord, That sittest upon the Cherubim,¹ stir up Thy might and come. *Ÿ.* Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep.

Alleluia, alleluia. *Ÿ.* Stir up, O Lord, Thy might, and come to save us. Alleluia.

Gospel. *John* 1, 19-28. At that time the Jews sent from Jerusalem priests and levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptize with water: but there hath stood one in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing. **Creed.**

Offertorium. *Ps.* 84, 2. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuæ.

Offertory. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

1. Heaven is visualized by the Prophet as made to the pattern of the Temple of Jerusalem, where the Divinity manifested itself between the Cherubim of the Ark.

Secret. May the sacrifice of our devotion, we beseech Thee, O Lord, be always offered unto Thee: that it may both fulfill the end for which Thou didst institute this sacred Mystery, and wonderfully work in us Thy salvation. Through our Lord.

Second and Third Secrets, p. 9.

Preface of the Most Holy Trinity, p. 548. During the week:
Common Preface, p. 549.

Communion. Say to the fainthearted, take courage and fear not: behold our God will come, and will save us.

Communio. *Is.* 35, 4.
Dícite: Pusillánimes confortámini, et nolíte timére: ecce Deus noster véniet, et salvábit nos.

Postcommunion. We implore Thy mercy, O Lord, that these Divine Mysteries, by atoning for our sins, may prepare us for the coming festival. Through our Lord.

Second and Third Postcommunions, p. 10.

Wednesday in Ember Week of Advent

STATION AT ST. MARY MAJOR

Violet vestments

The four seasons of the year begin with the liturgical periods known as Ember weeks. The Ember Days are three fast days, Wednesday, Friday and Saturday, intended to consecrate to God the various seasons in Nature, and to prepare those who are to be ordained on the Saturday.

Today's Gospel recalls the first joyful mystery, the Annunciation.

Introit. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V.* Glory be.

Introitus. *Is.* 45, 8.
Rorate, caeli, désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. *Ps.* 18, 2.
Caeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V.* Glória Patri.

After the Kyrie the priest says:

Let us pray.

| Orémus.

The deacon or the priest himself:

Flectámus génuá. | Let us kneel.

The subdeacon or the server (but never the congregation):

R̄. Leváte. | R̄. Arise.¹

Collect. Grant, we beseech Thee, almighty God, that the approaching solemnity of our redemption may both confer upon us assistance in this present life, and bestow the rewards of eternal happiness. Through our Lord.

Lesson. *Isaias 2, 2-5.* In those days, the Prophet Isaias said: In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the Gentiles and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation: neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord our God.

Graduale. *Ps. 23, 7, 3, 4.* Tóllite portas, príncipes, vestras: et elevámini, portae aeternáles: et introíbit Rex glóriæ. V̄. Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

Gradual. Lift up your gates, O ye princes: and be ye lifted up, O eternal gates: and the King of Glory shall enter in. V̄. Who shall ascend into the mountain of the Lord? or who shall stand in His holy place? The innocent in hands and clean of heart.

Here is said *Dóminus vóbiscum* and *Orémus*, without *Flectámus génuá*.

Collect. Hasten, we beseech Thee, O Lord and do not tarry, and grant us the help of Thy heavenly power: that those who trust in Thy goodness may be helped by the consolations of Thy coming. Who livest.

Second and Third Collects, p. 9.

1. And likewise every time *Flectámus génuá* occurs in the liturgy.

Epistle. *Isaias* 7, 10-15. In those days the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

Gradual. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. *Ÿ.* My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Graduale. *Ps.* 144, 18, 21. Prope est Dóminus ómnibus invocántibus eum, ómnibus qui invocant eum in veritate. *Ÿ.* Laudem Dómini loquétur os meum: et benedicat omnis caro nomen sanctum ejus.

Gospel: The angel Gabriel, p. 968.

Offertory. Take courage, and now fear not: for behold our God will bring judgment: He Himself will come and will save us.

Offertorium. *Is.* 35, 4. Confortámini, et jam nólite timére: ecce enim Deus noster retribuet júdicium: ipse véniet et salvos nos fáciat.

Secret. May our fasts be acceptable to Thee, O Lord, we beseech Thee: and by expiating our sins render us worthy of Thy grace, and lead us to Thy everlasting promises. Through our Lord.

Second and Third Secrets, p. 9.

Communion. Behold a Virgin shall conceive and bear a son: and His name shall be called Emmanuel.

Communio. *Is.* 7, 14. Ecce virgo concipiet, et páriet filium: et vocábitur nomen ejus Emmánuel.

Postcommunion. Being filled with the gift of Thy salvation, we humbly beseech Thee, O Lord: that we may be renewed by the effect of that of which we rejoice in partaking. Through our Lord.

Second and Third Postcommunions, p. 10.

Friday in Ember Week of Advent

STATION AT THE CHURCH OF THE TWELVE APOSTLES

Violet vestments

To-day's Gospel recalls the second joyful mystery: the Visitation. The third one will be the mystery of Christmas.

Introitus. *Ps.* 118, 151-152. Prope es tu, Dómine, et omnes viae tuae veritas: in initio cognóvi de testimoniis tuis, quia in aeternum tu es. *Ps.* 118. 1. Beáti immaculáti in via: qui ambulánt in lege Dómini. *V.* Glória Patri.

Introit. Thou art near, O Lord, and all Thy ways are truth: I have known from the beginning concerning Thy testimonies, and Thou art forever. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory be to the Father.

Collect. Stir up Thy power, we beseech Thee, O Lord, and come: that they who trust in Thy goodness may be the more speedily freed from all adversity: Who livest.

Second and Third Collects, p. 9.

Epistle. *Isaias* 11, 1-5. Thus saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and He shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

Gradule. *Ps.* 84, 8, 2. Osténde nobis, Dómine misericórdiam tuam: et salutáre tuum da nobis. *V.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob.

Gradual. Show us, O Lord, Thy mercy, and grant us Thy salvation. *V.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Gospel. *Luke* I, 39-47. At that time Mary rising up went into the hill country with haste into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

Offertory. Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

Offertorium. *Ps.* 84, 7-8. Deus, tu convérsus vivificábis nos, et plebs tua laetábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

Secret. Receive, we beseech Thee, O Lord, our offerings and prayers: both cleansing us by heavenly mysteries, and in Thy mercy hearing us. Through our Lord.

Second and Third Secrets, p. 9.

Communion. Behold the Lord shall come, and all His saints with Him: and there shall be in that day a great light.

Communio. *Zach.* 14, 5-6. Ecce Dóminus véniet et omnes sancti ejus cum eo: et erit in die illa lux magna.

Postcommunion. May the holy receiving of Thy sacrament, restore us, O Lord, and purifying us from our former ways, enable us to share in the fellowship of Thy saving mysteries. Through our Lord.

Second and Third Postcommunions, p. 10.

Saturday in Ember Week of Advent

STATION AT ST. PETER'S

Violet vestments

The masses of Ember Saturdays were composed for ordination ceremonies. Hence the five sets of Collect, Lesson and Gradual, before the actual Collect of the day.

Introitus. *Ps.* 79, 4, 2. Veni, et ostende nobis faciē tuam, Dómine, qui sedes super Chérubim: et salvi érimus. *Ps.* 79, 2. Qui régis Israël, inténde: qui dedúcis, velut ovem, Joseph. *Ÿ.* Glória Patri.

Introit. Come, O Lord, and show us Thy face, Thou that sittest upon the Cherubim: and we shall be saved. *Ps.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *Ÿ.* Glory.

After the Kyrie eléison the Bishop confers the Tonsure. Then follows:

Orémus. Flectámus gé-
nua. *R̄.* Leváte.

Let us pray. Let us kneel.
R̄. Arise.

Collect. O God, who seest that we are afflicted because of our wickedness, grant in Thy mercy that we may be comforted by Thy visitation: Who livest.

First Lesson. *Isaias* 19, 20-22. In those days: they shall cry to the Lord because of the oppressor, and He shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings: and they shall make vows to the Lord and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and He shall be pacified towards them, and the Lord our God shall heal them.

Ordination of Door-keepers or Porters

Graduale. *Ps.* 18, 7, 2. A summo caelo egressio ejus: et occúrsus ejus usque ad summum ejus. *Ÿ.* Caeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Gradual. His going out is from the end of heaven: and His circuit even to the end thereof. *Ÿ.* The heavens show forth the glory of God: and the firmament declareth the work of His hands.

Orémus. Flectámus gé-
nua. *R̄.* Leváte.

Let us pray. Let us kneel.
R̄. Arise.

Collect. Grant, we beseech Thee, almighty God, that we who are oppressed by the former servitude under the yoke of sin, may be delivered by the new birth of Thine only-begotten Son, for which we long. Who with Thee.

Second Lesson. *Isaias* 35, 1-7. Thus saith the Lord: The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God Himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water: saith the Lord almighty.

Ordination of Readers or Lectors

Gradual. He hath set His tabernacle in the sun: and He as a bridegroom coming out of His bride chamber. *Ÿ.* His going out is from the end of heaven: and His circuit even to the end thereof.

Let us pray. Let us kneel.
R. Arise.

Graduale. *Ps.* 18, 6, 7. In sole p̄sūt tabernaculum suum: et ipse tamquam sponsus procedens de th̄lamo suo. *Ÿ.* A summo caelo egressio ejus: et occ̄rsus ejus usque ad summum ejus.

Or̄emus. Flect̄mus ḡnua. *R.* Lev̄ate.

Collect. Give joy, we beseech Thee, O Lord, by the coming of Thine only-begotten Son, to us Thine unworthy servants, who are saddened by the guilt of our own deeds: Who with Thee liveth.

Third Lesson. *Isaias* 40, 9-11. Thus saith the Lord: Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God: behold the

Lord God shall come with strength, and His arm shall rule: behold His reward is with Him, and His work is before Him. He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up in His bosom, the Lord our God.

Ordination of Exorcists

Graduale. *Ps. 79, 20, 3.*
Dómine Deus virtútum,
convérte nos: et osténde
fáciem tuam, et salvi
érimus. *Ÿ.* Excita, Dó-
mine, poténtiam tuam, et
veni; ut salvos fáciias nos.

Orémus. Flectámus gé-
nua. *R.* Leváte.

Gradual. O Lord God of
hosts, convert us: and show
Thy face, and we shall be
saved. *Ÿ.* Stir up Thy might,
O Lord, and come to save us.

Let us pray. Let us kneel.
R. Arise.

Collect. Grant, we beseech Thee, almighty God, that the approaching solemnity of Thy Son may both confer upon us healing in this present life, and grant us the rewards of eternity. Through the same Lord.

Fourth Lesson. *Isaias 45, 1-8.* Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee: and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel. For the sake of My servant Jacob, and Israel My elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known Me. I am the Lord, and there is none else: there is no God besides Me: I girded thee, and thou hast not known Me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides Me. I am the Lord, and there is none else: I form the light and create darkness. I make peace and create evil: I, the Lord, that do all these things. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened

and bud forth a Saviour: and let justice spring up together: I the Lord have created Him.

Ordination of Acólites

Gradual. Stir up Thy might, O Lord, and come to save us
 V. Give ear, O Thou that rulest Israel: Thou that ledest Joseph like a sheep: Thou that sittest over the Cherubim, shine forth before Ephraim, Benjamin and Manasses.¹

Graduale. Ps. 79, 3, 2, 3. Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. V. Qui regis Israë!l, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appare coram Ephraim, Bénjamin, et Manásse.

Orémus. Flectámus génuá. R. Leváte.

Let us pray. Let us kneel.
 R. Arise.

Collect. Graciously hear, we beseech Thee, O Lord, in Thy mercy the prayers of Thy people: that we who are justly afflicted for our sins may be comforted by the visitation of Thy goodness: Who livest.

Fifth Lesson. *Daniel* 3, 47-51. In those days the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it found near the furnace, the king's servants that heated it. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised and glorified and blessed God in the furnace, saying:

Without Deo gratias. Ordination of Subdeacons

Hymn. *Daniel* 3, 52-56. Blessed art Thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

And blessed is the name of Thy glory, which is holy: and worthy to be praised and glorified for ever.

Blessed art Thou in the holy temple of Thy glory: and worthy to be praised and glorified for ever.

1. These tribes had been taken away into captivity. God showed His power by effecting their deliverance.

Blessed art Thou on the holy throne of Thy kingdom: and worthy to be praised and glorified for ever.

Blessed art Thou upon the scepter of Thy divinity: and worthy to be praised and glorified for ever.

Blessed art Thou that sittest upon the Cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Blessed art Thou that walkest upon the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Let all Thy Angels and Saints bless Thee: and praise Thee and glorify Thee for ever.

Let the heavens, the earth, the sea, and all the things that are in them, bless Thee: and praise Thee and glorify Thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost: Who is worthy to be praised and glorified for ever.

As it was in the beginning, is now, and ever shall be, world without end. Amen. And worthy to be praised and glorified for ever.

Blessed art Thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

Here is said *Dóminus vobíscum* and *Orémus* without *Flectámus genua*.

Collect. O God, who didst subdue the flames of fire for the three young men, mercifully grant that we Thy servants may not be consumed by the flames of vice. Through our Lord.

Second and Third Collects, p. 9.

Epistle. 2 *Thessalonians* 2, 1-8. Brethren: We beseech you by the coming of our Lord Jesus Christ, and of our gathering together unto Him: that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God showing himself as if he were God. Remember you not

that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth, and shall destroy with the brightness of His coming.

Ordination of Deacons

Tract. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *Ÿ.* Thou that sittest upon the Cherubim, shine forth before Ephraim, Benjamin, and Manasses.

Tractus. *Ps.* 79, 2-3. Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. *Ÿ.* Qui sedes super Chérubim, appare coram Ephraim, Bénjamin, et Manásse.

Ordination of Priests

Ÿ. Stir up Thy might, O Lord, and come to save us.

Ÿ. Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos.

Gospel of the following Sunday, p. 28.

Offertory. Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: behold thy King will come to thee, the holy and Saviour.

Offertorium. *Zach.* 9, 9. Exsúlta satis, filia Sion, prædica, filia Jerúsalem: ecce rex tuus venit tibi sanctus, et Salvátor.

Secret: Look down, p. 29. **Second and Third Secrets,** p. 9.

Communion. He hath rejoiced as a giant to run the way: His going out is from the end of heaven, and His circuit even to the end thereof.

Communio. *Ps.* 18, 6-7. Exsultávit ut gigas ad curréndam viam: a summo caelo egressio ejus, et oc-cúrsus ejus usque ad summum ejus.

Postcommunion. We beseech Thee, O Lord our God, that the most sacred mysteries, which Thou hast made the bulwark of our salvation, may be to us a remedy now and in the time to come. Through our Lord.

Second and Third Postcommunions, p. 10.

Fourth Sunday of Advent

STATION AT THE
CHURCH OF THE
TWELVE APOSTLES

Priv. 2 cl. Sd.

Violet vestments



The liturgy reminds us of the time when the world was waiting for Jesus. Since we can go to God only through Him, we implore Him again to hasten His coming (*Collect*). "Come O Lord, and tarry not" (*Alleluia*). "The Lord is nigh" (*Gradual*).

It is Mary who is about to give Him to us. The Offertory and the Communion are consecrated to her praises. The text of the Offertory is the old Hail Mary, as it remained for centuries until the Church added the invocation: Holy Mary, etc. This Offertory combines the greetings of the Angel Gabriel and of Elizabeth, which are found separately in the Gospels of the preceding Wednesday and Friday.

Today's Gospel alludes to the coming of mercy which St. John the Baptist proclaimed: the Epistle mentions the coming of justice at the end of time.

Introitus. *Is.* 45, 8. Rorate, caeli, desuper, et nubes pluant justum: aperiat terra, et germinet Salvatorem. *Ps.* 18, 2. Caeli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. *V.* Gloria Patri.

Introit. Drop down, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V.* Glory be.

Collect. Stir up Thy power and come, we pray Thee, O Lord, and with great might succor us; that the good which our sins impede, by the help of Thy grace and the forgiveness of Thy mercy, may speedily deliver us. Who livest.

Second and Third Collects, p. 9.

Epistle. *I Corinthians* 4, 1-5. Brethren: Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by

man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judged me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Gradual. The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. *Ÿ.* My mouth shall speak the praise of the Lord: and let all flesh bless His Holy name.

Alleluia, alleluia. *Ÿ.* Come, O Lord, and tarry not: forgive the sins of Thy people Israel. *Alleluia.*

Gospel. *Luke 3, 1-6.* Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: every valley shall be filled: and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God. **Creed.**

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

Graduale. *Ps. 144, 18, 21.* Prope est Dóminus ómnibus invocántibus eum: ómnibus qui invocant eum in veritate. *Ÿ.* Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum ejus.

Allelúia, allelúia. *Ÿ.* Veni, Dómine, et noli tardáre: reláxa facinora plebis tuae Israël. *Allelúia.*

Offertorium. *Luc. 1, 28, 42.* Ave María, grátia plena: Dóminus tecum: Benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Secret. Look down favorably upon these sacrifices, O Lord, we beseech Thee; that they may be profitable to our devotion and salvation. Through our Lord.

Second and Third Secrets, p. 9.

Preface of the Most Holy Trinity, p. 548. During the week, Common Preface, p. 549.

<p>Communio. <i>Is. 7, 14.</i> Ecce virgo concipiet, et páriet filium: et vocábitur nomen ejus Emmánuel.</p>	<p>Communion. Behold a Virgin shall conceive and bear a son: and His name shall be called Emmanuel.</p>
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Postcommunion. Having received Thy gifts, we beseech Thee, O Lord, that with the frequentation of the mystery, the work of our salvation may increase. Through our Lord.

Second and Third Postcommunions, p. 10.

When the Vigil of Christmas falls on this Sunday, the Mass of the Vigil is said with a commemoration of the Sunday, but the Gospel of the Sunday is not read as last Gospel.



Second Season of the Christmas Section of the Proper of the Time

CHRISTMASTIDE



FROM
DECEMBER 24
TO
JANUARY 13

Doctrinal Note

The Season of Advent has made us long for the coming of the Word. The Season of Christmas helps us to assist at His coming into this world. "And the Word was made flesh and dwelt among us," says St. John.¹

During this season the Church celebrates the mysteries of Christ's childhood, reminding us how the incarnation was manifested to the Jewish race (Christmas) and to the heathen world (Epiphany). This great mystery consists of the union in Jesus of the Word "begotten of the Father's substance before time," with His humanity "engendered from His mother's substance in the world." And this mystery is made complete by the union of our souls with Christ, who causes us to be born to the divine life: "As many as received Him, He gave them power to become the sons of God". The declaration of the triple birth of the Word, who from all eternity derives His Divine nature from the Father, who assumes a human nature, given Him by the Virgin, and unites our souls to Him in the course of time, forms the subject of the Liturgy during the Christmas season.

Historical Note

The general enrolling or census, ordered by Caesar Augustus between the years 747 and 749 of the ancient Roman calendar, obliged Joseph and Mary to return from Nazareth to Bethlehem in Judea. Whilst they were in this locality, says St. Luke, the Virgin brought forth her first-born Son (*Gospel of the Midnight Mass*). In allusion to a fourth century tradition that placed the cradle of Jesus between two animals, the liturgy mentions two texts from the Prophets, one from Isaias: "The ox knoweth his owner and the ass his master's crib" (1, 3), and the other from Habacuc: "Lord, Thou shalt manifest Thyself between two animals" (3, 2 according

1. *Gospel of the Mass* for Christmas Day. 2. *Ibid.*

to the Greek Bible of the Septuagint; see Tract on Good Friday, p. 296).

There were shepherds in the neighborhood, watching their flocks by night. Informed by an angel, they hastened to Bethlehem (*Gospel of the Mass at Dawn*). The first antiphon at Lauds of Christmas is addressed to them: "What have ye seen, shepherds? Tell us, who has appeared on earth?" And they replied: "We saw the new-born Child, and angels singing praise to the Lord, alleluia, alleluia."

Eight days later, the Divine Child was circumcised by Joseph (Circumcision: January 1) and received the name of Jesus (Feast of the Holy Name of Jesus: January 2) which the Angel had made known to Joseph and Mary. And forty days after Mary had brought her Son into the world, she went to the Temple to offer the sacrifice ordered by the Law (Presentation: February 2). On which occasion Simeon foretold that Jesus would save His people and that a sword of sorrow should pierce His Mother's heart (*Gospel of the Sunday within the Octave of Christmas*).



The procession of shepherds was soon followed by another, the Magi. They came from the East to Jerusalem, guided by a star, and, directed by the chief priests themselves, they went to Bethlehem, for it was there, according to the prophet Micheas, that the Messias was to be born. They found the Child there with Mary His Mother, and prostrating themselves they adored Him. Then, warned in a dream, they returned home without passing again through Jerusalem (*Gospel of the Epiphany*).

Herod, who had asked them to inform him where the Child was to be found, seeing the Magi had deceived him, grew very angry, and ordered all children of two years old and under at Bethlehem and in the neighborhood to be killed, thus hoping to rid himself of the King of the Jews, in whom he feared a personal rival (*Gospel of the Holy Innocents*). An angel then appeared to Joseph in his sleep, and told him to flee to Egypt with Mary and her Child. There they remained till the death of Herod. The angel of the Lord again appeared to Joseph in a dream, and told him to return to the land of Israel. But on learning that Archelaus reigned in Judea in the place of Herod his father, and that he also was a persecutor, Joseph, fearing for the life of the Child, withdrew to Nazareth in Galilee (*Gospel of the Vigil of the Epiphany*).

At the age of twelve, Jesus' parents lost track of Him in Jerusalem, during the feast of the Passover; but after a three days' search they

found Him in the Temple in the midst of the Doctors. Returning to Nazareth, He "advanced in wisdom, and age, and grace with God and men" (*Gospel of the Sunday within the Octave of the Epiphany*).

About the age of thirty, Jesus went to the Jordan to be baptized by St. John, who, upon seeing Him, declared to the Jews that He was the Messiah (*Gospel for the Octave Day of the Epiphany*).

Liturgical Note

The season of Christmas begins with the Vigil of this Feast and ends in the Temporal Cycle on the Octave of the Epiphany (January



13); but it has an echo in the Sanctoral Cycle as far as the Feast of the Purification of our Lady (February 2).

Its chief characteristic is the great happiness which the world feels in possessing at last its Saviour. It is therefore, a season of "great joy to all people." With the angels, with the shepherds, but with the Magi especially, these first-fruits of the Gentiles, let us therefore "rejoice with exceeding great joy," and with the Church, who robes her priests in white vestments and invites us with the organ's vibrant notes to sing again "Gloria in excelsis."

In the midst of time's darkness, symbolical of that which darkens the soul, Jesus Christ was born (see illustration above). "While all things were in quiet silence, and the night was in the midst of her course," says the introit of the Sunday in the Octave, "Thine almighty Word, O Lord, came down from heaven, from Thy royal throne." By a special privilege, on the Feast of Christmas a Mass is celebrated at midnight, followed by another at dawn and a third in the forenoon. As the Fathers remark, it is at the moment when the sun has reached the lowest point of its course, and is so to speak re-born each year, that the "Sun of Justice" is born again every year at Christmas. The sun of nature and the Sun of souls, whose likeness it is, appear together. "Christ is born unto us," says St. Augustine, "at the time when the days begin to lengthen." The

Feast of Christmas on December 25, which date corresponds to that of March 25, coincides with the pagan feast celebrated at the winter solstice in honor of the birth of the sun, which they deified. But at Rome, in the fourth century, the Church instituted a Christian feast, to replace the pagan rite.

At Rome, midnight Mass was celebrated in the Basilica of St. Mary Major, which represents Bethlehem, because some small portions of the Saviour's crib are venerated there. In the grotto where Jesus was born, the wooden crib was first replaced by a silver one, and later on by an altar.

Above all let the altar be our crib, since it is on it that Jesus, born in Bethlehem to bring us forth into the divine life, gives us His Body and Blood to help us live more perfectly the Christian life. On returning to our homes let us continue to observe those tender customs that come down to us from the ages of faith and in which the feasts of the Church are kept alive in the intimacy of family life. Every Christian home should have its crib before which all should gather for morning and night prayers on these days. The children, adoring the Holy Child as the Son of God, Who became a little child like them, may learn in this way that He did so to make them children of God.

DECEMBER 24

Vigil of the Nativity of Our Lord

STATION AT ST. MARY MAJOR

Double from Lauds onwards

Priv. 1 cl.

Violet vestments

Introitus. *Ex.* 16, 6, 7¹.
 Hódie sciéris, quia véniet
 Dóminus, et salvábit nos:
 et mane vidébitis glóriam
 ejus. *Ps.* 23, 1. Dómini est
 terra, et plenitúdo ejus:
 orbis terrárum, et univérsi,
 qui hábitant in eo. *Ÿ.*
 Glória Patri.

Introit. This day you shall know that the Lord will come, and save us: and in the morning you shall see His glory. *Ps.* The earth is the Lord's and the fullness thereof: the world and all they that dwell therein. *Ÿ.* Glory be to the Father.

Collect. O God, who makest us glad with the yearly expectation of our redemption, grant that we who now joyfully receive Thine only-begotten Son as our Redeemer, may also without fear, behold Him coming as

1. This passage from Exodus refers to the promise of manna which Moses gave to the Hebrews. Jesus is the true heavenly manna given in the wilderness. of this life to the true people of God whom the true Moses leads to the true Promised Land.

our Judge, our Lord Jesus Christ Thy Son: Who with Thee liveth.

This is the only Collect said, unless the Vigil falls on the Fourth Sunday of Advent: in this case, **Commemoration** of the Sunday, p. 27.

Epistle. *Romans* 1, 1-6. Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised before by His prophets in the holy Scriptures concerning His Son, who was made to Him of the seed of David according to the flesh: Who was predestinated the Son of God in power according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead: by whom we have received grace, and apostleship for obedience to the faith in all nations for His name, among whom are you also the called of Jesus Christ our Lord.

Gradual. This day you shall know that the Lord will come and save us: and in the morning you shall see His glory. *Ÿ.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep, Thou that sittest upon the Cherubim, shine forth before Ephraim, Benjamin, and Manasses.

Graduale. *Ex.* 16, 6, 7. Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. *Ÿ.* Qui regis Israëli, inténde: qui dedúcis, velut ovem, Joseph, qui sedes super Chérubim, appare coram Ephraim, Bénéjamin, et Manásse.

The Alleluia is only said when the Vigil of Christmas falls on a Sunday.

Alleluia, alleluia. *Ÿ.* Tomorrow shall the iniquity of the earth be abolished: and the Saviour of the world shall reign over us. Alleluia.

Allelúia, allelúia. *Ÿ.* Crástina die delébitur iniquitas terrae: et regnábit super nos Salvátor mundi. Allelúia.

Gospel. *Matthew* 1, 18-21. When Mary the Mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto

thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins.

Offertorium. *Ps. 23, 7.*
Tóllite portas, príncipes,
vestras: et elevámini, por-
tae aeternáles, et introíbit
Rex glóriæ.

Offertory. Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in.

Secret. Grant, we beseech Thee, almighty God, that even as we anticipate the adorable birthday of Thy Son, so too may we joyfully receive His eternal gifts: Who with Thee liveth.

If on a Sunday, **Commemoration**, p. 29.

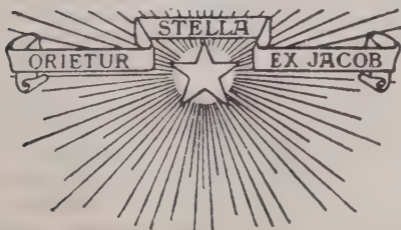
Common Preface, p. 549. If Sunday, Preface of the Most Holy Trinity, p. 548.

Communio. *Is. 40, 5.*
Revelábitur glória Dómi-
ni: et vidébit omnis caro
salutáre Dei nostri.

Communion. The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.

Postcommunion. Grant, we beseech Thee, O Lord, that the celebration of the birth of Thine only-begotten Son may give us fresh life; whose heavenly mystery is our food and drink. Through the same our Lord.

If on a Sunday, **Commemoration**, p. 29.



DECEMBER 25

THE NATIVITY OF OUR LORD



Double of the First Class with
Privileged Octave

White vestments

FIRST MASS: AT MIDNIGHT

STATION AT ST. MARY MAJOR
AT THE ALTAR OF THE CRIB

Midnight Mass recalls principally the temporal birth of Jesus in His coming of mercy: "Mary brings forth her firstborn Son" (*Gospel*). It reminds us also of the eternal birth of the Word "begotten before the dawn of ages" (*Gradual and Communion*), who shall manifest Himself to all the elect, when at the end of

the world shall take place "the glorious appearance of the great God" (*Epistle*).

Finally it recalls the spiritual birth of Christ by grace in our souls, which shows itself by the exercise of virtues: "Let us be pursuers of good works" (*Epistle*), "that we may be found like unto Jesus, in whom the human nature is united to the Divine" (*Secret*).

Introit. The Lord hath said to me: Thou art My Son, this day have I begotten Thee. Ps. Why have the Gentiles raged, and the people devised vain things? *V.* Glory be to the Father.

Introitus. Ps. 2, 7. Dóminus dixit ad me: Filius meus es tu, ego hódie génui te. Ps. 2, 1. Quare fremuérunt gentes: et pópuli meditáti sunt inánia? *V.* Glória Patri.

Collect. O God, who hast made this most holy night to shine forth with the brightness of the true light, grant, we beseech Thee, that we who have known the mystery of His light on earth, may attain the enjoyment of His happiness in heaven. Who with Thee liveth.

Epistle. *Titus 2, 11-15.* Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we

should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

Graduale. *Ps.* 109, 3, 1. Tecum principium in die virtutis tuae: in splendoribus sanctorum, ex utero ante luciferum genuit te. *V.* Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum.

Alleluia, alleluia. *V.* *Ps.* 2, 7. Dominus dixit ad me: Filius meus es tu, ego hodie genuit te. Alleluia.

Gradual. With Thee is the principality in the day of Thy strength: in the brightness of the saints, from the womb before the day-star I begot Thee. *V.* The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool.

Alleluia, alleluia. *V.* The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

Gospel. *Luke* 2, 1-14. At that time there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the

people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will. Creed.

Offertory. Let the heavens rejoice, and let the earth be glad before the face of the Lord: because He cometh.

Offertorium. Ps. 95, 11, 13. Laetentur caeli, et exsultet terra ante faciē Dómini: quóniam venit.

Secret. May the oblation of this day's festival be pleasing to Thee, we beseech Thee, O Lord, that of Thy bountiful grace we may, through this sacred intercourse, be found conformed to Him, in whom our substance is united to Thee. Who with Thee liveth and reigneth.

Preface for Christmas, p. 563

This Preface is said each day until the Epiphany, except on the Octave of St. John (Jan. 3).

In the Canon is said: **Communicantes** et noctem (night) sacratíssimam celebrantes. p. 563. The same **Communicantes** is said each day until the feast of the Circumcision inclusive, but **noctem** is said only at the Midnight Mass: at other Masses **diem** (day) is said.

Communion. In the brightness of the saints, from the womb before the day-star I begot Thee.

Communio. Ps. 109, 3. In splendoribus sanctorum, ex útero ante luciferum genui te.

Postcommunion. Grant, we beseech Thee, O Lord our God, that we who rejoice in celebrating these mysteries of the Nativity of our Lord Jesus Christ, may by a fitting conversation become worthy to attain to fellowship with Him. Who with Thee liveth.

THE SECOND MASS AT DAWN

STATION AT ST. ANASTASIA'S

The Mass at dawn was celebrated at Rome in the old Church of St. Anastasia, situated at the foot of the Palatine where the Caesars resided, and consequently the church of the high officials of the Court.

St. Anastasia was burnt alive during Diocletian's persecution on this very day, December 25, at Sirmium (now Mitrowitz in Yugoslavia). Her name is mentioned in the Canon of the Mass (second list p. 552). The daylight breaking at dawn, has occasioned the many allusions to Christ as Light of the World, found in this Mass.

This Mass is sometimes called the "Shepherd's Mass" on account of the Gospel.

Introitus. *Is.* 9, 2, 6.
Lux fulgēbit hódie super nos: quia natus est nobis Dóminus: et vocábitur Admirábilis, Deus, Princeps pacis, Pater futúri saéculi: cujus regni non erit finis.
Ps. 92, 1. Dóminus regnávít, decórem indútus est: indútus est Dóminus fortitúdinem, et praecínxit se.
Ÿ. Glória Patri.

Introit. A light shall shine upon us this day: for the Lord is born to us: and He shall be called Wonderful, God, the Prince of Peace, the Father of the world to come: of whose reign there shall be no end.
Ps. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. Ÿ. Glory be to the Father.

Collect. Grant, we beseech Thee, almighty God, that we, upon whom is poured the new light of Thy Word made flesh, may show forth in our actions that which by faith shineth in our minds. Through the same Lord.

Collect for the Commemoration of St. Anastasia. Grant, we beseech Thee, almighty God, that we who celebrate the festival of blessed Anastasia Thy martyr, may feel the effects of her patronage with Thee. Through our Lord.

Epistle. *Titus* 3, 4-7. Dearly beloved, the goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to His mercy He saved us by the laver of regeneration and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be

heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Blessed be He that cometh in the name of the Lord: the Lord is God, and He hath shone upon us. *Ÿ.* This is the Lord's doing: and it is wonderful in our eyes.

Alleluia, alleluia. *Ÿ.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with power. **Alleluia.**

Graduale. *Ps.* 117, 26, 27, 23. *Benedictus qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis. Ÿ. AD Dómino factum est istud: et est mirábile in óculis nostris.*

Allelúia, allelúia. *Ÿ. Ps.* 92, 1. *Dóminus regnávít, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúia.*

Gospel. *Luke* 2, 15-20. At that time, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them. **Creed.**

Offertory. God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Offertorium. *Ps.* 92, 1-2. *Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc; a saéculo tu es.*

Secret. May our offerings, we beseech Thee, O Lord, be in keeping with the mysteries of this festival of the Nativity, and ever pour down upon us peace: that even as He who was born Man shone forth also as God, so may this earthly substance bestow upon us that which is divine. Through the same Lord.

Secret for St. Anastasia. Accept, we beseech Thee, O Lord, the gifts which are worthily offered unto Thee:

and by the help of the merits of blessed Anastasia Thy martyr, grant that they may prove a help to our salvation. Through our Lord.

Preface and Communicantes for Christmas, p. 263.

Communio. *Zach. 9, 9.*
Exsulta, filia Sion, lauda,
filia Jerúsalem: ecce Rex
tuus venit Sanctus et sal-
vátor mundi.

Communion. Rejoice greatly,
O daughter of Sion, shout for
joy, O daughter of Jerusalem:
behold thy King comes, holy,
the Saviour of the world.

Postcommunion. May the new life derived from this Sacrament ever revive us, O Lord: since it is His Sacrament, whose wonderful birth hath overcome the old man. Through the same Lord.

Postcommunion for St. Anastasia. Thou hast nourished Thy family, O Lord, with sacred gifts: refresh us ever, we beseech Thee, by her intercession whose festival we celebrate. Through our Lord.

THIRD MASS DURING THE DAY

STATION AT ST. MARY MAJOR

The Gospel of this Mass sums up all the liturgy of the Christmas Season, which manifests to us the triple filiation of Christ. With regard to the Son of God, His birth is eternal: "In the beginning the Word was with God." As Man it is temporal: "The Word was made flesh." As living in the Church which is His Mystical Body, it is spiritual: "As many as received Him, to them He gave power to be made the sons of God, to be born of God." The whole of this Mass of the day dwells, however, more especially on the generation of the Word, and on the divinity of this newly born child.

Introitus. *Is. 9, 6.* Puer
natus est nobis, et filius
datus est nobis: cujus im-
périum super húmerum
ejus: et vocábitur nomen
ejus magni consílii Ange-
lus. *Ps. 97, 1.* Cantáte
Dómino cánticum novum:
quia mirabilia fecit. *Ÿ.*
Glória Patri.

Introit. A child is born to
us, and a Son is given to us:
whose government is upon
His shoulder: and His name
shall be called, the Angel of
great counsel. *Ps.* Sing ye to
the Lord a new canticle: be-
cause He hath done wonderful
things. *Ÿ.* Glory be.

Collect. Grant, we beseech Thee, almighty God, that the new birth in the flesh of Thine only-begotten Son may set us free, whom the old bondage doth hold under the yoke of sin. Through the same Lord.

Epistle. *Hebrews 1, 1-12.* God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: who being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, to-day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue and they shall all grow old as a garment: and as a vesture shalt Thou change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.

Gradual. All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. *Ÿ.* The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Graduale. *Ps. 97, 3, 2.* Vidérunt omnes fines terrae salutáre Dei nostri: jubiláte Deo, omnis terra. *Ÿ.* Notum fecit Dóminus salutáre suum: ante conspéc-tum géntium revelávit justítiam suam.

Allelúia, allelúia. *Ÿ.*
 Dies sanctificátus illúxit
 nobis: veníte, gentes, et
 adoráte Dóminum: quia
 hódie descéndit lux magna
 super terram. Allelúia.

Alleluia, alleluia. *Ÿ.* A sanc-
 tified day hath shone upon us:
 come ye nations and adore
 the Lord: for this day a great
 light hath descended upon the
 earth. Alleluia.

Gospel: See Last Gospel in the Ordinary of the Mass, p. 557. **Creed.**

Offertorium. *Ps.* 88, 12,
 15. Tui sunt caeli, et tua
 est terra, orbem terrárum
 et plenitúdinem ejus tu
 fundásti: justítia et judí-
 cium preparátio sedis
 tuae.

Offertory. Thine are the
 heavens, and Thine is the
 earth, the world and the full-
 ness thereof **Thou** hast found-
 ed: justice and judgment are
 the preparation of Thy throne.

Secret. The gifts we offer, do Thou, O Lord, sanctify
 by the new birth of Thine only-begotten Son and cleanse
 us from the stains of our sins. Through the same Lord.

Preface and Communicantes for Christmas, p. 563.

Communio. *Ps.* 97, 3.
 Vidérunt omnes fines ter-
 rae salutáre Dei nostri.

Communion. All the ends of
 the earth have seen the salva-
 tion of our God.

Postcommunion. Grant, we beseech Thee, almighty
 God, that as the Saviour of the world born on this day
 is the author of our divine generation, so He may Him-
 self also be to us the giver of immortality. Who with
 Thee liveth and reigneth.

For the **Last Gospel** is said the Gospel of the Epiphany, p. 67.

If the Sunday within the Octave of Christmas falls on December 26, 27
 or 28, the feast occurring on that day is kept, with a commemoration of
 the Nativity, but without any mention of the Sunday.

See also the note for the Sunday in the Octave, p. 52.

DECEMBER 26

St. Stephen
First Martyr

STATION AT
ST. STEPHEN'S
ON THE COELIAN HILL
D. 2 cl. with s. oct.

Red vestments



Stephen is the first to bear witness to Christ; it is only right that he should appear first in the glorious procession of Saints who surround the cradle of the Saviour. His name is inscribed in the Canon of the Mass (second list, p. 552).

Introit. Princes sat, and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. *Ÿ.* Glory be to the Father.

Introitus. Ps. 118, 23, 86, 23. Sedérunt principes, et advérsus me loquebántur: et iníqui persecúti sunt me: ádjuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis justificatióibus. Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. *Ÿ.* Glória Patri.

Collect. Grant us, we beseech Thee, O Lord so to imitate what we venerate, that we may learn to love even our enemies; for we celebrate the heavenly birthbay of him, who could even plead on behalf of his persecutors with Thy Son our Lord Jesus Christ. Who with Thee liveth.

Commemoration of the Octave of the Nativity of our Lord, p. 42.

Epistle. *Acts of the Apostles* 6, 8-10; 7, 54-60. In those days Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some, of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen: and they were not able to resist the wisdom and the spirit that spoke. Now, hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen being full of the Holy Ghost, looking up

steadfastly to heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the Son of Man standing on the right hand of God. And they crying out with a loud voice stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Graduale. *Ps.* 118, 23, 86; 6 5. Sedérunt príncipes, et advérsus me loquebántur: et iníqui persecúti sunt me. *Ÿ* Adjuva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam.

Allelúia, allelúia. *Ÿ.* *Act. Apost.* 7, 55. Vídeo caelos apértos, et Jesum stantem a dextris virtútis Dei. Allelúia.

Gradual. Princes sat, and spoke against me: and the wicked persecuted me. *Ÿ* Help me, O Lord my God: save me for Thy mercy's sake.

Alleluia, alleluia. *Ÿ.* I see the heavens opened, and Jesus standing on the right hand of the power of God. Alleluia.

Gospel. *Matthew* 23, 34-39. At that time Jesus said to the scribes and pharisees: Behold I send to you prophets and wise men and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? Behold your house shall be left to you desolate. For I say to you, you shall not see me henceforth, till you

say: Blessed is He that cometh in the name of the Lord.
Creed.

Offertory. The apostles chose Stephen to be a levite, a man full of faith and of the Holy Ghost: whom the Jews stoned invoking and saying: Lord Jesus, receive my spirit, alleluia.

Offertorium. *Act. Ap.* 6, 5; 7, 59. Elegérunt Apóstoli Stéphanum levítam, plenum fide et Spírítu sancto: quem lapidavérunt Judaéi orántem, et dicéntem: Dómine Jesu, áccipe spírítum meum, alleluía.

Secret. Receive, O Lord, these gifts in commemoration of Thy saints: that, even as suffering made them glorious, so our devotion may render us blameless. Through our Lord.

Commemoration of the Octave of the Nativity of our Lord. p. 43.

Preface and Communicantes for Christmas, p. 563.

Communion. I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

Communio. *Act. Ap.* 56, 59, 60. Vídeo caelos apértos, et Jesum stantem a dextris virtútis Dei: Dómine Jesu, áccipe spírítum meum, et ne státuas illis hoc peccátum.

Postcommunion. May the mysteries which we have received help us, O Lord: and through the intercession of blessed Stephen Thy martyr, may they confirm us in Thine everlasting protection. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

mother. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbors, and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

Gradual. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say: He should not die. *Ÿ.* But: So I will have him to remain till I come: follow thou Me.

Alleluia, alleluia. *Ÿ.* This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Gospel. *John* 21, 19-24. At that time Jesus said to Peter: Follow Me. Peter turning about saw that disciple whom Jesus loved following, who also leaned on His breast at supper and said: Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee¹? Follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come: what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. Creed.

Graduale. *Joan.* 21, 23, 19. Exiit sermo inter fratres, quod discipulus ille non moritur. Et non dixit Jesus: Non moritur. *Ÿ* Sed: Sic eum volo manere, donec veniam: tu me sequere.

Alleluia, alleluia. *Ÿ.* *Joan.* 21, 24. Hic est discipulus ille, qui testimonium perhibet de his: et scimus, quia verum est testimonium ejus. Alleluia.

1. The Greek text is plainer than that of the Vulgate; instead of saying "So I will, sic volo," it says "If I will, si volo."

Offertorium. *Ps.* 91, 13.
Justus ut palma florébit:
sicut cedrus, quae in Lí-
bano est, multiplicábitur.

Offertory. The just shall flourish like the palm-tree: he shall be multiplied like the cedar that is in Libanus.

Secret. Receive, O Lord, the gifts which we offer to Thee on the festival of him by whose patronage we hope to be delivered. Through our Lord.

Commemoration of the Octave of the Nativity of our Lord. p. 43.

Preface and Communicantes for Christmas. p. 563.

Communio. *Joan.* 21, 23.
Exiit sermo inter fratres,
quod discipulus ille non
móritur: et non dixit Jesus:
Non móritur; sed: Sic eum
volo manére, donec vén-
niam.

Communion. A saying there-fore went abroad among the brethren, that that disciple should not die: and Jesus did not say: He should not die; but: So I will have him to remain till I come.

Postcommunion. Refreshed with this heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be strengthened by the prayers of him in whose memory we have partaken of these mysteries. Through our Lord.

Commemoration of the Octave of the Nativity of our Lord. p. 43.

DECEMBER 28

The Holy Innocents Martyrs

STATION AT ST. PAUL-
WITHOUT-THE-WALLS
D. 2 cl. with s. oct.

Violet vestments
(*Red on a Sunday*)



It is Jesus, the God-King, that "the Innocents by dying confess" (*Collect*). "Their passion is the exaltation of Christ." And the praise they render to God is a subject of confusion for the enemies of Jesus (*Introit*), since, far from attaining their object, they only served to fulfill the saying of the prophet "out of Egypt I have called My Son" (*Gospel*), and that at Bethlehem would be heard the lamentations of the mothers mourning for their children. Like a compassionate mother, the Church robes her priests to-day in vestments of mourning, and suppresses the Gloria and Alleluia.

Introit. Out of the mouth of infants and of sucklings, O God, Thou hast perfected praise, because of Thy enemies. Ps. O Lord our God: how admirable is Thy name in the whole earth! *Ÿ*. Glory be.

Introitus. Ps. 8, 3. Ex ore infántium, Deus, et lacténtium perfecísti laudem propter inimícos tuos. Ps. 8, 2. Dómine Dóminus noster: quam admirábile est nomen tuum in univérſa terra! *Ÿ* Glória.

The Glória in excélsis, the Allelúia and the Ite Missa est are said only if the feast falls on a Sunday, and on the octave day of the feast (Jan. 4).

Collect. O God, whose praise the martyred Innocents confessed this day, not in speech, but by death: mortify within us all vices: that Thy faith which our tongues profess, our lives also by their actions may confess. Through our Lord.

Commemoration of the Nativity of our Lord, p. 42.

Epistle. *Apocalypse* 14, 1-5. In those days I saw upon Mount Sion a Lamb standing, and with Him an hundred forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters and as the voice of great thunder: and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures and the ancients: and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits to God and to the Lamb: and in their mouth there was found no lie: for they are without spot before the throne of God.

Gradual. Our soul hath been delivered as a sparrow out of the snare of the fowlers. *Ÿ*. The snare hath been broken, and we have been delivered. Our help is in the name of the Lord, who made heaven and earth.

Graduale. Ps. 123, 7-8. Anima nostra, sicut passer, erépta est de láqueo venántium. *Ÿ*. Láqueus contrítus est, et nos liberáti sumus. Adjutórium nostrum in nómine Dómini, qui fecit caelum et terram.

If it is Sunday, and on the Octave Day, the following is added:

<p>Allelúia, allelúia. V̇. Ps. 112, 1. Laudáte, pú- eri, Dóminum, laudáte no- men Dómini. Allelúia.</p>	<p>Alleluia, alleluia. V̇. Praise the Lord, ye children, praise ye the name of the Lord. Alleluia.</p>
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At other times, the following Tract is said:

<p>Tractus. Ps. 78, 3, 10. Effudérunt sánguinem sanctórum, velut aquam, in circúitu Jerúsalem. V̇ Et non erat qui sepelíret. V̇ Víndica, Dómine, sán- guinem Sanctórum tuó- rum, qui effúsus est super terram.</p>	<p>Tract. They have poured out the blood of the saints as water, round about Jerusalem. V̇. And there was none to bury them. V̇. Avenge, O Lord, the blood of Thy saints, which has been shed upon the earth.</p>
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Gospel. *Matthew* 2, 13-18. At that time an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose and took the Child and His mother by night and retired into Egypt: and he was there until the death of Herod: that it may be fulfilled which the Lord spoke by the Prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sending killed all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not. **Creed.**

<p>Offertorium. Ps. 123, 7. Anima nostra sicut passer erépta est de láqueo ve- nántium: láqueus contri- tus est, et nos liberáti sumus.</p>	<p>Offertory. Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.</p>
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Secret. May the devout prayer of Thy saints not be wanting to us, O Lord: may it make our offerings accept-

able to Thee and ever obtain for us Thy pardon. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

Preface and Communicantes for Christmas, p. 563

Communion. A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

Communio. *Mat. 2, 18.*
Vox in Rama audita est, ploratus, et ululatus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

Postcommunion. Do Thou grant, we beseech Thee, O Lord, through the prayers of the saints, that these votive offerings partaken by us, may gain help both in this life and in the life to come. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.



**Sunday within the
Octave of the
Nativity of
Our Lord**
Semi-double
White vestments

When the Sunday falls on December 25, 26, 27 or 28, this Mass is said on Dec. 30 (a weekday). If the Sunday falls on December 29, 30 or 31, it is said on this Sunday. An additional commemoration of St. Thomas or St. Sylvester respectively, is then made on the 29 and the 31.

The Mass tells us that "the Word that came down from heaven during the night" of Christmas (*Introit*) is "the Son of God who has come that we might participate of His heritage and receive the adoption of sons" (*Epistle*). Before Him man was as "a child who during his minority differeth nothing from a servant" (*Epistle*). On the contrary, now that the New Law has emancipated him from the tutorship of the Old Law "he is no longer a servant but a son" (*Epistle*).

The *Gospel* discloses to us the glorious mission which the future has in store for this Child, the manifestation of which begins to-day in the Temple.

Introitus. *Sap.* 18, 14-15. Dum médium siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, omnípotens sermo tuus, Dómine, de caelis a regálibus sédibus venit.¹ *Ps.* 92, 1. Dóminus regnávít, decórem indútus est: indútus est Dóminus fortitúdinem, et praecínxit se. *V.* Glória Patri.

Introit. While all things were in quiet silence, and the night was in the midst of her course, Thy almighty Word, O Lord, came down from heaven from Thy royal throne. *Ps.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. *V.* Glory be to the Father.

Collect. Almighty and everlasting God, direct our actions according to Thy good pleasure: that we may deserve to abound in good works in the name of Thy beloved Son: Who with Thee.

Commemoration of the Octave of the Nativity, p. 42.

Epistle. *Galatians* 4, 1-7. Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fullness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son: and if a son, an heir also through God.

Graduale. *Ps.* 44, 3, 2. Speciósus forma prae filiis hóminum: diffusa est grátia in lábiis tuis. *V.* Eructávit cor meum verbum bonum, dico ego ópera mea regi: lingua mea cálamus scribae, velóciter scribéntis.

Gradual. Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. *V.* My heart hath uttered a good word, I speak my words to the king: my tongue is the pen of a scrivener, that writeth swiftly.

1. These two verses from the Book of Wisdom refer to the Plagues of Egypt. The orders of the Lord are carried out, and by the death of the first-born of Egypt the Chosen People are delivered in the middle of the night. It was in the middle of the night also that Jesus, the Word of God, was born on earth to deliver us from the bondage of sin.

Alleluia, alleluia. *Ÿ* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with might. Alleluia.

Allelúia, allelúia. *Ÿ*.
Ps. 92, 1. Dóminus regnávít, decórem índuit: índuit Dóminus fortitúdinem, et praecínxit se virtúte. Allelúia.

Gospel. *Luke 2, 33-40*. At that time Joseph and Mary the mother of Jesus were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, this child is set for the fall and for the resurrection of many in Israel: and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee to their city Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him. Creed.

Offertory. God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old, Thou art from everlasting.

Offertorium. *Ps. 92, 1-2*. Deus firmávit orbem terrae qui non commovébitur: paráta sedes tua, Deus, ex tunc, a saéculo tu es.

Secret. Grant, we beseech Thee, almighty God, that the gifts now offered in the sight of Thy Majesty may obtain for us both the grace of tender devotion, and the reward of a blessed eternity. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

Preface for Christmas, p. 563. During the Octave, Communicantes for Christmas, p. 563.

Communion. Take the Child and His mother, and go into

Communio. *Mat. 2, 20*. Tolle púerum, et matrem

ejus, et vade in terram | the land of Israel: for they are
 Israël: defuncti sunt enim, | dead who sought the life of
 qui quaerébant ánimam | the Child.
 púeri.

Postcommunion. By the virtue of this mystery, O Lord, may our vices be purged away and our just desires fulfilled. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

DECEMBER 29

St. Thomas of Canterbury, Bishop and Martyr

Double *Red vestments*

If December 29 falls on a Sunday, the Mass of the Sunday within the Octave is said (p. 53) with a commemoration of St. Thomas.

The Feast of St. Thomas Becket shows us that in participating in the dignity of the Christ-Priest as archbishop of Canterbury, he knew how to prove himself, like Christ, the shepherd who defends his flock against the ravages of the wolf (*Gospel*).

Henry II, King of England, wished him to sanction customs contrary to the liberties of the Church. St. Thomas declared that "as a priest of Jesus Christ he would willingly suffer death in defence of the Church of God." He was slain in his cathedral by the king's soldiers on December 29, 1170.

Introitus. Gaudéamus omnes in Dómino, diem festum celebrántes sub honóre beáti Thomae Mártiris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps.* 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

Introit. Let us all rejoice in the Lord, celebrating a festal day in honor of blessed Thomas the martyr: at whose martyrdom the angels rejoice, and praise the Son of God. *Ps.* Rejoice in the Lord, O ye just: praise becometh the upright. *V.* Glory be.

Collect. O God, for whose Church the glorious bishop Thomas fell by the swords of the wicked: grant, we beseech Thee, that all who implore his help may obtain a salutary answer to their petitions. Through our Lord.

Commemoration of the Octave of the Nativity, p. 42.

Epistle. *Hebrews* 5, 1-6. Brethren: Every high priest taken from among men is ordained for men in the things

that appertain to God: that he may offer up gifts, and sacrifices for sins: who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people so also for himself, to offer for sins. Neither doth any man take the honor to himself, except he be called by God, as was Aaron. So Christ also did not glorify Himself that He might be made a high priest; but He that said unto Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

Gradual. Behold a great priest, who in his days pleased God. *Ÿ.* There was not found the like to him, who kept the law of the most High.

Alleluia, alleluia. *Ÿ.* I am the Good Shepherd: and I know My sheep, and Mine know Me. Alleluia.

Gospel. *John 10, 11-16.* At that time Jesus said to the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling and he hath no care for the sheep. I am the Good Shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. **Creed.**

Offertory. Thou hast set, O Lord, on his head a crown of precious stones: he asked life of Thee, and Thou hast given it to him, alleluia.

Graduale. *Ecclus. 44, 16.* Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ÿ.* *Ecclus. 44, 20.* Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *Ÿ.* *Joan. 10, 14.* Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meae. Alleluia.

Offertorium. *Ps. 20, 4-5.* Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti, ei, alleluia.

Secret. Do Thou, O Lord, sanctify the gifts dedicated to Thee: and appeased by the intercession of blessed Thomas Thy martyr and bishop, look down mercifully upon us. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

Preface and Communicantes for Christmas, p. 563.

<p>Communio. <i>Joan.</i> 10, 14. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meae.</p>		<p>Communion. I am the Good Shepherd: and I know My sheep, and Mine know Me.</p>
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Postcommunion. May this communion, O Lord, cleanse us from guilt: and by the intercession of blessed Thomas Thy martyr and bishop may it make us partakers of Thine heavenly remedy. Through our Lord.

Commemoration of the Octave of the Nativity, p. 43.

ADDITIONAL COLLECTS FROM CHRISTMAS TO THE PURIFICATION

Second and third Collects

Second Collect: of the Blessed Virgin. O God, who through the fruitful virginity of blessed Mary didst secure for mankind the reward of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the Author of life, our Lord Jesus Christ Thy Son. Who with Thee liveth.

Third Collect: for the Church. We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve Thee in security and freedom. Through our Lord.

Or Third Collect: for the Pope. O God, the shepherd and ruler of all the faithful, look down favorably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

Second and third Secrets

Second Secret: *of the Blessed Virgin.* Through Thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, may this oblation secure for us prosperity and peace both now and forever. Through our Lord.

Third Secret: *for the Church.* Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine, we may serve Thee in both body and mind. Through our Lord.

Or Third Secret: *for the Pope.* We beseech Thee O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Second and third Postcommunions

Second Postcommunion: *of the Blessed Virgin.* May this communion, O Lord, cleanse us from all sin, and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same Lord.

Third Postcommunion: *for the Church.* We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

Or Third Postcommunion: *for the Pope.* May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

DECEMBER 30 (if a Saturday or a Monday)

Within the Octave of the Nativity of our Lord

Semi-double *White vestments*

This Mass is the same as the third Mass of Christmas (p. 41), with the exception of the Epistle and Gospel, which are taken from the Mass at dawn.

Second and Third Collects, Secrets and Postcommunions (From Christmas to the Purification), pp. 57 and 58.

Epistle: The goodness, p. 39.

Gospel: The shepherds, p. 40. **Creed.**

DECEMBER 31

St. Sylvester I, Pope and Confessor

Double *White vestments*

If December 31 falls on a Sunday, the Mass of the Sunday within the Octave is said (p. 53), with a commemoration of St. Sylvester.

During the pontificate of Sylvester I (314-335), the Church after three centuries of persecution, obtained freedom and spread quickly over the Roman Empire. The Council of Nicaea (325) defined triumphantly against Arius the doctrine of the Saviour's Divinity, the favorite theme of the Christmas liturgy.

Mass: Si diligis me, p. 978

Commemoration of the Octave of the Nativity, pp. 42 and 43.

Preface and Communicantes for Christmas, p. 563.

JANUARY I

The Circumcision of our Lord and Octave
of the Nativity

STATION AT ST. MARY'S BEYOND THE TIBER

Double of the Second Class *White vestments*

This feast has a threefold object:

1. It is the Octave Day of Christmas; therefore the Mass is largely borrowed from those of Christmas.

2. It celebrates the blessed Mother as well as her divine Child, and constitutes the oldest "feast of the Maternity of Mary." The Collects are taken from the third Mass of Christmas, as it used to be said originally in the Stational Church of St. Mary Major; later

on, two out of the three (the Collect and Postcommunion) have been borrowed by the votive Mass of the B. V. M. for this season (see pp. 970 and 972).

3. The Gospel recalls the Circumcision of our Lord. As this is the first blood that the Saviour shed for us, the Church insists on the fact that our souls have been cleansed by this divine blood (*Epistle, Secret, Postcommunion*).

Introit. A child is born to us, and a Son is given to us, whose government is upon His shoulder: and His name shall be called the Angel of great counsel. Ps. Sing ye to the Lord a new canticle: because He hath done wonderful things. *Ÿ.* Glory be.

Collect. O God, who by the fruitful virginity of blessed Mary hast bestowed upon the human race the rewards of eternal salvation: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been made worthy to receive the author of life, Jesus Christ Thy Son, our Lord: Who with Thee.

Epistle: The grace of God, p. 36

Gradual. All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. *Ÿ.* The Lord hath made known His salvation: He hath revealed His justice in the sight of the nations.

Alleluia, alleluia. *Ÿ.* God, who in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Gospel: After eight days, p. 62. *Creed.*

Offertory. Thine are the heavens, and Thine is the earth, the world and the full-

Introitus. *Is. 9, 6.* Puer natus est nobis, et filius datus est nobis, cujus impérium super húmerum ejus, et vocabitur nomen ejus magni consílii Angelus. *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabilia fecit. *Ÿ.* Glória Patri.

Graduale. *Ps. 97, 3-4, 2.* Vidérunt omnes fines terrae salutáre Dei nostri: jubiláte Deo, omnis terra. *Ÿ.* Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

Allelúia, allelúia. *Ÿ.* *Heb. 1, 1-2.* Multifárie olim Deus loquens pátribus in prophétis, novíssime diébus istis locútus est nobis in Filio suo. Allelúia.

Offertorium. *Ps. 88, 12, 15.* Tui sunt caeli, et tua est terra, orbem terrárum,

et plenitudinem ejus tu fundásti: justítia et júdícium praeparátio sedis tuae. | ness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

Secret. Receive, we beseech Thee, O Lord, our offerings and prayers, cleansing us by these heavenly mysteries, and mercifully hearing us. Through our Lord.

Preface and Communicantes for Christmas, p. 563.

Communio. *Ps.* 97, 3. | **Communion.** All the ends of the earth have seen the salvation of our God.

Postcommunion. May this communion, O Lord, purify us from sin: and through the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same Lord.

THE SUNDAY BETWEEN
THE CIRCUMCISION AND
THE EPIPHANY, OR
JANUARY 2

**Feast of the Holy
Name of Jesus**

Double 2 cl.

White vestments



The Jews received a name on the day of their circumcision: therefore, the feast of the Holy Name is kept when possible on the first Sunday, or otherwise on the first day, after the Circumcision, and the same Gospel is read.

This feast originated with the Franciscans in the 16th century, and was extended to the whole world by Innocent XIII in 1721.

An indulgence of 300 days is attached to the mere pious invocation of the name of Jesus.

Introitus. *Philip.* 2, 10-11. In nómine Jesu omne genu flectátur caeléstium, terréstrium, et inférnórum: et omnis lingua confíteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* 8, 2. Dómine Dóminus noster: quam admirá-

Introit. In the Name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord our Lord: how ad-

mirable is Thy Name in the whole earth! *Ÿ.* Glory be to the Father. | *bile, est nomen tuum in univérſa terra! Ÿ. Glória Patri.*

Collect. O God, who didst appoint Thine only-begotten Son to be the Saviour of mankind, and didst bid that He should be called Jesus; mercifully grant that we, who venerate His holy Name on earth, may also enjoy the vision of Him in heaven. Through the same Lord.

Epistle. *Acts of the Apostles* 4, 8-12. In those days Peter, filled with the Holy Ghost, said to them: Ye Princes of the people and ancients, hear: if we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the Name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Gradual. Save us, O Lord our God, and gather us from among the nations: that we may give thanks to Thy holy Name, and may glory in Thy praise. *Ÿ.* Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name.

Alleluia, alleluia. *Ÿ.* My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name. Alleluia.

Graduale. *Ps.* 105, 47. Salvos fac nos, Dómine, Deus noster, et cógrega nos de natió nibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. *Ÿ.* *Is.* 63, 16. Tu, Dómine, pater noster, et redé mptor noster: a saéculo nomen tuum.

Allelúia, allelúia. *Ÿ.* *Ps.* 114, 21. Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúia.

Gospel. *Luke* 2, 21. At that time, after eight days were accomplished, that the Child should be circumcised: His Name was called Jesus, which was called by the angel before He was conceived in the womb. Creed.

Offertorium. *Ps.* 85, 12, 5. Confitébor tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in aetérnum: quóniam tu, Dómine, suávis et mitis es: et multae misericórdiae ómnibus invocántibus te, allelúia.

Offertory. I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name for ever: for Thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon Thee, alleluia.

Secret. We beseech Thee, most merciful God, that Thy blessing by which every creature liveth, may sanctify this our sacrifice, which we offer unto Thee to the glory of the Name of Thy Son, our Lord Jesus Christ; that it may please Thy majesty as an act of praise and profit us unto salvation. Through the same Lord.

Preface for Christmas, p. 563.

Communio. *Ps.* 85, 9-10. Omnes gentes quas-cúmque fecísti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirabilia: tu es Deus solus, allelúia.

Communion. All the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone, alleluia.

Postcommunion. O almighty and eternal God, who hast created and redeemed us, graciously be mindful of our prayers, and vouchsafe to accept with a benign and favourable countenance the sacrifice of the saving victim which we have offered to Thy majesty, in honor of the Name of Thy Son, our Lord Jesus Christ; that, through the infusion of Thy grace in us, we may rejoice to see our names written in heaven under the glorious Name of Jesus, as a pledge of eternal predestination. Through the same Lord.

JANUARY 2

Octave of St. Stephen, First Martyr

Simple *Red vestments*

Mass: Sedérunt principes, as on the day of the Feast, p. 44, with the exception of the **Collect:**

O almighty and everlasting God, who didst consecrate the first-fruits of the martyrs in the blood of the blessed Levite Stephen: grant, we beseech Thee, that he may intercede for us, who entreated even for his persecutors our Lord Jesus Christ Thy Son: Who liveth.

Second and third Collects, Secrets and Postcommunions, pp. 57 and 58. The Creed is not said. **Preface** for Christmas, p. 563.

JANUARY 3

Octave of St. John, Apostle and Evangelist

Simple *White vestments*

Mass: In médio, as on the day of the Feast, p. 47.

Second and third Collects, Secrets and Postcommunions, pp. 57 and 58. The Creed is not said. **Preface** of the Apostles, p. 573.

JANUARY 4

Octave of the Holy Innocents

Simple *Red vestments*

Mass: Ex ore infántium as on the day of the Feast, p. 49, except that the **Glória in excélsis**, the **Allelúia** with its χ , after the **Gradual**, and the **Ite Missa est** are said. But the Creed is not said.

Second and third Collects, Secrets and Postcommunions, pp. 57 and 58. **Preface** for Christmas, p. 563.

JANUARY 5

Vigil of the Epiphany

Semi-double Privileged of the Second Class *White vestments*

The **Mass** for the Sunday within the Octave of Christmas, p. 52, is said, with the **Gospel:** When Herod, below.

Commemoration of St. Telesphorus, by the Collects from the **Mass:** Si diligis me, p. 978. —St. Telesphorus, Pope, was martyred in

Rome under Emperor Antoninus, in the year 138, after much suffering in defense of Christ.

Third Collect, Secret and Postcommunion of the B. V. M., pp. 57 and 58.

Gospel. *Matthew 2, 19-23.* At that time, when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the Child and His mother, and go into the land of Israel: for they are dead that sought the life of the Child. Who arose and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That He shall be called a Nazarene. **Creed.**

Preface for Christmas, p. 563.

JANUARY 6

THE EPIPHANY OF OUR LORD

STATION AT ST. PETER'S
Double of the First Class
with privileged Octave

White vestments

This feast was celebrated in the East as early as the third century and spread to the West towards the end of the fourth century.

The word "Epiphany" means "manifestation." The liturgy of this day commemorates a triple manifestation of the glory of Christ. To the worshipping Magi He appears as King of our hearts; in the waters of the Jordan He is declared the Son of God, and at Cana He demonstrates His power over the elements. However, the second of these manifestations is especially recalled on the Octave-Day, and the third one on the second Sunday. At Christmas it is the mystery



1. Isaias 53, 2; Jeremias 23, 5; Zacharias 6, 12.

of a God who makes Himself visible only to the Jews. "It is to the Gentiles on this day that God reveals His Son" (*Collect*).

In a magnificent vision, Isaias beheld the Church under the figure of Jerusalem, whither "the kings and the nations come from afar, singing the praises of the Lord and bringing Him gold and frankincense" (Epistle). "The kings of the earth shall adore God, and all nations shall serve Him" (*Offertory*). The Gospel shows the fulfillment of this prophecy.

Introit. Behold the Lord the Ruler is come: and the Kingdom is in His hand, and power, and dominion. Ps. Give to the king Thy judgment, O God: and to the king's son Thy justice. *Ÿ*. Glory be to the Father.

Introitus. *Malach. 3, 1.* Ecce advénit Dominátor Dóminus: et regnum in manu ejus, et potéstas, et impérium. *Ps. 71, 2.* Deus, júdicium tuum regi da: et justítiam tuam Filio regis. *Ÿ*. Glória Patri.

Collect. O God, who on this day by the leading of a star didst manifest Thine only-begotten Son to the Gentiles; mercifully grant that we who know Thee now by faith, may be brought to the contemplation of the beauty of Thy majesty. Through the same Lord.

Epistle. *Isaias 60, 1-6.* Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord.

Gradual. All they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. *Ÿ*.

Graduale. *Is. 60, 6, 1.* Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annun-

tiántes. *Ÿ.* Surge, et illumina, Jerúsalem: quia glória Dómini super te orta est.

Allelúia, allelúia. *Ÿ.* *Mat.* 2, 2. Vidimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum. Allelúia.

Arise and be enlightened, O Jerusalem: for the glory of the Lord is risen upon thee.

Alleluia, alleluia. *Ÿ.* We have seen His star in the East, and are come with gifts to adore the Lord. Alleluia.

Gospel. *Matthew* 2, 1-12. When Jesus was born in Bethlehem of Juda in the days of King Herod, behold there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And king Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule My people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king went their way. And behold the star, which they had seen in the East, went before them until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His mother, (*here genuflect*) and falling down they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country. **Creed.**

Offertorium. *Ps.* 71, 10-11. Reges Tharsis et ín-

Offertory. The kings of Tharsis and the islands shall

offer presents: the kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him: all nations shall serve Him.

sulae múnera offerent:
reges Arabum et Saba
dona addúcent: et adorá-
bunt eum omnes reges
terrae: omnes gentes sér-
vient ei.

Secret. Graciously look down, we beseech Thee, O Lord, upon the gifts of Thy Church: by which gold, frankincense, and myrrh are no longer laid before Thee; but He is sacrificed and received who by those very gifts was signified¹, Jesus Christ Thy Son our Lord. Who with Thee.

Preface and Communicantes for the Epiphany, p. 564. These are said throughout the Octave.

Communion. We have seen His star in the East, and are come with gifts to adore the Lord.

Communio. *Matth. 2,*
2. Vidimus stellam ejus in
Oriente, et vénimus cum
munéribus adoráre Dómi-
num.

Postcommunion. Grant, we beseech Thee, O almighty God, that by a purified mind we may attain to the understanding of that which we solemnly celebrate. Through our Lord.

Within the Octave of the Epiphany

1. On the Sunday, the **Feast of the Holy Family** (p. 69) is kept. When this Sunday falls on the Octave Day, the feast is kept on the Saturday before, Jan 12, with the same commemoration of the Sunday and of the Octave.

2. In countries where the Epiphany is no longer a holy day of obligation, one **sung Mass of the Epiphany** may be celebrated on the Sunday. In this Mass, a commemoration is made of the Sunday (p. 72) and its Gospel said as last Gospel, unless there be also a sung Mass of the Holy Family, where this commemoration is already made.

3. The **Mass of the Sunday within the Octave** (p. 72) is celebrated on a weekday, according to the following rules:

If the Feast of the Holy Family falls on any date from January 7 to 11, the Mass of the Sunday is celebrated on the following day, Monday (Jan. 8 to 12).

If the Feast of the Holy Family falls on January 12, the Mass of the Sunday is not celebrated at all, for want of a free day.

1. Gold is symbol of the kingship, incense of the divinity, myrrh of the humanity of Christ.

If the Epiphany (January 6) and its Octave Day (January 13) fall on a Sunday, the Mass of the Holy Family being said on Saturday, January 12, the Mass of the Sunday is transferred to Saturday, January 19, the only free day. In this case it is said with the Gloria but without the Creed, with the Preface but without the Communicantes of the Epiphany, and with the Gospel "The shepherds" of the second Mass of Christmas (p. 40) as Last Gospel.

4. On the other weekdays from January 7 to 12, the Mass of the Epiphany is said, with second and third Collects as appointed from Christmas to the Purification, but on Jan 11 with a Commemoration of St. Hyginus, Pope (117-138), who was martyred during the persecution of Hadrian. This commemoration is made by the Collects from the Mass: *Si diligis me*, p. 978.

SUNDAY WITHIN
THE OCTAVE OF
THE EPIPHANY

Feast of the Holy Family

Greater-double
White vestments



In the humble house of Nazareth, Jesus, Mary and Joseph sanctified their family life by the exercise of the domestic virtues (*Collect*). There they practiced, as the *Epistle* and *Gospel* tell us, charity, mutual help, respect and obedience. There also they always found joy and peace in meditation and prayer in common.

Benedict XV, wishing to secure for souls the blessings flowing from meditation on the virtues of the Holy Family, and from their imitation, extended the feast to the whole Church.

Introitus. *Prov.* 23, 24, 25. Exsultat gáudio pater Justi, gáudeat Pater tuus et Mater tua, et exsultet quae génuít te. *Ps.* 83, 2-3. Quam dilécta tabernácula tua, Dómine virtútum: concupíscit et deficit ánima mea in átria Dómini. *V.* Glória Patri.

Introit. The father of the just rejoiceth greatly, let Thy father and Thy mother be joyful, and let her rejoice that bore Thee. *Ps.* How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory be.

Collect. O Lord Jesus Christ, who when Thou wast subject to Mary and Joseph didst sanctify the home life with ineffable virtues: grant that by their assistance, we may be instructed by the example of Thy Holy Family

and become partakers of their eternal happiness: Who livest and reignest.

Commemoration of the Sunday, p. 72.

Commemoration of the Epiphany, p. 66.

Epistle. *Colossians* 3, 12-17. Brethren: Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

Gradual. One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. *V.* Blessed are they that dwell in Thy house, O Lord, they shall praise Thee for ever and ever.

Alleluia, alleluia. *V.* Verily Thou art a hidden God, the God of Israel, the Saviour. Alleluia.

Graduale. *Ps.* 26, 4. Unam petii a Domino, hanc requiram; ut inhabitem in domo Domini omnibus diebus vitae meae. *V.* *Ps.* 83, 5. Beati qui habitant in domo tua, Domine, in saecula saeculorum laudabunt te.

Alleluia, alleluia. *V.* *Is.* 45, 15. Vere tu es Rex absconditus, Deus Israel Salvator. Alleluia.

Gospel. *Luke* 2, 42-52. When Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among His kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him

in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men. **Creed.**

<p>Offertorium. <i>Luc. 2, 22.</i> Tulérunt Jesum paréntes ejus in Jerúsalem, ut siste- rent eum Dómino.</p>	<p>Offertory. The parents of Jesus carried Him to Jerusa- lem, to present Him to the Lord.</p>
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Secret. We offer to Thee, O Lord, this sacrifice of propitiation, humbly entreating that through the intercession of the Virgin Mother of God and blessed Joseph. Thou wouldst firmly establish our families in Thy peace and grace. Through the same our Lord.

Commemoration of the Sunday, p. 73.

Commemoration of the Epiphany, p. 68.

Preface and Communicantes for the Epiphany, p. 564.

<p>Communio. <i>Luc. 2, 51.</i> Descéndit Jesus cum eis, et venit Náza-reth, et erat súbditus illis.</p>	<p>Communion. Jesus went down with them and came to Nazareth, and was subject to them.</p>
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Postcommunion. Make us, O Lord Jesus, whom Thou dost refresh with Thy heavenly sacraments, ever to follow the example of Thy holy Family, that at the hour of our death Thy glorious Virgin Mother and blessed Joseph may be near us, and we may be found worthy to be received by Thee into Thy eternal dwellings. Who livest and reignest.

Commemoration of the Sunday, p. 73.

Commemoration of the Epiphany, p. 68.

The Last Gospel is the usual Gospel of St. John.



**Sunday
within the Octave
of the Epiphany**

Mass celebrated on a
weekday (note p. 68).

Semi-double

White vestments

This "Man sitting upon a high throne, whom a multitude of angels adore (*Introit*), is the same Divine Child that the Gospel to-day shows us "sitting in the midst of the doctors, who are astonished at His wisdom and His answers." For the first time He makes known to the Jews that God is "His Father" (*Gospel*).

Introit. Upon a high throne
I saw a Man sitting, whom a
multitude of angels adore
singing together: Behold Him
the name of whose empire is
for ever. Ps. O sing joyfully to
the Lord, all the earth: serve
ye the Lord with gladness. *Ps.*
Glory be to the Father.

Introitus. *Apoc.* 4, 2; 5,
11. In excélsó throno vidi
sedére virum, quem adórat
multitúdo Angelórum,
psalléntes in unum: Ecce
cujus impérii nomen est
in aetérnum. *Ps.* 99, 1
Jubiláte Deo, omnis terra:
servíte Dómino in laetitia.
Ps. Glória Patri.

Collect. O Lord, we beseech Thee, mercifully hear the prayers of Thy people who call upon Thee; and grant that they may both perceive what they ought to do, and may have grace and strength to fulfill the same. Through.

Commemoration of the Epiphany, p. 66, if during the Octave.

Epistle. *Romans* 12, 1-5. Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office; so we, being many, are one

body in Christ, and every one members one of another: in Christ Jesus our Lord.

Graduale. *Ps.* 71, 18, 3. *Benedictus Dóminus Deus Israël, qui facit mirabilia magna solus a saéculo. V. Suscípiant montes pacem pópulo tuo et colles justitiam.*

Allelúia, allelúia. *V. Ps.* 99, 1. *Jubiláte Deo, omnis terra: servíte Dómino in laetítia. Allelúia.*

Gradual. Blessed be the Lord, the God of Israel, who alone doth wonderful things from the beginning. *V.* Let the mountains receive peace for Thy people and the hills justice.

Alleluia, alleluia. *V.* Sing joyfully to God, all the earth: serve ye the Lord with gladness. Alleluia.

Gospel: When Jesus, as in preceding Mass of the Holy Family, p. 70. The **Creed** is said if during the Octave.

Offertorium. *Ps.* 99, 1, 2. *Jubiláte Deo, omnis terra, servíte Dómino in laetítia: intráte in conspéctu ejus in exultatione: quia Dóminus ipse est Deus.*

Offertory. Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord He is God.

Secret. May the sacrifice which is offered to Thee, O Lord, always quicken and protect us. Through our Lord.

Commemoration of the Epiphany, p. 68, if during the Octave.

Preface for the Epiphany, p. 564.

Communicantes for the Epiphany, p. 564, if during the Octave.

Communio. *Luc.* 2, 48, 49. *Fili, quid fecísti nobis sic? ego, et pater tuus doléntes quaerebámus te. Et quid est, quod me quaerebátis? nesciebátis quia in his, quae Patris mei sunt, opórtet me esse?*

Communion. Son, why hast Thou done so to us? I and Thy father have sought Thee sorrowing. How is it that you sought me? did you not know that I must be about My Father's business?

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

Commemoration of the Epiphany, p. 68, if during the Octave.

JANUARY 13

Octave Day of the Epiphany

Greater-double. Priv. I cl. *White vestments*

Only the Collects and Gospel remain of the old Office of our Saviour's Baptism, which is another manifestation of His divinity given by His Heavenly Father.

The *Gospel* tells us that John saw the Holy Ghost come down upon Jesus, and that he gave "testimony that He was the Son of God" who "appeared on earth in the substance of our flesh" (*Collect*).

Mass as on the Feast, p. 66, except the following:

Collect. O God, whose only-begotten Son appeared in the substance of our flesh, grant, we beseech Thee, that we may be inwardly reformed by Him, whom we recognize to have been outwardly like unto ourselves. Who with Thee liveth.

Gospel. *John* 1, 29-34. At that time John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold Him who taketh away the sin of the world. This is He of whom I said: After me there cometh a man, who is preferred before me: because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not: but He who sent me to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony that this is the Son of God. **Creed.**

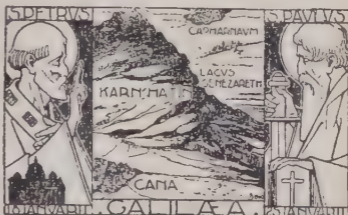
Secret. We bring offerings unto Thee, O Lord, because of the manifestation of Thy new-born Son, humbly beseeching Thee, that as He is the author of our gifts, so too He may mercifully accept them, Jesus Christ our Lord. Who with Thee liveth.

Postcommunion. Guide us, we beseech Thee, O Lord, at all times and in all places with Thy heavenly light, that we may discern with a clear mind the mystery of which Thou hast willed we should be partakers, and receive it with becoming devotion. Through our Lord.

Third Season of the Christmas Section of the Proper of the Time

TIME AFTER THE EPIPHANY

From January 14
to Saturday before
Septuagesima
Sunday



Doctrinal Note

The Christmas Section of the Temporal Cycle is like a magnificent drama in three acts, whose purpose is to show forth in three distinct ways the Incarnation of the Word.

The first act, or Advent, shows in prophetic symbols and words the great dogma.

The second act, or Christmastide, makes us see the God made man.

The third act is unfolded during the Time after Epiphany. The divinity of Jesus continues to be affirmed. It is no longer the angels of the *Gloria in excelsis*, nor the star of the Magi, nor even the voice of God the Father or the appearance of the Holy Spirit, as at the baptism of our Lord, but it is Christ Himself who acts and speaks as God. He will require, as we shall see during the Easter Cycle, the submission of our minds and our hearts to His teaching and to the rule of life which He lays down for us; it was necessary, therefore, that His words and His acts should first of all reveal His divinity. And so the Gospels of the second, third and fourth Sundays after Epiphany set forth some of His miracles, while those of the fifth and sixth Sundays sum up His divine doctrine in a few parables.

No man could speak and act like Jesus if he were not God: "If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin." "If I had not done among them the works that no other man hath done, they would not have sin: but now they have no excuse for their sin." (*John 15, 22, 24.*)

These two sentences sum up all the Time after Epiphany.

Historical Note

At the time of our Lord Palestine was divided into four provinces: east of the Jordan, Perea; in the south-west, Judea; in the centre, Samaria; in the north, Galilee. It was in this last region that the

events took place which are recorded in the Gospels of the Sundays after Epiphany.

It was at Cana that Jesus performed His first miracle (*second Sunday after the Epiphany*). Then it was in the synagogue of Nazareth that, after His return from Judea, He made known His sublime doctrine, when "all wondered at the things they heard" (*Communion of the fourth, fifth and sixth Sundays after Epiphany*). It was in Galilee again that Jesus healed the leper (*Gospel of the third Sunday after the Epiphany*). But it was especially at Capharnaum, within a day's walk of Nazareth, that Jesus preached His doctrine and performed His miracles.

After the Sermon on the Mount which tradition associates with Kurn Hattin (or Karn Hatin), to the north-west of Tiberias, Christ came down to Capharnaum, where he healed the Centurion's servant (*Gospel of the fourth Sunday after Epiphany*).

It was from a boat by the side of the lake which owes its name

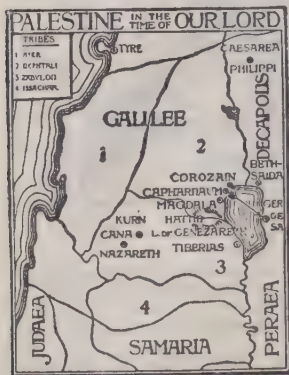
Genesareth, or Valley of Flowers, to the flowery plain which borders its shores, that Jesus preached His parable of the tares (*Gospel of the fifth Sunday after Epiphany*). The fertile hills which extend from Capharnaum to Corozain suggested the background for His allegorical representation. The parables recorded in the *Gospel for the sixth Sunday after Epiphany* were given shortly after.

Continuing on this course of preaching, the Saviour, seeing no chance for resting, resolved one evening to cross to the other side of the lake, to Gergesa, a town of Perea. The Sea of Tiberias, formed by the waters of the Jordan, is liable to sudden and terrible storms. Again He miraculously stilled the tempest, once more showing the apostles He was God.

Liturgical Note

The Time after the Epiphany begins on the day (Jan. 14) after the Octave of this feast. It should extend at least to the feast of the Purification, closely connected with that of the Nativity (Feb. 2 comes 40 days after Christmas); and in fact, some rules of the Christmas period (v.g. the votive Mass of our Lady, the additional Collects, the Antiphon to our Lady after Divine Office) remain unchanged until Feb. 2.

However, Easter is a movable feast, depending on the moon, and can be kept, according to the year in which it occurs, between March 22 and April 25. Likewise, the nine weeks of preparation to



Easter, which begin on Septuagesima Sunday, may start as early as January 18, and as late as February 21 (or even 22 in leap year).—See note on Septuagesima, p. 93.

Therefore, the time after the Epiphany may sometimes contain up to five Sundays, and sometimes (whenever Septuagesima occurs on Jan. 18, 19 or 20) contain none. Except the first of these five (the “second Sunday after Epiphany”) which is always kept before Septuagesima, even in advance on the Saturday, the four others (3d, 4th, 5th and 6th after Epiphany) may, all or part of them, be transferred to the end of the ecclesiastical year, and inserted between the twenty-third and the last Sunday after Pentecost. Therefore, they are called the “*movable Sundays after Epiphany*” or the “*Additional Sundays after Pentecost*.”—See also note after the 22d Sunday after Pentecost, p. 525.

The following table will show these two extreme cases:

Second Sunday after Epiphany.	Second Sunday after Epiphany.
Third Sunday after Epiphany.	Septuagesima Sunday (Jan. 18). Ash Wednesday.
Fourth Sunday after Epiphany.	Easter (March 22). -----
Fifth Sunday after Epiphany.	Ascension Day (April 30). Pentecost (May 10).
Sixth Sunday after Epiphany.	First Sunday after Pentecost. Second Sunday after Pentecost.
Septuagesima (Feb. 21 or 22) Ash Wednesday. Easter Day (April 25). -----	Twenty-third Sunday after Pentecost.
Ascension Day (June 3). Pentecost (June 13). First Sunday after Pentecost. Second Sunday after Pentecost.	Third Sunday after Epiphany. Fourth Sunday after Epiphany.
-----	Fifth Sunday after Epiphany.
Twenty-third Sunday after Pen- tecost.	Sixth Sunday after Epiphany.
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Last Sunday after Pentecost.	Last Sunday after Pentecost.

Green is the color for the Time after the Epiphany, as also for the Time after Pentecost. Bluish green is, in fact, the ruling color in nature, the general background of whatever we see; likewise, these seasons are what still remains to be seen of the original background on which move the feasts of both Propers, of the Time and of the Saints. However, in the course of ages, these seasons (and specially that after the Epiphany) have come to stand in the light of the feasts they follow: Christ, who “appeared” in Bethlehem, on the border of the Jordan, and at Cana, goes on showing His Divinity by His teaching and miracles: as an echo of Christmastide this season has the characteristic note of holy joy: the joy of possessing in the person of Christ a God “mighty in work and word” (*Luke 24, 19*).



**Second Sunday
after Epiphany**

—
Semi-double

Green vestments
—

The Gospel gives us a figure of the transubstantiation, which St. Thomas calls the greatest of all miracles. As the Eucharist, according to St. Thomas¹, enables Jesus to consummate His mystical marriage with our souls, the Fathers have seen in the wedding feast of Cana a symbol of the union of the Word with the Church.

Mary, full of the charity of which the Epistle speaks, asks of Jesus His first miracle on behalf of the bridegroom and bride who are in trouble (*Gospel*). Her power as Mother of God is so great that, at her request, Jesus anticipates the hour appointed for the "manifestation of His divinity."

Introit. Let all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O most High. Ps. Shout with joy to God, all the earth, sing ye a psalm to His name: give glory to His praise. V. Glory be.

Introitus. Ps. 65, 4. Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Altissime. Ps. 1-2. Jubiláte Deo, omnis terra, psalmum dícite nómini ejus: date glóriam laudi ejus. V. Glória Patri.

The **Glória in excélsis** is said on all the Sundays before Septuagesima, even when they are celebrated in anticipation on the Saturday. It is not said on ferial days, when the Mass of the preceding Sunday is used.

Collect. Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the prayers of Thy people, and grant us Thy peace all the days of our life. Through our Lord.

Second Collect, of the Blessed Virgin, p. 57. **Third Collect**, Against the persecutors of the Church, or For the Pope, p. 57.

Epistle. *Romans* 12, 6-16. Brethren: Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine;

1. "The unity of the mystical body is produced by the true body sacramentally received" (St. Thomas).

he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honor preventing one another: in carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another; not minding high things, but consenting to the humble.

Graduale. *Ps.* 106, 20-21. Misit Dóminus verbum suum et sanávit eos: et erípuit eos de intéritu eórum. *Ÿ.* Confiteántur Dómino misericórdiae ejus: et mirábilia ejus filiis hóminum.

Allelúia, allelúia. *Ÿ.* *Ps.* 148, 2. Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúia.

Gradual. The Lord sent His word, and healed them: and delivered them from their destruction. *Ÿ.* Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men.

Alleluia, alleluia. *Ÿ.* Praise ye the Lord, all His Angels: praise ye Him, all His hosts. Alleluia.

The Allelúia is thus added to the *Ÿ.* which follows the Gradual on all the Sundays of the Time after Epiphany, as also on ferial days in the week when the Mass of the Sunday is used.

Gospel. *John* 2, 1-11. At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece¹. Jesus saith to them: Fill the water-pots with

¹ The measure would hold about 8 gallons 2 quarts; each amphora contained two or three measures, viz. from about 17 gallons to 25 gallons 2 quarts; and the six waterpots from 102 to 153 gallons.

water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.

Creed.

Offertory. Shout with joy to God, all the earth: sing ye a psalm to His name: come and hear, all ye that fear God, and I will tell you what great things the Lord hath done for my soul, alleluia.

Offertorium. *Ps. 65, 1-2, 16.* Jubiláte Deo, univérsa terra: psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus áni-mae meae, alleluia.

Secret. Sanctify, O Lord, the gifts which we offer, and cleanse us from the stains of our sins. Through our Lord.

Second and third Secrets, p. 58. **Preface** of the Most Holy Trinity, p. 548, and during the week the **Common Preface,** p. 549.

Communion. The Lord saith: Fill the water-pots with water, and carry to the chief steward. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. This first miracle did Jesus in the presence of His disciples.

Communio. *Joan. 2, 7, 8, 9, 10-11.* Dicit Dóminus: Impléte hydrias aqua, et ferte architriclino. Cum gustásset architriclinus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discipulis suis.

Postcommunion. May the operation of Thy power be increased within us; we beseech Thee, O Lord: that being quickened by Thy divine sacraments, we may by Thy bounty, be prepared to receive that which they promise. Through our Lord.

Second and third Postcommunions, p. 58.

Third Sunday after Epiphany

Semi-double
Green vestments



The third, fourth, fifth and sixth Sundays when celebrated after the Epiphany, have the same Introit, Gradual, Offertory and Communion, showing that Jesus is God, that He works wonders, and that we should adore Him. When they are transferred at the end of the Time after Pentecost, they take the Introit, Gradual, Offertory and Communion of the 23d Sunday after Pentecost. (See p. 526.)

St. Matthew presents the two miracles, mentioned in today's Gospel, right after the Sermon on the Mount "which left the people full of admiration" and which is truthfully echoed in the Epistle of this Mass. They confirm, indeed, that this doctrine, which had already caused so much admiration in the synagogue at Nazareth really "proceeds from the mouth of God" (*Com.*).—The centurion's humility and confidence reveal what should be our attitude towards the Saviour.

Introitus. *Ps.* 96, 7-8. Adoráte Deum, omnes Angeli ejus: audívit, et laetáta est Sion: et exultavérunt filiae Judae. *Ps.* 96, 1. Dóminus regnávít, exsúltet terra: laeténtur insulae multae. *V.* Glória Patri.

Introit. Adore God, all you His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice: let many islands be glad. *V.* Glory be to the Father.

Collect. Almighty and eternal God, mercifully look upon our infirmity, and stretch forth the right hand of Thy majesty to help and defend us. Through our Lord.

Second Collect, of the Blessed Virgin, p. 57. **Third Collect,** Against the persecutors of the Church, or For the Pope, p. 57.

Epistle. *Romans* 12, 16-21. Brethren: Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not your-

1. An officer who commanded a hundred soldiers of the Roman legion beside the Lake of Genesareth.

selves, my dearly beloved, but give place unto wrath. For it is written: Revenge is mine: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

Gradual. The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *Ÿ.* For the Lord hath built up Sion: and He shall be seen in His glory.

Alleluia, alleluia. *Ÿ.* The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Graduale. *Ps.* 101, 16-17. *Timébunt gentes nomen tuum, Dómine, et omnes reges terrae glóriam tuam. Ÿ. Quóniam aedificávit Dóminus Sion: et vidébitur in majestáte sua.*

Alleluia, alleluia. *Ÿ. Ps.* 96, 1. *Dóminus regnávít, exsúltet terra: laeténtur insulae multae. Alleluia.*

Gospel. *Matthew* 8, 1-13. At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See, thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham

and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out in the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. **Creed.**

Offertorium. *Ps.* 117, 16, 17. *Déxtera Dómini fecit vitútem: déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.*

Offertory. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret. May this offering, O Lord, we pray Thee, cleanse away our sins, and sanctify the bodies and minds of Thy servants for the celebration of this sacrifice. **Through our Lord.**

Other **Secrets**, p. 58.

Preface of the Most Holy Trinity, p. 548, and during the week the **Common Preface**, p. 549.

Communio. *Luc.* 4, 22. *Mirabántur omnes de his, quae procedébant de ore Dei.*

Communion. All wondered at these things which proceeded from the mouth of God.

Postcommunion. Vouchsafe, we pray Thee, O Lord, that we who of Thy bounty frequent these great mysteries, may be made worthy to enjoy their fruits. **Through our Lord.**

Other **Postcommunions**, p. 58.

ADDITIONAL COLLECTS

from February 3rd to Ash Wednesday

Second Collect: *to implore the intercession of the Saints.*
 Defend us, we beseech Thee, O Lord, from all dangers of mind and body; that through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with blessed Joseph, Thy blessed apostles Peter and Paul, and blessed N. (*here mention the titular saint of the church*),¹ and all the saints, mercifully grant us safety and peace; that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through the same Lord.

Third Collect: *at the option of the priest.*

Second Secret. Graciously hear us, O God our Saviour, and by the virtue of this sacrament protect us from all enemies of soul and body, bestowing on us both grace in this life and glory hereafter. Through our Lord.

Third Secret: *at the option of the priest.*

Second Postcommunion. May the oblation of this divine sacrament cleanse and defend us: we beseech Thee, O Lord, and, through the intercession of the blessed Virgin Mary, Mother of God, with blessed Joseph, Thy blessed apostles Peter and Paul, blessed N. (*here mention the titular saint of the church*),¹ and all the saints, purify us from all our sins and deliver us from all adversity. Through the same Lord.

Third Postcommunion: *at the option of the priest.*

1. If the titular saint of the church is an angel or St. John the Baptist, his name is placed before that of St. Joseph.

Fourth Sunday
after Epiphany

Semi-double
Green vestments



The Gospel relates a new miracle. Jesus shows His divinity by commanding such powerful and ungovernable forces in creation as the fury of the sea and the violence of the winds. The Evangelist emphasizes the greatness of the miracle by contrasting "the great agitation of the waves" and "the great calm that followed" (*Gospel*).

"This boat," says St. Augustine, "represents the Church," who throughout the centuries shows forth the divinity of Christ. "Notwithstanding her frailty" (*Collect and Secret*), she has not been swallowed up by the dangers that threaten her (*Collect*).

Introitus. *Ps.* 96, 7-8. Adoráte Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exultavérunt filiae Judæ. *Ps.* 96, 1. Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. *V.* Glória Patri.

Introit. Adore God, all you His angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice: let many islands be glad. *V.* Glory be to the Father.

If this Sunday is transferred after Pentecost. **Introit** as for the 23d Sunday, p. 527.

Collect. O God, who knowest us to be set in the midst of dangers so great that, by reason of the frailty of our nature we cannot always withstand; grant to us health of mind and body, that being helped by Thee, we may overcome the things which we suffer for our sins. Through our Lord.

Before February 2: **Second Collect**, of the Blessed Virgin, p. 57.

Third Collect, for the Church, or for the Pope, p. 57.

After February 2: **Second Collect**: Defend us, p. 84. **Third** at the option of the priest.

Epistle. *Romans* 13, 8-10. Brethren: Owe no man any thing, but to love one another: for he that loveth his neighbor hath fulfilled the law. For Thou shalt not

commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

Gradual and **Alleluia** as for the Third Sunday, p. 82, or as for the 23d Sunday after Pentecost, p. 527.

Gospel. *Matthew* 8, 23-27. At that time, when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?
Creed.

Offertory as for the Third Sunday, p. 83, or as for the 23d Sunday after Pentecost, p. 528.

Secret. Grant, we beseech Thee, almighty God, that the oblation of this sacrifice may ever purify and protect our frailty from all evil. Through our Lord.

Before Feb. 2, other **Secrets**, p. 58. After Feb. 2, **Second Secret**, p. 84, and **Third Secret** at the option of the priest. **Preface** of the Most Holy Trinity, p. 548, and during the week the **Common Preface**, p. 549.

Communion as for the Third Sunday, p. 83, or as for the 23d Sunday after Pentecost, p. 529.

Postcommunion. May Thy gifts, O God, detach us from earthly pleasures, and ever strengthen us with heavenly refreshment. Through our Lord.

Before Feb. 2, other **Postcommunions**, p. 58. After Feb. 2, **Second Postcommunion**, p. 84, and **Third Postcommunion** at the option of the priest.

**Fifth Sunday
after Epiphany**

—
Semi-double
Green vestments
—



In the Gospels for the preceding Sundays, the divinity of Jesus was manifested in His miracles: to-day it is affirmed by His doctrine, at which the Jews of Nazareth “wondered” (*Communion*).

In Jesus’ kingdom here on earth there are both good and bad subjects, wheat and tares, and it is only when our Lord comes to judge men, that He will separate the one from the other for all eternity.

Introit as for the Third Sunday, p. 81; if this Sunday is transferred after Pentecost, **Introit** as for the 23d Sunday, p. 527.

Collect. In Thine infinite goodness, we beseech Thee, O Lord, to watch over Thy household, that even as it relies solely upon the hope of Thy heavenly grace, so it may ever be defended by Thy protection. Through our Lord.

Second Collect: Defend us, p. 84; **Third Collect** at the option of the priest.

Epistle. *Colossians 3, 12-17.* Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

Gradual and **Alleluia** as for the Third Sunday, p. 82, or as for the 23d Sunday after Pentecost, p. 527.

Gospel. *Matthew* 13, 24-30. At that time Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn. **Creed.**

Offertory as for the Third Sunday, p. 83, or as for the 23d Sunday after Pentecost, p. 528.

Secret. We offer unto Thee, O Lord, the sacrifice of propitiation, that Thou mayest of Thy mercy, absolve us from our sins, and Thyself direct our inconstant hearts. **Through our Lord.**

Second Secret, p. 84. **Third Secret** at the option of the priest. **Preface** of the Most Holy Trinity, p. 548, and during the week the **Common Preface**, p. 549.

Communion as for the Third Sunday, p. 83, or as for the 23d Sunday after Pentecost, p. 529.

Postcommunion. We beseech Thee, almighty God, that we may obtain the effect of that salvation, the pledge of which we have received in these mysteries. **Through our Lord.**

Second Postcommunion, p. 84. **Third Postcommunion** at the option of the priest.

Sixth Sunday
after Epiphany

—
Semi-double

Green vestments
—



The Gospel brings out again the divinity of Christ. Jesus is God, for He reveals to us "things hidden from the foundation of the world" (*Gospel*). His word, compared by Him to a small seed cast into the field of the world, and to a little leaven put in the lump, is divine, for it stills our passions and produces in our hearts the wonders of faith, hope and charity of which the Epistle speaks.

The Church, stirred to greater effort by the word of Christ, is admirably represented by these three measures of meal¹ that the energy of fermentation has "wholly leavened" (*Gospel*) and by the mustard plant, the largest of its kind, where the birds of heaven gladly come for shelter.

Introit as for the Third Sunday, p. 81; or if this Sunday is transferred after Pentecost, as for the 23d Sunday, p. 527.

Collect. Grant, we beseech Thee, almighty God, that ever meditating upon the truths Thou has proposed for our intelligence, we may in every word and work of ours, do that which is pleasing to Thee. Through our Lord.

Second Collect: p. 84. **Third Collect** at the option of the priest.

Epistle. I *Thessalonians* I, 2-10. Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labor and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren beloved of God, your election: for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad

1. A measure — 3 gallons. 3 measures — a whole baking.

the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven (whom He raised up from the dead), Jesus, who hath delivered us from the wrath to come.

Gradual and Alleluia as for the Third Sunday, p. 82, or as for the 23d Sunday after Pentecost, p. 527.

Gospel. *Matthew* 13, 31-35. At that time Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. **Creed.**

Offertory as for the Third Sunday, p. 83, or after Pentecost, p. 528.

Secret. May this oblation, O God, we beseech Thee, cleanse and renew, govern and protect us. Through our Lord.

Second Secret, p. 84. **Third Secret** at the option of the priest.

Preface of the Most Holy Trinity, p. 548, and during the week the Common Preface, p. 549.

Communion p. 83, or as for the 23d Sunday after Pentecost, p. 529.

Postcommunion. Being nourished, O Lord, with heavenly delights, we beseech Thee that we may ever hunger after those things by which we truly live. Through our Lord.

Second Postcommunion, p. 84. **Third Postcommunion** at the option of the priest.

SECOND PART OF THE ECCLESIASTICAL YEAR

THE EASTER SECTION OF THE TEMPORAL CYCLE

(Celebrating the Mystery of the Redemption)

This Easter Section comprises five seasons:

1. *Septuagesima*. Septuagesima to Shrove Tuesday.
2. *Lent*. Ash Wednesday to Saturday before Passion Sunday.
3. *Passiontide*. Passion Sunday to Holy Saturday.
4. *Paschaltide*. Holy Saturday to Saturday after Pentecost.
5. *Time after Pentecost*. Trinity Sunday to Saturday before Advent.

With the Season of Septuagesima begins the Section of the Temporal Cycle having for its centre that greatest of solemnities, the feast of Easter.

The Christmas Section is essentially dependent on the Easter Section, for if God has come down among us, it is that He may lift us up to Him. With the Section of the Incarnation, wherein the liturgy shows us God clothing Himself with our humanity, corresponds the Section of the Redemption in which we are shown Jesus who "makes us partakers of His divinity" (*Preface of the Ascension*). There lies the great work which "the Father has given His Son to do".

The Church, manifesting the divinity of Christ throughout the first part of the Ecclesiastical year, shows us in the second part what our Lord has done to merit it for us and communicate it to us². We shall see a violent struggle taking place between Him and Satan, and it will rage with increasing intensity, during the three consecutive periods called the seasons of Septuagesima, Lent and Passiontide.

1. St. John, 17, 4.

2. The word Jesus means Saviour, while the name Christ recalls the fact that our Lord was anointed with the divinity. In the Christmas Section, He manifests Himself more especially as God or Christ; in the Easter Section, as Jesus or Saviour.

**First Season of the Easter Section
of the Proper of the Time**

SEASON OF SEPTUAGESIMA



From
Septuagesima
to
Shrove Tuesday

Doctrinal Note

After the fervent welcome given to our Lord by reason of "the glory of God in the face of Christ Jesus" the Church suddenly confronts us with the gloomy depths of the fall of man. As in the Christmas cycle, she takes up once more the study of the Old Testament to show us all the great figures who heralded the redemptive work of Christ and whose history, symbolical of our Lord's, is well calculated to prepare us for the great feast of Easter when we shall celebrate His triumph.

During this season of Septuagesima, the Church lingers especially over the following events: we see the fall of Adam resulting in original sin and its baneful consequences (Septuagesima); the malice of men, actual sin and the Flood which was its punishment (Sexagesima); and finally the sacrifices of Abraham and Melchisedech (Quinquagesima), which foreshadowed the sacrifice which God required from His own Son as a satisfaction for the sins of the whole human race. (See illustration above.)

This assertion of the dogma of original sin and the portrayal of its lamentable results, make His glorious title of Saviour stand out more clearly in our blessed Lord.

The Gospel of the laborers in the vineyard (Septuagesima) and that of the Sower (Sexagesima) remind us that redemption extends to all men, Jew and Gentile alike, while the cure of the blind man at Jericho following the announcement of the Passion (Quinquagesima), shows us the salutary effects produced in us by the cross of Christ. The Epistles of St. Paul come in their turn during these three Sundays, to remind us that at this season, the Church must complete the Redeemer's work by entering with courage upon the purifying discipline of penance.

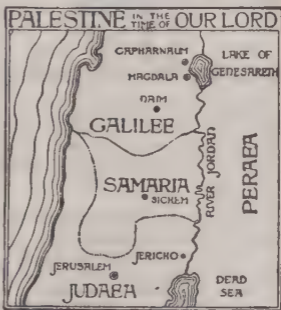
Historical Note

The Gospels of these three Sundays refer to different events of our Saviour's public life, between which there is no chronological connection.

The Gospel of Sexagesima Sunday refers to the second year of His ministry. The parable of the Sower was related on the banks of the Lake of Genesareth at Capernaum and inspired by the green clad hills which adjoin it.

The Gospel of Septuagesima Sunday narrates the parable of the workers in the vineyard, related by Jesus in Perea in the third year of His ministry.

The Feast of Easter, when the Saviour is to be sacrificed, is at hand: then He announces to His apostles that the predictions of the prophets regarding His passion and death are about to be accomplished. To return to Jerusalem He crosses the Jordan, and it is at Jericho that He heals the blind man of whom the Gospel of Quinquagesima tells us.



Liturgical Note

The Septuagesima season always begins with the ninth week before Easter and includes three Sundays called respectively Septuagesima, Sexagesima and Quinquagesima. These names which were borrowed from the numeral system of the time, denote a series of decades working back from the commencement of Lent, which is known in Latin as *Quadragesima*¹.

This liturgical period is a prelude to Lent and a remote preparation for Easter. It serves as a time of transition during which the soul passes from Christmas joys to lenten sobriety. Even though fasting is not yet obligatory, the color of the vestments is already changed to violet. As during Advent, the *Gloria in excelsis* is suspended, since this hymn which celebrated Christ's birth in our mortal flesh, is reserved to extol Him when born in His undying Body, i. e. when He rises from the tomb. Again the Martyrology introduces Septuagesima Sunday as that on which "we lay aside the song of the Lord which is Alleluia," until Holy Saturday.

1. As the intervals between these Sundays only consist of seven days it is evident that this name must not be taken in a strictly arithmetical sense: but whereas *Quadragesima* comes exactly at the closing day of the 4th decade before Easter, *Quinquagesima* (47 days) falls within the 5th decade, *Sexagesima* (54 days) within the 6th. *Septuagesima* (61 days) within the 7th.



Septuagesima Sunday

STATION AT ST.
LAURENCE-WITHOUT-
THE-WALLS

Priv. 2 cl. Sd.

Violet vestments

During this week, the history of Adam and Eve is read at Matins. Man, the victim of Adam's sin and his own, "is justly afflicted" (*Collect*), "death's sorrows and those of hell encompass him" (*Introit*). Hence St. Paul compares life to an arena where we must fight and mortify ourselves if we wish to gain the victory (*Epistle*).

The *Gospel* in turn shows us that we must all work to obtain the reward, which is eternal life.

The master of the vineyard goes out at all hours. "The morning," says St. Gregory, "is the period that elapsed from the time of Adam to Noah, the third hour from Noah to Abraham, the sixth hour from Abraham to Moses, the ninth hour from Moses to the coming of the Lord, and at the eleventh hour the Gentiles are called." Hence God asks all men to work for their salvation.

Israel has not answered the call (*Epistle*). Jesus scarcely found the Jews in His day more faithful: they stubbornly persisted in their blindness, and the Gentiles, the laborers of the last hour, were given the higher places (*Gospel*). Many Jews were called, Jesus will say, but few were chosen.

Introit. The sorrows of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy Temple. Ps. I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. V. Glory be to the Father.

Introitus. Ps. 17, 5, 6, 7. Circumdedérunt me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudivit de templo sancto suo vocem meam. Ps. 17, 2-3. Dili-gam te, Dómine, fortitúdo mea: Dóminus firmamén-tum meum, et refúgium meum, et liberátor meus. V. Glória Patri.

The Glória in excélsis is not said from this Sunday until Maundy-Thursday, except when the Mass of a feast is said.

Collect. Graciously hear, we beseech Thee, O Lord, the prayers of Thy people, that we who are justly afflicted

for our sins, may be mercifully delivered by Thy goodness, for the glory of Thy name. Through our Lord.

Second and Third Collects: before or on Feb. 2, see the Collects, p. 57; after Feb. 2: **Second Collect**, Defend us, p. 84, and **Third Collect** at the option of the priest.

Epistle. I Corinthians 9, 24-27; 10, 1-5. Brethren: Know you not that they that run in the race all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with most of them God was not well pleased.

Graduale. Ps. 9, 10-11, 19-20. Adjutor in opportunitatibus, in tribulatione: sperent in te, qui novérunt te: quóniam non derelínquís quaeréntes, te, Dómine. *V.* Quóniam non in finem oblivio erit páuperis: patiéntia páuperum non peribit in aetérnum: exsúrge, Dómine, non praevaléat homo.

Tractus. Ps. 129, 1-4. De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *V.* Fiant aures tuae intendéntes in oratióem servi tui. *V.* Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? *V.*

Gradual. A helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. *Ÿ.* For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let no man prevail.

Tract. Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. *Ÿ* Let Thine ears be attentive to the prayer of Thy servant. *Ÿ* If Thou, O Lord, wilt mark iniquities: O Lord, who shall abide it? *Ÿ.* For with Thee

there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

Quia apud te propitiatio est, et propter legem tuam sustinui te, Dómine.

From Septuagesima to Ash Wednesday the Tract is said only on Sundays and Feast Days. On Ferias when the Mass of the Sunday is said, the Gradual is said without the Tract.

Gospel. *Matthew 20, 1-16.* At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like to an householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour¹, he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have born the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. **Creed.**

1. The "day" in our Lord's time began with sunrise and finished with sunset. The hours were longer or shorter according to the seasons. As an average, the third hour corresponded with our 9 o'clock, the sixth with our 12 noon, the ninth with our 3 P. M. and the eleventh with our 5 P. M.

Offertorium. *Ps.* 91, 2.
Bonum est confitēri Dó-
mino, et psállere nómini
uo, Altíssime.

Offertory. It is good to give
praise to the Lord, and to sing
to Thy name, O most High.

Secret. Having received our offerings and prayers, we
beseech Thee, O Lord, cleanse us by these heavenly
mysteries, and graciously hear us. Through our Lord.

Other Secrets, before or on Feb. 2, as on p. 58; after Feb. 2, as on p. 84.
Preface of the Most Holy Trinity, p. 548. During the week the Common
Preface, p. 549.

Communio. *Ps.* 30, 17-
18. Illúmina fáciem tuam
super servum tuum, et sal-
vum me fac in tua miseri-
córdia: Dómine, non con-
fúndar, quóniam invo-
cávi te.

Communion. Make Thy face
to shine upon Thy servant,
and save me in Thy mercy: let
me not be confounded, O Lord,
for I have called upon Thee.

Postcommunion. May Thy faithful people, O Lord,
be strengthened by Thy gifts: that by partaking of them
they may continue to seek after them, and by seeking
them, constantly partake of them. Through our Lord.

Other Postcommunions, before or on Feb. 2, as on p. 58; after Feb. 2,
as on p. 84.

Benedicamus Domino is said, at any Mass where the Gloria is
omitted.

Sexagesima Sunday

STATION AT ST. PAUL-
WITHOUT-THE-WALLS

Priv. 2 cl. Sd.

Violet vestments



To-day's liturgy may be represented in a triptych.

In the centre, Jesus, in a boat, on the shores of the Lake of Galilee, preaches the Parable of the Sower (*Gospel*). It is the Redeemer who by His saving doctrine gives life to souls (*Collect*).

On the left, Noah's ark floats on the waters of the flood (*Matins*). It contains the family which is to repopulate the world with believing souls. In the Matins of this week, Noah's history is read.

On the right, St. Paul faces shipwreck and "the perils in the sea" (*Epistle*) in order that all nations (*Collect*) may hear the life-giving word of Christ. The Station being at St. Paul-without-the-Walls, the memory of this apostle occupies a large place in this Mass.

Introit. 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. *Ÿ.* Glory be to the Father.

Introitus. Ps. 43, 23-26. Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, obli-vísceris tribulatióem nostram? adhaésit in terra venter noster: exsúrge, Dómine, ádjuva nos, et libera nos. Ps. 43, 2. Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *Ÿ.* Glória Patri.

Collect. 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.

Other **Collects:** before or on Feb. 2, p. 57; after Feb. 2, p. 84.

Epistle. 2 *Corinthians* 11, 19-33; 12, 1-9. 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 pain-

fulness, 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 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 unto 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 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.

Graduale. Ps. 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.*

Tractus. Ps. 59, 4, 6. *Commovísti, Dómine, ter-*

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

Tract. Thou has moved the earth, O Lord, and hast

troubled it. *Ÿ*. Heal Thou the breaches thereof, for it has been moved. *Ÿ*. That they may flee from before the bow: that Thine elect may be delivered.

ram, et conturbásti eam. *Ÿ*. Sana contritiónes ejus, quia mota est. *Ÿ*. Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

Gospel. *Luke 8, 4-15.* 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 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. **Creed.**

Offertory. 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.

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

Other **Secrets**, p. 58 or 84, as for the Collects. **Preface** of the Holy Trinity, p. 548; on weekdays, Common Preface, p. 549.

<p>Communio. <i>Ps.</i> 42, 4. Introibo ad altáre Dei, ad Deum qui laetificat juven- tútem meam.</p>	<p>Communion. I will go in to the altar of God, to God who giveth joy to my youth.</p>
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Postcommunion. 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.

Other **Postcommunions**, p. 58 or 84, as for the Collects.

**Quinquagesima
Sunday**

STATION AT ST. PETER'S
Priv. 2 cl. Sd.
Violet vestments



At Matins during this week is read the history of Abraham, the "father of true believers." St. Peter, in whose basilica the Station is held, deserves the same title in a higher degree.

The man born blind, spoken of in the Gospel, represents the human race, turned out of Paradise and plunged in the darkness of condemnation.

Jesus, by the merits of His passion, is to open the eyes of men as He did those of the blind man of Jericho, and to give them the light of faith. But faith, of which St. Paul speaks, is as naught without charity (*Epistle*). The merits of our works, as well as the light which illumines our souls, are in proportion to our charity

Although a liturgical origin is attributed to the custom of granting ourselves a little relaxation before undertaking the austerities of Lent, let us remember the Church condemns all excesses; and in expiation of those committed, we ought to join in the Forty Hours devotion, to which Pope Clement XIII attached many indulgences. (1765).

<p>Introitus. <i>Ps.</i> 30, 3-4. Esto mihi in Deum prote-</p>	<p>Introit. Be Thou unto me a God, a protector, and a place</p>
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of refuge, to save me: for Thou art my strength and my refuge: and for Thy name's sake Thou wilt lead me, and nourish me. Ps. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and save me. *Ÿ*. Glory be to the Father.

ctórem, et in locum refúgii, ut salvum me fácias: quóniam firmaméntum meum, et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. *Ps.* 30, 2. In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me. *Ÿ*. Glória Patri.

Collect. Do Thou, we beseech Thee, O Lord, graciously hear our prayers, that we being loosed from the chains of our sins, may by Thee be defended against all adversity. Through our Lord.

Other Collects: before or on Feb. 2, p. 57; after Feb. 2: **Second Collect:** Defend us, p. 84. **Third Collect** at the option of the priest.

Epistle. I *Corinthians* 13, 1-13. Brethren: If I speak with the tongues of men and of angels, and have not charity I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge; and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And

now there remain faith, hope and charity, these three; but the greatest of these is charity.

Graduale. *Ps. 76, 15, 16.* Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. *V.* Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

Tractus. *Ps. 99, 1-2.* Jubilate Deo, omnis terra: servite Domino in laetitia. *V.* Intrate in conspectu ejus, in exultatione: scitote, quod Dominus ipse est Deus. *V.* Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuae ejus.

Gradual. Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. *V.* With Thy arm Thou hast delivered Thy people, the children of Israel and of Joseph.

Tract. Sing joyfully to God, all the earth: serve ye the Lord with gladness. *V.* Come in before His presence with exceeding great joy: know ye that the Lord He is God. *V.* He made us, and not we ourselves: but we are His people and the sheep of His pasture.

Gospel. *Luke 18, 31-43.* At that time Jesus took unto Him the twelve and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon: and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy

faith hath made thee whole. And immediately he saw and followed Him, glorifying God. And all the people, when they saw it, gave praise to God. **Creed.**

Offertory. Blessed art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth.

Offertorium. *Ps.* 118, 12-13. *Benedíctus es, Dómine, doce me justificatiónes tuas: in lábiis meis pronuntiávi ómnia judícia oris tui.*

Secret. May these sacrifices we beseech Thee, O Lord, cleanse our offenses, and sanctify the bodies and minds of Thy servants for the worthy celebration of this sacrifice. Through our Lord.

Other **Secrets**, p. 58 or 84, as for the **Collects**. **Preface** of the Holy Trinity, p. 548; during the week, **Common Preface**, p. 549.

Communion. They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Communio. *Ps.* 77, 29-30. *Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.*

Postcommunion. We beseech Thee, almighty God, that we who have received this heavenly nourishment may be strengthened by it against all adversities. Through our Lord.

Other **Postcommunions**, p. 58 or 84, as for the **Collects**.

Second Season of the Easter Section
of the Proper of the Time

SEASON OF LENT

From
Ash Wednesday
to Saturday
before
Passion Sunday



Doctrinal Note

The Season of Septuagesima has reminded us how we need to join in Christ's work of redemption in a spirit of penance. Lent, with its fast and penitential exercises, will enable us to associate ourselves with that work still more closely. In rebellion against God our souls have really become slaves of the world, the flesh and the devil. We are invited, during this holy season, to put into practice the teachings of Christ and to follow His example in His fight against the devil and the powers of evil. This condition is indispensable in order that He may at Easter rescue us from the captivity of sin and give back to us the divine life or, at least, increase it in our souls.

Further, the liturgy in Lent, wholly flowing as it does from the Master's teachings and from His spirit of penance, was used formerly for the instruction of catechumens and to deepen the contrition of public penitents, both of whom looked forward to rising again with Christ, by receiving the sacraments of Baptism or Penance during the Paschal Triduum¹.

These are the two thoughts which we shall find the Church constantly developing throughout the whole of Lent as she shows us, in the faithless Jews, the sinners who can only return to God by sharing in our Lord's fast (*Gospel for the First Sunday*), and in the Gentiles called in their place, the effects of the Sacrament of Regeneration (*Gospel for the Second and Third Sundays*) and of the Eucharist (*Gospel for the Fourth Sunday*) in our souls.

In the divine Office the lessons from the Old Testament continue and on the four Sundays are read successively the histories of Isaac, Jacob, Joseph and Moses.

Lent is a kind of long retreat made by the Christians of the whole world, leading to Easter Confession and Communion. Just as our

1. The spirit and even the ceremonies of these two sacraments of the dead are found in the liturgy for Lent: indeed they sum up this period of purgative discipline in which, with our Lord, we die to sin.

Lord, in His retirement from the world, fasted and prayed for forty days and then by His life of apostleship taught us that we must die to ourselves, so the Church, during this holy quarantine preaches the death in us of the man of sin. This "death" will be revealed in our soul by the struggle against pride and self-love, by a spirit of prayer and a more diligent meditation on God's word; in our bodies by fasting, abstinence and mortification of the senses; and finally, in our whole life by a greater detachment from the pleasures and riches of this world, leading us to be more generous in almsgiving and to abstain from worldly amusements.

In short the Lenten Fast should be none other than the expression of those dispositions of penance which fill our soul, who will concern herself more freely with the things of God the more she withdraws herself from sensual pleasure. For all generous hearts this "acceptable time" is a source of holy joy, which the Lenten liturgy itself exhibits at every point.

This work of purification takes place under the direction of the Church by whom our sufferings are united to those of Christ. Therefore the weak enter with courage into the lists, relying on the grace of Christ which will not fail² them, while the strong are not puffed up at the vigor of their observance, knowing that it is the Passion of Christ alone that saves them and that only "by sharing in it by their patience can they apply its fruits to themselves"³.

Historical Note⁴

The Lenten Gospels enable us to follow our Lord throughout the course of His apostolic ministry, although not in a chronological order.

First year: After passing forty days in the desert on the Mount of the Forty Days' Fast, to the north-east of Bethany⁵, our Saviour, drawing to Himself His first disciples, went into Galilee, but returned from there to keep the first Passover at Jerusalem, where He drove the traffickers out of the Temple⁶. Having preached in Judea for several months, He went to Sichem where He converted the Samaritan woman⁷, then to Nazareth where He preached in the synagogue⁸, afterwards going to Capharnaum and then journeying through the whole of Galilee⁹.

Second year: Jesus then returns to Jerusalem where He cured the paralytic at the pool of Bethesda.¹⁰ Returning to Galilee He preached the Sermon on the Mount (Mount Kurn Hattin)¹¹. Having returned to Capharnaum He there cured the centurion's servant¹², and after-

1. Epistle of the First Sunday of Lent.

2. Prayer of Ash Wednesday, "Grant us," p. 113.

3. Prologue of the Rule of St. Benedict, and Postcommunion of the First Sunday of Lent.

4. See map adjoining.

5. Gospel for the First Sunday in Lent.

6. Sunday of the fourth week.

7. Friday of the third week.

8. Monday of the third week.

9. Thursday of the third week.

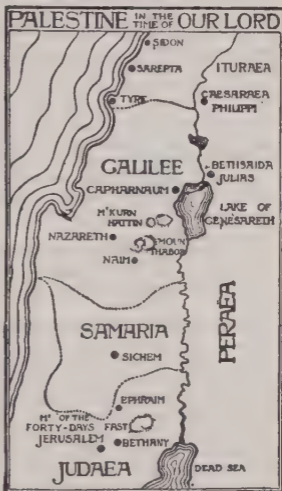
10. Friday of the first week.

11. Ash Wednesday and the Friday following.

12. Thursday after Ash Wednesday.

wards at Naim raised the widow's son from the dead¹. At that time He commenced a fresh course of preaching in Galilee, afterwards going to Bethsaida-Julias in the kingdom of Philip. It was in the neighborhood of this town that our Lord multiplied the loaves². Then He walked upon the water of the lake on his way back to Capharnaum.³

Third year: Leaving Capharnaum, our Lord traversed the regions of Tyre and Sidon, His enemies following on His steps⁴; while passing through Sarepta⁵ He granted the petition of the Canaanitish woman, and coming back by Caesarea Philippi returned to Galilee, where the Transfiguration took place on Mount Thabor⁶. On his arrival at Capharnaum, He preached to the apostles⁷ about God's mercy. Then setting out again, He went on to Jerusalem for the Feast of Tabernacles. There He confounded the Jews who accused Him of breaking the Sabbath⁸, pardoned the woman taken in adultery⁹, taught in the Temple¹⁰, and cured the man born blind.¹¹ Back again in Galilee, Jesus visited Perea where He restored the dumb man the use of his tongue¹² and showed how Jonas was a type of the Resurrection¹³. At this point comes another journey to Jerusalem for the Feast of the Dedication, after which He returned to Perea, where He gave the parables of the Prodigal Son¹⁴ and of Dives and Lazarus¹⁵, and from whence He was called to Bethany where He raised Lazarus from the dead¹⁶. After visiting Ephrem He turned His steps to Jerusalem at the same time foretelling His approaching death¹⁷. He drove the traffickers from the Temple a second time,¹⁸ preached the parable of the wicked husbandmen¹⁹ and denounced the hypocrisy of the pharisees²⁰. Finally, contemplating from a spot on the Mount of Olives the Holy City, where three days later He was to be put to death, He spoke to His disciples of the judgment which shall separate the good from the bad for all eternity²¹.



1. Thursday of the fourth week. — 2. Fourth Sunday. — 3. Saturday after Ash Wednesday. — 4. Wednesday of the third week in Lent. — 5. Thursday of the first week. — 6. Saturday of the first week and second Sunday. — 7. Tuesday of the third week. — 8. Tuesday of the fourth week. — 9. Saturday of the third week. — 10. Saturday of the fourth week and Monday of the second week. — 11. Wednesday of the fourth week — 12. Third Sunday. — 13. Wednesday of the first week. — 14. Saturday of the second week. — 15. Thursday of the second week. — 16. Friday of the fourth week. — 17. Wednesday of the second week. — 18. Tuesday of the first week. — 19. Friday of the second week. — 20. Tuesday of the second week. — 21. Monday of the first week.

Liturgical Note

Lent consists essentially of the penance of forty days (in Latin: *Quadragesima*) imposed on public sinners, after the example of Moses and Elias (see *Lessons in the Mass of Ember-Wednesday*), and of Jesus (*Gospel of First Sunday*). Originally these forty days were counted from the eve of this Sunday of "*Quadragesima*" (the fortieth day before Easter), to the hour of the Last Supper on Maundy Thursday: for then began the celebration of the Paschal mystery.

About the 7th century, another reckoning prevailed: as Moses, Elias and Jesus had spent forty days in fasting, not satisfied with forty days of "penance," the Church wanted to have also forty days of "fasting": as the six Sundays could not be fasting days, the use grew to consider the two first days of the Paschal mystery (Good Friday and Holy Saturday) as part of Lent, and to start fasting on Ash-Wednesday, adding to Lent the four days preceding *Quadragesima-Sunday*.

We presently follow that division of seasons in the Easter-Season; however in this missal, we begin Paschaltide with the service of Holy Saturday, because it is really the service of the Paschal night.

From another liturgical point of view, the present period of penance is divided in two parts, the first of which is still called Lent in the liturgy, but ends on the eve of Passion Sunday; the second part forms the "great fortnight" known as *Passiontide*.

In this Season, the Proper of the Saints is less in evidence, and the mysteries of Christ are brought to bear daily upon the faithful.

Formerly, the only feasts the Church celebrated during Lent were the feasts of the Annunciation (March 25) and of Saint Matthias (February 24). If other saints received this honor in the course of time, it still remains the precise spirit of this season to prefer either to say or to attend a ferial Mass; and priests are allowed to say the ferial Mass on all feasts that are not of first or second class.

As a sign of penance, the Church not only suppresses the *Gloria* and *Alleluia*, and puts her priests in violet vestments throughout this holy Forty Days, but she deprives the deacon and subdeacon of their dalmatics, as being symbols of joy, and silences the organs at least for voluntaries. Furthermore, after the Postcommunion of a ferial Mass, a prayer is said "over the people, and is preceded by the humble warning "Bow down your heads before God."

In former times, during this season the sittings of the Law Courts and all wars were suspended in the Christian commonwealth. It was also a "closed time" for marriages and still is in our days, in the sense that at this time of the year, the Church does not allow the solemn blessing to be given to the bridal pair. In the ages when faith was at its strongest, the Church exhorted married couples to practice continence throughout the whole period of this "solemn fast."

ADDITIONAL COLLECTS FOR LENT
(From Ash Wednesday to Passion Sunday)

Second and third Collects

Second Collect: *to implore the intercession of the Saints.* Defend us, we beseech Thee, O Lord, from all dangers of mind and body; that through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with blessed Joseph, Thy blessed apostles Peter and Paul, and blessed N. (*here mention the titular saint of the church*)¹, and all the saints, mercifully grant us safety and peace; that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through the same Lord.

Third Collect: *for the Living and the Dead.* Almighty and eternal God, who hast dominion over both the living and the dead, and hast mercy on all whom Thou fore-knewest shall be Thine by faith and good works: we humbly beseech Thee that all for whom we have resolved to make supplication whether the present world still holds them in the flesh or the world to come has already received them out of the body, may, through the intercession of all Thy saints, obtain of Thy goodness and clemency pardon for all their sins. Through our Lord.

Second and third Secrets

Second Secret: *to implore the intercession of the Saints.* Graciously hear us, O God our Saviour, and by the virtue of this sacrament protect us from all enemies of soul and body, bestowing on us both grace in this life and glory hereafter. Through our Lord.

Third Secret: *for the Living and the Dead.* O God, who alone knowest the number of the elect to be admitted to the happiness of heaven, grant, we beseech Thee, that through the intercession of all Thy saints the names of all who have been recommended to our prayers and of all the faithful, may be inscribed in the book of blessed predestination. Through our Lord.

1. If the titular saint of the Church is an angel or St. John the Baptist, his name is placed before that of St. Joseph.

Second and Third Postcommunions

Second Postcommunion: *to implore the intercession of the Saints.* May the oblation of this divine sacrament cleanse and defend us, we beseech Thee, O Lord; and, through the intercession of the blessed Virgin Mary, Mother of God, with blessed Joseph, Thy blessed Apostles Peter and Paul, blessed N. (*here mention the titular saint of the church*)¹, and all the saints, purify us from all our sins and deliver us from all adversity. Through the same Lord.

Third Postcommunion: *for the Living and the Dead.* May the sacraments which we have received purify us, we beseech Thee, O almighty and merciful Lord: and through the intercession of all Thy saints, grant that this Thy sacrament may not be unto us a condemnation, but a salutary intercession for pardon; may it be the washing away of sin, the strength of the weak, a protection against all dangers of the world, and a remission of all the sins of the faithful, whether living or dead. Through our Lord.



Ash Wednesday

STATION AT ST. SABINA'S
Privileged Feria
Violet vestments

Following the example of the Ninivites, who did penance in sackcloth and ashes, the Church puts ashes on our heads to humble our pride and to remind us of the sentence of death which we must suffer as the result of sin, accompanying the gesture with the inspired words: "Remember, man, that thou art dust and unto dust thou shalt return."²

This ceremony is what remains of an older one, used in the imposition of public penances on those guilty of very grievous sins.

1. If the titular saint of the Church is an angel or St. John the Baptist, his name is placed before that of St. Joseph.

2. Ashes are a symbol of penance, and having been made sacramental by the blessing of the Church, they tend to make us develop a spirit of humility and sacrifice.

On Ash Wednesday the Bishop blessed the hairshirts which these penitents were to wear during the Forty Days and sprinkled over them ashes, made from the palms of the previous year. Then, whilst the faithful chanted the Penitential Psalms, "the penitents were turned out of the holy place because of their sins, as Adam, the first man, was turned out of Paradise on account of his disobedience." They were not allowed into the church again until Maundy Thursday, after being reconciled by their forty days' penance and sacramental absolution. Later on, all Christians, whether public penitents or not, came to receive ashes out of devotion.

The liturgy of this day insists in a special way on fasting, the first of the three principal acts of penance: fasting, prayer and almsgiving.

BLESSING OF THE ASHES

The ashes are made from palms blessed on Palm Sunday of the preceding year, and are placed on the altar.

Before Mass, the priest, vested in alb and violet stole, with or without a violet cope, with deacon and subdeacon in vestments of the same color, goes up to the altar. The choir begins by singing:

Antiphona. Ps. 68, 17.
 Exáudi nos, Dómine, quóniam benigna est misericórdia tua: secúndum multitudínem miseratiónum tuárum réspice nos, Dómine. Ps. 68, 2. Salvum me fac, Deus: quóniam intravérunt aquae usque ad ánimam. meam. V.
 Glória Patri.

Antiphon. Hear us, O Lord, for Thy mercy is kind: look upon us, O Lord, according to the multitude of Thy tender mercies. Ps. Save me, O God: for the waters are come in even unto my soul. V. Glory be to the Father.

Repeat: Exáudi nos, as for an Introit.

The priest, standing on the Epistle side, without turning towards the people, and with hands joined (as for prayers in all blessings), says:

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. The Lord be with you.

R. And with thy spirit.

Prayer. O almighty and eternal God, spare those who are penitent, be merciful to those who supplicate Thee; and vouchsafe to send Thy holy angel from heaven, to bless ✠ and sancti ✠ fy these ashes, that they may be a wholesome remedy to all who humbly implore Thy holy name, and accuse themselves as a result of the consciousness of their sins, deploring their crimes before Thy divine clemency, or humbly and earnestly beseeching Thy sovereign mercy: and grant through the invocation of Thy most holy name that all who may be sprinkled

with them for the remission of their sins, may receive health of body and safety of soul. Through Christ our Lord. *R.* Amen.

Prayer. O God, who desirest not the death of sinners, but rather their repentance, look down most graciously upon the frailty of human nature, and in Thy goodness vouchsafe to bless ☩ these ashes which we intend to put upon our heads in token of humility and that we may obtain pardon; that we who know that we are dust, and for the penalty of our guilt must return unto dust, may deserve to obtain of Thy mercy the pardon of all sins, and the rewards promised to penitents. Through Christ our Lord. *R.* Amen.

Prayer. O God, who art moved by humiliation, and appeased by satisfaction: incline the ear of Thy goodness to our prayers, and favorably pour forth upon the heads of Thy servants sprinkled with these ashes the grace of Thy blessing; that Thou mayest both fill them with the spirit of compunction, and effectually grant what they have justly prayed for: and ordain that what Thou hast granted may be permanently established and remain inviolate. Through Christ our Lord. *R.* Amen.

Prayer. Almighty and eternal God, who didst grant the remedy of Thy pardon to the Ninivites doing penance in ashes and sackcloth, mercifully grant that we may so imitate them in our attitude that like them we may obtain forgiveness. Through our Lord. *R.* Amen.

The priest sprinkles the ashes three times with holy water, saying the antiphon *Asperges me*; he then incenses them. Meanwhile, the following antiphons and responsory are sung by the choir (or recited by the priest). The priest standing, receives the ashes, either from another priest or from himself.

Antiphon. Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy is our God to forgive our sins.

Antiphon. Between the porch and the altar, the priests, the Lord's ministers, shall weep

Antiphona. *Joel 2, 13.*
Immutemur habitu, in cinere et cilicio: jejunemus, et ploremus ante Dominum: quia multum misericors est dimittere peccata nostra Deus noster.

Antiphona. *Joel 2, 17.*
Inter vestibulum et altare plorabunt sacerdotes mini-

stri Dómini, et dicent: Parce, Dómine, parce pó-pulo tuo: et ne claudas ora canéntium te, Dómine.

Responsorium. *Esth.* 13; *Joël* 2. *R.* Emendémus in mélius, quae ignoránter peccávimus: ne súbito praeoccupáti die mortis, quaerámus spátium poeniténtiae, et inveníre non possimus. ★ Atténde, Dómine, et miserére: quia peccávimus tibi.

V. *Ps.* 78, 9. Adjuva nos, Deus salutáris noster: et propter honórem nó-minis tui, Dómine, libera nos. ★ Atténde, Dómine. *V.* Glória Patri, et Fílio, et Spíritui sancto. ★ At-ténde.

While marking with ashes the heads of the clergy and faithful, kneeling before him, the priest says:

Gen. 3, 19. Meménto, homo, quia pulvis es, et in púlverem revertéris.

and shall say: Spare, O Lord, spare Thy people: and close not the mouths of them that sing to Thee, O Lord.

Responsory. *R.* Let us amend for the better in those things in which we have sinned through ignorance: lest suddenly overtaken by the day of death, we seek space for repentance and are not able to find it. ★ Attend, O Lord, and have mercy: for we have sinned against Thee.

V. Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us. ★ Attend, O Lord. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. ★ Attend.

When all have received the ashes; the priest says:

V. Dóminus vobíscum. *R.* Et cum spíritu tuo.

Remember, man, that thou art dust, and into dust thou shalt return.

V. The Lord be with you. *R.* And with thy spirit.

Prayer. Grant us, O Lord, to begin our Christian warfare with holy fasts; that as we are about to do battle with the spirits of evil, we may be defended by the aid of self-denial. Through Christ our Lord. *R.* Amen.

MASS

Introitus. *Sap.* 11, 24, 25, 27. Miseréris ómnium, Dómine, et nihil odísti eó-rum quae fecísti, dissimulans peccáta hóminum pro-

Introit. Thou hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repent-

ance, and sparing them: because Thou art the Lord our God. Ps. Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. *Ÿ*. Glory be to the Father.

pter poenitentiam et parcens illis: quia tu es Dominus Deus noster. Ps. 56, 2. Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. *Ÿ*. Glória Patri.

Collect. Grant, O Lord, to Thy faithful people that they may begin the venerable solemnities of fasting with becoming piety, and may persevere to the end with steadfast devotion. Through our Lord.

Until Passion' Sunday: **Second Collect:** Defend us, and **third Collect:** Almighty, p. 109.

Epistle. *Joel* 2, 12-19. Thus saith the Lord: Be converted to Me with all your heart, in fasting and in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return and forgive and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts: let the bridegroom go forth from his bed and the bride out of her bride chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep and shall say: Spare, O Lord, spare Thy people: and give not Thy inheritance to reproach, that the heathen should rule over them. Why should they say among nations: Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered and said to His people: Behold I will send you corn and wine and oil, and you shall be filled with them: and I will no more make you a reproach among the nations: saith the Lord almighty.

Gradual. Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. *Ÿ*. He hath sent from heaven and delivered me: Hæ hath made

Graduale. Ps. 56, 2, 4. Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. *Ÿ*. Misit de caelo, et liberavit

me: dedit in opprobrium conculcantes me.

Tractus. *Ps.* 120, 10. Dómine, non secúndum iniquitates nostras retribuas nobis. *V.* *Ps.* 78, 8-9. Dómine, ne memíneris iniquitatum nostrarum antiquarum, cito anticipent nos misericórdiae tuae: quia páuperes facti sumus nimis. (*Here kneel*) *V.* Adjuva nos, Deus salutaris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propitius esto peccátis nostris, propter nomen tuum.

them a reproach that trod upon me.

Tract. O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V.* O Lord, remember not our former iniquities, let Thy mercies speedily prevent us: for we are become exceeding poor. (*Here kneel*) *V.* Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

The above Tract is said every Monday, Wednesday and Friday from this day till Monday in Holy Week, with the exception of Wednesday in Ember Week.

Gospel. *Matthew* 6, 16-21. At that time Jesus said to His disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

Offertorium. *Ps.* 29, 2-3. Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Offertory. I will extol Thee, O Lord, for Thou hast upheld me, and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Secret. Do Thou, we beseech Thee, O Lord, duly prepare us for the offering of these gifts, by which we

celebrate the institution of this venerable sacrament.
Through our Lord.

Other **Secrets**, which are said until Passion Sunday, p. 109
Preface for Lent, p. 565.

Communion. He that shall meditate day and night on the law of the Lord, shall bring forth his fruit in due season.

Communio. *Ps.* 1, 2, 3.
Qui meditabitur in lege
Dómini die ac nocte, dabit
fructum suum in tēpore
suo.

Postcommunion. May the sacraments which we have received afford us help, O Lord, that our fasts may be pleasing to Thee, and a profitable remedy. Through our Lord.

Other **Postcommunions**, until Passion Sunday, pp. 110

Prayer over the people

The sentence "Humiliate" is sung by the deacon, or said by the priest, on every ferial Mass in Lent before this Prayer.

This Prayer is a form of blessing, that used to be said through the year at the Masses of simple priests, at the time when bishops only gave a blessing in the form of a cross. When the form: *Benedictio* etc. was introduced for simple priests, the Prayer disappeared, except in ferial Masses of Lent, celebrated by any priest.

Let us pray. Bow down your heads before God.

Orémus. Humiliáte cá-
pita vestra Deo.

Look down, O Lord, in Thy mercy, upon those who bow before Thy majesty; that they who are refreshed by Thy divine gift may ever be sustained by heavenly aid. Through our Lord.

Benedicamus Domino as at any Mass without Gloria.

Thursday after Ash Wednesday

STATION AT ST. GEORGE'S

Violet vestments

The liturgy of to-day inculcates in us the spirit of prayer, which is one of the three principal acts of penance.

Introit. When I cried to the Lord, He heard my voice from them that draw near to me:

Introitus. *Ps.* 54, 17, 19,
20, 23. Dum clamárem ad
Dóminum, exaudivit vo-

cem meam ab his, qui appropinquant mihi: et humiliavit eos, qui est ante saecula, et manet in aeternum: jacta cogitatum tuum in Domino, et ipse te enutriet. *Ps.* 54, 2-3. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. *V.* Glória Patri.

and He humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. *Ps.* Hear, O God, my prayer and despise not my supplication: be attentive to me and hear me. *V.* Glory be to the Father.

Collect. O God, who by sin art offended and by penance appeased, mercifully regard the prayers of Thy suppliant people, and turn away the scourges of Thy wrath, which we deserve for our sins. Through our Lord.

Other Collects, p. 109

Epistle. *Isaias* 38, 1-6. In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face towards the wall and prayed to the Lord, and said: I beseech Thee, O Lord, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it, saith the Lord almighty.

Graduale. *Ps.* 54, 23, 18, 19. Jacta cogitatum tuum in Domino, et ipse te enutriet. *V.* Dum clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi.

Gradual. Cast thy care upon the Lord, and He shall sustain thee, *V.* When I cried to the Lord, He heard my voice from them that draw near to me.

Gospel. *Matthew* 8, 5-13. At that time, when Jesus had entered in Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to this: Go, and he goeth: and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Offertory. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Offertorium. *Ps.* 24, 1-3. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non confundén-tur.

Secret. Look down with mercy on these sacrifices, O Lord, we beseech Thee, that they may serve to increase our devotion and further our salvation. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. Thou shalt accept the sacrifice of justice, oblations and whole burnt offerings, upon Thy altar, O Lord.

Communio. *Ps.* 50, 21. Acceptábis sacrificium justítiae, oblatiónes, et holocáusta, super altáre tuum, Dómine.

Postcommunion. Having received the blessing of the heavenly gift, we humbly pray Thee, almighty God, that it may be unto us a means of sacramental grace and of salvation. Through our Lord.

Other **Postcommunions**, p. 110.

Prayer over the people. Spare, O Lord, spare Thy people; that having been visited with deserved punishment, they may find relief in Thy mercy. Through our Lord.

Friday after Ash Wednesday

STATION AT THE CHURCH OF THE HOLY MARTYRS JOHN AND PAUL

Violet vestments

The Epistle and Gospel of this third day of Lent allude to the third of the principal acts of penance: almsgiving.

Introitus. *Ps.* 29, 11. Audívit Dóminus, et miserátus est mihi, Dóminus factus est adjutor meus. *Ps.* 29, 2. Exaltábo te, Dómine, quóniam suscepisti me: nec delectásti inimicos meos super me. *Ÿ.* Glória Patri.

Introit. The Lord hath heard, and hath had mercy on me: the Lord became my helper. *Ps.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *Ÿ.* Glory be.

Collect. Regard with Thy loving care, we beseech Thee, O Lord, the fast which we have begun; that the abstinence which we keep with our body may be exercised with sincerity of mind. Through our Lord.

Other **Collects**, p. 109.

Epistle. *Isaias* 58, 1-9. Thus saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings and the house of Jacob their sins. For they seek Me from day to day and desire to know My ways, as a nation that hath done justice and hath not forsaken the judgment of their God: they ask of Me the judgments of justice: they are willing to approach to God. Why have we fasted, and Thou hast not regarded: have we humbled our souls, and Thou hast not taken notice? Behold in the day of your fast your own

will is found and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen, for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and He shall say: Here I am. For I the Lord thy God am merciful.

Gradual. One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. *V.* That I may see the delight of the Lord, and be protected by His holy temple.

Graduale. *Ps.* 26, 4.
Unam petii a Domino
hanc requiram, ut inhabitem
in domo Domini. *V.*
Ut videam voluptatem
Domini, et proteger a
templo sancto ejus.

Tract: *Dómine, non secúndum,* p. 115.

Gospel. *Matthew* 5, 43-48; 6, 1-4. At that time Jesus said to his disciples: You have heard that it hath been said: Thou shalt love thy neighbor and hate thy enemy. But I say to you: Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that

you do not your justice before men, to be seen by them: otherwise you shall not have reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. And when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

Offertorium. Ps. 118, 154, 125. *Dómine, vivifica me secúndum elóquium tuum: ut sciam testimónia tua.*

Offertory. O Lord, quicken Thou me for Thy word's sake, that I may know Thy testimonies.

Secret. Grant, we beseech Thee, O Lord, that the sacrifice of Lenten observance which we offer to Thee may both make our souls more acceptable to Thee and give us the strength to restrain ourselves more readily. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. Ps. 2, 11-12. *Servite Dómino in timóre, et exsultate ei cum tremóre: apprehéndite disciplínam, ne pereátis de via justa.*

Communion. Serve ye the Lord with fear, and rejoice unto Him with trembling: embrace discipline, lest you perish from the just way.

Postcommunion. Pour forth upon us, O Lord, the spirit of Thy love, that by Thy mercy, Thou mayest make those to be of one mind, whom Thou hast fed with the one bread from heaven. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Protect Thy people, O Lord, and in Thy mercy cleanse them from all sin; for no harm shall hurt them, if no wickedness be found in them. Through our Lord.

Saturday after Ash Wednesday

STATION AT ST. TRYPHON'S (ST. AUGUSTINE'S)

Violet vestments

The Station at Rome was originally at St. Tryphon's (see Nov. 10). This church having been destroyed, the Station was removed to a neighboring church, that of St. Augustine.

Introit. The Lord hath heard, and hath had mercy on me: the Lord became my helper. Ps. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *Ÿ.* Glory be to the Father.

Introitus. Ps. 29, 11. *Audívit Dóminus, et mísertus est mihi: Dóminus factus est adjútor meus. Ps. 29, 2. Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. Ÿ. Glória Patri.*

Collect. Be mindful, O Lord, of our supplications, and grant that we may keep with devout service this solemn fast, which Thou hast wholesomely ordained for the healing of our souls and bodies. Through our Lord.

Other Collects, p. 109.

Epistle. *Isaias* 58, 9-14. Thus saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful and the holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of

Jacob thy father. For the mouth of the Lord hath spoken it.

Graduale. *Ps.* 26, 4.
Unam pétii a Dómino,
hanc requíram, ut inhá-
bitem in domo Dómini. *V̇.*
Ut vídeam voluptátem
Dómini: et prótegar a
templo sancto ejus.

Gradual. One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. *V̇.* That I may see the delight of the Lord, and be protected by His holy temple.

Gospel. *Mark* 6, 47-56. At that time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing His disciples laboring in rowing (for the wind was against them), and about the fourth watch of the night He cometh to them walking upon the sea: and He would have passed by them. But they, seeing Him walking upon the sea, thought it was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately He spoke with them, and said to them: Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased. And they were far more astonished within themselves: for they understood not concerning the loaves¹: for their heart was blinded. And when they had passed over, they came into the land of Genesareth and set to the shore. And when they were gone out of the ship, immediately they knew Him: and running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And withersoever He entered, into towns or into villages or cities, they laid the sick in the streets and besought Him that they might touch but the hem of His garment, and as many as touched Him were made whole.

Offertorium. *Ps.* 118,
154, 125. Dómine, vivi-
fica me secúndum eló-
quium tuum: ut sciam
testimónia tua.

Offertory. O Lord, quicken Thou me for Thy word's sake, that I may know Thy testimonies.

Secret. Receive, O Lord, this sacrifice, by the offering of which Thou hast willed graciously to be appeased:

¹. The miracle of the multiplication of the loaves had taken place shortly before.

and grant, we beseech Thee, that being cleansed through its virtue, we may offer to Thee the acceptable tribute of our love. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. Serve ye the Lord with fear, and rejoice unto Him with trembling: embrace discipline, lest you perish from the just way.

Communio. Ps. 2, 11-12. Servite Dómino in timóre, et exultate ei cum tremóre: apprehéndite disciplinam, ne pereátis de via justa.

Postcommunion. Nourished with the food of heavenly life, we beseech Thee, O Lord, that what is to us a mystery in this life may become to us an aid for eternity. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. May Thy faithful, O God, be strengthened by Thy gifts that in receiving them they may desire them, and by seeking them may receive them for ever. Through our Lord.



First Sunday in Lent

STATION AT ST. JOHN
LATERAN
Semi-double
Priv. I cl.
Violet vestments

This Sunday is called "Quadragesima," the fortieth day before Easter, because the forty days of penance were originally counted from this day. When imposing a forty days fast on the public penitents, Holy Church followed the example given by Moses, Elias and Jesus: in fact, our Lord after His baptism, began to prepare for His public life by a fast of forty days, at the end of which He was tempted by Satan, who wished to find out if the Son of Mary was really the Son of God. As he did to Adam, Satan directed his first attack to the senses. The Saviour was hungry, so the tempter suggested that He change stones into bread.—The devil had promised Adam that he would be like God; he tried to persuade Jesus to allow Himself to be carried through the air by angels, that He might be cheered by the crowds. Finally, just as he had promised Adam

a science, possessed only by God, which would give him all knowledge, Satan assured Jesus that he would make Him ruler over all created things, if falling down He would adore him.

In the same way Satan, in order to tempt us, utilizes the three concupiscences which he finds in us, but from which Christ was free just as Adam was before the fall: they are the flesh, pride and avarice. We must fight Satan and this triple concupiscence by acts of mortification such as prayer, fasting and almsgiving.

Introitus. Ps. 90, 15, 16. Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum. Ps. 90, 1. Qui habitat in adjutorio Altissimi: in protectione Dei caeli commorabitur. V. Glória Patri.

Introit. He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. Ps. He that dwelleth in the aid of the most High shall abide under the protection of the God of heaven. V. Glory be.

Collect. O God, who dost purify Thy Church by the yearly observance of forty days; grant to Thy household that what we strive to obtain from Thee by self denial, we may secure by good works. Through our Lord.

Other Collects, p. 109.

Epistle. 2 *Corinthians* 6, 1-10. Brethren: We exhort you that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time, behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left¹: by honor and dishonor, by evil report and good reports: as deceivers and yet true, as unknown and yet known: as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as

1. Defensive arms of olden days were carried in the left hand and offensive arms in the right hand.

needy, yet enriching many: as having nothing and possessing all things.

Gradual. God hath given His angels charge over Thee, to keep Thee in all Thy ways. *Ÿ*. In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.

Tract. He that dwelleth in the aid of the most High, shall abide under the protection of the God of heaven. *Ÿ* He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust. *Ÿ*. For He hath delivered me from the snare of the hunters, and from the sharp word. *Ÿ*. He will overshadow thee with His shoulders, and under His wings thou shalt trust. *Ÿ*. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. *Ÿ*. Of the arrow that flieth in the day, of the business that walketh about in the dark, of invasion or of the noonday devil. *Ÿ*. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. *Ÿ*. For He hath given His angels charge over Thee, to keep Thee in all Thy ways. *Ÿ*. In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. *Ÿ*. Thou shalt walk upon the asp and

Graduale. *Ps. 90, 11-12.* Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. *Ÿ*. In mánibus portábunt te, ne unquam offéndas ad lápidem pedem tuum.

Tractus. *Ps. 90, 1-7, 11-16.* Qui hábitat in adutório Altíssimi in protectióne Dei caeli commorábitur. *Ÿ*. Dicit Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus, sperábo in eum. *Ÿ*. Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero. *Ÿ*. Scápolis suis obumbrábit tibi, et sub pennis ejus sperábis. *Ÿ*. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. *Ÿ*. A sagitta volánte per diem, a negótio perambulánte in ténebris, a ruína et daemónio meridiáno. *Ÿ*. Cadent a látere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquábit. *Ÿ*. Quóniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. *Ÿ*. In mánibus portábunt te, ne unquam offéndas ad lápidem pedem tuum. *Ÿ*. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem. *Ÿ*. Quóniam in me sperávit,

berábo eum: prótegam
 eum, quóniam cognóvit
 nomen meum. *Ÿ.* Invo-
 cábit me, et ego exáudiam
 eum: cum ipso sum in
 tribulatióne. *Ÿ.* Eripiam
 eum, et glorificábo eum:
 longitúdine diérum adim-
 plébo eum, et osténdam
 illi salutáre meum.

and I will glorify him: I will fill him with length of
 days, and I will show him My salvation.

Gospel. *Matthew 4, 1-11.* At that time Jesus was led
 by the Spirit into the desert, to be tempted by the devil.
 And when He had fasted forty days and forty nights,
 afterwards He was hungry. And the tempter coming said
 to Him: If Thou be the Son of God, command that these
 stones be made bread. Who answered and said: It is
 written: Not in bread alone doth man live, but in every
 word that proceedeth from the mouth of God. Then
 the devil took Him up into the holy city and set Him
 upon the pinnacle of the temple, and said to Him: If
 Thou be the Son of God, cast Thyself down. For it is
 written: That He hath given His angels charge over
 Thee, and in their hands shall they bear Thee up, lest
 perhaps Thou dash Thy foot against a stone. Jesus said
 to him: It is written again: Thou shalt not tempt the
 Lord Thy God. Again the devil took Him up into a very
 high mountain and showed Him all the kingdoms of the
 world and the glory of them, and said to Him: All these
 will I give Thee, if falling down Thou wilt adore me.
 Then Jesus saith to him: Begone, Satan! for it is written:
 The Lord thy God shalt thou adore, and Him only shalt
 thou serve. Then the devil left Him: and behold angels
 came, and ministered to Him. **Creed.**

Offertorium. *Ps. 90, 4-*
5. Scápulis suis obum-
 brábit tibi Dóminus, et
 sub pennis ejus sperábis:
 scuto circúmdabit te véri-
 tas ejus.

Offertory. The Lord will
 overshadow thee with His
 shoulders, and under His wings
 thou shalt trust: His truth
 shall compass thee with a
 shield.

Secret. We solemnly offer Thee, O Lord, the sacrifice of the beginning of Lent, beseeching Thee, O Lord, that by refraining from carnal feasts, we may learn to avoid sinful pleasures. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Communio. Ps. 90, 4-5, Scápulis suis obumbrábit tibi Dóminus, et sub pen- nis ejus sperábis: scuto cir- cúmdabit te véritas ejus.

Postcommunion. May the holy partaking of Thy sacrament, restore us, O Lord, and cleansing us from our old life, make us to pass into the fellowship of the mystery of salvation. Through our Lord.

Other Postcommunions, p. 110.

Monday of the First Week in Lent

STATION AT ST. PETER'S CHAINS

Violet vestments

Introit. As the eyes of servants are on the hands of their masters: so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. Ps. To thee have I lifted up my eyes: who dwel- lest in heaven. V. Glory be to the Father.

Introitus. Ps. 122, 2. Sicut óculi servórum in mánibus dominórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: misereére nobis, Dómine, misereére nobis. Ps. 122, 1. Ad te levávi óculos meos: qui hábitas in caelis. V. Glória Patri.

Collect. Convert us, O God our salvation, and that the Lenten fast may be of profit to us, instruct our minds with heavenly discipline. Through our Lord.

Other Collects, p. 109.

Epistle. *Ezekiel* 34, 11-16. Thus saith the Lord God: Behold I Myself will seek My sheep and will visit them. As the shepherd visiteth his flock in the day when he

shall be in the midst of his sheep that were scattered: so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples and will gather them out of the countries and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers and in all the habitations of the land. I will feed them in the most fruitful pastures and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass and be fed in fat pastures upon the mountains of Israel. I will feed My sheep and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve: and I will feed them in Judgment, saith the Lord almighty.

Graduale. Ps. 83, 10, 9.
 Protéctor noster áspice,
 Deus, et réspice super ser-
 vos tuos. V̄. Dómine
 Deus virtútum, exáudi
 preces servórum tuórum.

Gradual. Behold, O God,
 our protector, and look upon
 Thy servants. V̄. O Lord God
 of Hosts, hear the prayers of
 Thy servants.

Tract: Dómine, non secúndum, p. 115.

Gospel. *Matthew* 25, 31-46. At that time Jesus said to His disciples: When the Son of Man shall come in His majesty, and all the Angels with Him, then shall He sit upon the seat of His majesty: and all nations shall be gathered together before Him, and He shall separate them one from another as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand: Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see

Thee hungry, and fed Thee: thirsty, and gave Thee drink? and when did we see Thee a stranger, and took Thee in: or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them: Amen I say to you: as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink: I was a stranger, and you took Me not in: naked, and you covered Me not: sick and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you: as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment: but the just into life everlasting.

Offertory. I will lift up my eyes, and consider Thy wonders, O Lord, that Thou mayest teach me Thy justices: give me understanding, and I will learn Thy commandments.

Offertorium. *Ps.* 118, 18, 26, 73. Levábo óculos meos, et considerábo mirabilia tua, Dómine, ut dóceas me justítias tuas: da mihi intelléctum, et discam mandáta tua.

Secret. Sanctify, O Lord, the gifts offered to Thee: and cleanse us from the stains of our sins. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. Amen I say to you: What you did to one of My least ones, you did to Me: come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world.

Communio. *Matth.* 25, 40, 34. Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab inítio saéculi.

Postcommunion. Filled with the gift of Thy salvation, we humbly beseech Thee, O Lord, that even as we re-

joyce in the participation thereof, we may be renewed also by its effect. Through our Lord.

Other **Postcommunions**, p. 110.

Prayer over the people. Loosen, we beseech Thee, O Lord, the bonds of our sins: and mercifully turn from us whatsoever we deserve for them. Through our Lord.

Tuesday of the First Week in Lent

STATION AT ST. ANASTASIA'S

Violet vestments

Introitus. *Ps.* 89, 1, 2. Dómine, refúgium factus es nobis a generatióne et progénie: a saéculo et in saéculum tu es. *Ps.* 89, 2. Priúsquam montes fierent, aut formarétur terra et orbis: a saéculo et usque in saéculum tu es Deus. *Ÿ.* Glória Patri.

Introit. Lord, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. *Ps.* Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God. *Ÿ.* Glory be.

Collect. Look down upon Thy household, O Lord, and grant that our souls, chastened by the mortification of the flesh, may glow in Thy sight with the desire for Thee. Through our Lord.

Other **Collects**, p. 109.

Epistle. *Isaias* 55, 6-11. In those days the Prophet Isaias spoke, saying: Seek ye the Lord while He may be found: call upon Him while He is near. Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the

eater: so shall My word be, which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord almighty.

Gradual. Let my prayer be directed as incense in Thy sight, O Lord. *Ÿ.* The lifting up of my hands as evening sacrifice.

Graduale. *Ps.* 140, 2
Dirigatur oratio mea sicut incensum in conspectu tuo, Dómine. *Ÿ.* Elevatio mánuum meárum sacrificium vespertinum.

Gospel. *Matthew* 21, 10-17. At that time, when Jesus was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers and the chairs of them that sold doves; and He saith to them: It is written: My house shall be called the house of prayer: but you have made it a den of thieves. And there came to Him the blind and the lame, in the temple; and He healed them. And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the temple, and saying: Hosanna to the son of David: were moved with indignation, and said to Him: Hearest Thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, He went out of the city in Bethania, and remained there.

Offertory. I have put my trust in Thee, O Lord. I said: Thou art my God, my times are in Thy hands.

Offertorium. *Ps.* 30, 15-16. In te sperávi, Dómine: dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Secret. Be appeased, we beseech Thee, O Lord, by the gifts we offer: and defend us from all dangers. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. When I called upon Thee, Thou didst hear

Communio. *Ps.* 4, 2. Cum invocárem te, ex-

audisti me, Deus justitiae
meae: in tribulatione dila-
tasti me: miserere mihi,
Dómine, et exaudi ora-
tionem meam.

me, O God of my justice:
when I was in distress, Thou
hast enlarged me: have mercy
on me, O Lord, and hear my
prayer.

Postcommunion. We pray Thee, almighty God, that
we may receive the effect of that salvation, the pledge of
which we have received in these mysteries. Through our
Lord.

Other Postcommunions, p. 110.

Prayer over the people. May our prayers ascend to
Thee, O Lord, and drive away all wickedness from Thy
Church. Through our Lord.

Wednesday of Ember Week in Lent

STATION AT ST. MARY MAJOR

Violet vestments

The two lessons, the second of which is read as Epistle, relate
to the fast of forty days of Moses and Elias.

Introitus. Ps. 24, 6, 3,
22. Reminiscere misera-
tionum tuarum, Dómine,
et misericordiae tuae, quae
a saeculo sunt: ne un-
quam dominentur nobis
inimici nostri: libera nos,
Deus Israël, ex ómnibus
angustiis nostris. Ps. 24,
1-2. Ad te, Dómine,
levavi animam meam:
Deus meus, in te confido,
non erubescam. V. Glória
Patri.

Introit. Remember, O Lord,
Thy bowels of compassion,
and Thy mercies, that are
from the beginning of the
world: lest at any time our
enemies rule over us: deliver
us, O God of Israel, from all
our necessities. Ps. To Thee,
O Lord, have I lifted up my
soul: in Thee, O my God, I put
my trust; let me not be asham-
ed. V. Glory be to the Father.

After the Kyrie eléison is said:

Orémus. Flectámus gé-
nua. R̄. Leváte.

Let us pray. Let us kneel.
R̄. Arise.

Collect. Mercifully hear our prayers, we beseech Thee,
O Lord: and stretch forth the right hand of Thy majesty
against all our adversaries. Through our Lord.

Lesson. *Exodus 24, 12-18.* In those days the Lord said to Moses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach the children of Israel. Moses rose up, and his minister Josue: and Moses going up into the mount of God, said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount, and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

Gradual. The troubles of my heart are multiplied: deliver me from my necessities, O Lord. *V.* See my abjection and my labor: and forgive me all my sins.

Graduale. *Ps. 24, 17-18.* Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. *V.* Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Flectamus genua is not said here, but: Dominus vobiscum.

Collect. Graciously look down, O Lord, we beseech Thee, upon the devotion of Thy people, that they who are mortified in body by abstinence, may be refreshed in mind through the fruit of good works. Through our Lord.

[Other Collects, p. 109.]

Epistle. *3 Kings 19, 3-8.* In those days Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree: and behold an angel of the

Lord touched him, and said to him: Arise and eat. He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Tractus. Ps. 24, 17, 18, 1-4. De necessitatibus meis eripe me, Dómine: vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea. V̄. Ad te, Dómine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irideant me inimici mei. V̄. Etenim universi qui te exspectant, non confundentur: confundantur omnes facientes vana.

Tract. Deliver me from my necessities, O Lord: see my abjection and my labor: and forgive me all my sins. V̄. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. V̄. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Gospel. *Matthew* 12, 38-50. At that time some of the scribes and pharisees answered Jesus, saying: Master we would see a sign from Thee. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith: I will return into my house from whence I came

out. And coming he findeth it empty, swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His mother and His brethren¹ stood without, seeking to speak to Him. And one said unto Him: Behold Thy mother and Thy brethren stand without seeking Thee. But He answering him that told Him, said: Who is My mother and who are My brethren? And stretching forth His hands towards His disciples, He said: Behold My mother and My brethren. For whosoever shall do the will of My Father that is in heaven, he is My brother, and sister, and mother.

Offertory. I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Offertorium. Ps. 118, 47, 48. Meditabor in mandatis tuis, quae diléxi valde; et levábo manus meas ad mandata tua, quae diléxi.

Secret. We offer to Thee, O Lord, sacrifices of propitiation; that Thou mayest mercifully forgive us our sins, and direct our inconstant hearts. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray O Lord.

Communio. Ps. 5, 2-4. Intéllige clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Postcommunion. By the reception of Thy sacrament, O Lord, may we be both cleansed from our hidden sins and delivered from the snares of enemies. Through our Lord.

Other Postcommunions, p. 110.

1. This word "brethren," according to Jewish usage, denotes the cousins of Jesus.

Prayer over the people. Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness: that we may be able to see what we ought to do, and have strength to do what is right. Through our Lord.

Thursday of the First Week in Lent

STATION AT ST. LAURENCE'S IN PANISPERNA

Violet vestments

Introitus. *Ps.* 95, 6. Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus. *Ps.* 95, 1. Cantate Domino canticum novum: cantate Domino omnis terra. *V.* Gloria Patri.

Introit. Praise and beauty are before Him: holiness and majesty in His sanctuary. *Ps.* Sing ye to the Lord a new canticle: sing to the Lord, all the earth. *V.* Glory be to the Father.

Collect. Mercifully look down, we beseech Thee, O Lord, upon the devotion of Thy people, that they who are mortified in the flesh by abstinence, may be refreshed in mind by the fruit of good works. Through our Lord.

Other Collects, p. 109.

Epistle. *Ezechiel* 18, 1-9. In those days the word of the Lord came to me, saying: What is the meaning that you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just and do judgment and justice, and hath not eaten upon the mountains nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbor's wife nor come near to a menstruous woman: and hath not wronged any man, but hath restored the pledge to the debtor: hath taken nothing away by violence: hath given his bread to the hungry and hath covered the naked with a garment: hath not lent upon usury, nor taken any in-

crease: hath withdrawn his hand from iniquity and hath executed true judgment between man and man: hath walked in My commandments and kept My judgments, to do truth: he is just, he shall surely live, saith the Lord almighty.

Gradual. Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. *V.* Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

Graduale. *Ps.* 16, 8, 2. Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *V.* De vultu tuo júdicium meum pródeat: óculi tui vídeant aequitátem.

Gospel. *Matthew* 15, 21-28. At that time Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, Thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

Offertory. The angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste, and see that the Lord is sweet.

Offertorium. *Ps.* 33, 8-9. Immíttet Angelus Dómini in circúitu tíméntium eum, et erípíet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Secret. May these sacrifices, we beseech Thee, O Lord, which we offer fasting unto Thee, mercifully save us by Thy grace. Through our Lord.

<p>Communio. <i>Joan. 6, 52.</i> Panis, quem ego dédero, caro mea est pro saéculi vita.</p>	<p>Communion. The bread that I will give is My flesh for the life of the world.</p>
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Postcommunion. Support us, O Lord, in this life by Thy great bounty, ever renewing us by that which remains eternal. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Grant to all Christian peoples, we beseech Thee, O Lord, to understand that which they profess, and love the heavenly gift to which they have recourse. Through our Lord.

Friday of Ember Week in Lent

STATION AT THE TWELVE APOSTLES

Violet vestments

<p>Introitus. <i>Ps. 24, 17, 18.</i> De necessitatibus meis éripe me, Dómine: vide humilitátem meam et la- bórem meum, et dimítte omnia peccáta mea. <i>Ps.</i> <i>24, 1-2.</i> Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam. <i>V.</i> Gló- ria Patri.</p>	<p>Introit. Deliver me, O Lord, from my necessities: see my abjection and my labor, and forgive me all my sins. <i>Ps.</i> To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. <i>V.</i> Glory be to the Father.</p>
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Collect. Be gracious, O Lord, unto Thy people, and even as Thou makest them devoted to Thee, so mercifully revive them with Thy kind assistance. Through our Lord.

Other Collects, p. 109.

Epistle. *Ezekiel 18, 20-28.* Thus saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for

all his sins which he hath committed, and keep all My commandments, and do judgment and justice: living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice, which he hath wrought, he shall live. Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done shall not be remembered: in the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live and not die, saith the Lord almighty.

Gradual. Save Thy servant, O my God, that trusteth in Thee. *Ÿ.* Give ear, O Lord, to my prayer.

Graduale. *Ps.* 85, 2, 6. *Salvum fac servum tuum, Deus meus, sperantem in te. Ÿ. Auribus percipe, Dómine, orationem meam.*

Tract: *Dómine, non secúndum, p. 115.*

Gospel. *John* 5, 1-15. At that time there was a festival-day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatice, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. ★ And there

was a certain man there that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to Him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed and walk. And immediately the man was made whole: and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me: Take up thy bed and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

Offertorium. *Ps.* 102, 2, 5. *Benedic, ánima mea, Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, sicut áquila, juvéntus tua.*

Offertory. Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Secret. Receive, we beseech Thee, O Lord, the offerings of our service: and mercifully sanctify these Thy gifts. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Ps.* 6, 11. *Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.*

Communion. Let all my enemies be ashamed and be very much troubled: let them be turned back and be ashamed very speedily.

Postcommunion. By virtue of this mystery, O Lord, may our vices be cleansed away, and our righteous desires accomplished. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Hear us, O God of mercy, and show to our minds the light of Thy grace. Through our Lord.

Saturday of Ember Week in Lent

STATION AT ST. PETER'S

Violet vestments

As on other Ember Saturdays (p. 21), the Mass is composed in view of conferring Holy Orders with its five sets of Collect, Lesson and Gradual.

The Gospel relates the meeting on Mount Thabor of the three who gave us the example of a forty days fast: Moses, Elias and Jesus.

Introit. Let my prayer come in before Thee: incline Thy ear to my petition, O Lord. Ps. O Lord, the God of my salvation: I have cried in the day and in the night before Thee. *Ÿ.* Glory be to the Father.

Introitus. Ps. 87, 3. Intret oratio mea in conspectu tuo: inclina aurem tuam ad precem meam, Dómine. Ps. 87, 2. Dómine Deus salutis meae: in die clamavi, et nocte coram te. *Ÿ.* Glória Patri.

After the Kyrie eléison the following is said:

Let us pray. Let us kneel.
R. Arise.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. Look graciously upon Thy people, we beseech Thee, O Lord: and in Thy mercy turn away from them the scourge of Thy wrath. Through our Lord.

First Lesson. *Deuteronomy* 26, 12-19. In those days Moses spoke to the people, saying: When thou hast made an end to tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as Thou hast commanded me: I have not transgressed Thy commandments nor forgotten Thy precepts. I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and Thy high habitation of heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear to our fathers, a

land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfill them with all thy heart, and with all thy soul. Thou hast chosen the Lord this day to be thy God, and to walk in His ways and keep His ceremonies, and precepts, and judgments, and obey His command. And the Lord hath chosen thee this day, to be His peculiar people, as He hath spoken to thee, and to keep all His commandments: and to make thee higher than all nations which He hath created to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as He hath spoken.

Graduale. *Ps. 78, 9, 10*
 Propítius esto, Dómine,
 peccátis nostris: ne quan-
 do dicant gentes: Ubi est
 Deus eórum? *Ÿ.* Adjuva
 nos, Deus salutáris noster:
 et propter honórem nó-
 minis tui, Dómine, libera
 nos.

Orémus. Flectámus gé-
 nua. *R̄.* Leváte.

Gradual. Forgive us our sins,
 O Lord, lest the Gentiles
 should say: Where is their
 God? *Ÿ.* Help us, O God, our
 Saviour: and for the honor of
 Thy Name, O Lord, deliver
 us.

Let us pray. Let us kneel.
R̄. Arise.

Collect. Look down upon us, O God, our protector: that we who are oppressed by the weight of our sins, having experienced Thy mercy, may serve Thee with a tranquil mind. Through our Lord.

Second Lesson. *Deuteronomy 11, 22-25.* In those days Moses said to the children of Israel: If you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him, the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders. None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as He hath spoken to you, the Lord your God.

Gradual. Behold, O God, our protector, and look down upon Thy servants. *Ÿ.* O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray. Let us kneel.
R. Arise.

Collect. Hear our supplications, we beseech Thee, O Lord, that by Thy goodness we may be both humble in prosperity and secure in adversity. Through our Lord.

Third Lesson. 2 *Machabees* 1, 23-26, 27. In those days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning and the rest answering. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just and almighty and eternal, who deliverest Israel from all evil, who didst choose the fathers and didst sanctify them: receive the sacrifice for all Thy people Israel, and preserve Thy own portion, and sanctify it; that the Gentiles may know that Thou art our God.

Gradual. Be turned somewhat, O Lord, and be entreated in favor of Thy servants. *Ÿ.* Lord, Thou hast been our refuge from generation to generation.

Let us pray. Let us kneel.
R. Arise.

Collect. Graciously hear the prayers of Thy people, we beseech Thee, O Lord: that we, who are justly afflicted for our sins, may be mercifully delivered from them for the glory of Thy name. Through our Lord.

Fourth Lesson. *Ecclesiasticus* 36, 1-10. Have mercy upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations

Graduale. *Ps.* 83, 10, 9. Protéctor noster áspice, Deus, et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génuá. *R.* Leváte.

Graduale. *Ps.* 89, 13, 1. Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. *Ÿ.* Dómine, refúgium factus es nobis, a generatióne et progénie.

Orémus. Flectámus génuá. *R.* Leváte.

that have not sought after Thee, that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known Thee, that there is no God beside Thee, O Lord. Renew Thy signs and work new miracles. Glorify Thy hand and Thy right arm. Raise up indignation and pour out wrath. Take away the adversary and crush the enemy. Hasten the time and remember the end, that they may declare Thy wonderful works, O Lord, our God.

Graduale. Ps. 140, 2.
Dirigátur orátio mea sicut incensum in conspéctu tuo, Dómine. V̇. Elevátio mánuum meárum sacrificium vespertinum.

Orémus. Flectámus génuá. Ṙ. Leváte.

Gradual. Let my prayer be directed as incense in Thy sight, O Lord. V̇. The lifting up of my hands as evening sacrifice.

Let us pray. Let us kneel. Ṙ. Arise.

Collect. Direct our actions, we beseech Thee, O Lord, by Thy inspiration and further them with Thy continual help; that every prayer and work of ours may begin always from Thee and through Thee likewise be ended. Through our Lord.

Fifth Lesson: In those days the angel, **Hymn:** Blessed art thou, p. 24. and **Collect:** O God, p. 25. Other **Collects**, p. 109.

Epistle. 1 *Thessalonians* 5, 14-23. Brethren: We beseech you, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other and towards all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things, hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of Peace Himself sanctify you in all things: that your whole spirit, and soul, and

body, may be preserved blameless, for the coming of our Lord Jesus Christ.

Tract. O praise the Lord, all ye nations: and praise Him together, all ye people! *Ÿ.* For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Tractus. *Ps.* 116, 1-2. Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *Ÿ.* Quóniam confirmata est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

Gospel as on the following Sunday, p. 148.

Offertory. O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord.

Offertorium. *Ps.* 87, 2-3. Dómine Deus salutis meae, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

Secret. Sanctify our fasts, we beseech Thee, O Lord, by this sacrifice, that what we profess by outward observance may be wrought within us. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me.

Communio. *Ps.* 7, 2. Dómine Deus meus, in te sperávi: libera me ab ómnibus persecuéntibus me, et éripe me.

Postcommunion. By Thy sacred mysteries, O almighty God, may our vices be cured and Thy everlasting remedies granted unto us. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. May the blessing so desired confirm Thy faithful, O God, causing them never to depart from Thy will, and ever to rejoice in Thy benefits. Through our Lord.

Second Sunday
in Lent

STATION AT ST. MARY'S
IN DOMNICA
Semi-double

Priv. I cl.

Violet vestments



In early times the Ordination ceremony of Ember Saturday began in the evening and the actual Mass for Saturday ended on Sunday morning. Later on, when a new Mass was composed for the Sunday, the same Gospel was kept (See note for the Saturday).

Introitus. Ps. 24, 6, 3, 22. Reminiscere miserationum tuarum, Dómine, et misericórdiae tuae, quae a saéculo sunt: ne unquam dominéntur nobis inimíci nostri: libera nos, Deus Israél, ex ómnibus angústiiis nostris. Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. V̄. Glória Patri.

Introit. Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. Ps. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V̄. Glory be to the Father.

Collect. O God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body and from all evil thoughts which may hurt the soul. Through our Lord.

Other Collects, p. 109.

Epistle. I *Thessalonians* 4, 1-7. Brethren: We pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his

vessel in sanctification and honor; not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

Gradual. The troubles of my heart are multiplied: deliver me from my necessities, O Lord. *Ÿ.* See my abjection and my labor, and forgive me all my sins.

Tract. Give glory to the Lord, for He is good: for His mercy endureth for ever. *Ÿ.* Who shall declare the powers of the Lord: who shall set forth all His praises? *Ÿ.* Blessed are they that keep judgment and do justice at all times. *Ÿ.* Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation.

Graduale. *Ps. 24, 17-18.* Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. *Ÿ.* Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

Tractus. *Ps. 105, 1-4.* Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus. *Ÿ.* Quis loquetur potentias Domini: auditas faciet omnes laudes ejus? *Ÿ.* Beati qui custodiunt iudicium, et faciunt justitiam in omni tempore. *Ÿ.* Meménto nostri, Domine, in beneplácito pópuli tui: visita nos in salutári tuo.

Gospel. *Matthew 17, 1-9.* At that time Jesus taketh Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing fell upon their face and were very much afraid. And

Jesus came and touched them, and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man till the Son of Man be risen from the dead. **Creed.**

Offertorium. *Ps.* 118, 47, 48. *Meditabor in mandatis tuis, quae diléxi valde: et levábo manus meas ad mandáta tua, quae diléxi.*

Offertory. I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Secret. Peacefully look down, we beseech Thee, O Lord, upon these sacrifices, that they may both increase our devotion and contribute to our salvation. Through our Lord.

Other **Secrets**, p. 109. **Preface** for Lent, p. 565.

Communio. *Ps.* 5, 2-4. *Intéllige clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.*

Communion. Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Postcommunion. We humbly beseech Thee, O almighty God, that we whom Thou hast strengthened with Thy sacraments, may henceforth serve Thee in worthiness of life. Through our Lord.

Other **Postcommunions**, p. 110.

Monday of the Second Week in Lent

STATION AT ST. CLEMENT'S

Violet vestments

Introitus. *Ps.* 25, 11-12. *Rédime me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedícam Dóminum.* *Ps.* 25, 1. **Jú-**

Introit. Redeem me, O Lord, and have mercy on me: for my foot hath stood in the direct way: in the churches I will bless the Lord. *Ps.* Judge me, O Lord, for I have walked

in my innocence: and I have put my trust in the Lord, and shall not be weakened. *Ÿ.* Glory be to the Father.

dica me, Dómine, quóniam ego in innocéntia mea ingrèssus sum: et in Dómino sperans, non infirmábor. *Ÿ.* Glória Patri.

Collect. Grant, we beseech Thee, O almighty God, that Thy family, while afflicting the flesh by fasting from food, may follow justice and abstain from sin. Through our Lord.

Other Collects, p. 109.

Epistle. *Daniel* 9, 15-19. In those days Daniel prayed to the Lord, saying: O Lord our God, who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day: we have sinned, we have committed iniquity, O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem and from Thy holy mountain. For by reason of our sins and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now therefore, O our God, hear the supplication of Thy servant and his prayers: and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear and hear: open Thy eyes and see our desolation and the city upon which Thy name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear: O Lord, be appeased: hearken and do: delay not for Thy own sake, O my God: because Thy name is invocated upon Thy city and upon Thy people, O Lord our God.

Gradual. Be Thou my helper and my deliverer: O Lord, make no delay. *Ÿ.* Let my enemies be confounded and ashamed, that seek my soul.

Graduale. *Ps.* 69, 6, 3. Adjutor meus, et liberator meus esto: Dómine, ne tardáveris. *Ÿ.* Confundántur, et revereántur inimíci mei, qui quaerunt ánimam meam.

Tract: Dómine, non secúndum, p. 115.

Gospel. *John* 8, 21-29. At that time Jesus said to the multitudes of the Jews: I go and you shall seek Me, and

you shall die in your sin. Whither I go, you cannot come. The Jews therefore said: Will He kill Himself, because He said: Whither I go, you cannot come? And He said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you that you shall die in your sins: for if you believe not that I am He, you shall die in your sin. They said therefore to Him: Who art thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true: and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them: When you shall have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of Myself; but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

Offertorium. *Ps.* 15, 7,
8. *Benedicam Dóminum,*
qui tribuit mihi intelléc-
um: providébam Dómi-
num in conspéctu meo sem-
per: quóniam a dextris est
mihi, ne commóvear.

Offertory. I will bless the Lord, who hath given me understanding: I set the Lord always in my sight: for He is at my right hand, that I be not moved.

Secret. May this sacrifice of propitiation and praise, O Lord, make us worthy of Thy protection. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Ps.* 8, 2.
Dómine Dóminus noster,
quam admirábile est no-
men tuum in univérsa
terra!

Communion. O Lord our Lord, how admirable is Thy name in the whole earth!

Postcommunion. May this communion, O Lord, purify us from sin, and make us partakers of a heavenly remedy. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Attend to our supplications, O almighty God, and graciously grant to us the effect of

Thy wanted mercy, to whom Thou grantest confidence to hope in Thy goodness. Through our Lord.

Tuesday of the Second Week in Lent

STATION AT ST. BALBINA'S

Violet vestments

Introit. My heart hath said to Thee: I have sought Thy face. Thy face, O Lord, will I still seek: turn not away Thy face from me. Ps. The Lord is my light and my salvation: whom shall I fear? *V.* Glory be to the Father.

Introitus. Ps. 26, 8, 9. Tibi dixit cor meum, quæsi vi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. Ps. 26, 1. Dóminus illuminátio mea, et salus mea: quem timébo? *V.* Glória Patri.

Collect. Of Thy goodness, we beseech Thee, O Lord, continue to help us in the observance of this holy fast, that having learned our duties from Thee, we may accomplish them by the help of Thy grace. Through our Lord.

Other Collects, p. 109.

Epistle. 3 *Kings* 17, 8-16. In those days the word of the Lord came to Elias the Thesbite, saying: Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her: Fear not, but go and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me: and after make for thyself and thy son. For thus saith the

Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

Graduale. *Ps. 54, 23, 17, 18, 19.* Jacta cogitatum tuum in Dómino, et ipse te enútriet. *Ÿ.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant mihi.

Gradual. Cast thy care upon the Lord, and He shall sustain thee. *Ÿ.* When I cried to the Lord, He heard my voice from them that draw near to me.

Gospel. *Matthew 23, 1-12* At that time Jesus spoke to the multitudes and to His disciples, saying: The scribes and the pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the marketplace, and to be called by men Rabbi. But be not you called Rabbi: for one is your master, and all you are brethren. And call none your father upon earth; for one is your father, who is in heaven. Neither be ye called masters: for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

Offertorium. *Ps. 50, 3.* Miserére mei, Dómine, secundum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Offertory. Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Secret. Deign, O Lord, in Thy mercy, to effect Thy sanctification in us by these mysteries, that it may both purify us from earthly vices, and lead us into our eternal reward. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. I will relate all Thy wonders: I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou most High.

Communio. Ps. 9, 2-3. Narrábo ómnia mirabilia tua: laetábor, et exultábo in te: psallam nómini tuo, Altissime.

Postcommunion. That we, O Lord, may be deserving of Thy heavenly gifts: make us, we beseech Thee, ever to keep Thy commands. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Be propitious, O Lord, to our prayers, and heal the diseases of our souls: that, having received forgiveness, we may ever rejoice in Thy benediction. Through our Lord.

Wednesday of the Second Week in Lent

STATION AT ST. CECILIA'S

Violet vestments

Introit. Forsake me not, O Lord my God, do not Thou depart from me: attend unto my help, O Lord, the power of my salvation. Ps. Rebuke me not O Lord, in Thy indignation; nor chastise me in Thy wrath. V̄. Glory be to the Father.

Introitus. Ps. 37, 22-23. Ne derelinquas me, Dómine, Deus meus, ne discédas a me: inténde in adiutorium meum, Dómine, virtus salútis meae. Ps. 37, 2. Dómine, ne in furóre tuo árguas me: neque in ira tua corripias me. V̄. Glória Patri.

Collect. Mercifully regard Thy people, we beseech Thee, O Lord, and grant that we, whom Thou commandest to abstain from carnal food, may also refrain from hurtful vices. Through our Lord.

Other Collects, p. 109.

Epistle. *Esther* 13, 8-11, 15-17. In those days Mardo-chai prayed to the Lord, saying: O Lord, Lord, almighty King, for all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication, and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord, and shut not the mouths of them that sing to Thee, O Lord our God.

Graduale. *Ps.* 27, 9, 1.

Salvum fac pópulum tuum, Dómine, et bédedic hereditáti tuæ. *Ÿ.* Ad te, Dómine, clamávi: Deus ne síleas a me, et ero símilis descendéntibus in lacum.

Gradual. Save Thy people, O Lord, and bless Thy inheritance. *Ÿ.* Unto Thee, have I cried, O Lord my God, be not Thou silent to me, lest I become like to them that go down into the pit.

Tract: Dómine, non secúndum, p. 115.

Gospel. *Matthew* 20, 17-28. At that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or left hand is not Mine to give to you, but to them for whom it is prepared by My

Father. And the ten, hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister: and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

Offertory. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Offertorium. *Ps.* 24, 1-3. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te expéctant, non confundén-tur.

Secret. Graciously regard, O Lord, the sacrifices which we offer to Thee: and by this holy intercourse loosen the bonds of our sins. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Communio. *Ps.* 10, 8. Justus Dóminus, et justitiam diléxit: aequitátem vidit vultus ejus.

Postcommunion. We beseech Thee, O Lord, that having received Thy sacraments, we may increase within us the fruits of eternal redemption. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. O God, the restorer and lover of innocence, direct to Thyself the hearts of Thy servants; that fervent in Thy spirit, they may be found both steadfast in faith and zealous in good works. Through our Lord.

Thursday of the Second Week in Lent

STATION AT ST. MARY'S BEYOND THE TIBER

Violet vestments

Introitus. Ps. 69, 2, 3. Deus, in adiutorium meum intende. Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. Ps. 69, 4. Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Glória.

Introit. O God, come to my assistance. O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. Ps. Let them be turned backward, and blush for shame: that desire evils to me. V. Glory be to the Father.

Collect. Grant us, we beseech Thee, O Lord, the help of Thy grace: that being duly intent on fasts and prayers, we may be delivered from enemies of soul and body. Through our Lord.

Other Collects, p. 109.

Epistle. *Jeremias* 17, 5-10. Thus saith the Lord God: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable: who can know it? I am the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices: saith the Lord almighty.

Graduale. Ps. 78, 9, 10. Propitius esto, Domine, peccatis nostris, ne quando dicant gentes: Ubi est Deus eorum? V. Adjuva nos, Deus salutaris noster:

Gradual. Forgive us our sins, O Lord, lest the Gentiles should say: Where is their God? V. Help us, O God, our Saviour: and for the honor of

Thy name, O Lord, deliver us. | et propter honorem nóm-
nis tui, Dómine, libera nos.

Gospel. *Luke* 16, 19-31. At that time Jesus said to the Pharisees: There was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said: Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets: let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

Offertory. Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art Thou angry with Thy people? let the anger of Thy soul be appeased: remember Abraham, Isaac and Jacob, to whom Thou sworest, that Thou

Offertorium. *Exod.* 32, 11, 13, 14. Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce irae ánimae tuae: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram

fluéntem lac et mel. Et placátus est Dóminus de malignitáte, quam dixit fá-cere pópulo suo. | wouldst give the land flowing with milk and honey. And the Lord was appeased from the evil, which He has threatened to do to His people.

Secret. May the fast we have devoted to Thy name, O Lord, sanctify us by means of this sacrifice; that, what our observance professes externally, it may effectually perform within us. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Joan. 6, 57.* | **Communion.** He that eateth
Qui mandúcat meam car- | My flesh, and drinketh My
nem, et bibit meum sán- | blood, abideth in Me, and I in
guinem, in me manet, et | him, saith the Lord.
ego in eo, dicit Dóminus.

Postcommunion. Let not Thy grace forsake us, O Lord, we beseech Thee: but may it render us devoted to Thy holy service, and ever procure for us Thy assistance. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Come, O Lord, to Thy servants and grant Thy perpetual favors to their supplications; that whereas they glory in Thee their creator and ruler, Thou mayest gather and restore to them Thy gifts and mayest keep alive in them that which Thou hast restored. Through our Lord.

Friday of the Second Week in Lent

STATION AT ST. VITALIS'S

Violet vestments

The Lenten ferial Masses often show a close connexion between the Epistle and Gospel. Joseph betrayed and sold by his brothers (*Epistle*) and the heir killed by the husbandmen (*Gospel*) are both a type of Jesus betrayed and murdered for our redemption.

Introitus. *Ps. 16, 15,* | **Introit.** As for me I will ap-
Ego autem cum justítia ap- | pear before Thy sight in jus-
parébo in conspéctu tuo: | tice: I shall be satisfied when
satiábor dum manifestá-

Thy glory shall appear. Ps. Hear, O Lord, my justice: at- tend to my supplication. V̇. Glory be to the Father.	bitur glória tua. Ps. 16, 1. Exáudi, Dómine, justítiam meam: inténde deprecatió- ni meae. V̇. Glória Patri.
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Collect. Grant, we beseech Thee, almighty God, that cleansed by this holy fast, we may be brought by Thee with pure hearts to the holy season which is to come. Through our Lord.

Other Collects, p. 109.

Epistle. *Genesis* 37, 6-22. In those days Joseph said to his brethren: Hear my dream which I dreamed: I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered: I am ready, he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren: tell me where they feed the flocks. And the man said to him: They are departed from this place; for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him, and said one

to another: Behold the dreamer cometh: come, let us kill him, and cast him into some old pit, and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him. And Ruben hearing this, endeavored to deliver him out of their hands, and said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

Graduale. *Ps.* 119, 1-2. Ad Dóminum cum tribulá-
ter clamávi, et exaudivit
me. *V.* Dómine, libera
animam meam a lábiis
iníquis, et a lingua dolósa.

Gradual. In my trouble I
cried to the Lord, and He
heard me. *V.* O Lord, deliver
my soul from wicked lips, and
a deceitful tongue.

Tract: Dómine, non secúndum, p. 115.

Gospel. *Matthew* 21, 33-46. At that time Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a man an householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one and killed another, and stoned another. Again he sent, other servants, more than the former, and they did to them in like manner. And last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this

has been done, and it is wonderful in our eyes: therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitudes: because they held Him as a prophet.

Offertory. Look down, O Lord, to help me: let them be confounded and ashamed together that seek after my soul to take it away: look down, O Lord, to help me.

Offertorium. *Ps. 39, 14, 15.* Dómine, in auxílium meum respice: confundántur et revereántur, qui quaerunt ánimam meam, ut áuferant eam: Dómine, in auxílium meum respice.

Secret. May this sacrifice, O God, both remain within us by action, and be confirmed in our soul by practice. Through our Lord.

Other Secrets, p. 109.

Preface for Lent, p. 565.

Communion. Thou, O Lord, wilt preserve us, and keep us from this generation for ever.

Communio. *Ps. 11, 8* Tu, Dómine, servábis nos, et custódies nos a generatíone hac in aetérnum.

Postcommunion. Grant, we beseech Thee, O Lord: that having received the pledge of eternal salvation, we may so conform our lives as unfailingly to attain it. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Grant unto Thy people, we beseech Thee, O Lord, health of soul and body; that cleaving to good works, they may deserve ever to be defended by the strength of Thy protection. Through our Lord.

Saturday of the Second Week in Lent

STATION AT SS. MARCELLINUS AND PETER

Violet vestments

Jacob, who takes the place of his elder brother Esau (*Epistle*) and the prodigal son, to whom the father pays more honor than to his elder brother (*Gospel*) are types of the Christian people, and in particular the catechumens and penitents, taking in the kingdom of God the place which the Jews refused.

Introitus. *Ps.* 18, 8. Lex Dómini irreprehensibilis, convértens ánimas: testimónium Dómini fidele, sapiéntiam praestans párvulis. *Ps.* 18, 2. Caeli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V.* Glória Patri.

Introit. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones. *Ps.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V.* Glory be to the Father.

Collect. Grant, we beseech Thee, O Lord, a saving virtue to our fasts; that the chastisement of the flesh, which we have taken upon us, may bestow new life to our souls. Through our Lord.

Other Collects, p. 109.

Epistle. *Genesis* 27, 6-40. In those days Rebecca said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel: and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

And she put on him very good garments of Esau, which she had at home with her: and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savory meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau, thy firstborn: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also. Which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him: Why, who art thou? He answered: I am thy first-born son Esau. Isaac was struck with fear and astonished exceedingly, and wondering beyond what can be believed, said: Who is he then that even now brought

me venison that he had taken, and I ate of all before thou camest? And I have blessed him and he shall be blessed. Esau having heard his father's words, roared out with a great cry, and being in a great consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully: and got thy blessing. But he said again: Rightly is his name called Jacob; for he hath supplanted me, lo, this second time: my first birth-right he took away before and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with a loud cry, Isaac being moved said to him: In the fat of the earth, and in the dew of heaven from above shall thy blessing be.

Graduale. *Ps. 91, 2-3.*
Bonum est confitēri Dō-
mīno, et psāllere nōmīni
tuo, Altissime. V̄. Ad an-
nuntiāndum mane miseri-
cōrdiam tuam, et veri-
tātem tuam per noctem.

Gradual. It is good to give
praise to the Lord, and to sing
to Thy name, O most High.
V̄. To show forth Thy mercy
in the morning, and Thy truth
in the night.

Gospel. *Luke 15, 11-32* At that time Jesus spoke to the pharisees and scribes this parable: A certain man had two sons: and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish

with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field: and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine: but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost, and is found.

Offertory. Enlighten my eyes that I never sleep in death: lest at any time my enemy say: I have prevailed against him.

Offertorium. *Ps.* 12, 4-5. Illúmina óculos meos, ne unquam obdormiam in morte: nequándo dicat inimicus meus: *Præválui advérsus eum.*

Secret. Be appeased, O Lord, by this sacrifice: and grant that we who pray to be absolved from our own sins, may not be burdened with those of others. Through.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Luc. 15, 32.*
Opórtet te, fili, gaudére,
quia frater tuus mórtuus
fúerat, et revíxit: perierat,
et invéntus est.

Communion. Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again: he was lost, and is found.

Postcommunion. May the divine libation of Thy sacrament, O Lord, be infused into the inmost recesses of our hearts: and cause us to feel its powerful virtue. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Preserve Thy family, we beseech Thee, O Lord, by Thy continued mercy, that relying solely on the hope of heavenly grace, it may also be defended by Thy protection. Through our Lord.

Third Sunday in Lent

STATION AT
ST. LAURENCE-
WITHOUT-THE-WALLS

Semi-double

Priv. 1 cl.

Violet vestments



To-day we see our Lord in open conflict with Satan, whom He overthrows, disarms and drives out of a demoniac. This is our Lord's own explanation which He gave in the form of a parable (*Gospel*). Satan thought himself secure in his kingdom like the strong man armed guarding the approach to his castle, but the Son of God, stronger than the fallen angel, had come to snatch his unjust conquest from him, and so has acquired us for Himself.

During Lent, which is a time when the struggle against the old man is more intense, we should "live as children of the light, performing actions good, just and true" (*Epistle*).

Introitus. *Ps. 24, 15-16.*
Oculi mei semper ad Dó-
minum, quia ipse évéllet
de láqueo pedes meos: ré-
spice in me, et miserére
mei, quóniam únicus et

Introit. My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone

and poor. Ps. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. *Ÿ*. Glory be to the Father.

pauper sum ego. Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam. *Ÿ*. Glória Patri.

Collect. We beseech Thee, almighty God, regard the desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defense. Through our Lord.

Other Collects, p. 109.

Epistle. *Ephesians* 5, 1-9. Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

Gradual. Arise O Lord, let no man be strengthened; let the Gentiles be judged in Thy sight. *Ÿ*. When my enemy shall be turned back, they shall be weakened and perish before Thy face.

Graduale. Ps. 9, 20, 4. Exsúrge, Dómine, non praevaleat homo: judicéntur gentes in conspéctu tuo. *Ÿ*. In converténdo inimicum meum retrórsu, infirmabúntur, et peribunt a fácie tua.

Tract. To Thee have I lifted up my eyes, who dwellest in heaven. *Ÿ*. Behold as the eyes of servants are on the hands of their masters. *Ÿ*. And

Tractus. Ps. 122, 1-3. Ad te levávi óculos meos, qui hábitas in caelis. *Ÿ*. Ecce sicut óculi servórum in mánibus dominórum suórum. *Ÿ*. Et sicut óculi an-

cillae in mánibus dóminae
suae: ita óculi nostri ad
Dóminum Deum nostrum,
donec misereátur nostri.
Ÿ. Misereé nobis, Dó-
mine, misereé nobis.

as the eyes of the handmaid are
on the hands of her mistress:
so are our eyes unto the Lord
our God, until He have mercy
on us. Ÿ. Have mercy on us,
O Lord, have mercy on us.

Gospel. *Luke* 11, 14-28. At that time Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.

Creed.

Offertory. The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honey-comb: for Thy servant keepeth them.

Offertorium. *Ps.* 18, 9, 10, 11, 12. *Justitiae Dómini rectae, laetificántes corda, et judícia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.*

Secret. May this victim, we beseech Thee, O Lord, cleanse away our sins, sanctifying Thy servants in both soul and body for the celebration of this sacrifice. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee for ever and ever.

Communio. *Ps.* 83, 4-5. *Passer invénit sibi domum et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua, in saéculum saéculi laudábunt te.*

Postcommunion. Mercifully absolve us, we beseech Thee, O Lord, from all guilt and deliver us from all danger, whom Thou dost grant to partake of so great a mystery. Through our Lord.

Other Postcommunions, p. 110.

Monday of the Third Week in Lent

STATION AT ST. MARK'S

Violet vestments

Both Epistle and Gospel speak of Naaman. He was cured by bathing in the Jordan, although he did not belong to the race of Israel. Jesus was baptized in the same river. Naaman is a figure of the catechumens, coming from any country and race, whom the Church by baptism cures of the leprosy of sin.

Introit. In God I will praise the word, in the Lord I will praise his speech: in God I will trust: I will not

Introitus. *Ps.* 55, 5. *In Deo laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo; non*

<p>timébo quid fáciat mihi homo. <i>Ps.</i> 55, 2. Miserére mei, Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. <i>Ÿ.</i> Glória Patri.</p>	<p>fear what man can do against me. <i>Ps.</i> Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. <i>Ÿ.</i> Glory be to the Father.</p>
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Collect. Pour forth in Thy mercy, we beseech Thee, O Lord, Thy grace into our hearts, that as we abstain from carnal food, may we also restrain our senses from harmful excesses. Through our Lord.

Other Collects, p. 109.

Epistle. 4 *Kings* 5, 1-15. In those days Naaman, general of the army of the king of Syria, was a great man with his master, and honorable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife, and she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. And the king of Syria said to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood

at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health and thou shalt be clean. Naaman was angry and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came, and stood before him, and said: In truth I know, there is no other God in all the earth, but only in Israel.

Gradual. O God, I have declared to Thee my life: Thou hast set my tears in Thy sight. *Ÿ.* Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Graduale. *Ps. 55, 9, 2.*
Deus, vitam meam annuntiavi tibi: posuisti lacrimas meas in conspectu tuo. *Ÿ.*
Miserere mei, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me.

Tract: *Domine, non secundum, p. 115.*

Gospel. *Luke 4, 23-30.* At that time Jesus said to the pharisees: Doubtless you will say to Me this similitude: Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said: Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth; and to none of them was Elias sent but to Sarephta of Sidon,

to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way.

<p>Offertorium. <i>Ps.</i> 54, 2-3. <i>Exáudi, Deus, oratió-nem meam, et ne despé-xeris deprecatió-nem meam: inténde in me, et exáudime.</i></p>	<p>Offertory. Hear, O God, my prayer, and despise not my supplication: be attentive to me and hear me.</p>
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Secret. Do Thou, O Lord, perfect the gift of our service, which we offer unto Thee as a saving sacrament. Through our Lord.

Other Secrets, p. 109.

Preface for Lent. p. 565.

<p>Communio. <i>Ps.</i> 13, 7. <i>Quis dabit ex Sion salutáre Israëli? cum avérterit Dó-minus captivitátem plebis suae, exsultábit Jacob, et laetábitur Israël.</i></p>	<p>Communion. Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of His people, Jacob shall rejoice and Israel shall be glad.</p>
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Postcommunion. Grant, we beseech Thee, O almighty and merciful God, that we may receive into a pure heart, that which we have taken with our mouths. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Let Thy mercy, O Lord, assist us: that, by Thy protection, we may deserve to be delivered from the threatening dangers of our sins, and by Thy deliverance be led unto salvation. Through our Lord.

Tuesday of the Third Week in Lent

STATIONS AT ST. PUDENTIANA'S AND ST. AGATHA'S

Violet vestments

Introit. I have cried to Thee, for Thou, O God, hast heard me: O incline Thine ear unto me and hear my words: keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. Ps. Hear, O Lord, my justice: attend to my supplication. *Ÿ.* Glory be to the Father.

Introitus. Ps. 16, 6, 8. Ego clamávi, quóniam ex-audisti me, Deus: inclina aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. Ps. 16, 1. Ex-áudi, Dómine, justítiam meam: inténde deprecatió-nem meam. *Ÿ.* Glória Patri.

Collect. Graciously hear us, O almighty and merciful God: and favorably grant to us the gifts of wholesome self-denial. Through our Lord.

Other Collects, p. 109.

Epistle. 4 *Kings* 4, 1-7. In those days a certain woman cried to the prophet Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God: and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me to do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbors empty vessels not a few. And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in. And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood. And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

Graduale. *Ps.* 18, 13-14. Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. *Ÿ.* Si mei non fúerint domináti, tunc immaculátus ero: et emundábor a delicto máximo.

Gradual. From my secret sins, cleanse me, O Lord: and from those of others spare Thy servant. *Ÿ.* If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

Gospel. *Matthew* 18, 15-22. At that time Jesus said to His disciples: If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church: let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by My Father who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them. Then came Peter unto Him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee till seven times, but till seventy times seven times.

Offertorium. *Ps.* 117, 16, 17. Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et nar-rábo ópera Dómini.

Offertory. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Secret. May the effect of our redemption be applied unto us, we beseech Thee, O Lord, by means of this sacrament, ever restraining us from human excesses and conducting us to the gift of salvation. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

Communio. *Ps. 14, 1-2.* Dómine, quis habitábit in tabernáculo tuo? aut quis requiescet in monte sancto tuo? Qui ingréditur sine mácula, et operátur justítiam.

Postcommunion. Being purified by these holy mysteries, we beseech Thee, O Lord, that we may obtain both pardon and grace. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Defend us, O Lord, by Thy protection, and ever preserve us from all iniquity. Through our Lord.

Wednesday of the Third Week in Lent

STATION AT ST. SIXTUS'S

Violet vestments

To-day's Epistle and Gospel both allude to God's commandments to honor one's parents and to love one's neighbor.

Introit. But I will hope in the Lord: I will be glad and rejoice in Thy mercy: for Thou hast regarded my humility. *Ps.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice and rescue me. *V.* Glory be to the Father.

Introitus. *Ps. 30, 7-8.* Ego autem in Dómino sperábo: exultábo, et laetábor in tua misericórdia: quia respexisti humilitátem meam. *Ps. 30, 2.* In te, Dómine, sperávi, non confundar in aetérnum: in justítia tua libera me, et éripe me. *V.* Glória Patri.

Collect. Grant us, we beseech Thee, O Lord, that disciplined by wholesome fasting, and abstaining from all vices, we may more easily gain forgiveness. Through our Lord.

Other Collects, p. 109.

Epistle. *Exodus 20, 12-24.* Thus saith the Lord God: Honor thy father and thy mother, that thou mayest be long-lived upon the land, which the Lord thy God will

give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified, and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people: Fear not: for God is come to prove you, and that the dread of Him might be in you, and you should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace offerings, your sheep, and oxen in every place, where the memory of My name shall be.

Graduale. Ps. 6, 3-4.
Miserere mei, Dómine,
quóniam infirmus sum:
sana me, Dómine. V̇.
Conturbáta sunt ómnia
ossa mea: et ánima mea
turbáta est valde.

Gradual. Have mercy on me, O Lord, for I am weak: heal me, O Lord. V̇. All my bones are troubled: and my soul is troubled exceedingly.

Tract: Dómine, non secúndum, p. 115.

Gospel. *Matthew* 15, 1-20. At that time the scribes and pharisees came to Jesus from Jerusalem, saying: Why do Thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But He answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honor thy father and mother. And: He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother: The gift, whatsoever proceedeth from me, shall profit

thee: and he shall not honor his father or his mother¹. and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth Me with their lips: but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man. Then came His disciples and said to Him: Dost Thou know that the pharisees, when they heard this word, were scandalized? But He answering, said: Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone: they are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to Him: Expound to us this parable. But He said: Are you also yet without understanding? Do you not understand that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth come forth from the heart, and those things defile a man: for from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

Offertory. O Lord, be merciful to me for Thy name's sake: because Thy mercy is sweet.

Offertorium. *Ps.* 108, 21. *Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.*

Secret. Receive, we beseech Thee, O Lord, the prayers of Thy people with the oblation of sacrifice: and defend us from all dangers, we who celebrate Thy mysteries. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. Thou hast made known to me the ways

Communio. *Ps.* 15, 11. *Notas mihi fecisti vias vi-*

1. The pharisees claimed that, if a man used the word "Gift", when offering his fortune to God, he was dispensed from coming to the aid of his parents having for excuse that goods, so dedicated to the Divinity, could not be alienated.

tae: adimplébis me laetítia cum vultu tuo, Dómine.	of life: Thou shalt fill me with joy with Thy counten- ance, O Lord.
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Postcommunion. May the heavenly table of which we have partaken, sanctify us, O Lord, and purifying us from all errors, render us worthy of heavenly promises. Through our Lord.

Other *Postcommunions*, p. 110.

Prayer over the people. Grant, we beseech Thee, O almighty God, that we who seek the grace of Thy protection, being delivered from all evils, may serve Thee with a quiet mind. Through our Lord.

Thursday of the Third Week in Lent

STATION AT THE HOLY MARTYRS COSMAS AND DAMIAN

Violet vestments

This Thursday is the exact Mid-Lent day. The Gospel relating several miraculous cures, was chosen in connexion with the stationary church: St. Cosmas and St. Damian were physicians.

Introitus. Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. Ps. 77. 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V̇. Glória Patri.	Introit. I am the salvation of the people, saith the Lord: from whatever tribulation they shall cry to me, I will hear them: and I will be their Lord for ever. Ps. Attend, O My people, to My law: incline your ears to the words of My mouth. V̇. Glory be to the Father.
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Collect. May the blessed solemnity of Thy saints Cosmas and Damian magnify Thee, O Lord: by which Thou hast both granted eternal glory to them, and assistance to us by Thy ineffable providence. Through our Lord.

Other *Collects*, p. 109.

Epistle. *Jeremias* 7, 1-7. In those days the word of the Lord came to me, saying: Stand in the gate of the house of the Lord: and proclaim there this word, and say:

Hear ye the word of the Lord, all ye men of Juda that enter in at these gates to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings: if you will execute judgment between a man and his neighbor, if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt: I will dwell with you in this place, in the land which I gave to your fathers from the beginning and for evermore: saith the Lord almighty.

Gradual. The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *Ÿ.* Thou openest Thy hand, and fillest every living creature with blessing.

Graduale. *Ps.* 144, 15-16. Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oportúno. *Ÿ.* Aperis tu manum tuam: et imples omne ánimál benedictióne.

Gospel. *Luke* 4, 38-44. At that time Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. And standing over her, He commanded the fever: and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to Him. But He, laying His hands on every one of them, healed them. And devils went out from many crying out and saying: Thou art the Son of God: and rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place: and the multitudes sought Him, and came unto Him: and they stayed Him that He should not depart from them. To whom He said: To other cities also I must preach the kingdom of God: for therefore am I sent. And He was preaching in the synagogues of Galilee.

Offertory. If I shall walk in the midst of tribulation,

Offertorium. *Ps.* 137, 7. Si ambulávero in médio

tribulati6nis, vivificabis me, D6mine: et super iram inimic6rum me6rum ext6ndes manum tuam, et salvum me faciet d6xtera tua.	Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies, and Thy right hand shall save me.
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Secret. In the precious death of Thy just ones, O Lord, we offer to Thee that sacrifice from which martyrdom received its very beginning. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. Ps. 118, 4-5. Tu mandasti mandata tua custodiri nimis: utinam dirigantur viae meae, ad custodiendas justificati6nes tuas.	Communion. Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.
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Postcommunion. May this sacrament be unto us a sure pledge of salvation, since we implore it by the merits of Thy blessed martyrs Cosmas and Damian. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. May Thy divine clemency increase Thy people subject to Thee, we beseech Thee, O Lord, and make them ever obedient to Thy commandments. Through our Lord.

Friday of the Third Week in Lent

STATION AT ST. LAURENCE'S IN LUCINA

Violet vestments

Epistle and Gospel agree again in speaking of sources of living water, a figure of grace and redemption.

Introitus. Ps. 85, 17. Fac mecum, D6mine, signum in bonum: ut videant, qui me od6runt, et confundantur: qu6niam tu D6mine, adjuvisti me, et consolatus es me. Ps. 85,	Introit. Show me, O Lord, a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me. Ps. In-
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cline Thy ear, O Lord, and hear me: for I am needy and poor. *Ÿ*. Glory be to the Father.

I. Inclina, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. Ÿ. Glória Patri.

Collect. Look down with merciful approval on our fasts, we beseech Thee, O Lord, that even as our bodies abstain from food, so too may we fast from vice in our minds. Through our Lord.

Other Collects, p. 109.

Epistle. *Numbers* 20, 1, 3, 6-13. In those days the children of Israel came together against Moses and Aaron: and making a sedition, they said: Give us water that we may drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying: Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron: Because you have not believed Me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord and He was sanctified in them.

Gradual. In God hath my heart confided, and I have

Graduale. *Ps.* 27, 7, 1. In Deo sperávit cor meum,

et adjútus sum: et reflóruit
 caro mea, et ex voluntáte
 mea confitébor illi. V̄. Ad
 te, Dómine, clamávi: Deus
 meus ne síleas, ne discé-
 das a me.

been helped: and my flesh
 hath flourished again, and
 with my will I will give praise
 to Him. V̄. Unto Thee will I
 cry, O Lord: O my God, be
 not Thou silent nor depart
 from me.

Tract: Dómine, non secúndum, p. 115.

Gospel. *John 4, 5-42.* At that time Jesus came to a city of Samaria which is called Sichar; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give Me to drink. (For His disciples were gone into the city to buy meats.) Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? for the Jews do not communicate with the Samaritans. Jesus answered and said to her: If thou didst know the gift of God, and who He is that saith to thee: Give Me to drink: thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep: from whence then hast Thou living water? Art Thou greater than our father Jacob, who gave us the well, and drank thereof, himself and his children and his cattle? Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall not thirst for ever: but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to Him: Sir, give me this water that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: this thou hast said truly. The woman saith to Him: Sir, I perceive that Thou art a prophet. Our

fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe Me that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know, for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit: and they that adore Him must adore Him in spirit and in truth. The woman saith to Him: I know that the Messias cometh (who is called Christ). Therefore when He is come, He will tell us all things. Jesus saith to her: I am He, who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman. Yet no man said: What seekest Thou? or, Why talkest Thou with her? The woman therefore left her water-pot and went her way into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done: is not he the Christ? They went therefore out of the city, and came unto Him. In the mean time, the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought Him to eat? Jesus saith to them: My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say: There are yet four months, and then the harvest cometh? Behold I say to you: Lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony: He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired that He would tarry there. And He abode there two

days. And many more believed in Him because of His own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

Offertorium. *Ps. 5, 3-4.*
Inténde voci oratiónis
meae, Rex meus, et Deus
meus: quóniam ad te
orábo, Dómine.

Offertory. Hearken to the voice of my prayer, O my King, and my God: for to Thee will I pray, O Lord.

Secret. Look graciously, we beseech Thee, O Lord, upon the offerings we consecrate: that they may be pleasing to Thee, and ever further our salvation. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Joan. 4,*
13, 14. Qui biberit aquam,
quam ego dabo ei, dicit
Dóminus, fiet in eo fons
aquae salientis in vitam
aetérnam.

Communion. He that shall drink of the water that I will give him, saith the Lord, it shall become in him a fountain of water springing up into life everlasting.

Postcommunion. May the reception of this sacrament, O Lord, cleanse us from sin, and guide us to the kingdom of heaven. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Grant, we beseech Thee, almighty God, that we who trust in Thy protection, may by Thy help overcome all things standing in our way. Through our Lord.

Saturday of the Third Week in Lent

STATION AT ST. SUSANNA'S

Violet vestments

To-day, the Epistle and Gospel recall two accusations of adultery which fell back upon their authors. Both suggest we should put our confidence in God.—The name of the titular saint of the station church (see Aug. 11) may have occasioned the choice of the Epistle, or inversely.

Introit. Give ear, O Lord, to my words, understand my cry: hearken to the voice of my prayer, O my King and my God. Ps. For to Thee will I pray, O Lord: in the morning Thou shalt hear my voice. *V.* Glory be to the Father.

Introitus. Ps. 5, 2-3. Verba mea áuribus percipe, Dómine, intéllege clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus. Ps. 5, 4. Quóniam ad te orábo, Dómine: mane exáudies vocem meam. *V.* Glória Patri.

Collect. Grant, we beseech Thee, O almighty God, that they who mortify the flesh by abstaining from food, may follow justice by fasting from sin. Through our Lord.

Other Collects, p. 109.

Epistle. *Daniel* 13, 1-9, 15-17, 19-30, 33-62. In those days there was a man that dwelt in Babylon, and his name was Joakim: and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God: for her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honorable of them all. And there were two of the ancients of the people appointed judges that year: of whom the Lord said: Iniquity came out from Babylon from the ancient judges that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in and walked in her husband's orchard. And the old men saw her going in every day, and walking: and they were inflamed with lust towards her: and they perverted their own mind, and turned away their eyes that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather, and there was nobody there, but the two old men that had hid themselves and were beholding her. So she said to her

maids: Bring me oil and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her, and said: Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent. And she came with her parents and children and all her kindred. Therefore her friends and all her acquaintance wept. But the two elders rising up in the midst of the people laid their hands upon her head. And she weeping looked up to heaven: for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids: and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we, that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And him indeed we could not take, because he was stronger than us, and opening the doors he leaped out: but having taken this woman, we asked who the young man was, but she would not tell us: of this thing

we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice: I am clear from the blood of this woman. Then all the people, turning themselves towards him, said: What meaneth this word that thou hast spoken? But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them: Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him: O thou art grown old in evil days, now are thy sins come out, which thou hast committed before: in judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree. And Daniel said: Well hast thou lied against thine own head. For behold the angel of God, having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together? And he answered: Under a holm tree. And

Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in Him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbor: and they put them to death, and innocent blood was saved in that day.

Graduale. *Ps. 22, 4.*
 Si ámbulem in médio
 umbrae mortis, non timé-
 bo mala: quóniam tu me-
 cum es, Dómine. *Ÿ.* Virga
 tua, et báculo tuus, ipsa
 me consoláta sunt.

Gradual. For though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. *Ÿ.* Thy rod and Thy staff they have comforted me.

Gospel. *John 8, 1-11.* At that time Jesus went to mount Olivet: and early in the morning He came again into the temple and all the people came to Him, and sitting down He taught them. And the scribes and pharisees bring unto Him a woman taken in adultery: and they set her in the midst, and said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her: Woman, where are they that accused thee? hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee: Go, and now sin no more.

Offertorium. *Ps. 118,*
 133. Gressus meos dirige

Offertory. Direct my steps according to Thy word: and

let no iniquity have dominion over me, O Lord.

secúndum elóquium tuum: ut non dominétur mei omnis injustítia, Dómine.

Secret. Grant, we beseech Thee, O almighty God, that the gift of this sacrifice which we offer, may ever purify and preserve our frailty from all evil. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. Hath no man condemned thee, woman? No man, Lord. Neither will I condemn thee: Go, and now sin no more.

Communio. *Joan. 8, 10, 11.* Nemo te condemnávit, múlier? Nemo Dómine. Nec ego te condemnábo: jam ámplius noli peccáre.

Postcommunion. We beseech Thee, almighty God, to number us among His members, whose Body and Blood we have received in communion. Who with Thee.

Other Postcommunions, p. 110.

Prayer over the people. Extend, O Lord, to Thy faithful the right hand of heavenly aid that they may seek Thee with their whole heart, and be made worthy to obtain that for which They rightly ask. Through our Lord.



Fourth Sunday in Lent

STATION AT THE CHURCH
OF THE HOLY-CROSS-IN-
JERUSALEM

Semi-double

Priv. I cl.

Rose or violet vestments

Mid-Lent or Lactare Sunday is a halting place in the midst of Lenten observance. Therefore, dalmatic and tunicle are worn, the altar is decorated with flowers, the organ is played at Mass and Vespers, even voluntaries are heard. Rose vestments (derived from the blessing of the golden rose, which the Pope performs sometimes on that day) may be used.

Introit, Epistle, Tract and Communion allude to Jerusalem, on the occasion of the Stational Church.

The Gospel narrates the miraculous multiplication of loaves and fishes, symbols of the Eucharist which we shall receive in our Easter Communion; the Epistle speaks of our deliverance through the sacraments of Baptism and Confession.

The two sons of Abraham (*Epistle*) symbolise the two Testaments: Ismael, son of Agar, represents the Jews as slaves to the Mosaic law, whilst Isaac, son of Sara, represents the Gentiles whose faith makes them heirs to the promise.

Introitus. *Is.* 66, 10, 11. Laetare, Jerusalem: et conventum facite omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiementi ab uberibus consolationis vestrae. *Ps.* 121, 1. Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. *V.* Gloria Patri.

Introit. Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Ps.* I rejoiced at the things that were said to me: we shall go into the house of the Lord. *V.* Glory be to the Father.

Collect. Grant, we beseech Thee, O almighty God, that we, who for our evil deeds justly deserve to be punished, by the comfort of Thy grace may mercifully be relieved. Through our Lord.

Other Collects, p. 109.

Epistle. *Galatians* 4, 22-31. Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is

now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

Gradual. I rejoiced at the things that were said to me: we shall go into the house of the Lord. *V.* Let peace be in Thy strength: and abundance in Thy towers.

Tract. They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

Graduale. *Ps. 121, 1, 7.* Laetátus sum in his, quae dicta sunt mihi: in domum Dómini ibimus. *V.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Tractus. *Ps. 124, 1-2.* Qui confidunt in Dómino, sicut mons Sion: non commovébitur in aetérnum, qui hábitat in Jerúsalem. *V.* Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in saéculum.

Gospel. *John 6, 1-15.* At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival-day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves,

and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone. Creed.

Offertorium. *Ps.* 134, 3, 6. Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quaecúmque vóluit, fecit in caelo et in terra.

Offertory. Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth.

Secret. Look down mercifully upon these sacrifices, we beseech Thee, O Lord, that they may lead to our devotion and salvation. Through our Lord.

Other Secrets, p. 109.

Preface for Lent, p. 565.

Communio. *Ps.* 121, 3-4. Jerúsalem, quae aedificátur ut civítas, cujus participátio ejus in idípsum: illuc enim ascéndérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

Communion. Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Postcommunion. Grant us, we beseech Thee, O merciful God, ever to celebrate with sincere worship and receive with faithful hearts Thy holy mysteries, of which we continually partake. Through our Lord.

Other Postcommunions, p. 110.

Monday of the Fourth Week in Lent

STATION AT THE FOUR HOLY CROWNED MARTYRS

Violet vestments

The memory of king Solomon, the author of the famous judgment and the builder of the Temple, makes the link between to-day's Epistle and Gospel.

Introit. Save me, O God, by Thy name, and in Thy strength deliver me: O God, hear my prayer; give ear to the words of my mouth. *Ps.* For strangers have risen up against me: and the mighty have sought after my soul. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 53, 3-4. Deus, in nómine tuo, saluum me fac, et in virtúte tua libera me: Deus, exáudi oratióem meam: áuribus percípe verba oris mei. *Ps.* 53, 5. Quóniam aliéni insurrexérunt in me: et fortes quaesiérunt ánimam meam. *Ÿ.* Glória Patri.

Collect. Grant, we beseech Thee, almighty God, that as we keep with devotion year by year this holy fast, we may please Thee both in body and soul. Through our Lord.

Other Collects, p. 109.

Epistle. *3 Kings* 3, 16-28. In those days there came two women that were harlots, to King Solomon, and stood before him, and one of them said: I beseech thee, my lord: I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day after that I was delivered, she also was delivered: and we were together, and no other person with us in the house, only we two. And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found it was not mine which I bore. And the other woman answered: It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary she said: Thou liest: for my child liveth and thy child is dead. And in this manner they strove before

the king. Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay, but thy child is dead, and mine liveth. The king therefore said: Bring me a sword. And when they had brought a sword before the king: Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child): I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine, but divide it. The king answered and said: Give the living child to this woman, and let it not be killed: for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

Graduale. *Ps.* 30, 3. *Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. V. Ps.* 70, 1. *Deus, in te speravi: Domine, non confundar in aeternum.*

Gradual. Be Thou unto me a God, a protector, and a place of refuge, to save me. *V.* O God in Thee have I hoped: O Lord, let me never be confounded.

Tract: *Domine, non secundum*, p. 115.

Gospel. *John* 2, 13-25. At that time the Pasch of the Jews was at hand, and Jesus went up to Jerusalem: and He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written: The zeal of Thy house hath eaten me up. The Jews therefore answered and said to Him: What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt Thou raise it up in three days? But

He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture, and the word that Jesus had said. Now when He was at Jerusalem at the Pasch upon the festival-day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man.

Offertory. Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord, He is God.

Offertorium. *Ps.* 99, 1-2. Jubiláte Deo, omnis terra, servíte Dómino in laetítia: intráte in conspéctu ejus in exsultatióne: quia Dóminus ipse est Deus.

Secret. May the sacrifice we offer to Thee, O Lord, ever refresh and defend us. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. From my secret sins cleanse me, O Lord: and from those of others spare Thy servant.

Communio. *Ps.* 18, 13, 14. Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Postcommunion. Having received Thy saving sacraments, we beseech Thee, O Lord, that they may help us to the advancement of our eternal redemption. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Mercifully hear our prayer, O Lord, we beseech Thee: and to those whom Thou givest a desire to pray, do Thou grant also the help of Thy protection. Through our Lord.

Tuesday of the Fourth Week in Lent

STATION AT ST. LAURENCE'S IN DAMASO

Violet vestments

The memory of Moses links up to-day's Epistle with the Gospel.

Introitus. *Ps.* 54, 2-3. Exáudi, Deus, oratióem meam et ne despéxeris deprecationem meam: inténde in me, et exáudi me. *Ps.* 54, 3-4. Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. *V.* Glória Patri.

Introit. Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. *Ps.* I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. *V.* Glory be to the Father.

Collect. We beseech Thee, O Lord, that the fasts of this holy observance may procure for us an increase of piety and the continual help of Thy mercy. Through our Lord.

Other Collects, p. 109.

Epistle. *Exodus* 32, 7-14. In those days the Lord spoke to Moses, saying: Go down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst show them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: I see that this people is stiffnecked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I beseech Thee: He craftily brought them out, that He might kill them in the mountains and destroy them from the earth: let Thy anger cease, and be appeased upon the wickedness of Thy people: remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying: I will multiply your seed as the stars of heaven; and this whole land that I have spoken of I will give to your seed, and you shall possess it forever. And the Lord was appeased from doing the evil which He had spoken against His people.

Gradual. Arise, O Lord, bring help to us: and deliver us for Thy name's sake. *Ÿ.* O God, we have heard with our ears: and our fathers have declared to us the work Thou hast wrought in their days, and in the days of old.

Graduale. *Ps. 63, 26, 27.* Exsúrge, Dómine, fer o-
pem nobis: et libera nos
propter nomen tuum. *Ÿ.*
Deus, áuribus nostris audí-
vimus: et patres nostri
annuntiavérunt nobis o-
pus, quod operátus es in
diébus eórum, et in diébus
antíquis.

Gospel. *John 7, 14-31.* At that time, about the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them and said: My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, he shall know of the doctrine whether it be of God or whether I speak of Myself. He that speaketh of himself seeketh his own glory. But He that seeketh the glory of Him that sent Him, He is true, and there is no injustice in Him. Did not Moses give you the law: and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered and said: Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them: One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers): and on the sabbath day you circumcise a man. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken: are you angry at me, because I have healed the whole man on the sabbath day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said: Is not this He whom they seek to kill? And behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this Man whence He is: but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching and saying: You both know Me, and you know whence I am, and I am not come of Myself, but He that sent Me is true, whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend

Him: and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him.

Offertorium. *Ps.* 39, 2, 3, 4. Exspéctans exspectávi Dóminum, et respéxit me: et exaudivit deprecationem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

Offertory. With expectation I have waited for the Lord, and He was attentive to me: and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Secret. May this victim, we beseech Thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of Thy servants, that we may offer worthily this sacrifice. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communio. *Ps.* 19, 6. Laetábimur in salutári tuo: et in nómine Dómini Dei nostri magnificábimur.

Communion. We will rejoice in Thy salvation: and in the name of our God we shall be exalted.

Postcommunion. May the reception of this sacrament, O Lord, cleanse us from sin and lead us to the heavenly kingdom. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Have mercy, O Lord, on Thy people, and mercifully grant them relief, who labor amidst continual tribulations. Through our Lord.

Wednesday of the Fourth Week in Lent

STATION AT ST. PAUL-WITHOUT-THE-WALLS

Violet vestments

This Wednesday was one of the principal days on which the catechumens, preparing to be baptized on Holy Saturday, were examined: hence the allusions to the cleansing water in the Introit, Epistle, Gospel as well as the mention of the cure from spiritual blindness in the Gospel.

Introitus. *Ezech.* 36, 23-26. Cum sanctificátus fúe-

Introit. When I shall be sanctified in you, I will gather

you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit. Ps. I will bless the Lord at all times: His praise shall be always in my mouth. *V.* Glory be to the Father.

ro in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. *Ps.* 33, 2. Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

After the Kyrie eléison is said:

Let us pray. Let us kneel down. *R.* Arise.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. O God, who grantest to the just the reward of their merits, and to sinners pardon through their fasts; have mercy on Thy suppliant people, that the confession of our guilt may enable us to obtain the forgiveness of our sins Through our Lord.

Lesson. *Ezechiel* 36, 23-28. Thus saith the Lord God: I will sanctify My great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you: and I will cause you to walk in My commandments, and to keep My judgments and do them. And you shall dwell in the land which I gave to your fathers: and you shall be My people, and I will be your God: saith the Lord almighty.

Gradual. Come, children, hearken to Me: I will teach you the fear of the Lord. *V.*

Graduale. *Ps.* 33, 12, 6. Veníte, filii, audíte me: timórem Dómini docébo vos. *V.* Accédite ad eum,

et illuminámini: et fácies vestrae non confundéntur.	Come ye to Him and be enlightened: and your faces shall not be confounded.
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Here is said Dóminus vobíscum, and Orémus, without Flectámus genua.

Collect. Grant, we beseech Thee, almighty God, that we who are chastised by fasting may rejoice also with true devotion, that our earthly affections being weakened, we may more easily understand the things of heaven. Through our Lord.

Other Collects, p. 109

Epistle. *Isaias* 1, 16-19. Thus saith the Lord God: Wash yourselves, be clean, take away the evil of your devices from My eyes: cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to Me, you shall eat the good things of the land: saith the Lord almighty.

<p>Graduale. <i>Ps.</i> 32, 12, 6. Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. <i>V̇.</i> Verbo Dómini caeli firmáti sunt: et spírítu oris ejus omnis virtus eórum.</p>	<p>Gradual. Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. <i>V̇.</i> By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.</p>
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Tract: Dómine, non secúndum, p. 115.

Gospel. *John* 9, 1-38. At that time Jesus, passing by, saw a man who was blind from his birth: and His disciples asked Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day: the night cometh, when no man can work. As long as I am in the world I am the light of the

world. When He had said these things, He spat on the ground and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe (which is interpreted, Sent). He went therefore and washed and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said: is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But He said: I am he. They said therefore to Him: How were thy eyes opened? He answered: That man that is called Jesus made clay and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is He? He saith: I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of Him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son and that he was born blind: but how he now seeth we know not, or who hath opened his eyes we know not: ask himself, he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask himself. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If He be a sinner I

know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did He to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? Will you also become His disciples? They reviled him therefore, and said: Be thou His disciple: but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is. The man answered and said to them: Why, herein is a wonderful thing, that you know not from whence He is, and He hath opened my eyes: now we know that God doth not hear sinners: but if a man be a server of God and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do any thing. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when He had found him, He said to him: Dost thou believe in the Son of God? He answered and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, Lord. (*Here kneel*) And falling down, he adored Him.

Offertorium. Ps. 65, 8-9, 20. Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commoveri pedes meos: benedíctus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me.

Offertory. O ye nations, bless the Lord our God, and make the voice of His praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be God, who hath not turned away my prayer, nor His mercy from me.

Secret. We humbly beseech Thee, almighty God, that by this sacrifice our sins may be cleansed away, that Thou mayest then give us true health of soul and body. Through our Lord.

Communion. The Lord made clay of spittle, and anointed my eyes: and I went, and I washed, and I saw, and I have believed in God.

Communio. *Joan. 9, 11.* Lutum fecit ex sputo Dominus, et linívit óculos meos: et ábii, et lavi, et vidi, et crédidi Deo.

Postcommunion. May the sacrament we have received, O Lord our God, nourish our soul with spiritual food, and uphold us with temporal aid. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and that Thou mayest grant what they ask, make them to desire that alone which is pleasing to Thee. Through.

Thursday of the Fourth Week in Lent

STATION AT THE CHURCH OF SAINTS SYLVESTER AND MARTIN

Violet vestments

Both the Epistle and Gospel relate resurrections, thus announcing the great mystery of Our Saviour's resurrection, which is drawing nigh.

Introit. Let the heart of them rejoice that seek the Lord: seek ye the Lord, and be strengthened: seek His face evermore. *Ps.* Give glory to the Lord, and call upon His name: declare His deeds among the nations. *V.* Glory.

Introitus. *Ps. 104, 3-4.* Laetétur cor quaeréntium Dóminum: quaérite Dóminum, et confirmámini: quaérite fáciem ejus semper. *Ps. 104, 1.* Confitémini Dómino, et invocátenomen ejus: annuntiáte inter gentes ópera ejus. *V.* Glória.

Collect. Grant, we beseech Thee, almighty God: that we, who are chastised by fasting, may rejoice with holy devotion, and that our earthly affections being weakened, we may more easily understand the things of heaven. Through our Lord.

Other Collects, p. 109.

Epistle. *4 Kings 4, 25-38.* In those days a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards him, he said to Giezi his servant: Behold that Sunamitess. Go therefore

to meet her, and say to her: Is it well with thee, and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone: for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him: Did I ask a son of my lord? Did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take my staff in thy hand and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed: and going in he shut the door upon him, and upon the child: and prayed to the Lord. And he went up and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he bowed himself upon him: and the child's flesh grew warm. Then he returned, and walked in the house, once to and fro: and he went up and lay upon him: and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him. And he said: Take up thy son. She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out, and Eliseus returned to Galgal.

Graduale. *Ps.* 73, 20, 19, 22. Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *V.* Exsúrge, Dómine, júdica causam tuam: memor esto oppróbrii servórum tuórum.

Gradual. Have regard, O Lord, to Thy covenant; forget not to the end the souls of Thy poor. *V.* Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

Gospel: Jesus went into a city, p. 494.

Offertory. O Lord, make haste to help me: let all those be confounded that desire evils to Thy servants.

Offertorium. Ps. 69, 2, 3, 4. Dómine, ad adjuvándum me festína: confundántur omnes, qui cógitant servis tuis mala.

Secret. Purify us, O merciful God: that the prayers of Thy Church, which are pleasing to Thee, being offered with true devotion, may become yet more pleasing by the purity of our hearts. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth: and unto old age and grey hairs, O God, forsake me not.

Communio. Ps. 70, 16-17, 18. Dómine, memorábor justítiae tuae solíus: Deus, docuísti me a juventúte mea: et usque in senéctam et sénium, Deus, ne derelinquas me.

Postcommunion. Suffer not, O Lord, Thy heavenly gifts, which Thou hast provided as a remedy for Thy faithful, to turn to the judgment of those who receive them. Through our Lord.

Other **Postcommunions**, p. 110.

Prayer over the people. O God, the Creator and Ruler of Thy people, drive away the sins which beset them, that being ever pleasing unto Thee, they may be secure under Thy protection. Through our Lord.

Friday of the Fourth Week in Lent

STATION AT ST. EUSEBIUS'S

Violet vestments

As in yesterday's Mass, the Epistle and Gospel relate each a resurrection, image of that which is to take place in the souls of catechumens and penitents at Easter, and in the souls of sinners during Lent.

Introit. The meditation of my heart is always in Thy sight: O Lord, my helper and

Introitus. Ps. 18, 15. Meditátio cordis mei in conspéctu tuo semper: Dó-

mine, adjutor meus, et redemptor meus. *Ps.* 18, 2. Caeli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. *Ÿ.* Glória Patri.

my redeemer. *Ps.* The heavens show forth the glory of God: and the firmament declareth the works of Thy hand. *Ÿ.* Glory be to the Father.

Collect. O God, who renewest the world by Thine ineffable sacraments, grant, we beseech Thee, that Thy Church may profit by Thy eternal institutions, and not be lacking in temporal help. Through our Lord.

Other Collects, p. 109.

Epistle. 3 *Kings* 17, 17-24. In those days the son of the woman the mistress of the house fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed, and he cried to the Lord, and said: O Lord my God, hast Thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord and said: O Lord my God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Graduale. *Ps.* 117, 8-9. Bonum est confidere in Dómino, quam confidere in hómine. *Ÿ.* Bonum est sperare in Dómino quam sperare in princípibus.

Gradual. It is good to confide in the Lord, rather than to have confidence in man. *Ÿ.* It is good to trust in the Lord, rather than to trust in princes.

Tract: Dómine, non secúndum, p. 115.

Gospel. *John* 11, 1-45. At that time there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him, saying: Lord, behold he whom Thou lovest is sick. And Jesus hearing it said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha and her sister Mary and Lazarus. When he had heard therefore that he was sick, He still remained in the same place two days. Then after that, He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of the world: but if he walk in the night, he stumbleth, because the light is not in him. These things He said, and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep he shall do well. But Jesus spoke of his death: and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead: and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go that we may die with Him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha therefore said to Jesus: Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resur-

rection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one that liveth and believeth in Me shall not die for ever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went and called her sister Mary secretly, saying: The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to Him: for Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled Himself, and said: Where have you laid him? They say to Him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born blind have caused that this man should not die? Jesus therefore, again groaning in Himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away: and Jesus lifting up His eyes said: Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people who stand about have I said it: that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin.

Jesus said to them: Loose him and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

Offertory. Thou wilt save the humble people, O Lord, but wilt bring down the eyes of the proud: for who is God but Thou, O Lord.

Offertorium. *Ps.* 17, 28, 32. Pópulum húmílem saluum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus praeter te, Dómine?

Secret. May the gifts we offer purify us, we beseech Thee, O Lord: and ever make Thee appeased towards us. Through our Lord.

Other Secrets, p. 109. Preface for Lent, p. 565.

Communion. The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out: Lazarus, come forth: and he that had been dead four days came forth, bound hands and feet.

Communio. *Joan.* 11, 33, 35, 43, 44, 39. Videns Dóminus flentes soróres Lázari ad monuméntum, lacrimátus est coram Judaeís, et exclamávit: Lázare, veni foras: et pródiit ligátis má nibus et pédibus qui fúerat quatrídúanus mórtuus.

Postcommunion. May the participation of this sacrament, we beseech Thee, O Lord, ever cleanse us from our own faults, and defend us from all adversity. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. Grant, we beseech Thee, almighty God: that we who knowing our weakness, trust in Thy strength, may ever rejoice in Thy loving kindness. Through our Lord.

Saturday of the Fourth Week in Lent

STATION AT ST. NICHOLAS'S IN CARCERE

Violet vestments

This Saturday was also an examination-day for catechumens. Hence the choice of Introit and Epistle where Isaias speaks of cleansing water, and of the Gospel where Christ calls them to follow His light.

Introitus. *Is. 55, 1.*
 Sitiéntes, veníte ad aquas,
 dicit Dóminus: et qui non
 habétis prétium, veníte, et
 bíbite cum lætítia. *Ps. 77,*
1. Atténdite, pópule meus,
 legem meam: inclináte au-
 rem vestram in verba oris
 mei. *Ÿ. Glória Patri.*

Introit. All you that thirst,
 come to the waters, said the
 Lord: and you that have no
 money, come and drink with
 joy. *Ps.* Attend, O my people,
 to My law: incline your ears to
 the words of My mouth. *Ÿ.*
 Glory be to the Father.

Collect. May the affection of our devotion be made fruitful by Thy grace, we beseech Thee, O Lord: for then will the fasts we have undertaken become profitable to us, if they are pleasing to Thy mercy. Through our Lord.

Other Collects, p. 109.

Epistle. *Isaias 49, 8-15.* Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed: that thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be every plain. They shall not hunger, nor thirst neither shall the heat nor the sun strike them: for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains give praise with jubilation: because the Lord hath comforted His people, and will have mercy on His poor ones. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee, saith the Lord almighty.

Graduale. *Ps. 9, 14, 1-*
2, Tibi, Dómine, dere-
 líctus est pauper: pupíllo tu

Gradual. To Thee, O Lord,
 is the poor man left: Thou wilt
 be a helper to the orphan. *Ÿ.*

Why, O Lord, hast Thou retired afar off, why dost Thou slight us in our wants, in the time of trouble? whilst the wicked man is proud, the poor is set on fire.

eris adjutor. *Ÿ.* Ut quid, Dómine, recessisti longe, despicias in opportunitatibus, in tribulatione? dum superbit impius, incenditur pauper.

Gospel. *John 8, 12-20.* At that time Jesus spoke to the multitudes of the Jews, saying: I am the light of the world: he that followeth Me walketh not in darkness, but shall have the light of life. The pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered and said to them: Although I give testimony of Myself, My testimony is true: for I know whence I came and whither I go: but you know not whence I come or whither I go. You judge according to the flesh: I judge not any man: and if I do judge, My judgment is true, because I am not alone: but I and the Father that sent Me. And in your law it is written that the testimony of two men is true. I am one that give testimony of Myself: and the Father that sent Me giveth testimony of Me. They said therefore to Him: Where is Thy Father? Jesus answered: Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

Offertory. The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

Offertorium. *Ps. 17, 3.* Factus est Dóminus firmamentum meum, et refugium meum, et liberátor meus: et sperábo in eum.

Secret. Accept our offerings, we beseech The, O Lord, and being appeased, mercifully subdue our rebellious wills unto Thy service. Through our Lord.

Other Secrets, p. 109. **Preface** for Lent, p. 565.

Communion. The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath

Communio. *Ps. 22, 1-2.* Dóminus regit me, et nihil mihi déerit: in loco pascuæ ibi me collocávit: su-

per aquam refectiónis | brought me up on the water
educávit me. | of refreshment.

Postcommunion. May Thy holy mysteries purify us, we beseech Thee, O Lord, and by their operation render us pleasing to Thee. Through our Lord.

Other Postcommunions, p. 110.

Prayer over the people. O God, who choosest rather to have mercy than to be angry with those who hope in Thee; grant us worthily to lament the evils we have done, that we may deserve to find the grace of Thy consolation. Through our Lord.



Third Season of the Easter Section of the Proper of the Time

PASSIONTIDE



From
Passion Sunday
to
Holy Saturday

Doctrinal Note

The hatred of Christ's enemies grows day by day. It is about to break out and on Good Friday we shall be reminded of the most frightful of all crimes, the bloody drama of Calvary, foretold by the prophets and by our Lord Himself. The liturgy, too, taking into account both the Old and New Testaments, works out a striking parallel between the teaching of St. Paul and the Evangelists about our Lord's Passion and the clear prophecies of Jeremias, Isaias, David, Jonas and Daniel (see illustration above).

As the fatal end approaches the Church's accents of grief become more and more penetrated with feeling. The thunderbolt of divine Justice is about to strike the Redeemer who has become man for love of His Father and for us. By reason of the mysterious solidarity existing between all the members of the great human family, He offers Himself as a substitute for His guilty brethren. As the prophet says: "He clothes Himself with our sins as with a garment," and He was "made sin for us" that He might bear our sins in His body upon the tree² and destroy it by His death. In the Garden of Gethsemane the sins of every age and of all mankind flowed horrible and repulsive into the most pure soul of Jesus. Further, His Father doing violence to the love He bore Him is to treat Him as a being accursed, according to the Scripture: "Cursed is He that hangeth upon a tree³."

For "the work of our redemption required⁴" that our Lord should be set as the salvation of the world upon the cross, so that "whence came death, thence might life be restored, and that he who overcame by a tree, might also on a tree be overcome⁵." The struggle between the Prince of life and that of death⁶ is unequal; but Christ triumphs by an act of self-sacrifice⁷. As early as Palm Sunday He

1. 2 Cor, 5, 21. — 2. 1 St. Peter, 2, 24. — 3. Galatians 2, 13. — 4. Hymn at morning service Good Friday. — 5. Preface of the Cross. — 6. Easter Sequence. — 7. Pange Lingua

advances with all the certainty of a conqueror to be greeted with acclamations, crowned with palms and laurels, "tokens of the victory He is about to gain¹."

Jesus enters His capital Jerusalem, and mounts the costly throne which His Blood "adorns with royal purple²," over which Jews and Romans write in the three principal languages of the time, "Jesus of Nazareth, the King of the Jews." David's prophecy is accomplished; God is reigning from the tree³, which from being an object of shame becomes a "standard of the King⁴," and our "only hope" on this "holy Passion day⁵." "We adore Thy Cross, O Lord . . . for behold, by the wood of the Cross, joy came into the whole world⁶." It was to show clearly how, from this point of view, the Church regards our Lord upon the cross, that in days gone by Christian artists changed His crown of thorns into one, heraldic and royal.

It was during the old Paschal triduum when the Church makes remembrance of the death and triumph of Christ, that the ancient councils required that the sacraments of Baptism, Confirmation and the Eucharist should be given to the catechumens and that public penitents should be reconciled by sacramental absolution. In a sense these catechumens were "buried together" with Christ by baptism into death and rose with Him into newness of life⁷. So did Easter, and so does also Passiontide, by marking for all Christians the anniversary of the reception of those blessings, remind them that our Lord's Passion and Resurrection were at once the efficient cause and the pattern of their own, and help them as the years pass, to share in these sacred mysteries in an ever more full and intimate way.

These feasts were not, then, a mere commemoration, concerned only with our Lord Himself; they became a reality for His whole mystical body. The conflict of Calvary extended to the whole world, where with Christ her Head, the Church gained a new victory over Satan every year at the Easter Feast.

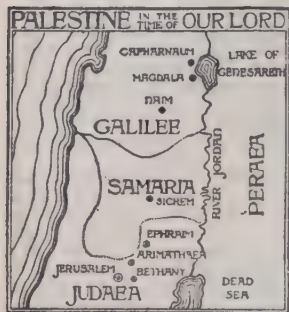
The purpose of Passiontide through its close connexion with Easter, is to recall to our minds our own Baptism, when our souls were washed in the Blood of our Lord, and our First Communion when they drank of its healing stream⁸. Easter Communion and Confession are survivals of the ancient discipline connected with Baptism and Penance; they lead us to die and rise again with Christ during this liturgical season.

Historical Note

While the purpose of Passiontide is to call to our minds the persecutions of which our Lord was the object during His public life, it is more concerned with the last year of His ministry, during which His enemies hatred increased daily, revealing itself in more tangible form and culminating in the drama of Holy Week, when the Church day by day follows the footsteps of her Lord.

1. Prayer at the Blessing of Palms. — 2. Vexilla Regis. — 3. Ibid. — 4. Ibid. — 5. Ibid. — 6. Adoration of the Cross on Good Friday. — 7. Rom. 6,4. — 8. The Fathers tell us that from our Lord's open side "there came out blood and water" (St. John XIX, 34) symbols of Baptism and the Eucharist.

The second year: After having restored to life the son of the widow of Naim, our Lord absolves Mary Magdalen, the woman who was a sinner but who did not fear to come and throw herself at His feet while He reclined at the table of Simon the Pharisee. Judas' avarice foreshadows his crime¹.



The third year: After the Transfiguration, Jesus returns to Capharnaum, immediately afterwards making the pilgrimage to Jerusalem for the Feast of Tabernacles². He proclaims Himself the Fountain of living water, refreshing the souls of men and foretells His approaching death³. When the festivities are over He gives proofs of His Divinity to the Jews who in consequence try to stone Him⁴. He returns to Galilee but again visits Jerusalem in the winter for the Feast of the Dedication. The Jews again wished to stone Him, for is not He a blasphemer who claims to be one with the Father in

heaven⁵. Subsequently going into Perea, our Lord is called from thence to Bethany, where He raises Lazarus from the dead; a miracle which wins Him such renown that the Jews, no longer able to contain their jealous hatred, definitely decide upon His death. Our Lord therefore, takes refuge at Ephrem⁶, returning six days before the Passover to Bethany where, "for His burial," Mary, Lazarus' sister, pours a precious ointment over His feet⁷.

The Great Week. The next day Jesus makes His triumphal entry into Jerusalem⁸. The same evening He leaves the city, returning the following day, i. e. Monday in Holy Week, when He receives some Gentiles in the Temple⁹. On Wednesday evening He sets out in the direction of the Mount of Olives, predicting to His disciples His Passion, now close at hand. He does not return to Jerusalem until Thursday evening, for the Last Supper¹⁰. Crucified the next day on Calvary at the city gates¹¹, He is buried the same day in the sepulchre whence He rises triumphantly on Sunday morning¹².

Liturgical Note

At the time when the forty days of Lent were counted from Quadragesima Sunday to Maundy Thursday, the three days going from Thursday evening to the Sunday constituted the "Paschal Triduum," the Feast of the Redemption, with both its sorrowful and glorious aspects. When the Friday and Saturday, down to the

1. Thursday in Passion week. — 2. Tuesday in Passion week. — 3. Monday in Passion week. — 4. Passion Sunday. — 5. Wednesday in Passion week. — 6. Friday in Passion week. — 7. Monday in Holy week. — 8. Gospel for the Blessing of the Palms. 9. Saturday in Passion week. — 10. Maundy Thursday. — 11. Palm Sunday. — 12. Holy Saturday.

beginning of the Paschal night, were joined to Lent to have forty days of fasting, the celebration of Jesus' Passion came to be considered also as part of Lent. Furthermore, the bodily sufferings of Christ were recalled not only on their anniversary day, but already read in the four Gospels to start with Palm Sunday; and yet from the fifth Sunday of Lent, the anguish of Jesus' Heart found an expression in numerous prophetic quotations, and the glory of the Cross is foreshadowed in the Hymns: hence the names of "Passion Sunday" and of "Passiontide," which mean an anticipated development of the Easter drama's first act.

The ceremonies of the last week, called Great or Holy Week, originated in Jerusalem. There, with the Holy Gospels in hand, the Christians would follow their Redeemer step by step, piously gathering on the very spot precious souvenirs of the most solemn among all events, that which marked the close of His mortal life.†

These ceremonies, at first of a local character, were introduced into the liturgy at Rome, where the very churches were planned in such a manner, as to make it possible to carry out the offices of Holy Week in the way that had been customary at Jerusalem. The last three days are called the Sacred Triduum. During this fortnight the Church suppresses the psalm *Judica* and in several instances the *Gloria Patri* also, since these had no place in the ancient Liturgy. Moreover, she veils all pictures and statues.

Regarding this, it is evident that devotion to the Saints ought to yield to the great work of Redemption. However, even the crucifix is veiled. This is a trace of the formerly prevalent custom of hanging a veil between the sanctuary and the nave during the whole of Lent. In those times public penitents who had been excluded from the Church could not enter it again until Holy Thursday, and when this custom was abolished, all Christians were more or less placed in the position of such penitents. Although no sentence of exclusion was pronounced against them, the sanctuary and all that took place there was hidden from them, to show them they could only merit to share in the worship of the Eucharist by their Easter Communion, after they had accomplished works worthy to be considered penance.

Finally, by stripping the altars and silencing organs and bells from the *Gloria* of Maundy Thursday to that of Holy Saturday, the Church gives expression to the grief which she feels over the death of her divine Spouse.

ADDITIONAL COLLECTS DURING PASSIONTIDE
 (as well as during the Octaves of Easter and Pentecost)

Second Collects only: no third Collects are required.

Second Collect: *for the Church.* We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve Thee in security and freedom. Through our Lord.

Or Second Collect: *for the Pope.* O God, the shepherd and ruler of all the faithful, look down favorably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

Second Secret: *for the Church.* Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine, we may serve Thee in both body and mind. Through our Lord.

Or Second Secret: *for the Pope.* We beseech Thee, O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Second Postcommunion: *for the Church.* We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through.

Or Second Postcommunion: *for the Pope.* May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

Passion Sunday

STATION AT ST. PETER'S

Semi-double

Priv. I cl.

Violet vestments



To-day's Mass is full of the thought of Our Saviour's Passion and the infidelity of the Jews, whose place in the Kingdom of God was taken by the neophytes converted from paganism.

In the Introit, Gradual and Tract, the Psalmist, exiled among hostile people, represents Christ "against whom rose up an angry nation."

The Gospel shows us the growing hatred of the Sanhedrim. Abraham believed the divine promises which heralded the Messiah, and in limbo his soul rejoiced to see them now fulfilled. But the Jews, who ought to have recognised in Jesus the Son of God, greater than Abraham and the Prophets, misunderstood the meaning of His words. They insulted the Messiah and tried to stone him.

St. Paul tells us that Jesus Christ is the Pontiff and the Mediator of the New Testament. Just as the High Priest formerly entered the Holy of Holies with the blood of the victims, so, in a far more excellent way, Christ entered into heaven, the true Holy of Holies, to offer to His Father the blood He shed for us (*Epistle*).

Until Maundy Thursday, in Masses of the Season, the Psalm *Judica me*, and the *Gloria Patri* at the Introit and *Lavabo* are omitted.

Introitus. *Ps. 42, 1-2.* *Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea. Ps. 42, 3. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua. Júdica me.*

Introit. Judge me, O God, and distinguish my cause against an ungodly nation: O deliver me from the unjust and deceitful man: for Thou art my God and my strength *Ps. O send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill, even unto Thy tabernacles. Judge me.*

Collect. We beseech Thee, almighty God, mercifully look upon Thy family: that by Thy great goodness it may be governed in body and by Thy protection be preserved in mind. Through our Lord.

From this day until Low Saturday, the **Second Collect**, unless a Commemoration is to be made, is Against the persecutors of the Church, or For the Pope, p. 218. No third Collect is said.

Epistle. *Hebrews* 9, 11-15. Brethren: Christ being come, an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation: neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

Gradual. Deliver me, O Lord, from my enemies: teach me to do Thy will. *Ps.* My deliverer, O Lord, from the angry nations; Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Tract. Often have they fought against me from my youth. *Ps.* Let Israel now say: often have they fought against me from my youth. *Ps.* But they could not prevail over me: the wicked have wrought upon my back. *Ps.* They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

Graduale. *Ps.* 142, 9, 10. Eripe me, Dómine, de inimicis meis: doce me fácere voluntátem tuam. *Ps.* 17, 48-49. Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

Tractus. *Ps.* 128, 1-4. Saepe expugnáverunt me a juventúte mea. *Ps.* Dicat nunc Israél: saepe expugnáverunt me a juventúte mea. *Ps.* Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. *Ps.* Prolongáverunt iniquitátes suas: Dóminus justus concídit cervíces peccatórum.

Gospel. *John* 8, 46-59. At that time Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to Him: Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead, whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: It is My Father that glorifieth Me, of whom you say that He is your God, and you have not known Him: but I know Him: And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it and was glad. The Jews therefore said to Him, Thou art not yet fifty years old: and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple. **Creed.**

Offertorium. *P.* 118, 17, 107. *Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivifica me secúndum verbum tuum, Dómine.*

Offertory. I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Secret. May these offerings, we beseech Thee, O Lord, loosen the bonds of our wickedness, and procure for us the gifts of Thy mercy. Through our Lord.

Second Secret, p. 218. Preface of the Holy Cross, p. 565.

Communion. This is My Body which shall be delivered for you: this is the chalice of the new Testament in My Blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Communio. I Cor. II, 24, 25. Hoc corpus, quod pro vobis tradétur: hic calix novi Testaménti est in meo sáanguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratióem.

Postcommunion. Draw near to us, O Lord, our God, and by Thy unfailing help defend those whom Thy mysteries have refreshed. Through our Lord.

Second Postcommunion, p. 218.

Monday in Passion Week

STATION AT ST. CHRYSOGONUS'S

Violet vestments

The Epistle is especially intended for penitents, the Gospel, for catechumens.

Introit. Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. Ps. My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy on me.

Introitus. Ps. 55, 2. Miserére mihi, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me. Ps. 55, 3. Conculcavérunt me inimíci mei tota die: quóniam multi bellántes advérsum me. Miserére mihi.

Collect. Sanctify our fasts, we beseech Thee, O Lord, and in Thy mercy grant us pardon for all our sins. Through our Lord.

Second Collect, Against the persecutors of the Church, or For the Pope, p. 218.

Epistle. *Jonas* 3, 1-10. In those days the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey and Jonas began to en-

ter into the city one day's journey: and he cried, and said: Yet forty days and Ninive shall be destroyed. And the men of Ninive believed in God and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy upon his people.

Graduale. *Ps. 53, 4, 3.* Deus, exáudi oratiónem meam: áuribus percípe verba oris mei. *Ÿ.* Deus, in nómine tuo salvum me fac et in virtúte tua libera me.

Tractus. *Ps. 102, 10.* Dómine, non secúndum peccáta nostra, quae féci-mus nos: neque secúndum iniquitátes nostras retrí-buas nobis. *Ÿ.* *Ps. 78, 8-9.* Dómine, ne memíneris iniquitátum nostrárum anti-quárum, cito antícipent nos misericórdiae tuae, quia páuperes facti sumus nimis. (*Here kneel*) *Ÿ.* Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto

Gradual. O God, hear my prayer: give ear to the words of my mouth. *Ÿ.* Save me, O Lord, by Thy name and in Thy power deliver me.

Tract. O Lord, repay us not according to the sins we have committed: nor according to our iniquities. *Ÿ.* *Ps.* O Lord, remember not our former iniquities, let Thy mercies speedily prevent us, for we are become exceeding poor. (*Here kneel*) *Ÿ.* Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins, for Thy name's sake.

peccátis nostris, propter nomen

Gospel. *John* 7, 32-39. At that time the rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: Yet a little while I am with you: and then I go to Him that sent Me. You shall seek Me, and shall not find Me: and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me: and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to Me and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him.

Offertory. Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

Offertorium. *Ps.* 6, 5. Dómine, convértere, et éripe ánimam meam: sal-
vum me fac propter miseri-
córdiam tuam.

Secret. Grant us, O Lord our God, that this saving victim may become the expiation of our sins, and a propitiation with Thy majesty. Through our Lord.

Second Secret, p. 218. *Preface of the Holy Cross,* p. 565.

Communion. The Lord of hosts, He is the King of

Communio. *Ps.* 23, 10. Dóminus virtútum ipse est
Rex glóriæ.

Postcommunion. May the saving reception of Thy sacrament, we beseech Thee, O Lord, grant us both purification and healing. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Grant to Thy people, we beseech Thee, O Lord, health of soul and body that, devoted to good works, they may ever deserve to be defended by Thy protection. Through our Lord.

Tuesday in Passion Week

STATION AT ST. CYRIACUS'S

*Violet vestments*Daniel in the lions' den is a type of Christ in His Passion (*Epistle*).**Introitus.** *Ps.* 26, 14.

Exspécta Dóminum, virí-
liter age: et confortétur cor
tuum, et sústine Dómi-
num. *Ps.* 26, 1. Dóminus
illuminátio mea, et salus
mea: quem timébo? Ex-
spécta Dóminum.

Introit. Expect the Lord,
do manfully: and let thy heart
take courage, and wait thou
for the Lord. *Ps.* The Lord
is my light and my salvation:
whom shall I fear? Expect the
Lord.

Collect. May our fasts be acceptable to Thee, O Lord,
and expiate our sins; may they make us worthy of Thy
grace, and lead us unto life everlasting. Through our
Lord.

Second Collect, Against the persecutors of the Church, or
For the Pope, p. 218.

Epistle. *Daniel* 14, 27, 28-42. In those days the Baby-
lonians came to the king and said to him: Deliver us
Daniel, who hath destroyed Bel, and killed the dragon; or
else we will destroy thee and thy house. And the king
saw that they pressed upon him violently: and, being
constrained by necessity, he delivered Daniel to them.
And they cast him into the den of lions, and he was there
six days. And in the den there were seven lions, and
they had given to them two carcasses every day, and two
sheep: but then they were not given unto them, that they
might devour Daniel. Now there was in Judea a prophet
called Habacuc, and he had boiled pottage, and had
broken bread in a bowl: and was going into the field to
carry it to the reapers. And the angel of the Lord said to
Habacuc: Carry the dinner which thou hast into Babylon
to Daniel, who is in the lions' den. And Habacuc said:
Lord, I never saw Babylon, nor do I know the den. And
the angel of the Lord took him by the top of his head,
and carried him by the hair of his head, and set him in
Babylon, over the den, in the force of his spirit. And
Habacuc cried, saying: O Daniel, thou servant of God,
take the dinner that God hath sent thee. And Daniel

said: Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art Thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for He is the Saviour, working signs and wonders in the earth: who hath delivered Daniel out of the lions' den.

Gradual. Distinguish my cause, O Lord: deliver me from the unjust and deceitful man. *V.* Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill.

Graduale. *Ps. 42, 1, 3.* Discérne causam meam, Dómine: ab hómine iníquo, et dolóso éripe me. *V.* Emitte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum.

Gospel. *John 7, 1-13.* At that time Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand. And His brethren¹ said to Him: Pass from hence and go into Judea, that Thy disciples also may see Thy works which Thou dost. For there is no man that doth any thing in secret, and he himself seeketh to be known openly: if Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come: but your time is always ready. The world cannot hate you: but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after

¹ "Brethren," or "brothers" means here the relations of Jesus, even in the collateral line.

His brethren were gone up, then He also went up to the feast not openly, but as it were in secret. The Jews therefore sought Him on the festival-day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Offertorium. *Ps.* 9, 11-12, 13. Sperent in te omnes, qui movérunt nomen tuum, Dómine: quóniam non derelinquis quærentes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes páuperum.

Offertory. Let them trust in Thee who know Thy name, O Lord: for Thou dost not forsake them that seek Thee: sing ye to the Lord, who dwelleth in Sion: for He hath not forgotten the cry of the poor.

Secret. We bring before Thee, O Lord, victims to be immolated; which signify temporal consolation, that we may not despair of Thy eternal promises. Through our Lord.

Second Secret, p. 218. **Preface of the Holy Cross**, p. 565.

Communio. *Ps.* 24, 22. Rédimé me, Deus Israëli, ex ómnibus angústiiis meis.

Communion. Redem me, O God of Israel, from all my tribulations.

Postcommunion. Grant, we beseech Thee, almighty God, that ever following after things divine, we may deserve to attain heavenly rewards. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Grant us, we beseech Thee, O Lord, a persevering obedience to Thy will, that in our days the people who serve Thee may increase both in merit and number. Through our Lord.

Wednesday in Passion Week

STATION AT ST. MARCELLUS'S

Violet vestments

Introitus. *Ps.* 17, 48-49. Liberátor meus de génti-

Introit. My deliverer from the angry nations: Thou wilt

lift me up above them that rise up against me: from the unjust man Thou wilt deliver me, O Lord. Ps. I will love Thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. My deliverer.

bus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine. *Ps.* 17, 2-3. Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Liberátor meus.

Collect. Sanctify this fast, O God, and mercifully enlightening the hearts of Thy faithful, do Thou hear favorably those to whom Thou grantest the grace of devotion. Through our Lord.

Second Collect. Against the persecutors of the Church. or
For the Pope, p. 218.

Epistle. *Leviticus* 19, 1-2, 11-19, 25. In those days the Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal. You shall not lie, neither shall any man deceive his neighbor. Thou shalt not swear falsely by My name, nor profane the name of Thy God: I am the Lord. Thou shalt not calumniate thy neighbor, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord Thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty. But judge thy neighbor according to justice. Thou shalt not be a detractor, nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbor. I am the Lord. Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws. For I am the Lord your God.

Gradual. I will extol thee, O Lord, for Thou hast upheld me: and hast not made my

Graduale. *Ps.* 29, 2-4. Exaltábo te, Dómine, quóniam suscepisti me: nec

delectásti inimícos meos
super me. *Ÿ.* Dómine
Deus meus, clamávi ad te,
et sanásti me: Dómine, ab-
straxísti ab ínferis ánimam
meam, salvásti me a des-
cendéntibus in lacum.

enemies to rejoice over me.
Ÿ. O Lord my God, I have
cried to Thee, and Thou hast
healed me: thou hast brought
forth, O Lord, my soul from
hell, thou hast saved me from
them that go down into the pit.

Tract: Dómine, non secúndum, p. 223.

Gospel. *John* 10, 22-38. At that time it was the Feast of the Dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him: How long dost Thou hold our souls in suspense? If Thou be the Christ tell us plainly. Jesus answered them: I speak to you, and you believe not. The works that I do in the name of My Father, they give testimony of Me: but you do not believe, because you are not of My sheep. My sheep hear My voice: and I know them, and they follow Me: and I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all: and no one can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works I have showed you from My Father, for which of those works do you stone me? The Jews answered Him: For a good work we stone Thee not, but for blasphemy: and because that Thou, being a Man, makest Thyself God. Jesus answered them: Is it not written in your law: I said, You are gods? If he called them gods to whom the word of God was spoken, and the Scripture cannot be broken: do you say of Him whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do: though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

Offertorium. *Psa.* 58, 2. |
Eripe me de inimícis meis,

Offertory. Deliver me from
my enemies, O my God:

and defend me from them that rise up against me, O Lord. | Deus meus: et ab insurgentibus in me libera me, Dómine.

Secret. Grant, O merciful God, that with sincere minds we may bring to Thee a sacrifice of atonement and praise. Through our Lord.

Second Secret, p. 218. Preface of the Holy Cross, p. 565.

Communion. I will wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works. | **Communio.** Ps. 25, 6-7. Lavábo inter innocéntes manus meas, et circúibo altáre tuum, Dómine: ut áudiam vocem laudis tuæ, et enárrem univérsa mirabília tua.

Postcommunion. Having received the blessing of this heavenly gift, we humbly beseech Thee, almighty God, that the same may procure us both sacramental grace and salvation. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Incline unto our supplications, O almighty God: and to those whom Thou grantest confidence to hope for forgiveness, graciously grant the effect of Thy wonted mercy to us. Through our Lord.

Thursday in Passion Week

STATIONS AT ST. APOLLINARIS'S AND AT ST. MARY-THE-NEW

Violet vestments

The prayer of Azarias (*Epistle*) is put in the mouth of the penitents, and Magdalen is given to them as an example (*Gospel*).

Introit. All that Thou hast done to us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the | **Introitus.** Dan. 3, 31. Omnia, quae fecisti nobis, Dómine, in vero iudicio fecisti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudinem misericórdiae

<p>tuae. Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.</p>	<p>multitude of Thy mercy. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. All.</p>
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Collect. Grant, we beseech Thee, almighty God: that the dignity of human nature wounded by excess, may be reformed by the practice of salutary self-denial. Through our Lord.

Second Collect, Against the persecutors of the Church, or
For the Pope, p. 218.

Epistle. *Daniel* 3, 25, 34-35 In those days Azarias prayed to the Lord, saying: O Lord our God: deliver us not up for ever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant: and take not away Thy mercy from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one: to whom Thou hast spoken, promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee, that we may find Thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted. 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. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face Put us not to confusion: but deal with us according to Thy meekness, and according to the multitude of Thy mercies. And deliver us according to Thy wonderful works, and give glory to Thy name, O Lord: and let all them be confounded that show evils to Thy servants, let them be confounded in all Thy might, and let their strength be broken: and let them know that Thou art the Lord the only God, and glorious over all the world, O Lord our God.

<p>Graduale. Ps. 95, 8-9. Tóllite hóstias, et in-</p>	<p>Gradual. Bring up sacri- fices, and come into His</p>
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courts: adore the Lord in His holy court. *Ÿ*. The Lord will discover the thick woods: and in His temple all shall speak His glory.

troíte in átria ejus: adoráte Dóminum in aula sancta ejus. *Ÿ*. *Ps.* 28, 9. Revelábit Dóminus condénsa: et in templo ejus omnes dicent glóriam.

Gospel. *Luke* 7, 36-50 At that time, one of the pharisees desired Jesus to eat with Him. And He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying: This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him: that she is a sinner. And Jesus answering said to Him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet: but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss: but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe: go in peace.

Offertorium. *Ps.* 136, 1.
Super flúmina Babylónis
illic sédimus, et flévimus,
dum recordarémur tui,
Sion.

Offertory. Upon the rivers
of Babylon there we sat and
wept, when we remembered
Sion.

Secret. O Lord our God, who in these elements
which Thou hast created for the support of our weakness,
hast commanded gifts to be appointed and dedicated to
Thy name; grant, we beseech Thee, that they may be
made the support of our present life, and may become a
sacrament for all eternity. Through our Lord.

Second Secret, p. 218. **Preface of the Holy Cross,** p. 565.

Communio. *Ps.* 118, 49,
50. Meménto verbi tui
servo tuo, Dómine, in
quo mihi spem dedísti:
haec me consoláta est in
humilitáte mea.

Communion. Remember
Thy word to Thy servant, O
Lord, in which Thou hast
given me hope: this hath com-
forted me in my humiliation.

Postcommunion. May we receive with a pure heart,
O Lord, that which we have taken with our mouth, and
may this temporal gift become for us an eternal remedy.
Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Be merciful to Thy people,
we beseech Thee, O Lord, that rejecting those things
which displease Thee, they may rather rejoice in keep-
ing Thy commandments. Through our Lord.

FRIDAY IN PASSION WEEK

The Seven Sorrows of the Blessed Virgin Mary

Greater-double *White vestments*

There is another feast of the Seven Sorrows of our Lady; it falls
on September 15th. To-day's feast, however, as the proper *Collect*
shows it, considers more especially the divine Mother standing at
the foot of the Cross where Christ is dying (see also *Introit, Se-
quence, Gospel* of both Masses). "A most sublime union is estab-
lished between the oblation of the Incarnate Word and that of
Mary; the divine blood and the tears of the Mother flow together
and are mixed for the redemption of the human race!"

1. "The Liturgical Year", by Dom Guéranger: Friday in Passion Week.

As Judith had delivered Israel by killing Holofernes (Epistle), the Blessed Virgin is our deliverer with Jesus.

Mass as on September 15th, p. 874, except the following:

Collect. O God, at whose passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious virgin and mother Mary; grant in Thy mercy that we, who call to mind with veneration her soul pierced with sorrow, through the glorious merits and prayers of all the saints faithfully standing by Thy cross, may obtain the blessed result of Thy Passion. Who livest and reignest.

No commemoration of St. Nicomedes, but **Commemoration** and **Last Gospel** of the **Feria** (Friday in Passion Week) from following Mass. Instead of Alleluia, the following **Tract** is said:

Tract. Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. *V.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.

Tractus. Stabat sancta Maria, caeli Regina, et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa. *V. Lam.* 1, 12. O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus.

The word alleluia is omitted after the Sequence Stabat Mater.

Ferial Mass of the Friday in Passion Week

STATION AT ST. STEPHEN'S ON MOUNT COELIUS

Violet vestments

The Gospel of to-day mentions the sitting of the Sanhedrim at which the death of Jesus was irrevocably decreed by the Jewish priests.

Introit. Have mercy on me, O Lord, for I am afflicted: deliver me out of the hands of my enemies, and from them that persecute me: O Lord, let me not be confounded, for I have called upon Thee. Ps. In Thee, O Lord, have I hoped, let me never be con-

Introitus. Ps. 30, 10, 16, 18. Miserere mihi, Domine, quoniam tribulor: libera me, et eripe me de manibus inimicorum meorum, et a persecutibus me: Domine, non confundar, quoniam invocavi te. Ps.—30, 2. In te, Domine, speravi, non con-

fúndar in aetérnum: in | founded: deliver me in Thy
justitia tua libera me. | justice. Have mercy on me.
Miserére mihi.

Collect. Pour forth Thy grace into our hearts, we beseech Thee, O Lord, that we who refrain from sin by self-denial, may be rather afflicted in time than condemned to eternal punishment. Through our Lord.

Second Collect, Against the persecutors of the Church, or
For the Pope, p. 218.

Epistle. *Jeremias* 17, 13-18. In those days Jeremias said: O Lord, all that forsake Thee shall be confounded: they that depart from Thee shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor: and I have not desired the day of man, Thou knowest. That which went out of my lips hath been right in Thy sight. Be not Thou a terror unto me: Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid. Bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

Graduale. *Ps.* 23, 20,
22. Pacífice loquebántur
mihi inimíci mei: et in
ira molésti erant mihi.
V. Vidísti, Dómine, ne
síleas: ne discédas a me.

Gradual. My enemies spoke
indeed peaceably to me: and in
their anger they devised guile.
V. Thou hast seen, O Lord,
be not Thou silent: depart
not from me.

Tract: Dómine, non secúndum, p. 223.

Gospel. *John* 11, 47-54. At that time the chief priests and the pharisees gathered a council against Jesus, and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him: and the Romans will come, and take away our place and nation. But one of them, named Caiphás, being the high priest that year, said to them: You know nothing, neither do

you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews: but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples.

Offertory. Blessed art Thou, O Lord, teach me Thy justifications: and give me not up to them that slander me: and so shall I answer them that reproach me in any thing.

Offertorium. Ps. 118, 12, 121, 42. Benedictus es, Dómine, doce me justificationes tuas: et non tradas calumniántibus me superbis: et respondébo exprobrántibus mihi verbum.

Secret. Grant, O merciful God, that we may ever worthily deserve to minister at Thy altars, and to be saved by our constant participation therein. Through our Lord.

Second Secret, p. 218. **Preface of the Holy Cross,** p. 565.

Communion. Deliver me not over, O Lord, to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Communio. Ps. 26, 12. Ne tradideris me, Domine, in ánimas persecúentium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Postcommunion. May the perpetual protection of the sacrifice we have received not forsake us, O Lord, but ever keep from us all that is hurtful. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Grant, we beseech Thee, almighty God, that we who seek the grace of Thy protection, being freed from all evil, may serve Thee with a quiet mind. Through our Lord.

Saturday in Passion Week

STATION AT ST. JOHN'S BEFORE THE LATIN GATE

Violet vestments

Introitus. *Ps.* 30, 10, 16, 18. Miserere mihi, Domine, quoniam tribulor: libera me, et eripe me de manibus inimicorum meorum, et a persecutibus me: Domine, non confundar, quoniam invocavi te. *Ps.* 30, 2. In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me. Miserere mihi.

Introit. Have mercy on me, O Lord, for I am afflicted: deliver me out of the hands of my enemies, and from them that persecute me: O Lord, let me not be confounded, for I have called upon Thee. *Ps.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice. Have mercy on me.

Collect. May the people prosper who are devoted to Thee by the affection of pious devotion, we beseech Thee, O Lord; that instructed by the holy rites, they may be made more pleasing to Thy majesty, and more may they abound in excellent gifts. Through our Lord.

Second Collect, Against the persecutors of the Church, or
For the Pope, p. 218.

Epistle. *Jeremias* 18, 18-23. In those days the wicked Jews said one to another: Come, and let us invent devices against the just, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in Thy sight, to speak good for them, and to turn away Thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses: for Thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord,

knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight. Let them be overthrown before Thy eyes, in the time of Thy wrath do Thou destroy them, O Lord our God.

Gradual. My enemies spoke peaceably to me: and in their anger they devised guile. *Ÿ.* Thou hast seen, O Lord, be not Thou silent: depart not from me.

Graduale. *Ps. 34, 20, 22.* Pacífice loquebántur mihi inimici mei: et in ira molésti erant mihi. *Ÿ.* Vidísti, Dómine, ne síleas: ne discédas a me.

Gospel. *John 12, 10-36* At that time the chief priests thought to kill Lazarus also: because many of the Jews by reason of him went away and believed in Jesus. And on the next day a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem took branches of palm-trees, and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written: Fear not, daughter of Sion: behold, thy King cometh sitting on an ass's colt. These things His disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of Him: and that they had done these things to Him. The multitude therefore gave testimony which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him: because they heard that He had done this miracle. The pharisees therefore said among themselves: Do you see that we prevail nothing? behold the whole world is gone after Him. Now there were certain Gentiles among them, who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew: Again Andrew and Philip told Jesus. But Jesus answered them saying: The hour is come that the Son of Man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground

die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me: and where I am there also shall My minister be. If any man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify Thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said: An angel spoke to Him. Jesus answered and said: This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law that Christ abideth for ever: and how sayest Thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light: that you may be the children of light. These things Jesus spoke: and He went away, and hid Himself from them.

Offertorium. *Ps.* 118, 12, 121, 122, 42. *Benedictus es, Dómine, doce me justificatiónes tuas: et non tradas me calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.*

Offertory. Blessed art Thou, O Lord, teach me Thy justifications: and give me not up to the proud that slander me: so shall I answer them that reproach me in any thing.

Secret. Mercifully free us, we beseech Thee, O Lord, from all guilt and dangers, whom Thou hast made partakers of so great a mystery. Through our Lord.

Second Secret, p. 218. **Preface of the Holy Cross,** p. 565.

Communion. Deliver me not over, O Lord, to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Communio. *Ps. 26, 12.*
Ne tradideris me, Dómine in ánimas persecúentium me: quóniam insurrexérunt in me testes iníqui, et mentita est iniquitas sibi.

Postcommunion. Being filled with the abundance of Thy divine gift, we beseech Thee, O Lord our God, that we may ever live by its reception. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. May Thy right hand defend Thy suppliant people, we beseech Thee, O Lord, and duly instruct them, who being purified in Thy sight, may by present consolation attain to the good things to come. Through our Lord.



Palm Sunday

Semi-double

Priv. 1 cl.

Violet vestments

In to-day's liturgy the twofold point of view from which the Church regards the Cross is expressed in two ceremonies, one marked by joy and the other by sadness. First comes the Blessing and Procession of Palms in which everything overflows with a holy joy which enables us after nineteen centuries to revive the spirit of the magnificent scene of our Lord's triumphal entry into Jerusalem. Then follows the Mass whose chants and lessons relate exclusively to the sorrowful memory of our Redeemer's Passion.

THE BLESSING AND PROCESSION OF PALMS

At Jerusalem, in the fourth century, the Gospel narrative, in which we see Christ hailed as King of Israel and taking possession of His capital, Jerusalem, although it was only a figure of the Jerusalem from above, was read on the very spot where the event took place. After this ceremony a bishop, riding on a donkey and surrounded by a multitude carrying palms and singing anthems and hymns, rode up to the church of the Resurrection on the summit of

the Mount of Olives. Before this procession a passage from the Book of Exodus was read mentioning the palm trees near the twelve fountains where Moses promised the manna. These were figures of the coming Redemption and the sacraments of Baptism and Eucharist, by which the fruits of the Redemption are applied to souls at Easter.

The Church of Rome adopted this practice about the ninth century and added to it the rite for the Blessing of the Palms. This blessing took place at St. Mary Major, from where the procession went to the stational church of St. John Lateran. In this benediction the Church prays for health of mind and body for those who dwell in houses where the palms are preserved. The Church adds that the branches of palms signify Jesus' triumphs over the prince of death and the branches of olives proclaim, in a manner, the coming of spiritual unction.

This procession of Christians, who with palm in hand and songs of Hosanna on their lips, proclaim Christ's Kingship every year, throughout the whole world and in all generations, is composed of all catechumens, of public penitents and of the faithful, who at the Easter Feast will go forth to meet our glorious Victor through the sacraments of Baptism, Eucharist and Penance.

On the way back the procession halts just outside the church-door and some of the choir members, who have already gone inside, alternate with the clergy in the chant of the "Gloria laus": the former voices representing the "angelic choir" whilst those outside portray Christ's soldiers still plunged in the strife of battle. The door opens after the subdeacon has knocked on it three times with the foot of the cross, symbolic of the Cross of Christ opening Heaven for us.

We should keep a blessed palm carefully in our home. Fixed to a Crucifix, it reminds us of Christ's victory on the Cross.

THE BLESSING OF PALMS

After the Asperges, the priest, vested in alb and violet stole, with or without a violet cope, proceeds to bless the palms placed in front of the altar or at the Epistle corner.

The choir sings the following antiphon:

Antiphona. *Matt. 21, 9.*
Hosanna filio David! benedictus qui venit in nomine Domini. O Rex Israël: Hosanna in excelsis.

Antiphon. Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. O King of Israel: Hosanna in the highest!

The priest, standing on the Epistle side with hands joined, says:

Ÿ. Dominus vobiscum.
R. Et cum spiritu tuo.

Ÿ. The Lord be with you.
R. And with thy spirit.

Collect. O God, whom to love above all is righteousness, multiply in us the gifts of Thine ineffable

grace; and since in the death of Thy Son Thou hast given us the hope for those things in which we believe, grant us through his resurrection to attain the end for which we long. Who with Thee liveth.

Then the subdeacon sings the following Lesson in the tone and in the usual place of the Epistle.

Epistle. *Exodus* 15, 27; 16, 1-7. In those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm-trees: and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

One of the following responsories is then sung as a **Gradual**:

R. The chief priests and the pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; ★ And the Romans will come, and take away our place and nation. V.

R. *Joan.* 11, 47-49, 50, 53. Collegérunt pontífices et Pharisæi concílium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: ★ Et vénient Románi, et tollent nostrum locum et

gentem. *Ÿ.* Unus autem ex illis, Cáiphas nómine, cum esset pón.tifex anni illius, prophetávit dicens: Expediit vobis, ut unus moriá.tur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interficere eum, dicétes: ★ Et véniérent . . .

But one of them, called Cai-phas, being the high priest that year, prophesied, saying: It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day, therefore, they devised to put Him to death, saying: ★ And the Romans. . .

Or the following:

R. *Matth.* 26, 39, 41. In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. ★ *S*pírítus quidem promptus est, caro autem infírma: fiat volúntas tua. *V.* Vigiláte, et oráte, ut non intré.tis in tentatió-nem. ★ *S*pírítus quidem . . .

R. On mount Olivet He prayed to His Father: Father, if it may be, let this chalice pass from Me. ★ The spirit indeed is willing, but the flesh is weak: Thy will be done. *Ÿ.* Watch and pray, that ye enter not into temptation. ★ The spirit . . .

During the singing of the responsory, the *Munda cor* is said and the blessing asked for, as usual before the Gospel.

Gospel. Matthew 21, 1-9. At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me: and if any man shall say anything to you, say ye that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way; and the multitudes that went before

and that followed cried, saying: Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord.

The priest then blesses the palms.

Ÿ. The Lord be with you.		Ÿ. Dóminus vobíscum.
R̄. And with thy spirit.		R̄. Et cum spírítu tuo.

Prayer. Increase, O God, the faith of them that hope in Thee, and mercifully hear the prayers of Thy suppliant: let Thy manifold mercy descend upon us, and let these branches of palm-trees or olive-trees be ✠ blessed: and as in a figure of the Church Thou didst multiply Noah going forth out of the ark, and Moses going out of Egypt with the children of Israel, so may we go forth with good works to meet Christ, carrying palms and branches of olive-trees; and enter through Him into eternal joy. Who with Thee and the Holy Ghost liveth and reigneth for ever and ever. R̄. Amen.

Ÿ. The Lord be with you.		Ÿ. Dóminus vobíscum.
R̄. And with thy spirit.		R̄. Et cum spírítu tuo.
Ÿ. Lift up your hearts.		Ÿ. Sursum corda.
R̄. We lift them up unto the Lord.		R̄. Habémus ad Dóminum.
Ÿ. Let us give thanks to the Lord our God.		Ÿ. Grátias agámus Dómino Deo nostro.
R̄. It is meet and right.		R̄. Dignum et justum est.

It is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who dost glory in the assembly of Thy saints. For Thy creatures serve Thee, because they acknowledge Thee as their only creator and God: and Thy whole creation praiseth Thee, and Thy saints bless Thee. For with fearless voice they confess that great name of Thy only-begotten Son before the kings and powers of this world. Around whom the angels and archangels, the thrones and dominions stand; and with all the army of heaven, sing a hymn to Thy glory, saying without ceasing:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt caeli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Holy, holy, holy, Lord God of hosts. The heavens 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.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Prayer. We beseech Thee, O holy Lord, Father almighty and eternal God, that Thou wouldst vouchsafe to bless ✠ and sanctify ✠ this creature of the olive-tree, which Thou hast caused to shoot forth from the substance of wood, and which the dove returning to the ark brought in its mouth; that all who receive it may find protection of soul and body; and may it become, O Lord, a saving remedy and a sacred sign of Thy grace. Through our Lord.

Prayer. O God, who dost gather what is dispersed, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless ✠ likewise these branches of palm and olive, which Thy servants receive faithfully in honor of Thy name; that into whatever place they may be brought, those who dwell in the place may obtain Thy blessing, and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son. Who liveth.

Prayer. O God, who, by a wonderful order and disposition, hast been pleased to manifest the dispensation of our salvation even by means of things insensible; grant, we beseech Thee, that the devout hearts of Thy faithful may profitably understand what is mystically signified when on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palm and olive at His feet. The branches of palms, therefore, signify His triumphs over the prince of death; and the branches of olive proclaim the coming of a spiritual unction. For that blessed

company of men understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious resurrection. Who liveth.

Prayer. O God, who by an olive branch didst command the dove to proclaim peace to the world: sanctify, we beseech Thee, by a heavenly ✠ benediction these branches of the olive and other trees; that they may be serviceable to all Thy people unto salvation. Through Christ our Lord. R/. Amen.

Prayer. Bless, ✠ we beseech Thee, O Lord, these branches of palm or olive; and grant that what Thy people this day bodily perform for Thy honor, they may perfect spiritually with greatest devotion by gaining a victory over the enemy and ardently loving every work of mercy. Through our Lord.

The priest asperges the palms three times, reciting the antiphon Asperges me; he censens them three times, and proceeds:

Ÿ. The Lord be with you.		Ÿ. Dóminus vobíscum.
R/. And with thy spirit.		R/. Et cum spírítu tuo.

Prayer. O God, who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself for us and call us back to Thee; for whom also, as He came to Jerusalem to fulfill the Scriptures, a multitude of faithful people with a zealous devotion spread their garments together with palm-branches in the way; grant, we beseech Thee, that for Him we may prepare the way of faith, from which the stone of offense and rock of scandal being removed, our works may flourish before Thee with branches of justice

that so we may deserve to follow His footsteps. Who with Thee.

When the blessing is finished, the highest in rank of the clergy present comes to the altar and gives a palm to the priest, who then distributes the palms, first to the clergy, and then to the faithful. All genuflect and kiss the palm and the hand of the priest. Meanwhile the choir sings the following antiphons:

Antiphona. Púeri Hebraeorum ★ portantes ramos olivarum, obviaverunt Dómino, clamantes et dicentes: Hosanna in excelsis.

Antiphona. Púeri Hebraeorum ★ vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David: benedictus qui venit in nómine Dómini.

Antiphon. The Hebrew children bearing branches of olive, went forth to meet the Lord, crying out, and saying: Hosanna in the highest!

Antiphon. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

These antiphons are repeated until the distribution of the palms is finished. The priest then says:

Ÿ. Dóminus vobiscum.

Ŕ. Et cum spíritu tuo.

Ÿ. The Lord be with you.

Ŕ. And with thy spirit.

Prayer. O almighty and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon an ass's colt, and didst teach the multitude to spread their garments or branches of trees in the way, and sing Hosanna to His praise; grant, we beseech Thee, that we too may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord. Ŕ. Amen.

THE PROCESSION OF PALMS

The procession then takes place. The priest puts incense in the thurible; the deacon intones: *Procedámus in pace* (Let us go in peace). The choir replies: *In nómine Christi. Amen* (In the name of Christ. Amen). All carry palms. The following antiphons or at least some of them are sung as long as the procession lasts.

1a. Antiphona. *Matth.* 21, 1-3, 7, 8, 9. *Cum appropinquáret Dóminus Jerosólymam, misit duos ex discipulis suis, dicens: Ite in castéllum, quod*

1st Antiphon. When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village that is over against you; and

you shall find an ass's colt tied, on which no man ever hath sat: loose it, and bring it to Me. If any man shall question you, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it, and He seated Himself on it: others spread their garments in the way; others cut branches from trees; and those who followed cried out: Hosanna! Blessed is He that cometh in the name of the Lord: blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

2d. Antiphon. When the people heard that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet Him: and the children cried out, saying: This is He who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He whom the thrones and dominions go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, creator of the world, who art come to redeem us!

3d. Antiphon. Six days before the solemnity of the Passover, when our Lord was coming into the city of Jerusalem,

contra vos est: et inveniētis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite, et addúcite mihi. Si quis vos interrogáverit dicite: Opus Dómino est. Solventes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum: álii expandébant vestiménta sua in via: álii ramos de arbóribus sternébant: et qui sequibántur, clamábant: Hosánna, benedíctus qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: miserére nobis, fili David.

2a. Antiphona. *Joan. 12, 12, 13.* Cum audísset pópulus, quia Jesus venit Jerosólymam, acceperunt ramos palmárum: et exiérunt ei obviam, et clamábant púeri, dicétes: Hic est, qui ventúrus est in salutem pópuli. Hic est salus nostra, et redemptio Israél. Quantus est iste, cui Throni et Dominationés occúrrunt! Noli timére, filia Sion: ecce Rex tuus venit tibi, sedens super pullum ásinæ: sicut scriptum est. Salve Rex, fabricátor mundi, qui venísti redímere nos.

3a. Antiphona. Ante sex dies solémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem, oc-

currerunt ei pueri: et in manibus portabant ramos palmiarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus, qui venisti in multitudine misericordiae tuae: Hosanna in excelsis.

4a. Antiphona. Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

5a. Antiphona. Cum Angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

6a. Antiphona. Turba multa, quae convenerat ad deum festum, clamabat Domino: Benedictus qui venit in nomine Domini: Hosanna in excelsis.

When possible, the procession should go out of the church. At its return, two or four cantors go into the church and close the door. There, they sing all or part of the verses of the following Hymn, the clergy and faithful outside repeating after each verse the first one, *Gloria, laus*:

Hymnus. Glória, laus et honor tibi sit, Rex Christe Redemptor:

Cui puerile decus prompsit Hosanna pium.

℞. Glória, laus . . .

Israël es tu rex, Davidis et inclyta proles:

Nomine qui in Domini, Rex benedicte, venis.

the children met Him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna in the highest!

4th Antiphon. The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest!

5th Antiphon. Let us join in faith with the angels and children, singing to the conqueror of death: Hosanna in the highest!

6th Antiphon. A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the name of the Lord: Hosanna in the highest!

Hymn. Glory and praise to Thee, Redeemer blest!

To whom their glad hosannas children poured.

℞. Glory and praise . . .

Hail, Israel's King, hail! David's son confessed!

Who comest in the name of Israel's Lord.

R/. Glory and praise . . .

Thy praise in heav'n the
host angelic sings;

On earth mankind, with all
created things.

R/. Glory and praise . . .

Thee once with palms the
Jews went forth to meet:

Thee now with prayers and
holy hymns we greet.

R/. Glory and praise . . .

Thee, on Thy way to die,
they crowned with praise;

To Thee, now King on high,
our song we raise.

R/. Glory and praise . . .

Thee their poor homage
pleas'd, O gracious King!

Ours to accept, the best that
we can bring.

R/. Glory and praise . . .

Then the Subdeacon knocks thrice at the door with the foot of the Processional Cross: the door is at once opened and the Procession enters the Church singing the following **Responsory**:

R/. As our Lord entered the
holy city, the Hebrew children,
declaring the resurrection of
life, ★ With palm branches,
cried out: Hosanna in the
highest. V̇. When the people
heard that Jesus was coming to
Jerusalem, they went forth to
meet Him, ★ With palm bran-
ches . . .

R/. Glória, laus . . .

Coetus in excélsis te
laudat caélicus omnis.

Et mortális homo, et
cuncta créata simul.

R/. Glória, laus . . .

Plebs Hebraéa tibi cum
palmis óbvia venit:

Cum prece, voto, hym-
nis, ádsumus ecce tibi.

R/. Glória, laus . . .

Hi tibi passúro solvé-
bant múnia laudis:

Nos tibi regnánti pángi-
mus ecce melos.

R/. Glória, laus . . .

Hi placuére tibi, pláceat
devótio nostra:

Rex bone, Rex clemens,
cui bona cuncta placent.

R/. Glória, laus . . .

R/. Ingrediénte Dómino
in sanctam civitátem, He-
braeorum púeri resurrec-
tiónem vitæ pronuntián-
tes, ★ Cum ramis palmá-
rum: Hosánna, clamábant,
in excélsis. V̇. Cum audis-
set pópulus, quod Jesus
veníret Jerosólymam, ex-
iérunt óbvia ei. ★ Cum
ramis . . .

The Gloria Patri is not added to Responsories in Passiontide.

MASS

STATION AT ST. JOHN LATERAN

The Saviour's triumph must be preceded by His "humiliation unto death, even to the death of the cross." St. Paul reminds of this (*Epistle*) and invites us to imitate this great example of Our Lord,

so that, after having followed Him in His passion, we may be made partakers of His resurrection (*Collect*).

Introitus. *Ps.* 21, 20, 22. Dómine, ne longe fácias auxiliium tuum a me, ad defensionem meam áspice: libera me de ore leónis, et a córnibus unicórnium humilitatem meam. *Ps.* 21, 2. Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictórum meórum. Dómine, . . .

Introit. O Lord, keep not Thy help far from me: look to my defense: deliver me from the lion's mouth, and my lowness from the horn of the unicorns. *Ps.* O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. Lord, keep not . . .

Collect. Almighty and everlasting God, who didst will that our Saviour should take upon Him our flesh and suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that we may both follow the example of His patience and also be made partakers of His resurrection. Through the same our Lord.

No other Collect is said.

Epistle. *Philippians* 2, 5-11. Brethren, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all genuflect*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Graduale. *Ps.* 72, 24, 1-3. Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum glória assumpsisti me. V. Quam bonus Israël Deus rectis corde! mei

Gradual. Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. V. How good is God to Israel, to those

of an upright heart! but my feet were almost moved, my steps had well-nigh slipped: because I was jealous of sinners, seeing the prosperity of sinners.

Tract. O God, my God, look upon me; why hast Thou forsaken me? *Ÿ*. Far from my salvation are the words of my sins. *Ÿ*. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. *Ÿ*. But Thou dwellest in the holy place, the praise of Israel. *Ÿ*. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. *Ÿ*. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. *Ÿ*. But I am a worm, and no man: the reproach of men and the outcast of the people. *Ÿ*. All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head. *Ÿ*. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. *Ÿ*. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. *Ÿ*. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *Ÿ*. Ye that fear the Lord, praise Him: all

autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Tractus. *Ps.* 21, 2-9, 18, 19, 22, 24, 32. Deus, Deus meus, respice in me: quare me dereliquisti? *Ÿ*. Longe a salute mea verba delictorum meorum. *Ÿ*. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. *Ÿ*. Tu autem in sancto habitas, laus Israel. *Ÿ*. In te speraverunt patres nostri: speraverunt, et liberasti eos. *Ÿ*. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *Ÿ*. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. *Ÿ*. Omnes qui videbant me, aspernabuntur me: locuti sunt labiis, et moverunt caput. *Ÿ*. Speravit in Domino, eripiat eum: salvum faciat eum quoniam vult eum. *Ÿ*. Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *Ÿ*. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *Ÿ*. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. *Ÿ*. An-

<p>nuntiábitur Dómino generatio ventúra: et annuntiábunt caeli justítiam ejus. V. Pópulo, qui nascétur, quem fecit Dóminus.</p>	<p>ye the seed of Jacob, glorify Him. V̄. There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. V̄. To a</p>
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people that shall be born, which the Lord hath made.

The Passion of our Lord is begun at once without any prayer or ceremony. The palms are held up during the singing of the Passion and Gospel.

The Passion of our Lord Jesus Christ according to St. Matthew (26, 1-75; 27, 1-66).

Judas the traitor

At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphás: and they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival-day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Last Supper

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand. With thee I make the pasch with My disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, He sat down with His twelve disciples: and whilst they were eating, He said: Amen I say to you that one of you is about to betray Me. And they, being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed Him, answering said: Is it I, Rabbi? He said to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke and gave to His disciples, and said: Take ye and eat: this is My body. And taking the chalice, He gave thanks and gave to them, saying: Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of My Father. And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night; for it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples.

Gethsemane

Then Jesus came with them into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What? Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the selfsame word. Then He cometh to His disciples, and said to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me.

The apprehension of Jesus

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He: hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword

shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions¹ of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled.

Jesus at the palace of the High Priest

But they holding Jesus led Him to Caiphas the high priest where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee.

¹ A Roman legion was composed of from 5,000 to 6,000 soldiers.

The denial of Peter

But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor.

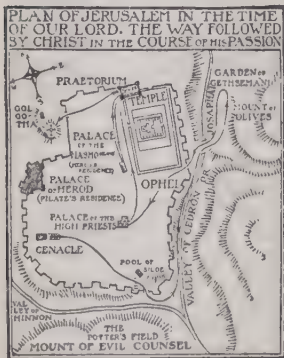
The despair of Judas

Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: it is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

Jesus before Pilate

And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the king of the Jews?

Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.



And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His

blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

The Way of the Cross and the Crucifixion

And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save: if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth

hour there was darkness over the whole earth, until the ninth hour.

Death of Christ

And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel and pause for a few moments.

And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Burial of Jesus

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre.

Here is said the *Munda cor meum*, and the book is censed. The deacon then sings the following in the **Gospel** tone.

And the next day, which followed the day of preparation,¹ the chief priests and the pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards. **Credo.**

Offertorium. *Ps. 68, 21-22.* Improperium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristarétur, et non fuit: consolántem me quaesívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Offertory. My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Secret. Grant, we beseech Thee, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord.

Preface of the Holy Cross, p. 565.

Communio. *Matth. 26, 42.* Pater, si non potest hic calix transíre nisi bibam illum, fiat volúntas tua.

Communion. Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Postcommunion. By the operation of this mystery, O Lord, may our vices be destroyed and our just desires fulfilled. Through our Lord.

When this Mass does not follow immediately on the Blessing of Palms, the Gospel for the blessing p. 243 is read as last Gospel.

1. On the eve of the Sabbath many preparations were made in order that the holy rest of that day might not be broken.

Monday in Holy Week

STATION AT ST. PRAXEDUS'S

Privileged Feria *Violet vestments*

Introit. Judge Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. Ps. Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation. Judge Thou, O Lord. . . .

Introitus. Ps. 34, 1-2. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium meum, Dómine, virtus salutis meae. Ps. 34, 3. Effúnde frámeam, et conclúde advérsus eos, qui persecúntur me: dic ánimae meae: Salus tua ego sum. Júdica, Dómine . . .

Collect. Grant, we beseech Thee, almighty God, that we who fail through infirmity in our many difficulties, may be relieved through the merits of the passion of Thine only-begotten Son. Who with Thee liveth.

Second Collect: For the Church, or For the Pope, p. 218.

Epistle. *Isaias* 50, 5-10. In those days *Isaias* said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me. Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant, that hath walked in darkness, and hath no light? Let him hope in the name of the Lord and lean upon his God.

Gradual. Arise, O Lord, and be attentive to my judgment,

Graduale. Ps. 34, 23, 3. Exsúrge, Dómine, et in-

ténde júdício meo, Deus meus et Dóminus meus, in causam meam. V̄. Effúnde frámeam, et con-clúde advérsus eos, qui me persecúntur.

to my cause, my God and my Lord. V̄. Bring out the sword, and shut up the way against them that persecute me.

Tract: Dómine, non secúndum, p. 223.

Gospel. *John* 12, 1-9. Six days before the Pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served. But Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief and, having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of My burial. For the poor you have always with you: but Me you have not always. A great multitude therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

Offertorium. *Ps.* 142, 9-10. Eripe me de inimicis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Offertory. Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

Secret. Grant, O almighty God, that being purified by the powerful virtue of these sacrifices, we may come with greater purity to their divine source. Through our Lord.

Second Secret, p. 218. **Preface** of the Holy Cross, p. 565.

Communio. *Ps.* 34, 26. Erubéscant et revereántur simul, qui gratulántur ma-

Communion. Let them blush and be ashamed together, who rejoice at my evils: let them

be clothed with shame and fear, who speak malignant things against me. | *lis meis: induántur pudóre et reveréntia, qui maligna loquúntur advérsus me.*

Postcommunion. May Thy holy mysteries, O Lord, inspire us with divine fervor, that we may both delight in their celebration and in their fruit. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. Help us, O God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby Thou hast graciously restored us to a new life. Through our Lord.

Tuesday in Holy Week

STATION AT ST. PRISCA'S

Privileged Feria *Violet vestments*

Introit: *Nos autem*, p. 284.

Collect. Almighty and everlasting God, grant that we may so celebrate the mysteries of our Lord's passion that we may deserve to receive Thy pardon. Through the same our Lord.

Second Collect: For the Church, or For the Pope, p. 218.

Epistle. *Jeremias* 11, 18-20. In those days Jeremias said: O Lord, Thou hast shown me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew that they had devised counsels against me, saying: Let us put wood on his bread and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, who judgest justly and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Gradual. But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my | **Graduale.** *Ps.* 34, 13, 1-2. *Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam*

in jejúnio ánimam meam:
et orátio mea in sinu meo
convertétur. V̇. Júdica,
Dómine, nocéntes me,
expúgna impugnántes me:
apprehénde arma et scu-
tum, et exsúrge in ad-
jutórium mihi.

soul with fasting: and my
prayer shall be turned into my
bosom. V̇. Judge Thou, O
Lord, them that wrong me,
overthrow them that fight
against me: take hold of arms
and shield, and rise up to help
me.

The Passion of our Lord Jesus Christ according to
St. Mark (14, 1-72; 15, 1-46).

Judas the traitor

At that time the feast of the Pasch and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Him, and kill Him. But they said: Not on the festival-day, lest there should be a tumult among the people. And when He was in Bethania, in the house of Simon the leper, and was at meat, there was a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence¹ and given to the poor. And they murmured against her. But Jesus said: Let her alone; why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you: and whensoever you will you may do them good: but Me you have not always. She hath done what she could: she is come beforehand to anoint My body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray Him.

1. Equal to about fifty dollars, a comparatively large sum.

The Last Supper

Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to Him: Whither wilt Thou that we go and prepare for Thee to eat the Pasch? And He sendeth two of His disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him: and whithersoever he shall go in, say to the master of the house, The Master saith: Where is My refectory, where I may eat the Pasch with My disciples? And he will show you a large dining room furnished: and there prepare ye for us. And His disciples went their way and came into the city; and they found as He had told them, and they prepared the Pasch. And when evening was come, He cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with Me shall betray Me. But they began to be sorrowful and to say to Him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with Me his hand in the dish. And the Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing, broke and gave to them, and said: Take ye, this is My body. And having taken the chalice, giving thanks, He gave it to them: and they all drank of it. And He said to them: This is My blood of the new testament, which shall be shed for many. Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

Gethsemane

And when they had sung an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in My regard this night: for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him: Although all shall be scandalized in Thee, yet not I. And Jesus

saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all. And they came to a farm called Gethsemane. And He said to His disciples: Sit you here while I pray. And He taketh Peter, and James, and John with Him; and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death: stay you here, and watch. And when He was gone forward a little, He fell flat on the ground: and He prayed that, if it might be, the hour might pass from Him. And He saith: Abba, Father, all things are possible to Thee, remove this chalice from Me: but not what I will, but what Thou wilt. And He cometh and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? couldest thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up: let us go. Behold he that will betray Me is at hand.

The apprehension of Jesus

And while He was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. And when he was come, immediately going up to Him, he saith: Hail, Rabbi! and he kissed Him. But they laid hands on Him and held Him. And one of them that stood by, drawing a sword struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and

staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. Then His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: and they laid hold on him. But he casting off the linen cloth, fled from them naked.

Jesus at the palace of the High Priest

And they brought Jesus to the high priest: and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest: and he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none. For many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying: We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But He held His peace and answered nothing. Again the high priest asked Him, and said to Him: Art Thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? And all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him: Prophecy. And the servants struck Him with the palms of their hands.

The denial of Peter

Now when Peter was in the court below, there cometh one of the maid-servants of the high priest: and when she had seen Peter warming himself, looking on him,

she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court: and the cock crew. And again a maid-servant seeing him began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them, for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny Me. And he began to weep.

Jesus before Pilate

And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led Him away and delivered Him to Pilate. And Pilate asked Him: Art Thou the King of the Jews? But He answering saith to him: Thou sayest it. And the chief priests accused Him in many things. And Pilate again asked Him, saying: Answerest Thou nothing? Behold in how many things they accuse Thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out: Crucify Him. And Pilate saith to them: Why, what evil hath He done? But they cried out the more: Crucify Him. And so Pilate being willing to satisfy the people, released to them Barabbas,

and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him away into the court of the palace, and they called together the whole band: and they clothe Him with purple, and plating a crown of thorns, they put it upon Him. And they began to salute Him: Hail, King of the Jews. And they struck His head with a reed: and they did spit on Him, and bowing their knees they adored Him. And after they had mocked Him, they took off the purple from Him and put His own garments on Him, and they led Him out to crucify Him.

The Way of the Cross and the Crucifixion

And they forced one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which being interpreted is the place of Calvary. And they gave Him to drink wine mingled with myrrh: but He took it not. And crucifying Him they divided His garments, casting lots upon them what every man should take. And it was the third hour: and they crucified Him. And the inscription of His cause was written over: The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith: And with the wicked he was reputed. And they that passed by blasphemed Him, wagging their heads and saying: Vah, Thou that destroyest the temple of God and in three days buildest it up again: save Thyself, coming down from the cross. In like manner also the chief priests, mocking, said with the scribes one to another: He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the cross that we may see and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

The Death of Jesus

And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? which is,

being interpreted: My God, My God, why hast Thou forsaken Me? And some of the standers by hearing, said: Behold He calleth Elias. And one running and filling a sponge with vinegar and putting it upon a reed, gave Him to drink, saying: Stay, let us see if Elias come to take Him down. And Jesus, having cried out with a loud voice, gave up the ghost.

Here all kneel and pause for a few moments.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome; who also when He was in Galilee followed Him and ministered to Him, and many other women that came up with Him to Jerusalem.

The *Munda cor meum* is said, and the following is read in the tone of the **Gospel**.

The Burial of Jesus

And when evening was now come (because it was the Parasceve, that is the day before the Sabbath), Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged for the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked Him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph, buying fine linen, and taking Him down wrapped Him up in the fine linen and laid Him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

Offertorium. *Ps.* 139,
5. Custódi me, Dómine,
de manu peccatóris: et ab
homínibus iniquis éripe
me.

Offertory. Keep me, O
Lord, from the hand of the
wicked: and from unjust men
deliver me.

Secret. May these sacrifices, O Lord, we beseech Thee, which are accompanied with healing fasts, speedily restore us. Through our Lord.

Second Secret, p. 218. *Preface of the Holy Cross*, p. 565.

Communion. They that sat in the gate were busied against me; and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy.

Communio. *Ps.* 68, 13-14. *Adversum me exercebantur, qui sedebant in porta; et in me psallabant qui bibebant vinum: ego vero orationem meam ad te Domine: tempus beneplaciti, Deus, in multitudine misericordiae tuae.*

Postcommunion. May our vices be cured, O almighty God, by Thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

Second Postcommunion, p. 218.

Prayer over the people. May Thy mercy, O God, purifying us from all deceits of our old nature, enable us to be formed anew unto holiness. Through our Lord.

Wednesday in Holy Week

STATION AT ST. MARY MAJOR

Privileged Feria *Violet vestments*

Introit. In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord, hear my prayer: and let my cry come to Thee. In the name . . .

Introitus. *Phil.* 2, 10, 8, 11. *In nomine Jesu omne genu flectatur, caelestium, terrestrium, et infernorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris.* *Ps.* 101, 2. *Domine, exaudi orationem meam: et clamor meus ad te veniat.* In nomine . . .

Immediately after the Kyrie the priest says:

Orémus. Flectámus gé-
nua. R̄. Leváte.

Let us pray. Let us kneel.
R̄. Arise.

Collect. Grant, we beseech Thee, O almighty God, that we who are continually afflicted by reason of our excesses, may be delivered through the passion of Thine only-begotten Son. Who with Thee.

Lesson. *Isaias* 62, 11; 63, 1-7. Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold His reward is with Him and His work before Him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation and have trodden them down in my wrath; and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed upon us.

Graduale. *Ps.* 68, 18, 2-3. Ne avértas fáciem tuam a púero tuo, quóniam tríbuloꝝ: velóciter exáudi me. V̄. Salvum me fac, Deus, quóniam intravérunt aquae usque ad ánimam meam: infixus sum in limo profúndi, et non est substántia.

Gradual. Turn not away Thy face from Thy servant, for I am in trouble: hear me speedily. V̄. Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep and there is no sure standing.

Here the priest says: V̄. Dóminus vobíscum, and Orémus, without the addition of *Flectámus génuá*.

Collect. O God, who willed that Thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us Thy servants, that we may obtain the grace of His resurrection. Through the same Lord.

Second Collect: For the Church, or For the Pope, p. 218.

Epistle. *Isaias* 53, 1-12. In those days Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness that we should be desirous of Him: despised and the most abject of men, a man of sorrows and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely He hath borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth. He was taken away from distress and from judgment: who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored, He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall

divide the spoils of the strong because He hath delivered His soul unto death and was reputed with the wicked: and hath borne the sins of many, and hath prayed for the transgressors.

Tractus. Ps. 101, 2-5, 14. Dómine, exáudi orationem meam, et clamor meus ad te véniat. *Ÿ.* Ne avértas fáciem tuam a me: in quacúmque die tribulor, inclína ad me aurem tuam. *Ÿ.* In quacúmque die invocávero te, velóciter exáudi me. *Ÿ.* Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *Ÿ.* Percússus sum sicut foenum, et áruit cor meum: quia oblítus sum manducare panem meum. *Ÿ.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

Tract. Hear, O Lord, my prayer, and let my cry come to Thee. *Ÿ.* Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me. *Ÿ.* In what day soever I shall call upon Thee, hear me speedily. *Ÿ.* For my days are vanished like smoke: and my bones are burnt up as in an oven. *Ÿ.* I am smitten like the grass, and my heart is withered: because I forgot to eat my bread. *Ÿ.* Thou shalt arise, O Lord, and have mercy on Sion: for the time is come to have mercy on it.

The *Passion* of our Lord Jesus Christ according to St. Luke (22, 1-71; 23, 1-53).

At that time the feast of unleavened bread, which is called the Pasch, was at hand: and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates how he might betray Him to them. And they were glad and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude.

The Last Supper

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying: Go and prepare for us the pasch, that we may eat. But they said: Where wilt

Thou that we prepare? And He said to them: Behold as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: and you shall say to the goodman of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the pasch with My disciples? And he will show you a large dining room furnished: and there prepare. And they going, found as He had said to them, and made ready the pasch. And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks, and broke, and gave to them, saying: This is My body which is given for you: do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you. But yet behold: the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom He shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be the greater. And He said to them: The kings of the Gentiles lord it over them: and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader as he that serveth. For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as He that serveth: and you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones judging the

twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. Who said to Him: Lord, I am ready to go with Thee both into prison and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that Thou knowest Me. And He said to them: When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword. For I say to you, that this that is written must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough.

Gethsemane

And going out He went according to His custom to the mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast: and kneeling down, He prayed, saying: Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done. And there appeared to Him an angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? arise, pray, lest you enter into temptation.

The apprehension of Jesus

As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss Him. And Jesus said to him: Judas, dost thou betray the Son of

man with a kiss? And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple and the ancients, that were come unto Him: Are ye come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me; but this is your hour, and the power of darkness. And apprehending Him, they led Him to the high priest's house: but Peter followed afar off.

The denial of Peter

And when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them. Whom when a certain servant-maid had seen sitting at the light and had earnestly beheld him, she said: This man also was with Him. But he denied Him, saying: Woman, I know Him not. And after a little while, another seeing him said: Thou also art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with Him; for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly.

Jesus at the palace of the High Priest

And the men that held Him mocked Him and struck Him. And they blindfolded Him and smote His face. And they asked Him, saying: Prophecy, who is it that struck Thee? And blaspheming, many other things they said against Him. And as soon as it was day, the ancients of the people, and the chief priests and scribes came together, and they brought Him into their council, say-

ing: If Thou be the Christ, tell us. And He saith to them: If I shall tell you, you will not believe Me: and if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? for we ourselves have heard it from His own mouth. And the whole multitude of them, rising up, led Him to Pilate.

Jesus before Pilate and Herod

And they began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. And Pilate asked Him, saying: Art Thou the King of the Jews? But He answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.

And Herod, seeing Jesus, was very glad: for he was desirous of a long time to see Him, because he had heard many things of Him: and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends that same day: for before they were enemies one to another.

Jesus before Pilate

And Pilate, calling together the chief priests and the magistrates and the people, said to them: You have presented unto me this man as one that perverteth the people, and behold I, having examined Him before you,

find no cause in this man in those things wherein you accuse Him. No, nor Herod neither: for I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore and release Him. Now of necessity he was to release unto them one upon the feast-day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas. Who for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him: I will chastise Him therefore and let Him go. But they were instant with loud voices, requiring that He might be crucified. And their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

The Way of the Cross and the Crucifixion

And as they led Him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For behold, the days shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with Him to be put to death. And when they were come to the place which is called Calvary, they crucified Him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing His garments, cast lots. And the

people stood beholding, and the rulers with them derided Him, saying: He saved others; let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself. And there was also a superscription written over Him in letters of Greek and Latin and Hebrew: This is the King of the Jews. And one of those robbers who were hanged blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due rewards of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee: This day thou shalt be with Me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

The Death of Jesus

And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, He gave up the ghost.

Here all kneel and pause for a few moments.

Now, the centurion seeing what was done, glorified God, saying: Indeed this man was a just. And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts. And all His acquaintance and the women that had followed Him from Galilee stood afar off, beholding these things.

Here the Munda cor is said.

The following is then said or sung in the tone of the Gospel:

The Burial of Jesus

And behold there was a man named Joseph, who was a counselor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea,

a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking Him down, he wrapped Him in fine linen and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertory. Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me.

Offertorium. *Ps.* 101, 2-3. Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

Secret. Receive, O Lord, we beseech Thee, the gift which we offer, mercifully granting that we may obtain that which we celebrate in this mystery of the passion of Thy Son our Lord. Through the same Lord.

Second Secret, p. 218. Preface of the Holy Cross, p. 565.

Communion. I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest for ever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

Communio. *Ps.* 101, 10, 13, 14. Potum meum cum fletu temperábam: quia élevans allisísti me: et ego sicut foenum áruí: tu autem, Dómine, in aetérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi ejus.

Postcommunion. Grant to our mind, almighty God, that by the temporal death of Thy Son, represented in these adorable mysteries, we may trust that Thou hast given to us eternal life. Through the same Lord.

Second Postcommunion, p. 218.

Prayer over the people. Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who liveth.

more pomp after the clergy have received Communion. It is also used for the consecration of bishops, in the rite of baptism, in the consecration of churches, altars and chalices, and in the baptism or blessing of bells.

The third holy oil, which is blessed immediately after, is that of the catechumens. It is used in the rite of baptism, at the ordination of priests, for the coronation of kings and queens, and with the Holy Chrism for the blessing of the font and the consecration of altars.

MASS FOR MAUNDY THURSDAY

The Church to-day lays special stress on the institution of the Holy Eucharist and the priesthood. At the very moment His death was being plotted, our Lord instituted this way to perpetuate His sacrifice and immortalize His presence among us by the ministry of His priests. While thus remembering the Last Supper, the Church sets aside her mourning and celebrates the Holy Sacrifice in white vestments, the sign of her joy: the altar cross is covered with a white veil, the bells are rung during the Gloria in Excelsis.

After Mass the altar is stripped, as it used to be in old times every day after Mass. Under the present discipline, this practice shows us that the Holy Sacrifice shall not be offered up again until Holy Saturday.

Introit. But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. Ps. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behooves us.

Introitus. *Galat. 6, 14.*
Nos autem gloriári oportet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati et liberati sumus. *Ps. 66, 2.* Deus misereatur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereatur nostri. Nos autem.

The **Gloria** is now sung; the organ is played and the bells are rung, after which they are silent until Holy Saturday.

Collect. O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency: that as our Lord Jesus Christ in His passion gave to each a different recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His resurrection. Who liveth and reigneth.

Epistle. I *Corinthians* 11, 20-32. Brethren: When you come therefore together into one place, it is not now to

eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is My body, which shall be delivered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Graduale. *Phil.* 2, 8-9.
 Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *Ÿ.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

Gradual. Christ became obedient for us unto death, even to the death of the cross. *Ÿ.* For which cause, God also hath exalted Him and hath given Him a name which is above all names.

Gospel. *John* 13, 1-15. Before the festival day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil

having now put into the heart of Judas, the son of Simon the Iscariot, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God: He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them: Know you what I have done to you? You call me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Creed.

Offertory. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. I shall not die, but live: and shall declare the works of the Lord.

Offertorium. Ps. 117, 16, 17. *Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.*

Secret. We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

Proper Communicantes, Hanc Igitur, Qui pridie

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et ★ etc., p. 550.

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discíplis suis Córporis et Sánguini sui mystéria celebránda: quaesumus, Dómine, ut placátus accípias: diésque nostros ★ etc., p. 550.

Qui pridie, quam pro nostra omniúmque salúte paterétur, hoc est, hódie, accépit panem, etc., p. 551.

In communion with and celebrating the most sacred day on which our Lord Jesus Christ was delivered up for us: and venerating also in the first place the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God; also of etc., p. 550.

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, and that of Thy whole family, which we make to Thee in memory of the day on which our Lord Jesus Christ gave to His disciples the mysteries of His Body and Blood to be celebrated; and to order our days etc., p. 550.

Who, the day before He suffered for the salvation of us and of all men, that is, on this day, took bread, etc., p. 551.

The Agnus Dei is said as usual, but the kiss of peace is not given; the three ordinary prayers before Communion, however, are said.

On this day the priest consecrates two hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, and places it in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual.

Communio. *Joan.* 13, 12, 13, 15. Dóminus Jesus, postquam coenávit cum discíplis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus et Magíster?

Communion. The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you?

I have given you an example, | Exémplum dedi vobis, ut
that you also may do likewise. | et vos ita faciátis.

Postcommunion. We beseech Thee, O Lord our God, that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

The *Ite Missa est* is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself.

THE PROCESSION

Immediately after Mass, the celebrant censes the chalice containing the reserved Host, which is carried in procession to the altar of repose prepared for its reception within the church. During the procession the hymn *Pange lingua* is sung. On reaching the altar of repose the reserved Host is placed on it, and after being censed it is placed in the *capsa*, a special kind of tabernacle.

Hymn: *Pange lingua*

Sing, my tongue, The Sa-
viour's glory,
Of His Flesh the mystery sing;
Of His Blood, all price exceed-
ing,

Shed by our immortal King,
Destined for the world's re-
demption,

From a noble womb to spring.

Of a pure and spotless Virgin,
Born for us on earth below,
He, as Man with man convers-
ing,

Stayed the seeds of truth to sow.
Then He closed in solemn order
Wondrously His life of woe.

On the night of that last sup-
per,

Seated with His chosen band,
He, the Paschal Victim eating,
First fulfills the Law's com-
mand;

*Pange lingua gloriósi
Córporis mystérium,
Sanguínisque pretiósi,
Quem in mundi pretium
Fructus ventris generósi
Rex effúdit géntium.*

*Nobis datus, nobis
natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro clausit órdine.*

*In suprémae nocte
coenae,
Recúmbens cum frátri-
bus,
Observáta lege plene
Cibis in legálibus,*

Cibum turbæ duodénæ
Se dat suis mânibus.

Verbum caro, panem
verum.

Verbo carnem efficit,
Fitque sanguis Christi
merum,

Et si sensus déficit,
Ad firmándum cor sín-
cerum

Sola fides sufficit.

Tantum ergo Sacra-
mémentum

Venerémur cernui;
Et antiquum documén-
tum

Novo cedat ritui:

Praestet fides supplé-
mémentum

Sensuum deféctui.

Genitóri, Genitóque
Laus et jubilatio;

Salus, honor, virtus
quoque

Sit et benedictio:

Procedénti ab utróque
Compar sit laudatio.

Amen.

Then as food to all His brethren
Gives Himself with His own
Hand.

Word made Flesh, the bread
of nature,

By His Word to Flesh He turns;
Wine into His Blood He changes:
What though sense no change
discerns?

Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail,
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high
With the Holy Ghost proceeding

Forth from each eternally,
Be salvation, honour, blessing,
Might and endless majesty.

Amen.

After the Procession, Vespers are said in choir; or, if there are no Vespers, the celebrant proceeds immediately to the stripping of the altars.

THE STRIPPING OF THE ALTARS

The priest with his ministers proceeds to strip the altars, whilst reciting the Antiphon *Diviserunt* and Ps. 21, which our Lord began himself on the Cross: *Eli, Eli, lamma sabachthani*.

Antiphona. Ps. 21, 19.
Diviserunt sibi ★ vesti-
ménta mea: et super
vestem meam miserunt
sortem.

Antiphon. They parted my
garments amongst them: and
upon my vesture they cast lots.

Psalm 21

My God, my God, look upon me: why hast Thou forsaken me? the voice of mine offenses keepeth Thy deliverance far from me.

O my God, I cry in the day-time, and Thou hearest not: and in the night-season and still it is not foolishness in me.

But Thou dwellest in holiness, O Thou Praise of Israel!

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

But I am a worm and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him: let Him deliver him, seeing He delighteth in him.

But Thou art He that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly. Be not far from me:

For trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint.

Mine heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For many dogs have compassed me: the assembly of the wicked have inclosed me.

They pierced mine hands and my feet: they have numbered all my bones:

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O Lord, haste Thee to save me.

O God, deliver my soul from the sword: my only one from the power of the dog.

Save me from the lion's mouth; and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee.

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him;

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: their heart shall live for ever.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's: and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall fall down before Him.

My soul also shall live unto Him; and my seed shall serve Him.

The generation to come shall tell it unto the Lord: and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Antiphon. They parted my garments amongst them: and upon my vesture they cast lots

THE WASHING OF THE FEET

The clergy at a convenient hour, before or after noon, meet to perform the ceremony known as the Mandatum or Maundy: hence the name of Maundy Thursday. The prelate or priest puts on amice, alb, violet stole and cope. Then the deacon, in white vestments (as is also the subdeacon) sings the Gospel "Before the festival day" (p. 273). The priest then removes his cope, girds himself with a cloth and, assisted by his ministers, begins the washing of the feet of thirteen clerics or poor people. The priest kneels before each one of them, washes, wipes and kisses the foot presented. Meanwhile the following is sung:

Antiphon. A new commandment I give unto you: That you love one another, as I have loved you, says the Lord. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. **Antiphon.** A new commandment.

The Antiphon Mandatum is repeated in full, as is also each of the following antiphons after its verse, except the Antiphons Ubi caritas.

Antiphon. After our Lord was risen from supper, He put water into a basin, and began to wash the feet of His disciples: to whom He gave that example. Ps. Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain. **Antiphon.** After.

Antiphon. Our Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do likewise. Ps. Thou hast blessed, O Lord, Thy land: Thou hast turned away the

Antiphona. *Joan. 13, 34.* Mandatum novum do vobis: ★ ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps. 118, 1.* Beati immaculati in via: qui ambulat in lege Domini. **Antiphona.** Mandatum novum.

Antiphona. *Joan. 13, 4, 5, 15.* Postquam surrexit Dominus ★ a coena, misit aquam in pelvim; coepit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps. 47, 2.* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. **Antiphona.** Postquam.

Antiphona. *Joan. 13, 12, 13, 15.* Dominus Jesus, ★ postquam coenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus, et Magister? Exemplum dedi vobis, ut et vos ita faciatis. *Ps. 84, 2.* Benedixisti, Domine, terram

tuam: avertisti captivitatem Jacob. **Antiphona.** Dóminus Jésus.

Antiphona. *Joan. 13, 6-7, 8.* Dómine, ★ tu mihi lavas pedes? Respóndit Jésus, et dixit ei: Si non lávero tibi pedes non habébis partem mecum. Ÿ. Venit ergo ad Simónem Petrum, et dixit ei Petrus: **Antiphona.** Dómine. Ÿ. Quod ego fácio, tu nescis modo, scies autem póstea. **Antiphona.** Dómine.

Antiphona. *Joan. 13, 14.* Si ego Dóminus ★ et Magíster vester lavi vobis pedes: quanto magis debétis alter altérius laváre pedes? *Ps. 48, 2.* Audíte haec, omnes gentes: áuribus percípite qui habitátis orbem. **Antiphona.** Si ego.

Antiphona. *Joan. 13, 35.* In hoc cognóscant omnes, ★ quia discípuli mei estis, si dilecciónem habuéritis ad invicem. Ÿ. Dixit Jésus discíplis suis. **Antiphona.** In hoc.

Antiphona. *I Cor. 13, 13.* Máneant in vobis ★ fides, spes, cáritas, tria haec: major autem horum est cáritas. Ÿ. Nunc autem manent fides, spes, cáritas, tria haec: major autem horum est cáritas. **Antiphona.** Máneant.

Antiphona. Benedícta sit ★ sancta Trínitas, atque indivísa Unitas: confitébimur ei, quia

captivity of Jacob. **Antiphon.** Our Lord Jesus.

Antiphon. Lord, dost Thou wash my feet? Jesus answered and said to him: If I shall not wash thy feet, thou shalt have no part with Me. Ÿ. He came to Simon Peter, and Peter said to him: **Antiphon.** Lord. Ÿ. What I do, thou knowest not now; but thou shalt know hereafter. **Antiphon.** Lord.

Antiphon. If I your Lord and Master have washed your feet: how much more ought you to wash one another's feet. *Ps.* Hear these things, all ye nations: give ear, ye that inhabit the world. **Antiphon.** If I.

Antiphon. By this shall all men know that you are My disciples, if you have love one for another. Ÿ. Said Jesus to His disciples. **Antiphon.** By this.

Antiphon. Let these three, faith, hope and charity remain in you, but the greatest of these is charity. Ÿ. And now there remain faith, hope and charity, these three: but the greatest of these is charity. **Antiphon.** Let these.

Antiphon. Blessed be the holy Trinity and undivided Unity: we will praise Him, be-

cause He has shown us His mercy. *Ÿ*. Let us bless the Father, and the Son, with the Holy Ghost. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. *Antiphon.* Blessed be.

Antiphon. Where charity and love are, there is God.

Ÿ. The love of Christ has gathered us together. *Ÿ*. Let us rejoice in Him and be glad. *Ÿ*. Let us fear and love the living God. *Ÿ*. And let us love one another with a sincere heart.

Antiphon. Where charity etc. *Ÿ*. When, therefore, we are assembled in one. *Ÿ*. Let us take heed, that we be not divided in mind. *Ÿ*. Let malignant quarrels and contentions cease. *Ÿ*. And let Christ our God dwell in the midst of us.

Antiphon. Where charity etc. *Ÿ*. Let us also with the blessed see. *Ÿ*. Thy face in glory, O Christ our God. *Ÿ*. There to possess an immense and happy joy. *Ÿ*. For infinite ages of ages. Amen.

After the washing of the feet, the priest washes his hands, puts on his cope, and standing says: *Pater noster*, continuing secretly until:

Ÿ. And lead us not into temptation.

R̄. But deliver us from evil.

fecit nobiscum misericordiam suam. Ÿ. Benedicamus Patrem, et Filium, cum sancto Spiritu. Ps. 83, 2-3. Quam dilecta tabernacula tua, Domine virtutum, concupiscit, et deficit anima mea in atria Domini. Antiphona. Benedicta sit.

Antiphona. I Joan. 2, 3, 4. Ubi caritas et amor, Deus ibi est. Ÿ. Congregavit nos in unum Christi amor. Ÿ. Exsultemus, et in ipso jucundemur. Ÿ. Timeamus, et amemus Deum vivum. Ÿ. Et ex corde diligamus nos sincero.

Antiphona. Ubi caritas, etc.

Ÿ. Simul ergo cum in unum congregamur. Ÿ. Ne nos mente dividamur, caveamus. Ÿ. Cessent jurgia maligna, cessent lites. Ÿ. Et in medio nostri sit Christus Deus.

Antiphona. Ubi caritas, etc.

Ÿ. Simul quoque cum beatis videamus. Ÿ. Glorianter vultum tuum, Christe Deus. Ÿ. Gaudium, quod est immensum, atque probum. Ÿ. Saecula per infinita saeculorum. Amen.

Ÿ. Et ne nos inducas in tentationem.

R̄. Sed libera nos a malo.

Ÿ. Tu mandásti mandáta tua, Dómine.

R̄. Custodíri nimis.

Ÿ. Tu lavásti pedes discipulórum tuórum.

R̄. Opera mánuum tuárum ne despicias.

Ÿ. Dómine, exáudi oratiómem meam.

R̄. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Ÿ. Thou hast commanded Thy precepts, O Lord.

R̄. To be exactly observed.

Ÿ. Thou hast washed the feet of Thy disciples.

R̄. Despise not the works of Thy hands.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto Thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Prayer. Assist, O Lord, we beseech Thee, this performance of our service; and since Thou didst vouchsafe to wash the feet of Thy disciples, despise not the work of Thy hands, which Thou hast commanded us to imitate: that as here the outward stains are washed away for us and by us, so likewise may the inward sins of all be blotted out by Thee. Grant this, we beseech Thee, who livest and reignest God for ever and ever. Amen.

INDULGENCES FOR MAUNDY THURSDAY

An indulgence of 15 years is granted, on Maundy Thursday and Good Friday, to the faithful for each visit they pay to the altar of repose reciting the Our Father, Hail Mary and Glory be 5 times in thanksgiving for the institution of the Holy Eucharist, plus the same prayers once for the intentions of the Pope. Moreover, they can gain a plenary indulgence by this visit once on Maundy Thursday and once on Good Friday, on condition of confession and communion (on Maundy Thursday). (S. Pen. Ap. May 20, 1935).

GOOD FRIDAY

STATION AT HOLY CROSS IN JERUSALEM

Double of the First Class

Black vestments

The Station is held at the basilica in Rome which represents Jerusalem. It is consecrated to the Passion of our Lord, and contains

earth from Calvary, important fragments of the true Cross, and one of the nails.

On this day, the anniversary of our Saviour's death, the Church gives her temples an appearance of desolation and clothes her ministers in mourning.

THE MASS OF THE CATECHUMENS

The first part of this day's liturgy consists, like the first part of any Mass, in prayers, readings and chants: it recalls the gatherings held by the Jews in the synagogue, and also by the early Christian communities.

At the end of None the priest and ministers, in black vestments and without lights or incense, prostrate themselves before the altar and pray for a few moments. In the meantime the acolytes spread a single altar-cloth on the altar. The priest then goes up to the altar, kisses it in the centre and goes to the Epistle side, where he reads the following lesson, while the same is sung by a "lector" in the place where Epistles are read.

First Lesson. *Osee 6, 1-6.* Thus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord: for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, o Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets. I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

Tract. O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. *Ÿ.* In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come Thou shalt be manifested. *Ÿ.* When my soul shall

Tractus. *Hab. 3.* Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. *Ÿ.* In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. *Ÿ.* In eo, dum conturbáta fúerit ánima mea: in ira,

misericórdiae memor eris. *Ÿ.* Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *Ÿ.* Opéruit caelos majéstas ejus: et laudis ejus plena est terra.

majesty covered the heavens: and the earth is full of His praise.

be in trouble, Thou wilt remember mercy, even in Thy wrath. *Ÿ.* God will come from Libanus, and the Holy One from the shady and thickly covered mountain. *Ÿ.* His

After the Tract the priest says: Orémus; the deacon adding *Flectámus génuá*, and the subdeacon responding: *Leváte*.

Collect: O God, from whom Judas, p. 284.

The subdeacon then sings the following lesson, in the tone of the Epistle:

Second Lesson. *Exodus 12, 1-11.* In those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

Tract. Deliver me, O Lord, from the evil man: rescue me from the unjust man. *Ÿ*. Who have devised iniquities in their hearts: all the day long they designed battles. *Ÿ*. They have sharpened their tongues like a serpent: the venom of asps is under their lips. *Ÿ*. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. *Ÿ*. Who have proposed to supplant my steps. The proud have hidden a net for me. *Ÿ*. And they have stretched out cords for a snare for my feet: they have laid for me a stumbling-block by the wayside. *Ÿ*. I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. *Ÿ*. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. *Ÿ*. Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. *Ÿ*. The head of them compassing me about: the labor of their lips shall overwhelm them. *Ÿ*. But the just shall give glory to Thy name: and the upright shall dwell with Thy countenance.

The Passion of our Lord Jesus Christ according to St. John (18, 1-40; 19, 1-42).

The Apprehension of Jesus

At that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which

Tractus. Ps. 139, 2-10, 14. Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. *Ÿ*, Qui cogitavérunt malítias in corde: tota die constituébant praélia. *Ÿ*. Acué-runt linguas suas sicut serpéntis: venénum áspidum sub lábiis córum. *Ÿ*. Custódi me Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *Ÿ*. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. *Ÿ*. Et funes extendérunt in láqueum pédibus meis: juxta iter scándalum posuérunt mihi. *Ÿ*. Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem orationis meae. *Ÿ*. Dómine, Dómine virtus salútis meae, obúmbra caput meum in die belli. *Ÿ*. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelinquas me, ne unquam exalténtur. *Ÿ*. Caput circúitus córum: labor labiórurn ipsórum opériet eos. *Ÿ*. Verúmtamen justí confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said to them: whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He; they went backward and fell to the ground. Again therefore He asked them: whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He. If therefore ye seek Me, let these go their way, that the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band and the tribune and the servants of the Jews took Jesus and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year.

Jesus at the palace of the High Priest

Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and

warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caiphias the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew.

Jesus before Pilate

Then they led Jesus from Caiphias to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be

delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth My voice. Pilate saith to Him: What is truth? And when he said this, he went out again to the Jews and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the king of the Jews? Then cried they again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, king of the Jews. And they gave Him blows. Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, Crucify Him. Pilate saith to them: Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him: We have a law: and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus

forth and sat down in the judgment seat, in that place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour: and he saith to the Jews: Behold your king. But they cried out: Away with Him! Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered Him to them to be crucified.

The Crucifixion

And they took Jesus and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary but in Hebrew Golgotha, where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews¹. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled which saith: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

1. Our crucifixes mostly bear only the first letters of the words Jesus Nazarenus Rex Judaeorum INRI.

The Death of Jesus

Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

Here all kneel and pause for a few moments.

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they pierced.

The Munda cor is said, and the remainder is sung in the Gospel tone. No incense nor candles are used, and the book is not kissed.

The Burial of Jesus

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre,

wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The priest then, standing at the Epistle side of the altar, with hands joined, proceeds at once with the following prayers.

THE SOLEMN PRAYERS

These solemn prayers are a form of prayer which was currently used in the early days of the Church¹. This part of the Good Friday Ritual is the only instance where it has survived in the Roman liturgy. These prayers show that the effects of Christ's death cover all the needs of the Church and mankind.

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord may be pleased to give it peace, keep its unity and preserve it throughout the world: subjecting to it principalities and powers; and may He grant us who live in peace and tranquillity, grace to glorify God the Father Almighty.

Let us pray. *Deacon:* Let us kneel. *Subdeacon:* Arise. | *Orémus. Deacon:* Flectámus gēnua. *Subdeacon:* Leváte.

Almighty and eternal God, who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy, that Thy Church, spread over all the world, may persevere with a steadfast faith in the confession of Thy name. Through the same our Lord. *R̄. Amen.*

Let us pray also for our most holy Pope N., that our God and Lord, who chose him to the order of the episcopacy, may preserve him in health and safety for the good of His holy Church, to govern the holy people of God.

Let us pray. Let us kneel. | *Orémus. Flectámus gē-*
R̄. Arise. | *nua. R̄. Leváte.*

O almighty and eternal God, by whose judgment all things are established: mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people, who are governed by Thy

1. The priest suggested an intention, adding to it a few words of exhortation: "Let us pray for our most holy father the Pope, that etc." The deacon then bade them kneel down: *Flectamus genua*, and all prayed in silence. After a few moments another cleric bade them stand up again and the priest summed up in brief formula what had been the secret intentions of each.

authority, may under so great a pontiff increase in the merits of their faith. Through our Lord. *R.* Amen.

Let us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lectors, porters, confessors, virgins, widows, and for all the holy people of God.

Orémus. Flectámus gé- nua. <i>R.</i> Leváte.		Let us pray. Let us kneel. <i>R.</i> Arise.
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O almighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed: hear our supplications for all orders thereof: that by the assistance of Thy grace all in their several degrees may render Thee faithful service. Through our Lord. *R.* Amen.

Let us pray also for our catechumens: that our God and Lord would open the ears of their hearts and the gate of mercy; that having received, by the laver of regeneration, the remission of all their sins, they also may abide in Christ Jesus our Lord.

Orémus. Flectámus gé- nua. <i>R.</i> Leváte.		Let us pray. Let us kneel. <i>R.</i> Arise.
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O almighty and eternal God, who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens; that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord. *R.* Amen.

Let us pray, dearly beloved, God the Father almighty, that He may purge the world of all errors, remove diseases, keep off famine, open prisons, break chains, grant a safe return to travelers, health to the sick, and a port of safety to those who are at sea.

Orémus. Flectámus gé- nua. <i>R.</i> Leváte.		Let us pray. Let us kneel. <i>R.</i> Arise.
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O almighty and eternal God, the comfort of the afflicted and the strength of those that labor: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them. Through our Lord. *R.* Amen.

Let us pray also for heretics and schismatics, that our God and Lord would deliver them from all their errors;

and vouchsafe to recall them to our holy mother the Catholic and Apostolic Church.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
 R̄. Arise. | nuá. R̄. Leváte.

O almighty and eternal God, who savest all, and willest not that anyone should perish: look down on the souls of those deceived by wiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord. R̄. Amen

Let us pray also for the faithless Jews: that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

Here Orémus, etc. is not said, but the celebrant proceeds as follows:

Almighty and eternal God, who drivest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord. R̄. Amen.

Let us pray also for the pagans: that almighty God would remove iniquity from their hearts; that forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ our God and Lord.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
 R̄. Arise. | nuá. R̄. Leváte.

Almighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy Church. Through our Lord. R̄. Amen.

THE ADORATION OF THE CROSS

This rite owes its origin to the custom prevailing in Jerusalem in the fourth century of venerating on Good Friday the wood of the true Cross, while the Reproaches of Christ to His people were sung in Greek.

When the prayers are finished, the priest takes off the chasuble. Then, facing the people and standing on the Epistle side (near the back-corner of the altar-table, or below the steps), he uncovers the upper portion of the cross and sings:

Ecce lignum Crucis, | Behold the wood of the Cross,

The ministers continue with the priest:

in quo salus mundi | on which hung the Saviour of
pependit. | the world.

The choir reply, while all except the priest kneel:

Veníte adorémus. | Come let us adore.

Then the priest goes to the front-corner of the altar at the Epistle side, uncovers the right arm of the cross, again singing on a higher note *Ecce lignum*, etc. All kneel while the response is made as before.

Finally the priest reaches the middle of the altar and uncovers the whole cross which he holds up, repeating *Ecce lignum* for a third time on a still higher note. All again adore while the response is made. Then the priest carries the cross to the place prepared for it before the altar, kneels and places it there. Then he removes his shoes and goes to adore the cross. He prostrates himself three times and finally bends and kisses the feet of the crucifix. This done he returns to his seat and puts on his shoes and the chasuble. Immediately after him the ministers and the other clergy, followed by the faithful, two and two, go up, prostrate themselves and adore as above.

While the adoration is taking place, some or all of the following Reproaches are sung, according to the number of those taking part in the adoration. Meanwhile, the priest seated, reads them with his ministers.

Two cantors then sing:

Ÿ. Pópule meus, quid | Ÿ. My people, what have I
feci tibi? aut in quo | done to thee? or in what have I
contristávi te? respónde | I grieved thee? Answer me.
mihi.

Ÿ. Quia edúxi te de | Ÿ. Because I brought thee
terra Aegypti: parásti | out of the land of Egypt: thou
crucem Salvatóri tuo. | hast prepared a cross for thy
Saviour.

The two choirs then sing alternately:

Agius o Theos.	O holy God,
R̄. Sanctus Deus.	
Agius ischyros.	O holy strong One,
R̄. Sanctus fortis.	
Agius athánatos, eléi- son imas.	O holy immortal One, have mercy upon us.
R̄. Sanctus immortális, miserére nobis.	

Two of the first choir sing:

V. Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.

The two choirs then repeat alternately as before: Agios o Theos. **R.** Sanctus Deus, etc.

Two cantors of the second choir continue:

V. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

The two choirs again respond as before: Agios o Theos. **R.** Sanctus Deus, etc.

The verses of the following Reproach are sung alternately by two cantors of each choir. The choirs respond after each verse: Popule meus, as above, as far as **V.** Quia.

For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.

R. My people . . .

V. I brought thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.

R. My people.

V. I opened the sea before thee: and thou with a spear hast opened My side.

R. My people.

V. I went before thee in a pillar of a cloud: and thou hast brought Me to the judgment hall of Pilate.

V. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti Crucem Salvatori tuo.

V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta est mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.

V. Ego propter te flagellavi Aegyptum cum primogenitis suis: et tu me flagellatum tradidisti.

R. Popule meus . . .

V. Ego eduxi te de Aegypto, demerso Pharaone in Mare Rubrum: et tu me tradidisti principibus sacerdotum.

R. Popule meus.

V. Ego ante te aperui mare: et tu aperuisti lancea latus meum.

R. Popule meus.

V. Ego ante te praevi in columna nubis: et tu me duxisti ad praetorium Pilati.

R̄. Pópule meus.

Ÿ. Ego te pavi manna per desértum: et tu me cecidísti álapis et flagél-lis.

R̄. Pópule meus.

Ÿ. Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

R̄. Pópule meus.

Ÿ. Ego propter te Chananaeórum reges percússi: et tu percussísti arúndine caput meum.

R̄. Pópule meus.

Ÿ. Ego dedi tibi scep-trum regále: et tu dedísti cápiti meo spíneam co-rónam.

R̄. Pópule meus.

Ÿ. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

R̄. Pópule meus.

R̄. My people.

Ÿ. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges.

R̄. My people.

Ÿ. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.

R̄. My people.

Ÿ. For thee I struck the kings of the Chanaanites: and thou hast struck My head with a reed.

R̄. My people.

Ÿ. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

R̄. My people.

Ÿ. I have exalted thee with great power: and thou hast hanged Me on the gibbet of the Cross.

R̄. My people.

The following **Antiphon** is then sung:

Crucem tuam ★ adorá-mus, Dómine: et sanc-tam resurrectionem tuam laudámus et glorificá-mus: ecce enim propter lignum venit gáudium in univérso mundo.

Ps. 66, 2. Deus mise-reátur nostri, et bene-dícat nobis: illúminet vultum suum super nos, et misereátur nostri.

Crucem tuam . . .

We adore Thy Cross, O Lord: and we praise and glorify Thy holy resurrection: for behold by the wood of the Cross joy came into the whole world.

Ps. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us.

We adore . . .

The *Crux fidélis* is then sung, the first and second part of it in turn following each verse of the *Pange lingua*.

Crux Fidelis

<p>Faithful Cross, O tree all beauteous, Tree all peerless and divine: Not a grove on earth can show us Such a leaf and flower as thine. ★ Sweet the nails and sweet the wood, Laden with so sweet a load.</p>	<p>Crux fidélis, inter om- nes Arbor una nóbilis: Nulla, silva talem profert, Fronde, flore, gérmine. ★ Dulce lignum, dulces clavos. Dulce pondus sústinet.</p>
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Hymn: Pange lingua

<p>Ÿ. Sing, my tongue, the Saviour's glory; Tell His triumph far and wide; Tell aloud the famous story Of His Body crucified; How upon the cross a Victim, Vanquishing in death, He died. R̄. Faithful cross . . . Ÿ. Eating of the tree for- bidden, Man had sunk in Satan's snare, When his pitying Creator Did this second tree prepare, Destined, many ages later, That first evil to repair. R̄. ★ Sweet the nails . . . Ÿ. Such the order God ap- pointed When for sin He would atone; To the serpent thus opposing Schemes yet deeper than his own: Thence the remedy procuring Whence the fatal wound had come. R̄. Faithful cross . . . Ÿ. So when now at length the fullness</p>	<p>Ÿ. Pange, lingua, glo- riósi Láuream certáminis, Et super Crucis trophaéo Dic triúmphum nóbilem: Quáliter Redémptor or- bis Immolátus vícerit. R̄. Crux fidélis . . . Ÿ. De paréntis proto- plásti Fraude Factor cóndolens, Quando pomi noxiális In necem morsu ruit: Ipse lignum tunc notávit, Damna ligni ut sólveret. R̄. ★ Dulce lignum . . . Ÿ. Hoc opus nostrae salútis Ordo depopóscerat: Multifórmis proditóris Ars ut artem fálleret: Et medélam ferret inde, Hostis unde laéserat. R̄. Crux fidélis . . . Ÿ. Quando venit ergo sacri</p>
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Plenitúdo témporis, Missus est ab arce Patris	Of the sacred time drew nigh, Then the Son who moulded all things
Natus, orbis Cónditor:	Left His Father's throne on high.
Atque ventre virgináli	From a Virgin's womb appear- ing,
Carne amíctus pródiit.	Clothed in our mortality.
R̄. ★ Dulce lignum . . .	R̄. ★ Sweet the nails . . .
Ÿ. Vagit infans inter arcta	Ÿ. All within a lowly manger, Lo, a tender babe He lies!
Cónditus præsepia:	See His gentle Virgin mother
Membra pannis involúta	Lull to sleep His infant cries;
Virgo Mater álligat:	While the limbs of God incar- nate
Et Dei manus, pedésque	Round with swathing bands
Stricta cingit fáschia.	she ties.
R̄. Crux fidélis . . .	R̄. Faithful Cross . . .
Ÿ. Lustra sex qui jam perégit,	Ÿ. Thus did Christ to perfect manhood
Tempus implens cór- poris,	In our mortal flesh attain:
Sponte líbera Redémp- tor	Then of His free choice He goeth
Passióni déditus,	To a death of bitter pain;
Agnus in Crucis levátur	And as a lamb, upon the altar
Immolándus stípíte.	Of the Cross for us is slain.
R̄. ★ Dulce lignum . . .	R̄. Sweet the nails . . .
Ÿ. Felle potus ecce languet:	Ÿ. Lo, with gall His thirst He quenches:
Spina, clavi, láncea	See the thorns upon His brow,
Mite corpus perforárunt,	Nails His tender flesh are rending:
Unda manat, et cruor:	See, His side is opened now,
Terra, pontus, astra, mundus,	Whence to cleanse the whole creation
Quo lavántur flúmine!	Streams of blood and water flow.
R̄. Crux fidélis . . .	R̄. Faithful Cross . . .
Ÿ. Flecte ramos, arbor alta,	Ÿ. Lofty Tree, bend down thy branches

To embrace thy sacred load;
Oh, relax the native tension
Of that all too rigid wood:
Gently, gently bear the members
Of thy dying King and God.

R. ★ Sweet the nails . . .

V. Tree which solely wast
found worthy
Earth's great victim to sustain

Harbor from the raging tempest,
Ark, that saved the world again,

Tree with sacred blood anointed
Of the Lamb for sinners slain.

R. Faithful Cross . . .

V. Honor, blessing everlasting

To the immortal Deity:
To the Father, Son and Spirit,
Equal praises ever be:
Glory through the earth and
heaven.

To Trinity in Unity. Amen.

R. ★ Sweet the nails . . .

Tensa laxa viscera,
Et rigor lentéscat ille,
Quem dedit nativitas:
Et supérni membra Regis
Tende miti stípite.

R. ★ Dulce lignum . . .

V. Sola digna tu fuísti
Ferre mundi víctimam:
Atque portum prae-
paráre

Arca mundo náufrago:
Quam sacer cruor perún-
xit,

Fusus Agni corpóre.

R. Crux fidélis . . .

V. Sempitérna sit beá-
tae

Trinitáti glória:
Aequa Patri, Filióque;
Par decus Paráclito:
Uníus Triníque nomen
Laudet univérsitas.

Amen.

R. ★ Dulce lignum . . .

THE MASS OF THE PRESANCTIFIED

Good Friday being the anniversary of our Lord's sacrifice on the Cross, the Church does not celebrate the Holy Sacrifice of the Mass which is the memorial of that of the Cross; she contents herself with consuming the sacred species previously consecrated, or "Presanctified."

Towards the end of the Adoration of the Cross the candles are lighted on the altar; the deacon spreads the corporal and takes the cross reverently and replaces it on the altar. The procession then goes to the altar of repose. Here candles are lighted. The deacon takes the chalice from the tabernacle and hands it to the priest. The procession returns to the sanctuary, carrying the candles which remain lighted until after the Communion. The hymn *Vexilla Regis* is sung.

Hymn: *Vexilla Regis*

Forth comes the Standard of
the King:

Vexilla Regis pró-
deunt:

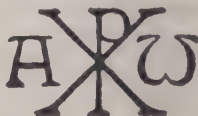
Fulget crucis mystérium, Qua vita mortem pértu- lit, Et morte vitam prótulit.	All hail, thou Mystery ador'd! Hail, Cross! on which the Life Himself Died, and by death our life restor'd! On which our Saviour's holy side,
Quae vulneráta lán- ceae	Rent open with a cruel spear Of blood and water poured a stream, To wash us from defilement clear.
Mucróné diro, críminum Ut nos laváret sórdibus, Manávit unda et sán- guine.	O sacred wood! in Thee ful- fill'd Was holy David's truthful lay! Which told the world, that from a tree The Lord should all the nations sway.
Impléta sunt quae cón- cinit	Most royally empurpled o'er,
David fidéli cármine, Dicéndo natió nibus:	How beauteously thy stem doth shine! How glorious was its lot to touch Those limbs so holy and divine! Thrice blest, upon whose arms outstretched
Regnávit a ligno Deus.	The Saviour of the world re- clined; Balance sublime! upon whose beam
Arbor decóra et fúl- gida, Ornáta Regis púrpura,	Was weighed the ransom of mankind. Hail Cross! thou only hope of man, Hail on this holy Passionday! To saints increase the grace they have; From sinners purge their guilt away.
Elécta digno stípíte Tam sancta membra tán- gere.	
Beáta, cujus bráchiis	
Prétium pepéndit saé- culi:	
Statéra facta córporis,	
Tulítque praedam tártari.	
O crux, ave, spes única,	
Hoc Passiόνis témpore Piis adáuge grátiam,	
Reisque dele crímina.	

Salvation's spring, blest Trinity,	Te, fons salutis, Trini- tas,
Be praise to Thee through earth and skies:	Colláudet omnis spíritus:
Thou through the Cross the victory	Quibus Crucis victóriam
Dost give; oh, also give the prize! Amen.	Largíris, adde praémium, Amen.

Arriving at the altar, the priest puts the consecrated Host on the corporal. Then the deacon pours wine into the chalice, and the subdeacon water which is not blessed, all this in silence. After this, the priest puts incense into the thurible without blessing it, censes the offerings, the cross and the altar as usual, saying the prayers: *Incensum, Dirigatur, Accendat* (p. 546). Following which he stands at the foot of the steps, on the *Épistle* side, and washes his hands, but without saying the *Lavabo*. On returning to the middle of the altar, he recites the prayer: *In spiritu humilitatis* (p. 546), and says *Orate Fratres*, but the response is omitted.

Right away, he sings the *Pater noster*, and having said *Amen* silently, recites the *Libera nos* out loud. He then genuflects, places the paten under the Sacred Host, and elevates it that it may be seen by those present. After which, he divides the Host as usual but without the formula. He does not say the *Pax Domini* or *Agnus Dei* and the *Pax* is not given. He omits also the first two of the prayers before Communion. After receiving the Sacred Host, he consumes the wine with the fragment of the Host in it. He washes his fingers with wine and water and takes the ablution. Then, bowing at the center of the altar with joined hands, he says: *Quod ore sumpsimus . . .* (p. 556).

The priest and ministers then leave the sanctuary, the choir reciting *Vespers*. The altar is stripped without ceremony.



Fourth Season of the Easter Section of the Proper of the Time

PASCHALTIDE

From
Holy Saturday
to Saturday
after Pentecost



Paschaltide commemorates the three glorious mysteries of our Lord: His Resurrection (celebrated during forty days), His Ascension (during ten days) and the Descent of the Holy Ghost (during the octave of Pentecost). Therefore, the Doctrinal, Historical and Liturgical Notes for Paschaltide will be given in three parts, respectively before each one of the three feasts of Easter, Ascension Day and Pentecost.

I—THE RESURRECTION

Doctrinal Note for Easter

The triumph of Christ as Vanquisher of death is the most glorious event in His whole earthly course, the most striking proof of His divinity and the foundation of our whole Faith. It is also the outstanding event of all time and the culminating point of the Church's life in her liturgical cycle.

For the Pasch of Christ, that is His passage from death to life and from earth to Heaven, sealed for ever His victory over the devil, the world and the flesh. The risen Christ is working in the faithful every moment of their lives but more particularly at Easter, seeking to make them partakers of His resurrection and divinity. Consequently, when celebrating the feast of Easter, the faithful should strive to follow Christ in His glorious life.

Easter was for a long time the day on which the catechumens were baptized and Easter Week was the Feast of the Baptized, during which the Church concentrated all her maternal care on those whom St. Peter calls her "newborn babes," strengthening them with daily Communion and instructions bearing upon the Resurrection, model for our supernatural life.

Paschaltide appears as a new lease of interior life, a great spiritual revival. The Church returns unceasingly to this idea in her Paschal liturgy. Every year the Easter cycle brings to the mind memories of

our Baptism, First Communion and Confirmation: enabling this new life to penetrate us more and more. Corresponding to the Forty Days after our Lord's resurrection during which He built up His Church, this time reminds us more especially of the infant Church herself; which is the reason why at this time the Acts of the Apostles are read in the Epistles at Holy Mass.

Let our hearts be filled with gratitude towards Christ who saved us and may we rejoice with the Church which He founded to lead us to Him. The Paschal season is a reflection of Heaven. The Church, who at Passiontide wept over Christ and sinners, has now a double reason for rejoicing: Christ is risen and many children are born to her. The joy of Easter is a foretaste of our own resurrection and entry into the heavenly country whither the Master has gone to prepare a place for us and to where the Holy Ghost, whom He has sent to us, shall lead us.

Historical Note for Easter

In the liturgy for Paschaltide up to the Ascension, we follow our Lord in His different appearances: near the Holy Sepulcher, at Emmaus, at the Cenacle and in Galilee. We see Him laying the foundation of His Church and preparing His disciples for the mystery of His ascension.

On the day after the Sabbath, while it was still dark, Mary Magdalen and two of the holy women went to the sepulcher, reaching it about sunrise. An angel had come and rolled away the great stone which closed the tomb, and the terrified guards had fled.

Mary Magdalen, seeing that the tomb lay open, hastened to Jerusalem to tell Peter and John, while the angel was informing two more of the holy women of our Lord's rising from the dead.¹ The two disciples came running to the sepulcher (see Plan), and satisfied themselves that our Lord was not there². Mary Magdalen, having returned to the tomb, was the first to see our Lord after His resurrection³. Towards evening the two disciples who were on their way to Emmaus also saw the risen Christ, and returning at once to inform the apostles were told

that the Lord had appeared to Peter⁴.

In the evening of the same day Christ showed Himself to His disciples, who were gathered together at the Cenacle⁵, eight days later He appeared again, convincing Thomas who had doubted until then⁶.

1. See the Gospels for Easter Sunday. — 2. Gospel for Low Sunday. — 3. Easter Thursday — 4. Easter Monday. — 5. Easter Tuesday. — 6. Low Sunday.



Shortly after the disciples returned to Galilee. One day, when seven of them were fishing in the Lake of Genesareth, our Lord appeared to them again¹. Moreover, He showed Himself to five hundred disciples on a mountain which He had named to them. Perhaps this was mount Thabor, or more probably, a hill by the lake side, such as the mount of the Beatitudes². In the Gospel for the Second Sunday after Easter is read the parable of the Good Shepherd, spoken by our Lord in the third year of His ministry, during the Feast of Tabernacles at Jerusalem. The Gospels for the three following Sundays are drawn from our Lord's discourse at the Last Supper, as given by St. John.

Liturgical Note for Easter

For early Christians, down to the 7th century, the "Paschal Triduum" meant the whole celebration of the Christian Passover, namely: the Last Supper, Jesus' Passion and Death, and His Resurrection. This Triduum stretched from Thursday night to the Sunday included.

Since the first two of these three days, being fasting days, have been considered (as well as their anticipated development of Paschiontide) as part of the Lenten penance, the custom grew to reserve the name of Easter to the sole feast of the Resurrection. Even then, the service that was gradually anticipated from Easter night to Holy Saturday morning, belongs already to this celebration: this is why we begin Paschaltide in this Missal with the blessing of Paschal fire and candle.

The date of Easter Sunday, by which all the movable feasts are regulated, has been the subject of more than one solemn conciliar decree. Since our Lord died and rose again at the time of the Jewish Passover and since the Mosaic rites were to give place to these mysteries of which they were no more than the type, the Church has kept the Jewish method of reckoning, so far as Easter is concerned. The Council of Nicea decreed that the feast should always be kept on the Sunday following the full moon after the 21st of March: this Sunday may vary between March 22 and April 25.

During Paschaltide the Church decorates her sanctuaries and joyous harmonies of the organ are poured forth. For the chant *Asperges me* at Mass is substituted the *Vidi Aquam* in which allusion is made to the waters of Baptism. Certain prayers like the antiphon *Regina Caeli*, are said standing as befits those who triumph, and during these forty days, fasting is forbidden by the Church³, who forgetting earth, raises the official chant of gladness which St. John tells us he heard in heaven: *Introit, antiphon, verse, response*, everything is followed by that enthusiastic refrain that has been also buried since *Septuagesima*, but rises again in the Mass on Holy Saturday: "*Alleluia, Alleluia, Alleluia.*"

Until Ascension Day the Paschal candle, the symbol of our Lord's visible presence upon earth, shines, and white vestments are used. "Show in your conduct the innocence which is symbolized

1. Easter Wednesday. — 2. Easter Friday. — 3. Since Sunday is a weekly reminder of the Paschal mystery, these two practices are observed on Sundays throughout the year.

by the whiteness of your vestments," said Saint Augustine to the neophytes, who were clothed in albs during Easter night and kept them through the whole of the Easter octave. The Collect "Defend us" is suppressed, and apostles and martyrs have a special Mass, being more intimately associated with the struggle and the victory of Christ. Especially the martyrs, in this part of the cycle, are the company of the risen Lord.



HOLY SATURDAY

STATION AT ST. JOHN
LATERAN

Double of the First
Class

*Violet and white
vestments*

The Station is at St. John Lateran because the catechumens of Rome were baptized in the baptistry of this basilica on Holy Saturday night.

In former times the Church held no special service on this day, but a meeting was held in the course of the afternoon for the last scrutiny of the catechumens, which almost immediately preceded the baptism; several ceremonies that still precede the conferring of baptism, were performed at this gathering.

At night was held the Watch or solemn Vigil of Easter, towards the end of which, before daybreak, the Catechumens plunged in the water of the baptistry were so to speak buried with Jesus; and at the very hour at which Christ rose triumphantly from the sepulcher they were born to the life of grace.

Later the great ceremonies were anticipated, being held first in the evening, and subsequently in the morning of Holy Saturday. They reveal a sudden change from sorrow to joy, and disclose certain anomalies which this notice helps to explain.

THE BLESSING OF THE NEW FIRE

The Church, blessing as she does all elements of which she makes use for divine worship, made a practice of blessing every evening the new fire that was to provide the light for the office of Vespers. The liturgy of Holy Saturday maintains this custom. She also introduced later on the blessing of the five grains of incense which are to be fixed in the Paschal candle.

The altars are covered with linen cloths, but the candles are not lighted until the beginning of Mass. Meanwhile fire is struck from a flint and coals are kindled. The priest vested in alb and violet stole, with or without a violet cope, accompanied by his ministers with processional cross, holy water and incense, goes out-

side the church door, if this is convenient, or standing in the church entrance, blesses the new fire, saying:

V̄. Dóminus vobiscum.	V̄. The Lord be with you.
R̄. Et cum spírítu tuo.	R̄. And with thy spirit.

Prayer. O God, who through Thy Son, the cornerstone, hast bestowed on the faithful the fire of Thy glory, sanctify ✠ this new fire produced from a flint that it may be profitable to us: and grant that by this paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the feast of perpetual light. Through the same Christ our Lord. R̄. Amen.

Prayer. O Lord God, almighty Father, unailing light, who art the Creator of all light, bless ✠ this light that is blessed and sanctified by Thee, who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of Thy glory: and as Thou didst give light to Moses when he went out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at light and life everlasting. Through Christ our Lord. R̄. Amen.

Prayer. O holy Lord, almighty Father, eternal God: vouchsafe to co-operate with us, who bless this fire in Thy name, and in that of Thy only-begotten Son Jesus Christ, our Lord and God, and of the Holy Ghost: help us against the fiery darts of the enemy, and enlighten us with Thy heavenly grace. Who livest and reignest with the same only-begotten Son and the Holy Ghost, one God, for ever and ever. R̄. Amen.

He then blesses the five grains of incense which will presently be set in the Paschal candle, and says the following **prayer**:

May the abundant infusion of Thy ✠ blessing descend upon this incense, we beseech Thee, almighty God: and do Thou, O invisible regenerator, lighten this nocturnal splendor, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light: but also into whatsoever place anything of this mysterious blessing shall be brought, there the power of Thy majesty may be present and all the malice of satanic deceit may be driven out. Through Christ our Lord. R̄. Amen.

During the blessing of the grains of incense an acolyte, taking some of the blessed coals, places them in the thurible. The priest puts incense in the thurible, blessing it in the usual manner. He then sprinkles the grains of incense and the new fire three times with holy water, reciting the antiphon *Asperges me*, and incenses them thrice.

Then the deacon, in white stole and dalmatic, takes a reed with a triple candle fixed on the top, symbolical of the three Divine Persons in whose name the catechumens are this day baptized.

The procession returns to the sanctuary. As soon as the deacon has entered the church he lowers the reed, and an acolyte carrying a candle lighted from the new fire lights one of the three candles. Then the deacon, raising the reed, genuflects as do all the rest with the exception of the subdeacon who carries the cross, and sings:

The light of Christ.	Lumen Christi.
R̄. Thanks be to God.	R̄. Deo gr̄atias.

On arriving at the middle of the church the deacon lights the second branch candle, and again genuflecting sings in a higher tone:

The light of Christ.	Lumen Christi.
R̄. Thanks be to God.	R̄. Deo gr̄atias.

He then advances to the foot of the altar, where the third candle is lighted, and once more genuflecting he sings in a still higher tone:

The light of Christ.	Lumen Christi.
R̄. Thanks be to God.	R̄. Deo gr̄atias.

THE BLESSING OF THE PASCHAL CANDLE

The celebrant then goes up to the Epistle side of the altar, and the deacon, giving the reed to an acolyte, takes the book, asks a blessing of the priest as at the Gospel, the latter giving it in the following words:

May the Lord be in thy heart and on thy lips, that thou mayest worthily and fitly announce His paschal praise. In the name of the Father, and of the Son ✠, and of the Holy Ghost. Amen.

The deacon goes to the lectern, puts down the book and incenses it. Then he sings the *Exsultet*, in which the Church expounds the beautiful symbolic meaning of the Paschal candle.

Let the angelic choirs of heaven now rejoice; let the divine mysteries be celebrated with joy; and let the trumpet of salvation resound for the victory of so great a King. Let the earth also rejoice, illumined with such resplendent rays; and enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. Let also our mother the Church rejoice, adorned with the brightness of so great a light; and may this temple resound with the joyful voices of the people. Wherefore I beseech you, most

dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to number me without any merits of mine, among the Levites, would pour forth His brightness upon me, and enable me to celebrate the praise of this light. Through our Lord Jesus Christ His Son, who with Him and the Holy Ghost liveth and reigneth one God, world without end. *R.* Amen.

Ÿ. Dóminus vobíscum.
R. Et cum spírítu tuo.
Ÿ. Sursum corda.
R. Habémus ad Dómi-
 num.
Ÿ. Grátias agámus Dó-
 mino Deo nostro.
R. Dignum et justum
 est.

Ÿ. The Lord be with you.
R. And with thy spirit.
Ÿ. Lift up your hearts.
R. We lift them up unto the
 Lord.
Ÿ. Let us give thanks unto
 the Lord our God.
R. It is meet and right.

It is truly meet and right to proclaim with affection of heart and mind and with the service of our voice, the invisible God, the Father almighty, and His only-begotten Son, our Lord Jesus Christ, who paid for us to His eternal Father the debt of Adam, and by His merciful blood cancelled the guilt incurred by original sin. For this is the Paschal solemnity, in which that true Lamb is slain, by whose blood the doorposts of the faithful are hallowed. This is the night in which Thou didst first cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea, with dry feet. This, therefore, is the night which purged away the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. This is the night in which, destroying the bonds of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of Thy mercy towards us! O inestimable affec-

tion of charity: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: And the night shall be enlightened as the day: and the night is my light in my enjoyments. Therefore the holiness of this night drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. It puts to flight hatred, brings peace and humbles pride.

Here the deacon fixes the five blessed grains of incense in the Paschal candle in the form of a cross in the following order:

I
4 2 5
3

Therefore, on this sacred night, receive, O holy Father the evening sacrifice of this incense, which the holy Church presents to Thee by the hands of Thy ministers in the solemn offering of this candle of wax, the work of bees. Now we know the excellence of this pillar, which the glowing fire enkindles to the glory of God.

Here the deacon lights the Paschal candle with one of the three candles on the reed.

Which, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the parent bee produced for the substance of this precious lamp.

Here the lamps are lighted.

O truly blessed night, which despoiled the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are human. We beseech Thee, therefore, O Lord, that this candle, consecrated in honor of Thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savor, may it be mixed with the lights of heaven. May the morning star find its flame alive; that star, which knows no setting,

that star which returning from hell, shone serenely upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant a peaceful season during these Paschal solemnities, and vouchsafe to rule, govern, and preserve with Thy constant protection Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Through the same Lord Jesus Christ Thy Son: who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. R/. Amen.

THE PROPHECIES

The deacon lays aside his white dalmatic and puts on a purple stole and maniple. The celebrant puts on a purple maniple and chasuble. The Prophecies are then chanted without any introduction, while the priest standing on the Epistle side of the altar reads them in a low voice.

The reading of the twelve Prophecies served the object formerly of a final initiation of the catechumens.

The First Prophecy. *Genesis* 1, 1-31; 2, 1-2. In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and

such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day: and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to Our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold,

I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

At the end of the Prophecy, the priest says:

Orémus. | Let us pray.

The deacon:

Flectámus génuá. | Let us kneel.

The subdeacon:

R̄. Leváte. | R̄. Arise.

Collect. O God, who hast wonderfully created man, and more wonderfully redeemed him: grant us, we beseech Thee, to resist with strong mind the allurements of sin, that we may deserve eternal joys. Through our Lord Jesus Christ . . . R̄. Amen.

The Second Prophecy. *Genesis* 5, 31; 6; 7, 6, 11-14, 18-21, 23, 24; 8, 1-3, 6-12, 15-21. Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My Spirit shall not remain in man for ever, because he is flesh: and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at

all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said to Noe: The end of all flesh is come before Me: the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed, and I will establish My covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were

broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the selfsame day, Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven, which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying:

Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping thing that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons, with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
 R̄. Arise. | nua. R̄. Leváte.

Collect. O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of Thy whole Church, and peacefully effect by Thy eternal decree the salvation of mankind, that all the world may experience and see that which was fallen raised up, that which was old made new and all things restored through Him from whom they received their beginning, even our Lord Jesus Christ, Thy Son, who liveth.

The Third Prophecy. *Genesis 22, 1-19.* In those days God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only-begotten son, Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham, rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My

father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide Himself a victim for an holocaust, my son. So they went on together; and they came to the place which God had shown him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place: the Lord seeth. Whereupon even to this day it is said: In the mountain The Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By My own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only-begotten son for My sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Orémus. Flectámus gé- nua. R̄. Leváte.		Let us pray. Let us kneel. R̄. Arise.
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Collect. O God, the supreme Father of all the faithful, who throughout the world dost multiply the children of Thy promise by diffusing the grace of Thy adoption, and by this Paschal sacrament makest Thy servant Abraham, according to Thy oath, the father of all nations; grant Thy people worthily to enter unto the grace of Thy vocation. Through our Lord.

The Fourth Prophecy. *Exodus* 14, 24-31; 15, 1. In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

Tract. Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my helper and protector unto salvation. *V.* He is my God, and I will honor Him: the God of my father, and I will extol Him. *V.* He is the Lord that destroys wars: the Lord is His name.

Let us pray. Let us kneel. *R.* Arise.

Tractus. *Exod.* 15, 1, 2. Cantemus Dómino: glorióse enim honorificátus est: equum et ascensórem projéctit in mare: adjutor et protéctor factus est mihi in salutem. *V.* Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum. *V.* Dóminus cónterens bella: Dóminus nomen est illi.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. O God, whose ancient miracles we see shining even in our times: since what by the power of Thy right hand Thou didst confer upon one people by delivering them from Egyptian persecution, Thou dost operate by the water of regeneration for the salvation of the Gentiles, grant that the fullness of the whole world may pass over to the children of Abraham, and the dignity of Israelites. Through our Lord.

The Fifth Prophecy. *Isaias, 54, 17; 55, 1-11.* This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to Me and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold, thou shalt call a nation which thou knowest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel: for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts, nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall My word be which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall

prosper in the things for which I sent it, saith the Lord almighty.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
 R̄. Arise. | nua. R̄. Leváte.

Collect. Almighty and eternal God, for the glory of Thy name, multiply what Thou didst promise to the faith of our forefathers, and increase by Thy sacred adoption the children of that promise; that Thy Church may now find in a great part accomplished which the saints of old firmly believed would come to pass. Through our Lord.

The Sixth Prophecy. *Baruch* 3, 9-38. Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell! Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? And who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? Who work in silver and are solicitous, and their works are unsearchable? They are cut off and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it: it is far from their face: it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom

they have not known, neither have they remembered her paths. O Israel, how great is the house of God and how vast is the place of His possession! It is great and hath no end: It is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had no wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: but He that knoweth all things knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth: and hath called it and it obeyed Him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to Him that made them. This is our God, and there shall no other be accounted of in comparison of Him. He found out all the way of knowledge, and gave it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth, and conversed with men.

Orémus. Flectámus gé. | Let us pray. Let us kneel.
 nua. R̄. Leváte. | R̄. Arise.

Collect. O God, who dost ever multiply Thy Church by the calling of the nations, mercifully grant Thy perpetual protection to those whom Thou cleansest in the waters of baptism. Through our Lord.

The Seventh Prophecy. *Ezechiel* 37, 1-14. In those days the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones: and He led me about through them on every side. Now they were very many upon the face of the plain, and they were exceeding dry. And He said to me: Son of man, dost

thou think these bones shall live? And I answered: O Lord God, Thou knowest. And He said to me: Prophecy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as He had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And He said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And He said to me: Son of men, all these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchers, O My people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchers, and shall have brought you out of your graves, O My people: and shall have put My spirit in you, and you shall live, and I shall make you rest upon your own land: saith the Lord almighty.

Let us pray. Let us kneel.
R. Arise.

Orémus. Flectámus gé-
nua. R. Leváte.

Collect. O God, who dost instruct us by the pages of both Testaments to celebrate the paschal mystery, grant us to understand Thy mercy, that by receiving Thy present gifts, we may have a firm hope of Thy future blessings. Through our Lord.

The Eighth Prophecy. *Isaias* 4, 1-6. And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Tractus. *Is.* 5, 1, 2, Vineam factam dilectam in cornu, in loco uberi. V. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et aedificavit turrim in medio ejus. V. Et torcular fodit in ea: vinea enim Domini Sabaoth domus Israel est.

Orémus. Flectámus génuá. R. Leváte.

Tract. My beloved had a vineyard on a hill in a fruitful place. V. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. V. And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. Let us kneel. R. Arise.

Collect. O God, who by the voice of Thy holy prophets hast made manifest to all the children of Thy Church, that through the whole extent of Thy empire Thou art the sower of good seed, and the cultivator of chosen branches: grant to Thy people who are called by the name of vines and harvests, that they may root out all thorns and briars, and bring forth good fruit in abundance. Through our Lord.

The Ninth Prophecy: *Exodus 12, 1-11:* In those days, p. 297.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
R̄. Arise. | nua. R̄. Leváte.

Collect. Almighty and eternal God, who art wonderful in the dispensation of all Thy works, let Thy servants whom Thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our Pass-over at the end of time. Who with Thee liveth.

The Tenth Prophecy. *Jonas 3, 1-10.* In those days the words of the Lord came to Jonas the Prophet the second time, saying: Arise and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive, according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on His people.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
R̄. Arise. | nua. R̄. Leváte.

Collect. O God, who hast united the several nations of the Gentiles in the confession of Thy name: give us both the will and the power to perform what Thou

commandest, that Thy people called to eternal life, may have the same faith in their minds and the same godliness in their lives. Through our Lord.

The Eleventh Prophecy. *Deuteronomy 31, 22-30.* In those days Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord our God: that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death you will do wickedly and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Tractus. *Deut. 32, 1-4.*
Atténde caelum et loquar:
et áudiat terra verba ex
ore meo. Ÿ. Exspectétur
sicut plúvia elóquium me-
um: et descéndant sicut
ros verba mea. Ÿ. Sicut
imber super gramen, et
sicut nix super focnum:
quia nomen Dómini invo-
cábo. Ÿ. Date magni-
túdinem Deo nostro: Deus,
vera ópera ejus, et omnes
viae ejus júdícia. Ÿ. Deus

Tract. Attend, O heaven,
and I will speak: and let the
earth hear the words that come
out of my mouth. Ÿ. Let my
speech be expected like the
rain: and let my words fall like
the dew. Ÿ. Like the shower
upon the grass, and like the
snow upon the dry herb, be-
cause I will invoke the name of
the Lord. Ÿ. Confess the
greatness of our God: the

works of God are true, and
 all His ways are justice. V. | fidélis, in quo non est
 God is faithful, in whom there | iniquitas: justus, et sanctus
 is no iniquity: the Lord is just and holy. | Dóminus.

Let us pray. Let us kneel. | Orémus. Flectámus gé-
 R. Arise. | nuá. R. Leváte.

Collect. O God, the exaltation of the humble, and strength of the righteous, who by Thy holy servant Moses, wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that the renewal of the law should serve for our direction: show Thy power to all the multitude of peoples justified before Thee, and whilst Thou dost diminish fear, grant them joy, that all sins being pardoned by Thee, the threatened vengeance may be turned to salvation. Through our Lord.

The Twelfth Prophecy. *Daniel* 3, 1-24. In those days king Nabuchodonosor made a statue of gold of sixty cubits high and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates and the judges, the captains, the rulers and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet and of the flute and of the harp, of the sackbut and of the psaltery and of the symphony and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute and the harp, of the sackbut and

the psaltery, of the symphony and of all kind of music, all the nations, tribes and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever: thou, O king hast made a decree, that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut and psaltery and symphony and of all kind of music, prostrate yourselves and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire; and who is the God that shall deliver you out of my hand? Sidrach, Misach and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach and Abdenago, and he commanded that the furnace should be heated seven times more than it had been

accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats and their caps and their shoes and their garments: for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach and Abdenago. But these three men, that is, Sidrach, Misach and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

Here *Flectámus génuá* is not said.

Collect. O almighty and eternal God, the only hope of the world, who by the preaching of Thy prophets hast declared the mysteries of this present time, graciously increase the devotion of Thy people, since none of the faithful can advance in virtue without Thy inspiration. Through our Lord.

In churches where there is no baptismal font all the following is omitted as far as the Litany, p. 345.

THE BLESSING OF THE FONT

At Rome, in former times the clergy and catechumens went to the Lateran baptistry where the Sovereign Pontiff blessed the water. The Paschal candle, which he dipped in it, recalled to mind the baptism of Jesus in the Jordan, whereby He sanctified the water. The catechumens, after being questioned for the last time on the Creed, were baptized and confirmed and then clothed in white garments which were like mystical robes entitling them to sit at the Holy Table and make their first Communion. Many of these rites are still found in the ritual for Baptism.

At the end of the reading of the Prophecies, if there is a baptismal font in the church the priest puts on a purple cope and goes to the font with his ministers and the clergy carrying the Paschal candle. The following Tract is sung:

Tract. As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. *Ÿ.* My soul hath thirsted for the living God: when shall I come and appear before the face of God? *Ÿ.*

Tractus. *Ps. 41, 2-4.*
Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus.
Ÿ. Sitivit anima mea ad Dóminum vivum: quando véniam, et apparebo ante faciém Dei? *Ÿ.* Fuérunt

mihi lácrimae meae panes die ac nocte, dum dicitur mihi per síngulos dies: Ubi est Deus tuus?	My tears have been my bread day and night, while they say to me daily: Where is thy God?
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Before entering the baptistry, the priest says:

V̄. Dóminus vobíscum. R̄. Et cum spírítu tuo.	V̄. The Lord be with you. R̄. And with thy spirit.
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Prayer. O almighty and eternal God, look mercifully on the devotion of the people who are about to be born anew, and pant like the hart after the fountain of Thy waters; mercifully grant that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies. Through our Lord. R̄. Amen.

He then begins the blessing of the font, saying:

V̄. Dóminus vobíscum. R̄. Et cum spírítu tuo.	V̄. The Lord be with you. R̄. And with thy spirit.
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Prayer. O almighty and eternal God, be present at these mysteries of Thy great goodness, be present at these sacraments; and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth: that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord Jesus Christ Thy Son, who with Thee and the same Holy Spirit liveth and reigneth one God . . .

Raising his voice to the tone of the Preface, and joining his hands, he continues:

Per ómnia saécula saccu- lórum. R̄. Amen. V̄. Dóminus vobíscum. R̄. Et cum spírítu tuo. V̄. Sursum corda. R̄. Habémus ad Dó- minum. V̄. Grátias agámus Dó- mino Deo nostro. R̄. Dignum et justum est.	for ever and ever. R̄. Amen. V̄. The Lord be with you. R̄. And with thy spirit. V̄. Lift up your hearts. R̄. We lift them up unto the Lord. V̄. Let us give thanks to the Lord our God. R̄. It is meet and right.
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It is truly meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, eternal God. Who by Thy visible power dost wonderfully produce the effect of Thy sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not forsake the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the pouring out 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 beginning of virtue. Graciously behold the face of Thy Church, and multiply in her the number of the regenerate, who by the streams of Thy abundant grace fillest Thy city with joy, and openest the founts of baptism all over the world for the renovation of the nations; that by command of Thy majesty it may receive the grace of Thy only Son from the Holy Ghost.

Here the priest, with outstretched hand, divides the water in the form of a cross, and wiping his hand with a cloth says:

May He by a secret admixture of His divine power render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of the divine font, reborn new creatures: and that all, however distinguished either by sex in body or by age in time, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by Thy command, O Lord, depart far from hence; may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here; may he not fly about to lay his snares: may he not creep in secretly; may he not corrupt with his infection.

He touches the water with his hand.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the removal of all his malice. May it be a living fountain, a regenerating

water, a purifying stream; that whosoever shall be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification.

He makes the sign of the cross three times over the water, saying:

Wherefore I bless thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God who in the beginning separated thee by His word from the dry land, and whose Spirit moved over thee.

He divides the water with his hand, and sprinkles some towards the four quarters of the earth, saying:

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I ✠ bless thee also by our Lord Jesus Christ His only Son, who in Cana of Galilee changed thee into wine, by a wonderful miracle of His power. Who walked upon thee dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of His side together with His blood, and commanded His disciples that such as believed should be baptized in thee, saying: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

He changes the tone to that of the lessons, and continues:

Do Thou, almighty God, mercifully assist us who observe this command: do Thou graciously breathe upon us.

He breathes thrice upon the water in the form of a cross, saying:

Do Thou with Thy mouth bless these pure waters: that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul.

Here the priest dips the Paschal candle in the water, and resuming the tone of the Preface says:

May the power of the Holy Ghost descend into all the water of this font.

He then withdraws the candle from the water, sinks it in it to a greater depth, and repeats in a higher tone: May the power, etc.

Again he withdraws the candle from the water, and for the third time sinks it in it to the bottom, repeating in a still higher tone: May the power, etc. Then breathing thrice upon the water in the form of the following figure Ψ (the Greek letter psi) he continues:

And make the whole substance of this water fruitful for regeneration.

He then withdraws the candle from the water and continues:

Here may the stains of all sins be washed out; here may human nature, created to Thy image, and reformed to the glory of its maker, be cleansed from all filth of the old man; that all who receive this sacrament of regeneration, may be born again new children of true innocence.

The following is said in the tone of the lessons:

Through our Lord Jesus Christ Thy Son, who shall come to judge the living and the dead, and the world by fire. R. Amen.

Then the assistant priests sprinkle the people with this blessed water, and one of the ministers of the church reserves some of it in a vessel to sprinkle in houses and other places. After this the priest who blesses the font pours some of the oil of catechumens into the water in the form of a cross, saying in a clear voice:

May this font be sanctified and made fruitful by the oil of salvation, for such as are born anew therein unto life everlasting. R. Amen.

He then pours some of the holy chrism into the water, saying in the like manner:

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity. R. Amen.

After this he takes the two phials containing the oil of catechumens and the holy chrism, and pours from both together into the water in the form of a cross, saying:

May this mixture of the chrism of sanctification, with the oil of unction, and of the water of baptism, be made in the name of the Father ✠ , and of the Son ✠ , and of the Holy ✠ Ghost. R. Amen.

He then mingles the oil with the water and with his hand spreads it all over the font. If there are any to be baptized he baptizes them in the usual way. Then, while the priest and his ministers return to the sanctuary, and prostrate themselves before the altar, two cantors begin the Litany, p. 386.

THE LITANY OF THE SAINTS

In churches which have no baptismal font the celebrant, at the end of the twelfth Prophecy and its Collect, puts aside his chasuble, and with his ministers prostrates himself before the altar. All the rest kneel, and two cantors in the middle of the choir sing the Litany, the choir repeating each invocation. See p. 386 : the invocations marked with an asterisk are omitted, and the name of St. Agatha comes after that of St. Cecilia.

At the invocation: *Peccatóres, te rogámus, audi nos*, the priest and his ministers rise and go into the sacristy, where they put on white vestments for Mass. Meanwhile the candles are lighted on the altar.

MASS AND VESPERS

The Neophytes re-entered the church during the Litany which ends with the *Kyrie eléison* sung in the solemn tone used at Mass. Today's Mass celebrates the glory of the risen Christ (*Gospel*), and that of the souls who, through baptism, have entered on a new life, a pledge of their future resurrection (*Epistle, Collect, Hanc igitur*).

Let us show our gratitude to God for the Sacraments of Baptism, Confirmation and the Holy Eucharist, which have made it possible for us to pass with Jesus from the death of sin to the life of grace.

The priest with his ministers, coming from the sacristy, begins the Mass as usual, with the *Judica*, the *Confiteor*, the incensation. But as soon as the choir has finished the *Kyrie eléison*, he intones the *Glória in excélsis Deo*; the bells are rung and the organ is played.

Collect. O God, who makest this most sacred night illustrious by the glory of the resurrection of our Lord: preserve in the new children of Thy family the spirit of adoption which Thou hast given, that renewed in body and soul, they may give Thee a pure service. Through the same Lord.

Epistle. *Colossians* 3, 1-4. Brethren: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory.

At the end of the Epistle the celebrant begins the *Alleluia*. He sings it three times, each time upon a higher tone, and the choir repeats it in the same manner. The choir proceeds:

Ÿ. *Ps.* 117, 1. *Confitémini Dómino quóniam bonus: quóniam in saéculum misericórdia ejus.*

Tractus. *Ps.* 116, 1-2. *Laudáte Dóminum, omnes gentes: et collaudáte*

Ÿ. Give praise to the Lord, for He is good: for His mercy endureth for ever.

Tract. O praise the Lord, all ye nations: and praise Him,

all ye people. *Ÿ.* For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

eum, omnes pópuli. Ÿ. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

At the Gospel lights are not carried, but only incense; everything else is done as usual.

Gospel. *Matthew 28, 1-7.* And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified: He is not here: for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

The Creed is not said, but at the end of the Gospel the priest says *Dominus vobiscum*, and then *Oremus*. The ordinary antiphon at the Offertory is not said. At the end of the Lavabo the priest says *Glória Patri*.

Secret. Receive, we beseech Thee, O Lord, the prayers of Thy people with the offerings of this sacrifice; that what we have begun at these Easter mysteries, may, through Thy power, profit us as a saving remedy unto life everlasting. Through our Lord.

Preface for Easter, p. 566. **Communicantes** for Easter, p. 567, substituting *noctem sacratissimam* for *diem sacratissimum*. **Hanc igitur** for Easter, p. 567.

The Pax Dómini is said but the Agnus Dei is omitted and the kiss of peace is not given.

Holy Communion may be distributed to the faithful.

Instead of a Communion-antiphon, the choir sings VESPERS as follows:

Antiphon. *Allelúia, allelúia, allelúia.*

Ps. O praise the Lord, all ye nations: praise Him, all ye people.

Ps. 116. Laudáte Dóminum omnes gentes, ★ laudáte eum omnes pópuli.

Quóniam confirmáta est
super nos misericórdia e-
jus: ★ et véritas Dómini
manet in aetérnum.

Glória Patri, etc.

For His mercy is confirmed
upon us: and the truth of the
Lord remaineth for ever

Glory be to the Father, etc.

Repeat the **Antiphon**: Allelúia, allelúia, allelúia.

Antiphona. *Matth.* 28,

1. Véspere autem sábbati
★ quae lucéscit in prima
sábbati: venit María Mag-
daléne, et áltera María,
vidére sepúlcrum, allelúia.

Magnificat ★ anima
mea Dóminum.

Et exsultávit spíritus
meus ★ in Deo salutári
meo.

Quia respéxit humilitá-
tem ancíllae suae: ★ ecce
enim ex hoc beátam me
dicent omnes generatiónes.

Quia fecit mihi magna
qui potens est: ★ et sanc-
tum nomen ejus.

Et misericórdia ejus a
progénie in progénies ★
timéntibus eum.

Fecit poténtiam in brá-
chio suo: ★ dispérsit su-
pérbos mente cordis sui.

Depósuit poténtes de se-
de, ★ et exaltávit húmiles.

Esuriéntes implévit bo-
nis: ★ et dívites dimísit
inánés.

Suscépit Israél púerum
suum, ★ recordátus mi-
sericórdiae suae:

Antiphon. And in the end of
the sabbath, when it began to
dawn towards the first day of
the week, came Mary Mag-
dalen and the other Mary, to
see the sepulchre, alleluia.

My soul doth magnify the
Lord.

And my spirit hath rejoiced
in God my Saviour.

For He hath regarded the
lowliness of His handmaid:
for behold from henceforth all
generations shall call me
blessed.

For He that is mighty hath
done great things to me: and
holy is His name.

And His mercy is from gen-
eration unto generations, unto
them that fear Him.

He hath showed strength
with His arm: He hath scat-
tered the proud in the imagi-
nation of their heart.

He hath put down the
mighty from their seat and
hath exalted the humble.

He hath filled the hungry
with good things: and the rich
He hath sent empty away.

He hath received Israel His
servant, being mindful of His
mercy.

As He spake to our forefathers: Abraham and to his seed for ever.

Glory be to the Father . . .

Sicut locutus est ad patres nostros, ★ Abraham, et sémini ejus in saécula.

Glória Patri . . .

During the Magnificat the altar is incensed as at solemn Vespers. The **Antiphon**: *Vespere...* is then repeated, and the priest says:

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Postcommunion. Pour forth upon us, O Lord, the Spirit of Thy love, that by Thy loving kindness Thou mayest make to be of one mind those whom Thou hast fed with these paschal sacraments Through our Lord . . . in the unity of the same Holy Spirit.

Alleluia, alleluia is added to the **Ite Missa est** and **Deo gratias** until Easter Saturday inclusive. The Mass ends as usual.

Only one other distribution of Holy Communion is allowed on Holy Saturday, immediately after Mass.



EASTER SUNDAY

STATION AT ST. MARY MAJOR
Double of the First Class with
a Privileged Octave

White vestments

Before all else, the risen Christ offers the homage of His gratitude to His Father in heaven (*Introit*). In her turn the Church gives thanks to God inasmuch as by the victory of His Son, He has reopened the way to Heaven, and implores Him to assist us that we may attain this, our final goal (*Collect*). For this, Saint Paul tells us, just as the Jews eat the Paschal Lamb with unleavened bread, so we must feast on the Lamb of God, with the unleavened bread of sincerity and truth (*Epistle and Communion*), that is free from the leaven of sin. In the *Gospel* and the *Offertory* we read of the coming of the holy women to the sepulcher to embalm our Lord. They find the tomb empty, but an angel reveals to them the great mystery of the resurrection.



Introitus. Ps. 138, 18, 5-6. Resurrexi, et adhuc tecum sum, allelúia: posuisti super me manum tuam, allelúia: mirabilis facta est sciéntia tua, allelúia, allelúia. Ps. 138, 1-2. Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. V. Glória Patri.

Introit. I arose, and am still with Thee, alleluia: Thou hast laid Thine hand upon me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. Ps. Lord, Thou hast searched me, and known Me: Thou knowest my sitting down and my rising up. V. Glory be to the Father.

Collect. O God, who on this day through Thine only-begotten Son hast overcome death and opened unto us the gate of everlasting life; do Thou follow with Thine aid the desires which Thou dost put into our minds and by Thy continual help bring the same to good effect. Through the same Lord.

Epistle. *1 Corinthians* 5, 7-8. Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *Ÿ.* Give praise unto the Lord, for He is good: for His mercy endureth for ever.

Alleluia, alleluia. *Ÿ.* Christ our Pasch is sacrificed.

Sequence. Forth to the paschal Victim, Christians, bring

Your sacrifice of praise:
The Lamb redeems the sheep;
And Christ the sinless one,
Hath to the Father sinners
reconciled.

Together, death and life
In a strange conflict strove.
The Prince of life, who died,
Now lives and reigns.

What thou sawest, Mary, say,
As thou wentest on the way.
I saw the tomb wherein the
living one had lain

I saw His glory as He rose
again;

Napkin and linen clothes, and
angels twain:

Yea, Christ is risen, my hope,
and He

Will go before you into Ga-
lilee.

Graduale. *Ps.* 117, 24,
1. Haec dies, quam fecit
Dóminus: exultémus, et
laetémur in ea. *Ÿ.* Confi-
témini Dómino, quóniam
bonus: quóniam in saécu-
lum misericórdia ejus.

Alleluia, alleluia. *Ÿ.*
1 Cor. 5, 7. Pascha no-
strum immolátus est
Christus.

Sequentia. Víctimae
pascháli laudes immo-
lent Christiáni.

Agnus redémit oves: Chri-
stus innocens Patri re-
conciliávit peccatóres.

Mors et vita duéllo confi-
xére mirándo: dux vitae
mórtuus regnat vivus.

Dic nobis, María, quid
vidísti in via?
Sepúlcrum Christi vivén-
tis: et glóriam vidi re-
surgéntis.

Angélicos testes, sudári-
um, et vestes.

Surréxit Christus spes
mea: praecedet vos in
Galilaéam.

Scimus Christum surre-
xisse a mórtuis vere: tu
nobis, victor Rex, mise-
rére.

Amen. Alleluia.

We know that Christ indeed
has risen from the grave:
Hail, thou King of Victory,
Have mercy, Lord, and save.
Amen. Alleluia.

This Sequence is said until Easter Saturday inclusive.

Gospel. *Mark* 16, 1-7. At that time, Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them: Be not affrighted; ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you. **Creed.**

Offertorium. *Ps.* 75, 9-10. Terra trémuit, et quiévit, dum resúrgeret in iudício Deus, alleluia.

Offertory. The earth trembled and was still when God arose in judgment, alleluia.

Secret. Accept, we beseech Thee, O Lord, the prayers of Thy people with the oblation of sacrifice; that what we have begun by these Paschal mysteries, by Thy operation they may profit us for a healing remedy unto everlasting life. Through our Lord.

Preface for Easter: *Te quidem...* in hac potíssimum die, p. 566. In the Canon, **Communicantes** and **Hanc igitur**, p. 567, until the Saturday before Low Sunday inclusive.

Communio. *1 Cor.* 5, 7-8. Pascha nostrum immolátus est Christus, alleluia: itaque epulémur in ázymis sinceritátis, et veritátis, alleluia, alleluia, alleluia.

Communion. Christ our Pasch is immolated, alleluia: therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

Postcommunion. Pour forth upon us, O Lord, the Spirit of Thy love, that by Thy loving kindness Thou mayest make to be of one mind, those whom Thou hast fed with these paschal sacraments. Through our Lord . . . in the unity of the same Holy Spirit . . .

Until Easter Saturday inclusive:

Ÿ. Go, you are dismissed, alleluia, alleluia.

℞. Let us give thanks to God, alleluia, alleluia.

Ÿ. Ite Missa est, allelúia, allelúia.

℞. Deo grátias, allelúia, allelúia.

Easter Monday

STATION AT ST. PETER'S

Double of the First Class *White vestments*

The Octave of Easter, throughout which formerly servile work was forbidden, was one continual feast. Each day the neophytes attended Mass at a Station, at which they received Holy Communion. In the evening they went to St. John Lateran for the office of Vespers.

The Station is at St. Peter's church. We hear his voice in the Epistle. He proclaims the resurrection of Christ, of which he was witness. Likewise the Gospel, after describing the appearance of the risen Christ to the disciples of Emmaus, mentions His apparition to Peter on the very day of His resurrection.

Introit. The Lord hath brought you into a land flowing with milk and honey, alleluia: that the law of the Lord may be ever in your mouth, alleluia, alleluia. Ps. Give glory to the Lord, and call upon His name: make known His deeds among the nations. Ÿ. Glory be to the Father.

Introitus. *Exod.* 13, 5, 9. Introduxit vos Dóminus in terram fluéntem lac et mel, allelúia: et ut lex Dómini semper sit in ore vestro, allelúia, allelúia. *Ps.* 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Ÿ. Glória Patri.

Collect. O God, who in the Paschal solemnity hast bestowed Thy healing grace upon this world; continue, we beseech Thee, to pour forth Thy heavenly gifts on Thy people; that thereby we may deserve to obtain perfect freedom and advance toward life eternal. Through our Lord.

Epistle. *Acts of the Apostles* 10, 37-43. In those days, Peter, standing in the midst of the people, said: Men brethren, you know the word which hath been published through all Judea, for it began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews, and in Jerusalem; whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with Him, after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be judge of the living and of the dead. To Him all the Prophets give testimony, that by His name all who believe in Him receive remission of sins.

Graduale. *Ps.* 117, 24, 2. Haec dies, quam fecit Dóminus: exsultémus, et laetémur in ea. *Ÿ.* Dicat nunc Israël, quóniam bonus: quóniam in saeculum misericórdia ejus.

Allelúia, allelúia. *Ÿ.* *Matth.* 28, 2. Angelus Dómini descéndit de caelo: et accédens revólvit lápidem et sedébat super eum.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *Ÿ.* Let Israel again say that He is good, that His mercy endureth for ever.

Alleluia, alleluia. *Ÿ.* An Angel of the Lord descended from heaven, and coming, rolled away the stone and sat upon it.

Sequence: *Víctimae pascháli laudes*, p. 350.

Gospel. *Luke* 24, 13-35. At that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs¹ from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held that

1. Seven miles and a half.

they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and why are you sad? And the one of them whose name was Cleophas answering said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them and their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other: Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread. **Creed.**

Offertorium. *Matth.* 28, 2, 5, 6. Angelus Dómini descendit de caelo, et dixit muliéribus: Quem quaéritis, surrexit, sicut dixit, allelúia.

Offertory. An angel of the Lord descended from heaven and said to the women: He whom you seek is risen as He said, alleluia.

Secret as yesterday, p. 351.

Preface, p. 566; **Communicantes** and **Hanc igitur**, p. 567

Communio. *Luc.* 24, 34. Surrexit Dóminus, et apparuit Petro, allelúia.

Communion. The Lord is risen, and hath appeared to Peter, alleluia.

Postcommunion the same as yesterday, p. 352.

Easter Tuesday

STATION AT ST. PAUL-WITHOUT-THE-WALLS

Double of the First Class *White vestments*

The Epistle consists of a portion of the address in which St. Paul announced to the Jews of the synagogue of Antioch in Pisidia the resurrection of Christ.

The *Gospel* tells of an appearance of Jesus in the Cenacle on the very day of His resurrection. The neophytes, "redeemed out of the hand of the enemy and united to God's own people" (*Gradual*), and all Christians with them, must, continues St. Paul, henceforth live, like the risen Christ, none but a heavenly life (*Communion*), and by their manner of living proclaim their faith in Christ (*Collect*).

Introitus. *Ecclus.* 15, 3, 4. Aqua sapiéntiae potávit eos, allelúia: firmábitur in illis, et non flectétur, allelúia, et exaltábit eos in aetérnum, allelúia, allelúia. *Ps.* 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *Ÿ.* Glória Patri.

Introit. He gave them the water of wisdom to drink, alleluia: it shall be made strong in them, and shall not be moved, alleluia, and it shall exalt them forever, alleluia, alleluia. *Ps.* Give glory to the Lord, and call upon His name: declare His deeds among the nations. *Ÿ.* Glory be to the Father.

Collect. O God, who dost increase Thy Church with an offspring ever renewed, grant to Thy servants, that they may retain in their lives the effects of the sacrament which they have received by faith. Through our Lord.

Epistle. *Acts of the Apostles* 13, 16, 26-33. In those days, Paul standing up, and with his hand bespeaking silence, said: Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Jesus, nor the voices of the prophets which are read every Sabbath, judging Him have fulfilled them; and finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day; who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we also declare to you the promise which was made to our fathers, for God hath fulfilled it to our children, in raising up our Lord Jesus Christ.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *V̇.* Let those again speak who have been redeemed by our Lord: whom He hath redeemed out of the hand of the enemy, and gathered out of the nations.

Alleluia, alleluia. *V̇.* The Lord is risen from the sepulchre, who for us hung upon a tree.

Graduale. *Ps.* 117, 24. Haec dies, quam fecit Dominus: exultemus, et laetemur in ea. *V̇.* *Ps.* 106, 2. Dicant nunc, qui redempti sunt a Domino: quos redemit de manu inimici, et de regionibus congregavit eos.

Alleluia, alleluia. *V̇.* Surrexit Dominus de sepulcro, qui pro nobis pependit in ligno.

Sequence: *Victimae paschali laudes*, p. 350.

Gospel. *Luke* 24, 36-47. At that time Jesus stood in the midst of His disciples, and saith to them: Peace be to you; it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And He said to them: Why are you troubled, and why do thoughts arise in your hearts? See My hands, and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as you see Me to have. And when He

had said this, He showed them His hands, and His feet. But while they yet believed not, and wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of broiled fish, and a honeycomb. And when He had eaten before them, taking the remains, He gave to them. And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled that are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in His name among all nations. **Creed.**

Offertorium. *Ps. 17, 14, 16.* Intónuit de caelo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúia.

Offertory. The Lord thundered from heaven, and the most High gave His voice: and the fountains of waters appeared, alleluia.

Secret. Accept, O Lord, the prayers of Thy faithful with the offerings of sacrifice; that by these offices of piety and devotion we may come to heavenly glory. Through our Lord.

Preface, p. 566.

Communicantes and Hanc igitur, p. 567

Communio. *Colos. 3, 1-2.* Si consurrexístis cum Christo, quae sursum sunt quaérite, ubi Christus est in dextera Dei sedens, allelúia: quae sursum sunt sápite, allelúia.

Communion. If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia; taste the things that are above, alleluia.

Postcommunion. Grant, we beseech Thee, almighty God, that the virtue of the paschal sacrament which we have received may ever remain in our souls. Through our Lord.

Easter Wednesday

STATION AT ST. LAURENCE-WITHOUT-THE-WALLS

Semi-double *White vestments*

St. Peter is an outstanding figure in this Mass: in the *Epistle*, he proclaims Jesus' resurrection; the *Alleluia* reminds us that "the Lord hath appeared to Peter"; while the Gospel shows us St. Peter bringing fishes to the feet of Christ. He is to become fisher of men, and these fishes represent the neophytes, born to supernatural life in the font of baptism. Called by God to receive His kingdom (*Introit*), they eat the bread of angels, the bread of heaven (*Offertory*, *Secret*), which transforms them into new creatures (*Postcommunion*)¹.

Introit. Come, ye blessed of My Father, receive the Kingdom, alleluia, which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. Ps. Sing ye to the Lord a new canticle: sing to the Lord through the whole earth. V. Glory be to the Father.

Introitus. *Matth. 25, 34.* Venite, benedicti Patris mei, percipite regnum, alleluia; quod vobis paratum est ab origine mundi, alleluia, alleluia, alleluia. *Ps. 95, 1.* Cantate Dómino cánticum novum: cantate Dómino omnis terra. V. Glória Patri.

Collect. O God, who dost give us joy by the yearly solemnity of our Lord's resurrection, mercifully grant that we who celebrate the temporal feast may deserve to attain everlasting happiness. Through the same our Lord.

Until Saturday inclusive, either the Collect Against the persecutors of the Church, or For the Pope, p. 371, is said as **Second Collect**, unless a feast is commemorated.

Epistle. *Acts of the Apostles 3, 13-15, 17-19.* In those days, Peter, opening his mouth, said: Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you: but the author of life you killed, whom

1. On this day at Rome the Pope blesses the "Agnus Dei," or figures of the Lamb of God stamped on the wax which remains from the Paschal candle of the previous year. Cherished in a spirit of reverence and faith, they are a protection against sickness and danger.

God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But these things which God before had showed by the mouth of all the Prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

Graduale. *Ps. 117, 24, 16.* Haec dies, quam fecit Dóminus: exultémus, et laetémur in ea. *Ÿ.* Dextera Dómini fecit virtútem, dextera Dómini exaltávit me.

Allelúia, allelúia. *Ÿ.* *Luc. 24, 34.* Surréxit Dóminus vere: et apparuit Petro.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *Ÿ.* The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me.

Alleluia, alleluia. *Ÿ.* The Lord is risen indeed; and hath appeared to Peter.

Sequence: *Víctimae pascháli laudes, p. 350.*

Gospel. *John 21, 1-14.* At that time, Jesus showed Himself again to His disciples at the sea of Tiberias. And He showed Himself after this manner: There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them: I go afishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet His disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you nothing to eat? They answered Him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved saith to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred

cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you now have caught. Simon Peter went up (into the ship), and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and eat. And none of them who were at meat durst ask Him: Who art Thou? knowing that it was the Lord. And Jesus cometh, and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead. **Creed.**

Offertory. The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven: man ate the bread of angels, alleluia.

Offertorium. *Ps. 77, 23-25.* *Portas caeli aperuit Dóminus: et pluit illis manna, ut éderent: panem caeli dedit eis: panem Angelórum manducávit homo, allelúia.*

Secret. We offer Thee, O Lord, with paschal joys, the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

Second Secret: For the Church or For the Pope, p. 372.

Preface, p. 566.

Communicantes and Hanc igitur, p. 567.

Communion. Christ, rising again from the dead, dieth now no more alleluia; death shall no more have dominion over Him, alleluia, alleluia.

Communio. *Rom. 6, 9.* *Christus resúrgens ex mórtuis, am non móritur, allelúia: mors illi ultra non dominábitur, allelúia, allelúia.*

Postcommunion. We beseech Thee, O Lord, that, being purified from our old nature, the solemn reception of Thy sacrament may transform us into a new creature. Who livest.

Second Postcommunion: For the Church or For the Pope, p. 372.

Easter Thursday

STATION AT THE TWELVE APOSTLES

Semi-double *White vestments*

Introitus. *Sap.* 10, 20-21. Victricem manum tuam, Dómine, laudavérunt páriter, allelúia: quia sapiéntia apéruit os mutum, et linguas infántium fecit disértas, allelúia, allelúia. *Ps.* 97, 1. Cantáte Dómino cánticum novum: quia mirabília fecit. *Ÿ.* Glória Patri.

Introit. They praised with one accord Thy victorious hand, O Lord, alleluia; for wisdom opened the mouth of the dumb, and made the tongues of infants eloquent, alleluia, allelulia. *Ps.* Sing ye to the Lord a new canticle, for He hath done wonderful things. *Ÿ.* Glory be to the Father.

Collect. O God, who hast united the various nations in the confession of Thy name, grant that those who have been born again of water in baptism may be one in faith and one indeed in holiness of life. Through our Lord.

Second Collect: For the Church, or For the Pope, p. 371.

Epistle. *Acts of the Apostles* 8, 26-40. In those days an angel of the Lord spoke to Philip saying: Arise, go towards the south to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore; and he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man show me? And he desired Philip that he would come up, and sit with him. And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before His shearer, so opened He not His mouth. In humility His judgment was taken away. His generation, who shall declare, for His life shall be taken from the

earth? And the eunuch answering Philip, said: I beseech Thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said: See, here is water, what doth hinder me from being baptized? And Philip said: If thou believest with all thy heart, thou mayest. And he answering said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more. But he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached to all the cities (till he came to Caesarea) the name of the Lord Jesus Christ.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *Ÿ.* The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes.

Alleluia, alleluia. *Ÿ.* Christ is risen, who created all things, and who had compassion upon the human race.

Graduale. *Ps.* 117, 24, 22-23. Haec dies, quam fecit Dóminus: exultémus, et laetémur in ea. *Ÿ.* Lápídem, quem reprobavérunt aedificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris.

Allelúia, allelúia. *Ÿ.* Surréxit Christus, qui creávit ómnia: et misértus est humáno géneri.

Sequence: *Víctimae pascháli laudes, p. 350.*

Gospel. *John* 20, 11-18. At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing;

and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? Whom seekest thou? She thinking it was the gardener, saith to him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him; and I will take Him away. Jesus saith to her: Mary. She turning saith to Him: Rabboni (which is to say Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father; but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God. Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things He said to me. **Creed.**

Offertorium. *Exod. 13, 5.* In die solemnitatis vestrae, dicit Dóminus, inducam vos in terram fluentem lac et mel, allelúia.

Offertory. In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

Secret. Graciously receive, we beseech Thee, O Lord, the offerings of Thy people, that being renewed by the confession of Thy name and by baptism, they may attain everlasting happiness. Through our Lord.

Second Secret: For the Church or For the Pope, p. 372.

Preface, p. 566. **Communicantes** and **Hanc igitur,** p. 567.

Communio. *1 Pet. 2, 9.* Pópulus acquisitionis, annuntiáte virtútes ejus, allelúia: qui vos de ténebris vocávit in admiráble lumen suum, allelúia.

Communion. People whom God had purchased, declare the virtues, alleluia: of Him who has called you out of darkness into His admirable light, alleluia.

Postcommunion. Hear our prayers, O Lord, that the most holy work of our redemption may both confer upon us Thy grace in this life, and obtain for us eternal joys in the life to come. Through our Lord.

Second Postcommunion: For the Church or For the Pope, p. 372.

Easter Friday

STATION AT ST. MARY OF THE MARTYRS

Semi-double *White vestments*

Introit. The Lord brought them out in safety, alleluia, whilst the sea overwhelmed their enemies, alleluia, alleluia, alleluia. Ps. Attend, O My people, to My law: incline your ears to the words of My mouth. *Ÿ.* Glory be.

Introitus. Ps. 77, 53. Edúxit eos Dóminus in spe, allelúia: et inimicos eórum opéruit mare, allelúia, allelúia, allelúia. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *Ÿ.* Glória.

Collect. O almighty and everlasting God, who didst bestow the paschal sacrament in the covenant of man's reconciliation, grant that we may show forth in our lives what we profess outwardly in our faith. Through.

Second Collect: For the Church or For the Pope, p. 371.

Epistle. 1 *Peter* 3, 18-22. Dearly beloved, Christ died once for our sins, the just for the unjust, that He might offer us to God, being put do death indeed in the flesh, but enlivened in the spirit. In which also coming, He preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also, not in putting away the filth of the flesh, but by the pledge of a good conscience towards God, by the resurrection of Jesus Christ our Lord, who is on the right hand of God.

Gradual. This is the day which the Lord hath made: let us rejoice and be glad in it. *Ÿ.* Blessed is He that cometh in the name of the Lord: the Lord is truly God, and He hath shone forth unto us.

Alleluia, alleluia. *Ÿ.* Say ye among the Gentiles: the Lord hath reigned from a tree.

Graduale. Ps. 117, 24, 26-27. Haec dies, quam fecit Dóminus: exultémus, et laetémur in ea. *Ÿ.* Benedictus, qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis.

Allelúia, allelúia. *Ÿ.* Ps. 95, 10. Dícite in géntibus: quia Dóminus regnávít a ligno.

Sequence: *Victimae pascháli laudes*, p. 350.

Gospel. *Matthew* 28, 16-20. At that time the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing Him they adored Him; but some doubted. And Jesus coming spoke to them, saying: All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

Creed.

Offertorium. *Exod.* 12, 14. Erit vobis haec dies memoriális, allelúia: et diem festum celebrábitis solémnnem Dómino in progenies vestras: legítimum sempitérnum diem, allelúia, allelúia, allelúia.

Offertory. This day shall be for a memorial to you, alleluia: and you shall keep it a solemn feast to the Lord from generation to generation: an everlasting legal day, alleluia, alleluia, alleluia.

Secret. Be appeased, we beseech Thee, O Lord, and receive these oblations, which we offer for the atonement of the sins of those regenerated, and for the hastening of Thy heavenly aid. Through our Lord.

Second Secret: For the Church or For the Pope, p. 372.

Preface, p. 566. **Communicantes** and **Hanc igitur,** p. 567.

Communio. *Matth.* 28, 18-19. Data est mihi omnis potéstas in caelo, et in terra, allelúia: eúntes, docéte omnes géntes, baptizántes eos in nómine Patris, et Fílii, et Spíritus sancti, allelúia, allelúia.

Communion. All power is given to Me in heaven and on earth, alleluia: going, teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, alleluia, alleluia.

Postcommunion. Behold Thy people, we beseech Thee, O Lord, and as Thou hast vouchsafed to renew them with eternal mysteries, mercifully absolve them from temporal faults. Through our Lord.

Second Postcommunion: For the Church or For the Pope, p. 372.

Easter Saturday

STATION AT ST. JOHN LATERAN

Semi-double *White vestments*

On coming out of the baptismal font the neophytes were given a white symbolic garment¹ (*Communion*). Easter Saturday was known as "the Saturday on which white vestments are laid aside," or Saturday "in albis (depositis)." It is also called "Low Saturday."

The Church, seeing "those new-born babes" (*Epistle*), asks them by the mouth of St. Peter, her head, ever to drink the spiritual and pure milk of the true doctrine.

Introit. The Lord brought forth His people with joy, alleluia: and His chosen ones with gladness, alleluia, alleluia. Ps. Give glory to the Lord, and call upon His name: declare His deeds among the Gentiles. *Ÿ* Glory be to the Father.

Introitus. Ps. 104, 43. Edúxit Dóminus pópulum suum in exultatióne, allelúia: et eléctos suos in laetítia, allelúia, allelúia. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *Ÿ*. Glória Patri.

Collect. Grant, we beseech Thee, O almighty God, that we who have kept with veneration the Easter solemnities may deserve through them to attain eternal joys. Through our Lord.

Second Collect: For the Church or For the Pope, p. 371.

Epistle. 1 *Peter* 2, 1-10 Dearly beloved, laying away all malice and all guile, and dissimulations and envies and all detractions, as new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation: if so be you have tasted that the Lord is sweet. Unto whom coming as to a living stone, rejected indeed by men but chosen and made honorable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the Scripture: Behold, I lay in Sion a chief corner-stone, elect, precious: and he that shall believe in Him shall not be confounded. To you therefore that believe, He is honor: but to them that believe not, the stone which the

1. A white veil is now placed over the newly baptized during the baptismal ceremonies.

builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, who hath called you out of darkness into His marvellous light: who in time past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

From this day until the Feast of the Blessed Trinity the Gradual is replaced by two Versicles with four Alleluias.

Allelúia, allelúia. *Ÿ.*
Ps. 117, 24. Haec dies,
 quam fecit Dóminus: ex-
 sultémus, et laetémur in
 ea. Allelúia. *Ÿ.* *Ps.* 112,
 1. Laudáte, púeri, Dó-
 minum, laudáte nomen
 Dómini.

Alleluia, alleluia. *Ÿ.* This is
 the day which the Lord hath
 made: let us rejoice and be
 glad in it. Alleluia. *Ÿ.* Praise
 the Lord, O ye His servants,
 praise the name of the Lord.

Sequence: *Víctimae pascháli laudes*, p. 350.

Gospel. *John* 20, 1-9. At that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre: and she saw the stone taken away from the sepulchre. She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter and came first to the sepulchre. And when he stooped down he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that hath been about His head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw and believed, for as yet they knew not the Scripture, that He must rise again from the dead. **Creed.**

Offertory. Blessed be He that cometh in the name of the Lord! We have blessed you out of the house of the Lord. God is the Lord and hath shone upon us, alleluia, alleluia.

Offertorium. *Ps. 117,* 26-27. *Benedíctus qui venit in nómine Dómini: Benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúia, allelúia.*

Secret. We beseech Thee, O Lord, grant us ever to rejoice through these paschal mysteries, that the continual work of our reparation may become for us a cause of perpetual joy. Through our Lord.

Second Secret: For the Church or For the Pope, p. 372.

Preface, p. 566.

Communicantes and Hanc igitur, p. 567.

Communion. All you who have been baptized in Christ, have put on Christ, alleluia.

Communio. *Gal. 3, 27.* *Omnes qui in Christo baptizáti estis, Christum induístis, allelúia.*

Postcommunion. Renewed by the gift of our redemption, we beseech Thee, O Lord, that by This help to salvation, true faith may ever increase within us. Through our Lord.

Second Postcommunion: For the Church or For the Pope, p. 372.



Low Sunday or Octave of Easter

STATION AT ST.
PANCRAS'S

Priv. 1st cl.

Greater-double

White vestments

Low Sunday, so called perhaps in contrast to the great Easter solemnity, is also known as Quasimodo, from the first words of the Introit; also as *Dominica in albis*, or originally *post albas*, i.e. after the deposition of the white garments (see yesterday). The *Introit* is taken from the Epistle of yesterday. To-day's *Épistle* speaks of the faith which the neophytes will have to profess.

The *Gospel* further shows us how Christ, who twice appeared in the Cenacle, dispelled the doubts of Thomas and praised those who, without having seen Him, should yet believe in Him.

Introitus. *1 Pet. 2, 2.* Quasi modo géniti infantes, allelúia: rationábiles, sine dolo lac concupíscite, allelúia, allelúia, allelúia. *Ps. 80, 2.* Exsultáte Deo adjutório nostro jubiláte Deo Jacob. *V.* Glória Patri.

Introit. As newborn babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. *Ps.* Rejoice to God our helper: sing aloud to the God of Jacob. *V.* Glory be to the Father.

Collect. Grant, we beseech Thee, O almighty God, that we who have celebrated the Paschal solemnity, may by Thy bounty show forth its effects in our life and conversation. Through our Lord.

Epistle. *1 John 5, 4-10.* Dearly beloved: Whatsoever is born of God overcometh the world: and this is the victory, which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

Allelúia, allelúia. *V.* *Matth. 28, 7.* In die resurrectionis meae, dicit Dominus, praecedam vos in Galilaeam. Allelúia. *V.* *Joan. 20, 26.* Post dies octo januis clausis, stetit Jesus in medio discipulorum suorum, et dixit: Pax vobis, Allelúia.

Alleluia, alleluia. *V.* On the day of my resurrection, saith the Lord, I will go before you into Galilee. Alleluia. *V.* After eight days, the doors being shut, Jesus stood in the midst of His disciples, and said: Peace be to you. Alleluia.

Gospel. *John 20, 19-31.* At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together

for fear of the Jews, Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve who is called Didymus was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger in the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in His name. **Creed.**

Offertory. An angel of the Lord descended from heaven, and said to the women: He whom you seek is risen, as He said, alleluia.

Offertorium. *Matth. 28, 2, 5, 6.* Angelus Dómini descéndit de caelo, et dixit muliéribus: Quem quaeritis, surréxit, sicut dixit, alleluia.

Secret. Receive, we beseech Thee, O Lord, the gifts of Thy exulting Church, and grant that she to whom Thou hast given cause for so great joy, may obtain also the fruit of perpetual gladness. Through our Lord.

Preface for Easter, p. 566: In hoc potíssimum.

Communio. *Joan. 20,*
27. Mitte manum tuam,
et cognosce loca clavórum,
allelúia: et noli esse incréd-
ulus, sed fidélis, allelúia,
allelúia.

Communion. Put in thy
hand, and know the place of
the nails, alleluia; and be not
faithless, but believing, alle-
luia, alleluia.

Postcommunion. We beseech Thee, O Lord our God,
that Thou wouldst make the most holy mysteries, which
Thou hast given to ensure our regeneration, a remedy
for us both now and for all time to come. Through our
Lord.

When this mass is repeated during the week, Second and Third Collects
of the Season are added, as below.

ADDITIONAL COLLECTS FOR PASCHALTIDE

(from Monday after Low Sunday until Friday before Pentecost)

Second and Third Collects

Second Collect: *of the Blessed Virgin.* Grant us Thy
servants, we beseech Thee, O Lord God, to enjoy per-
petual health of mind and body, that through the
glorious intercession of blessed Mary ever Virgin, we
may be delivered from present sorrow, and enjoy ever-
lasting happiness. Through our Lord.

Third Collect: *for the Church.* We beseech Thee, O
Lord, mercifully to receive the prayers of Thy Church:
that, all adversity and error being destroyed, she may
serve Thee in security and freedom. Through our
Lord.

Or Third Collect: *for the Pope.* O God, the shepherd
and ruler of all the faithful, look down favorably upon
Thy servant N., whom Thou hast been pleased to ap-
point pastor over Thy Church; grant, we beseech Thee,
that he may benefit both by word and example those over
whom he is set, and thus attain unto life eternal, to-
gether with the flock committed to his care. Through
our Lord.

Second and Third Secrets

Second Secret: of the Blessed Virgin. Through Thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, may this oblation secure for us prosperity and peace both now and forever. Through our Lord.

Third Secret: for the Church. Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine, we may serve Thee in both body and mind. Through our Lord.

Or Third Secret: for the Pope. We beseech Thee, O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Second and Third Postcommunions

Second Postcommunion: of the Blessed Virgin. Grant, we beseech Thee, O Lord, that having received these helps unto salvation we may everywhere be protected by the patronage of blessed Mary ever Virgin, in veneration of whom we have offered this sacrifice to Thy majesty. Through our Lord.

Third Postcommunion: for the Church. We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

Or Third Postcommunion: for the Pope. May the reception of this divine sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

**Second Sunday
after Easter**

Semi-double

White vestments



To-day is called Good Shepherd Sunday. St. Peter, whom the risen Lord has made chief-pastor of His Church, tells us in the *Epistle*, that Jesus is the shepherd of our souls. The *Gospel* relates the parable of the good shepherd, who protects his sheep from the attacks of the wolf and rescues them from death (*Collect*). It also foretells that one day there shall be one fold and one shepherd.

Introitus. *Ps.* 32, 5-6. Misericórdia Dómini plena est terra, alleluia: verbo Dómini caeli firmáti sunt, alleluia, alleluia. *Ps.* 32, 1. Exsultáte, justí, in Dómino: rectos decet colaudátio. *V.* Glória Patri.

Introit. The earth is full of the goodness of the Lord, alleluia: by the word of the Lord were the heavens made, alleluia, alleluia. *Ps.* Rejoice in the Lord, O ye righteous: praise is comely for the upright. *V.* Glory be.

Collect. O God, who by the humility of Thy Son hast raised up a fallen world, grant to Thy faithful people abiding joy; that those whom Thou hast delivered from the perils of eternal death, Thou mayest cause to enjoy endless happiness. Through the same Lord.

Other **Collects**, as for Paschaltide, p. 371.

Epistle. 1 *Peter* 2, 21-25. Dearly beloved, Christ suffered for us, leaving you an example, that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly: who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

Alleluia, alleluia. *Ÿ.* The disciples knew the Lord Jesus in the breaking of bread. Alleluia. *Ÿ.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Allelúia, allelúia. *Ÿ.* *Luc.* 24, 35. Cognovérunt discípuli Dóminum Jesum in fractióne panis. Allelúia. *Ÿ.* *Joan.* 10, 14. Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meae. Allelúia.

Gospel. *John* 10, 11-16. At that time Jesus said to the pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know Mine, and Mine know Me, as the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. **Creed.**

Offertory. O God, my God, to Thee do I watch at break of day; and in Thy name I will lift up my hands, alleluia.

Offertorium. *Ps.* 62, 2, 5. Deus, Deus meus, ad te de luce vígilo: et in nómine tuo levábo manus meas, allelúia.

Secret. May this holy oblation, O Lord, ever draw down upon us Thy saving blessing; that it may perfect in virtue what it represents in mystery. Through our Lord.

Other Secrets, p. 372. **Preface** for Easter, p. 566.

Communion. I am the good shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

Communio. *Joan* 10, 14. Ego sum pastor bonus, allelúia: et cognóscó oves meas, et cognóscunt me meae, allelúia, allelúia.

Postcommunion. Grant us, we beseech Thee, O almighty God, that we who obtain from Thee the grace of a new life, may ever glory in Thy gift. Through our Lord.

Other Postcommunions, p. 372.

THIRD WEDNESDAY AFTER EASTER

The Solemnity of St. Joseph

PATRON OF THE
UNIVERSAL
CHURCH

Double I cl. with Oct.

White vestments



To-day's Mass might be represented by a triptych showing us that St. Joseph is the protector which divine Providence has chosen for His Church.

1. The *Epistle* speaks to us of Joseph who in the Old Testament is a figure of St. Joseph. The dying Jacob prophesies that his son Joseph "shall be the pastor and strength of Israel and that the Almighty shall shower blessings upon him." And Joseph was established by Pharaoh over the entire land of Egypt, so that the salvation of all depended upon him. The whole Church has recourse to St. Joseph with confidence.

2. The *Gospel*, *Collect* and *Communion*, explaining the connection between the heavenly Trinity and the Holy Family, show forth the power of St. Joseph. Jesus is at the same time Son of God and Son of man. Mary is the spouse of the Holy Ghost, and it is the will of God the Father that St. Joseph should be considered father of Christ and that he should exercise paternal rights over him (*Preface*).

3. Lastly, the *Introit*, *Collects*, *Alleluia* and *Offertory* invite us to see in the protection of St. Joseph something of the true Providence of God, who, like a pastor, continues to protect and lead His people, Israel.

Pius IX, who in 1870 proclaimed St. Joseph Patron of the universal Church, had already in 1847 instituted this second feast of St. Joseph under the title of his "Patronage." Pius X, in 1912, changed this name into "Solemnity" and gave this feast an Octave, which the feast of March 19 could not have on account of Lent.

Introitus. Ps. 32, 20-21. Adjutor, et protector noster est Dominus: ideo laetabitur cor nostrum, et in nomine sancto ejus speravimus, alleluia, alleluia. Ps. 79, 2. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. V. Gloria...

Introit. The Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted, alleluia, alleluia. Ps. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. V. Glory be to the Father.

Collect. O God, who in Thine unspeakable providence didst vouchsafe to choose blessed Joseph for Thy most holy Mother's spouse; grant, we beseech Thee, that we who revere him as our protector upon earth, may become worthy to have him for our intercessor in heaven. Who livest.

Epistle. *Genesis* 49, 22-26. Joseph was a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

During Paschaltide:

Alleluia, alleluia. *Ÿ.* In whatever tribulation they shall cry to Me, I will hear them, and be their protector always. **Alleluia.** *Ÿ.* Obtain for us, Joseph, grace to lead an innocent life; and may our life ever be shielded by thy patronage. **Alleluia.**

Allelúia, allelúia. *Ÿ.* De quacúmque tribulatione clamáverint ad me, exáudiam eos, et ero protector eórum semper. **Allelúia.** *Ÿ.* Fac nos innócuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. **Allelúia.**

In votive Masses outside Paschaltide:

Gradual. O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *Ÿ.* He asked life of Thee, and Thou hast given him length of days for ever and ever.

Graduale. *Ps.* 20, 4-5. Dómine, praevenísti eum in benedictionibus dulcedinis; posuísti in cápite ejus corónam de lápide pretiósó. *Ÿ.* Vitam petiit a te, et tribuísti ei longitúdinem diérum in saéculum saéculi.

Outside Septuagesima and Lent:

<p>Allelúia, allelúia. <i>Ÿ.</i> Fac nos innócuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúia.</p>	<p>Alleluia, alleluia. <i>Ÿ.</i> Ob- tain for us, Joseph, grace to lead an innocent life; and may our life ever be shielded by thy patronage. Alleluia.</p>
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During Septuagesima and Lent: *Tract:* *Beátus vir*, p. 1014.

Gospel. *Luke 3, 21-23.* At that time: It came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph. *Creed.*

<p>Offertorium. <i>Ps. 147,</i> <i>12, 13.</i> Lauda, Jerúsalem, Dóminum: quóniam con- fortávit seras portárum tuárum: benedíxit filiis tuis in te, allelúia, alle- lúia.</p>	<p>Offertory. Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee, alleluia, alleluia.</p>
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Secret. Supported by the patronage of the spouse of Thy most holy Mother, we beseech Thy clemency, O Lord: that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect charity: Who livest.

Preface of St. Joseph, p. 573, during the Octave.

<p>Communio. <i>Matth. 1,</i> <i>16.</i> Jacob autem génuít Joseph virum Mariæ, de qua natus est Jesus, qui vocátur Christus, allelúia, allelúia.</p>	<p>Communion. But Jacob be- got Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. alleluia, alleluia.</p>
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Postcommunion. We who have been refreshed at the Fountain of divine blessing, beseech Thee, O Lord our God: that as Thou dost gladden us by the protection of blessed Joseph, so by his merits and intercession Thou wouldst make us partakers of everlasting glory. Through our Lord.

Weekdays within the Octave of St. Joseph

Semi-double *White vestments*

Mass as on the Solemnity. Second and third Collects as for Paschaltide, p. 371. Creed. Preface of St. Joseph, p. 573.



Third Sunday
after Easter

Semi-double
White vestments

When the apostles beheld their Lord again, they were filled with the same joy which overflows into the Easter liturgy (*Introit, Alleluia, Offertory*). As Easter is but a figure of the eternal Pasch, the Church will experience a similar joy when, having with sorrow begotten souls to God, she sees Jesus once more, triumphant in heaven, at the end of time. "He will turn our sorrow into joy, which no man shall take from us" (*Gospel*). To possess that eternal joy, we must live in conformity with our name of Christians (*Collect*) and observe the precepts which St. Peter enumerates in the *Epistle*.

Introit. Shout with joy to God, all the earth, alleluia: sing ye a psalm to His name, alleluia: give glory to His praise, alleluia, alleluia, alleluia. Ps. Say unto God: How terrible are Thy works, O Lord! In the multitude of Thy strength Thy enemies shall lie to Thee. V. Glory be to the Father.

Introitus. Ps. 65, 1-2. Jubiláte Deo, omnis terra, alleluia: psalmum dícite nómini ejus, alleluia: date glóriam laudi ejus, alleluia, alleluia, alleluia. Ps. 65, 3. Dícite Deo, quam terribília sunt ópera tua, Dómine! In multitudíne virtútis tuæ mentiéntur tibi inimíci tui. V. Glória Patri.

Collect. O God, who dost show to them that are in error the light of Thy truth, that they may return into the way of righteousness; grant to all those who profess themselves Christians to reject those things which are contrary to that name, and follow such things as are agreeable to the same. Through our Lord.

Commemoration of the Octave of St. Joseph, p. 376.

Epistle. *1 Peter 2, 11-19.* Dearly beloved, I beseech you, as strangers, and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

Allelúia, allelúia. *Ÿ.*
Ps. 110, 9. Redempti-
 onem misit Dóminus pó-
 pulo suo. **Allelúia.** *Ÿ.*
Luc. 24, 46. Oportébat
 pati Christum, et resúr-
 gere a mórtuis: et ita
 intráre in glóriam suam.
Allelúia.

Alleluia, alleluia. *Ÿ.* The
 Lord hath sent redemption to
 His people. **Alleluia.** *Ÿ.* It
 behooved Christ to suffer
 and to rise again from the
 dead, and so to enter into His
 glory. **Alleluia.**

Gospel. *John 16, 16-22.* At that time Jesus said to His disciples: A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me; and again a little while, and you shall see Me and because I go to the Father? They said therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me; and again a little while, and you shall see Me? **Amen,**

amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow: but I will see you again and your heart shall rejoice: and your joy no man shall take from you. **Creed.**

Offertory. Praise the Lord, O my soul; while I live will I praise the Lord: I will sing praises unto my God while I have being, alleluia.

Offertorium. *Ps.* 145, 2. Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámdiu ero, allelúia.

Secret. Grant, O Lord, that by these mysteries it may be given us to subdue our worldly desires, and learn to love the things of heaven. Through our Lord.

Commemoration of St. Joseph, p. 377. **Preface for Easter,** p. 566.

Communion. A little while, and you shall not see Me, alleluia; and again a little while, and you shall see Me, because I go to the Father, alleluia, alleluia.

Communio. *Joan.* 16, 16. Módicum, et non vidébitis me, allelúia: iterum módicum, et vidébitis me, quia vado ad Patrem, allelúia, allelúia.

Postcommunion. May the sacraments which we have received, O Lord, we beseech Thee, be a life-giving food for our souls and a safeguard to our bodies. Through our Lord.

Commemoration of St. Joseph, p. 377.

FOURTH WEDNESDAY AFTER EASTER

Octave-Day of the Solemnity of St. Joseph

Greater-double *White vestments*

Mass as on the Solemnity, p. 375.

Fourth Sunday
after Easter

Semi-double

White vestments



To-day's liturgy exalts the justice of God (*Introit, Gospel*), which is shown forth by our Lord's triumph and by the sending of the Holy Ghost. "The right hand of the Lord hath wrought strength in raising Christ from the dead" (*Alleluia*) and in causing Him to enter into heaven on the day of His Ascension. It is expedient to us that Jesus should leave the earth, for from heaven He will send to His Church the Spirit of truth (*Gospel*), that best gift which comes from the Father of lights (*Epistle*). The Holy Ghost will unite all hearts (*Collect*), will teach them all truth (*Gospel, Offertory*), and will convince Satan and the world of the sin they have committed in delivering Jesus to death (*Gospel, Communion*) and in continuing to persecute Him in His Church.

Introitus. *Ps. 97, 1, 2.*
Cantáte Dómino cánticum novum, alleluia: quia mirabilia fecit Dóminus, alleluia: ante conspéctum génitium revelávit justítiam suam, alleluia, alleluia, alleluia. *Ps. 97, 1.* Salvávit sibi délixtera ejus: et bráchium sanctum ejus. *Ÿ.*
Glória Patri.

Introit. Sing ye to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia: He hath revealed His justice in the sight of the Gentiles, alleluia, alleluia, alleluia. *Ps.* His right hand, and His holy arm, hath gotten Him salvation. *Ÿ.*
Glory be to the Father.

Collect. O God, who makest the minds of the faithful to be of one will, grant to Thy people to love that which Thou commandest and desire that which Thou dost promise; that so, among the changing things of this world, our hearts may be set where true joys are to be found Through our Lord.

Other Collects, p. 371.

Epistle. *James I, 17-21.* Dearly beloved, every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change

nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature. You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

Alleluia, alleluia. *Ÿ.* The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me. **Alleluia.** *Ÿ.* Christ, rising again from the dead, dieth now no more: death shall no more have dominion over Him. **Alleluia.**

Alleluia, alleluia. *Ÿ.* *Ps.* 117, 16. *Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me.* **Alleluia.** *Ÿ.* *Rom.* 6, 9. *Christus resúrgens ex mórtuis jam non móritur: mors illi ultra non domínabitur.* **Alleluia.**

Gospel. *John* 16, 5-14. At that time Jesus said to His disciples: I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And When He is come, He will convince the world of sin, and of judgment. Of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear He shall speak, and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine and shall show it to you. **Creed.**

Offertory. Shout with joy to God, all the earth, sing ye a psalm to His name: come and hear, and I will tell you,

Offertorium. *Ps.* 65, 1-2, 16. *Jubiláte Deo, univérsta terra, psalmum dicite nómini ejus: veníte, et*

audíte, et narrábo vobis, | all ye that fear God, what
omnes qui timétis Deum, | great things the Lord hath
quanta fecit Dóminus áni- | done for my soul, alleluia.
mae meae, allelúia.

Secret. O God, who by the sacred communion of this sacrifice hast made us partakers of the one supreme divine nature: grant, we beseech Thee, that as we know Thy truth, so we may follow it by a worthy life. Through our Lord.

Other **Secrets**, p. 372. **Preface** for Easter, p. 566.

Communio. *Joan. 16, 8.* | **Communion.** When the Para-
Cum vénerit Paráclitus | clete, the Spirit of truth, is
gpíritus veritátis, ille ár- | come, He will convince the
euet mundum de peccáto, | world of sin, and of justice
at de justítia, et de judício, | and of judgment, alleluia,
allelúia, allelúia. | alleluia.

Postcommunion. Assist us, O Lord our God, that by These gifts which we have received in faith, we may be purified from vice and delivered from all dangers. Through our Lord.

Other **Postcommunions**, p. 372.

Fifth Sunday
after Easter

—
Semi-double

White vestments
—



The liturgy continues to sing of the risen Christ and exhorts us to join in the Church's prayer during this Rogation week. Delivered from sin by the efficacy of His Blood (*Intr., All., Comm.*), we must put into practice the perfect law of liberty contained in His Gospel (*Epistle*). Then let us ask of God, from whom all good things come (*Collect*), that by Our Saviour's merits (*Gospel*) and the graces of the Holy Ghost we may partake of the new life of Jesus.

Introitus. *Is. 48, 20.* | **Introit.** Declare it with the
Vocem jucunditátis an- | voice of joy, and make it

known, alleluia: declare it even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Ps. Shout with joy to God, all the earth, sing ye a psalm to His name: give glory to His praise. V̄. Glory be.

nuntiáte, et audiátur, allelúia: annuntiáte usque ad extrémum terrae: liberávit Dóminus pópulum suum, allelúia, allelúia. Ps. 65, 1-2. Jubiláte Deo, omnis terra, psalmum dicite nómini ejus: date glóriam laudí ejus. V̄. Glória.

Collect. O God, from whom all good things do proceed, grant unto Thy humble servants, that by Thy holy inspiration, we may think those things that are right, and under Thy merciful guidance may perform the same. Through our Lord.

Other Collects, p. 371.

Epistle. *James* 1, 22-27. Dearly beloved, be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain. Religion pure and undefiled before God and the Father is this: To visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

Alleluia, alleluia. V̄. Christ is risen, and hath shone upon us, whom He redeemed with His blood. Alleluia. V̄. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. Alleluia.

Allelúia, allelúia. V̄. Surréxit Christus, et illúxit nobis, quos redémit ságuine suo. Allelúia. V̄. *Joan.* 16, 28. Exívi a Patre, et veni in mundum: íterum relínquo mundum et vado ad Patrem. Allelúia.

Gospel. *John* 16, 23-30. At that time Jesus saith to His disciples: Amen, amen, I say to you: If you ask the

Father any thing in My name, He will give it you. Hitherto you have not asked any thing in My name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name: and I say not to you that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me and have believed that I came out from God. I came forth from the Father and am come into the world: again I leave the world and I go to the Father. His disciples say to Him: Behold, now Thou speakest plainly and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Creed.

Offertorium. *Ps.* 65, 8-9, 20. Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecaciónem meam, et misericórdiam suam a me, allelúia.

Offertory. O bless the Lord our God, ye peoples, and make the voice of His praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor His mercy from me, alleluia.

Secret. Receive, O Lord, the prayers and sacrifices of the faithful, that by these offices of loving devotion we may attain to heavenly glory. Through our Lord.

Other Secrets, p. 372. Preface for Easter, p. 566.

Communio. *Ps.* 95, 2. Cantáte Dómino, allelúia: cantáte Dómino, et benedícite nomen ejus: benuntiáte de die in diem salutáre ejus, allelúia, allelúia.

Communion. Sing unto the Lord, alleluia: sing unto the Lord, and bless His name: show forth His salvation from day to day, alleluia, alleluia.

Postcommunion. Grant us, O Lord, who have been nourished and strengthened at the heavenly table, both

to desire that which is right, and to gain that which we desire. Through our Lord.

Other Postcommunions, p. 372.

Rogation Days

THE LESSER LITANIES

Following the public calamities that afflicted the diocese of Vienne in Dauphiny in the fifth century, St. Mamertus instituted a solemn penitential procession to be held on the Monday, Tuesday, and Wednesday preceding Ascension Thursday. By 511 the devotion had spread throughout the rest of France and in 816 Pope Leo III introduced it at Rome. It was soon extended to the whole Church. Rogation means supplication. The object of these devotions is to turn away from us the scourges of divine justice and draw down God's blessings on the fruits of the earth.

Violet is used as a token of penance, and the Paschal candle is left unlighted.

The priest wears a stole and cope. The choir standing sings:

Antiphon. Arise, O Lord, help us and redeem us for Thy name's sake. Ps. We have heard, O God, with our ears: our fathers have told us. Glory be to the Father.
Arise . . .

Antiphona. Ps. 43, 26. Exsúrge, Dómine, ádjuva nos, et líbera nos propter nomen tuum. Ps. 43, 2. Deus áuribus nostris audívimus: patres nostri annuntiavérunt nobis. Glória Patri. Exsúrge . . .

Here all kneel, and two cantors begin the Litany of the Saints, as below, the choir singing the responses. At "Sancta Maria" all stand and the procession begins to move, the clergy in order according to their rank, preceded by the processional cross and followed by the priest and the faithful.

If a church or chapel is visited, the antiphon, versicle and collect of the local titular saint may be sung or the Rogation Mass *Exaudivit* may be said. On leaving the interrupted Litany is resumed.

THE LITANY OF THE SAINTS

The Litany of the Saints is used in connexion with Holy Mass on the Greater Litanies (April 25, p. 693), the Lesser Litanies (Rogation Days), Holy Saturday (p. 345), the Vigil of Pentecost (p. 412) and in Masses of Ordination, before the conferring of Major Orders.

On **St. Mark's** and **Rogation Days**, if the procession is held, the Litany is preceded by the **Antiphon**: Exsúrge as above. All invocations are sung by the cantors and repeated in full by the choir. If the procession cannot be held, the invocations are not repeated.

On the **Vigils of Easter and Pentecost**, the invocations marked * are omitted and St. Agatha is mentioned after St. Cecilia; all invocations are repeated, whether there be a font and a procession from the baptistry or not.

At Masses of Ordination, only the five first invocations are repeated.

Kyrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kyrie, eléison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christi, exaúdi nos.	Christ, graciously hear us.
Pater de caelis, Deus, miserére nobis.	God the Father of heaven, have mercy on us.
Fili, Redémptor mundi, Deus, miserére nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte, Deus, mi- serére nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus De- us, miserére nobis.	Holy Trinity, one God, have mercy on us.
Sancta María, ora pro no- bis.	Holy Mary, pray for us.
Sancta Dei Génitrix, Sancta Virgo vírginum, Sancte Michaël, Sancte Gábriel, Sancte Ráphaël, Omnes sancti Angeli et Archángeli, Omnes sancti beatórum Spirítuum ordines, Sancte Joánnes Baptísta, Sancte Joseph, Omnes sancti Patri- archae et Prophétae, Sancte Petre, Sancte Paule, Sancte Andréa, ★ Sancte Jacóbe, Sancte Joánnes, ★ Sancte Thoma, ★ Sancte Jacóbe, ★ Sancte Philíppe, ★ Sancte Bartholomaée, ★ Sancte Matthaée, ★ Sancte Simon,	Holy Mother of God, Holy Virgin of virgins, St. Michael, St. Gabriel, St. Raphael, All ye holy Angels and Archangels, All ye holy orders of blessed Spirits, St. John the Baptist, St. Joseph, All ye holy Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, ★ St. James, St. John, ★ St. Thomas, ★ St. James, ★ St. Philip, ★ St. Bartholomew, ★ St. Matthew, ★ St. Simon,

ora or oráte pro nobis.

pray for us.

★St. Thaddeus, pray for us
 ★St. Matthias,
 ★St. Barnabas,
 ★St. Luke,
 ★St. Mark,
 All ye holy Apostles and
 Evangelists,
 All ye holy Disciples of our
 Lord,
 ★All ye holy Innocents,

St. Stephen,
 St. Laurence,
 St. Vincent,
 ★St. Fabian and St. Sebastian,

★St. John and St. Paul,
 ★St. Cosmas and St. Damian,

★St. Gervase and St. Protase,

All ye holy Martyrs,
 St. Sylvester,
 St. Gregory,
 ★St. Ambrose,
 St. Augustine,
 ★St. Jerome,
 ★St. Martin,
 ★St. Nicholas,
 All ye holy Bishops and
 Confessors,
 All ye holy Doctors,
 St. Anthony,
 St. Benedict,
 ★St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and
 levites,
 All ye holy monks and
 hermits,

pray for us.

★Sancte Thaddaée, ora pro
 ★Sancte Matthía, [nobis
 ★Sancte Bárnaba,
 ★Sancte Luca,
 ★Sancte Marce,
 Omnes sancti Apóstoli et
 Evangelístae,
 Omnes sancti Discípuli
 Dómini,
 ★Omnes sancti Innocén-
 tes,
 Sancte Stéphane,
 Sancte Laurénti,
 Sancte Vincénti,
 ★Sancti Fabiáne et Seba-
 stiáne,
 ★Sancti Joánnes et Paule,
 ★Sancti Cosma et Dami-
 áne,
 ★Sancti Gervási et Pro-
 tási,
 Omnes sancti Mártýres,
 Sancte Silvéster,
 Sancte Gregóri,
 ★Sancte Ambrósi,
 Sancte Augustíne,
 ★Sancte Hierónyme,
 ★Sancte Martíne,
 ★Sancte Nicoláe,
 Omnes sancti Pontífices
 et Confessóres,
 Omne ssancti Doctóres,
 Sancte Antóni,
 Sancte Benedícte,
 ★Sancte Bernárde,
 Sancte Domínice,
 Sancte Francíscce,
 Omnes sancti Sacerdótes
 et Levítae,
 Omnes sancti Mónachi
 et Eremítae, ★

ora or oráte pro nobis.

<p>Sancta María Magda- léna, ora pro nobis.</p>	<p>St. Mary Magdalen, pray for us.</p>
<p>Sancta Agatha,</p>	<p>St. Agatha,</p>
<p>★ Sancta Lúcia,</p>	<p>★ St. Lucy,</p>
<p>Sancta Agnes,</p>	<p>St. Agnes,</p>
<p>Sancta Caecília,</p>	<p>St. Cecilia,</p>
<p>★ Sancta Catharina,</p>	<p>★ St. Catharine,</p>
<p>Sancta Anastásia,</p>	<p>St. Anastasia,</p>
<p>Omnes sanctae Virgines et Viduæ, oráte pro nobis.</p>	<p>All ye holy Virgins and Wi- dows, pray for us.</p>
<p>Omnes Sancti et Sanctae Dei, intercédite pro no- bis.</p>	<p>All ye holy men and women, Saints of God, make inter- cession for us.</p>
<p>Propitius esto, parce nobis, Dómine.</p>	<p>Be merciful, spare us, O Lord.</p>
<p>Propítius esto, exáudi nos, Dómine.</p>	<p>Be merciful, graciously hear us, O Lord.</p>
<p>Ab omni malo, libera nos, Dómine.</p>	<p>From all evil, O Lord, deliver us.</p>
<p>Ab omni peccáto, libera nos, Dómine.</p>	<p>From all sin, O Lord, deliver us.</p>
<p>★ Ab ira tua, libera nos, Dómine.</p>	<p>★ From Thy wrath, O Lord, deliver us.</p>
<p>★ A subitánea et improvisa morte, libera nos, Dó- mine.</p>	<p>★ From sudden and unpro- vided death, O Lord, deliv- er us,</p>
<p>★ Ab insídiis diaboli,</p>	<p>★ From the snares of the devil,</p>
<p>★ Ab ira, et ódio, et omni mala voluntáte,</p>	<p>★ From anger, and hatred, and all ill-will, [cation,</p>
<p>★ A spírítu fornicatiónis,</p>	<p>★ From the spirit of forni-</p>
<p>★ A fúlgure et tempes- táte,</p>	<p>★ From lightning and tem- pest,</p>
<p>★ A flagélló terraemótu,</p>	<p>★ From the scourge of earthquake,</p>
<p>★ A peste, fame et bello,</p>	<p>★ From plague, famine, and war,</p>
<p>A morte perpétua,</p>	<p>From everlasting death,</p>
<p>Per mystérium sanctae Incarnatiónis tuæ,</p>	<p>Through the mystery of Thy holy Incarnation,</p>
<p>Per Advéntum tuum,</p>	<p>Through Thy coming,</p>

libera nos, Dómine.

O Lord, deliver us.

Through Thy nativity, O Lord, deliver us.	Per Nativitatem tuam, lí- bera nos, Dómine.
Through Thy baptism and holy fasting,	Per Baptismum et san- ctum Jejúnium tuum,
Through Thy cross and passion,	Per Crucem at Passi- onem tuam,
Through Thy death and burial,	Per Mortem et Sepul- túram tuam,
Through Thy holy resur- rection,	Per sanctam Resurre- ctionem tuam,
Through Thine admirable ascension,	Per admirabilem Ascen- sionem tuam,
Through the coming of the Holy Ghost, the Paraclete,	Per advéntum Spíritus Sancti Parácliti,
In the day of judgment, We sinners, we beseech Thee, hear us.	In die judícii, Peccatóres, te rogámus, audi nos.
That Thou wouldst spare us, we beseech Thee, hear us.	Ut nobis parcas, te rogá- mus, audi nos.
★ That Thou wouldst pardon us,	★ Ut nobis indúlgeas,
★ That Thou wouldst bring us to true penance,	★ Ut ad veram paenitén- tiam nos perdúcere di- gnéris,
That Thou wouldst vouch- safe to govern and pre- serve Thy holy Church,	Ut Ecclesiam tuam sanc- tam régere et conser- váre dignéris,
That Thou wouldst vouch- safe to preserve our Apo- stolic Prelate, and all or- ders of the Church in holy religion,	Ut domnum apostóli- cum et omnes ecclesi- ásticos órdenes in sancta religióne con- serváre dignéris,
That Thou wouldst vouch- safe to humble the enemies of holy Church,	Ut inimícos sanctae Ec- clésiae humiliáre di- gnéris,
That Thou wouldst vouchsafe to give peace and true con- cord to Christian kings and princes,	Ut régibus et princípí- bus cristiánis pacem et veram concórdiam donáre dignéris,
★ That Thou wouldst vouch- safe to grant peace and unity to all Christian people,	★ Ut cuncto pópulo chri- stiáno pacem et unitá- tem largíri dignéris,

we beseech Thee, hear us.

te rogámus, audi nos.

Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad evangelii lumen perducere digneris, te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

★ Ut mentes nostras ad caelestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna bona retribuas;

★ Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias,

Ut fructus terrae dare et conservare digneris,

Ut omnibus fidelibus defunctis requiem aeternam donare digneris,

Ut nos exaudire digneris,

★ Fili Dei, te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

That Thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel, we beseech Thee, hear us.

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

★ That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

★ That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to hear us,

★ Son of God, we beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

we beseech Thee, hear us.

Christ, hear us.

Christ, graciously hear us¹.

Christe, audi nos.

Christe, exáudi nos¹.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us².

Kyrie eléison.

Christe eléison.

Kyrie eléison².

Our Father . . . (secretly).

Ÿ. And lead us not into temptation.

℞. But deliver us from evil.

Pater noster . . . (secreto).

Ÿ. Et ne nos indúcas in tentationem.

℞. Sed líbera nos a malo.

Psalm 69

Make haste, O God, to deliver me: make haste to help me, O Lord.

Let them be ashamed and confounded, that seek after my soul.

Let them be turned backward and put to confusion, that desire evils to me.

Let them be turned back with shame, that say unto me: Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: help me, O God.

Thou art my helper and my deliverer: O Lord, make no tarrying.

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

Deus, in adiutorium meum inténde: ★ Dómine, ad adiuvándum me festína.

Confundántur et reve-reántur, ★ qui quaerunt ánimam meam:

Avertántur retrórsum, et erubéscant, ★ qui volunt mihi mala:

Avertántur statim erubescéntes, ★ qui dicunt mihi: Euge, euge.

Exsúltent et laeténtur in te omnes qui quaerunt te, ★ et dicant semper: Magnificétur Dóminus: qui diligunt salutáre tuum.

Ego vero egénus, et pauper sum: ★ Deus, ádjuva me.

Adjútor meus, et liberátor meus es tu: ★ Dómine, ne moréris.

Glória Patri, et Fílio, ★ et Spíritui Sancto.

1. Before the Mass, on the vigils of Easter and Pentecost, the Litany ends here, and the Kyrie of the Mass is sung.

2. At the conferring of Major Orders the Litany ends here.

Sicut erat in principio, et nunc, et semper, ★ et in saecula saeculorum. Amen.

Ÿ. Salvos fac servos tuos.

R̄. Deus meus, sperantes in te.

Ÿ. Esto nobis, Dómine, turris fortitudinis.

R̄. A fácie inimíci.

Ÿ. Nihil proficiat inimicus in nobis.

R̄. Et filius iniquitatis non appónat nocére nobis.

Ÿ. Dómine, non secúndum peccáta nostra fácias nobis.

R̄. Neque secúndum iniquitates nostras retribuas nobis.

Ÿ. Orémus pro Pontífice nostro N.

R̄. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

Ÿ. Orémus pro benefactoribus nostris.

R̄. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum vitam aetérnam. Amen.

Ÿ. Orémus pro fidélibus defúctis.

R̄. Réquiem aetérnam dona eis, Dómine, et lux perpétua lúceat eis.

Ÿ. Requiéscant in pace.

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

Ÿ. Save Thy servants.

R̄. Who hope in Thee, O my God.

Ÿ. Be unto us, O Lord, a tower of strength.

R̄. From the face of the enemy.

Ÿ. Let not the enemy prevail against us.

R̄. Nor the son of iniquity have power to hurt us.

Ÿ. O Lord, deal not with us according to our sins.

R̄. Neither requite us according to our iniquities.

Ÿ. Let us pray for our Sovereign Pontiff N.

R̄. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

Ÿ. Let us pray for our benefactors.

R̄. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

Ÿ. Let us pray for the faithful departed.

R̄. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

Ÿ. May they rest in peace.

R̄. Amen.

Ÿ. For our absent brethren.

R̄. Save Thy servants, who hope in Thee, O my God.

Ÿ. Send them help, O Lord, from the holy place.

R̄. And from Sion protect them.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto Thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

R̄. Amen.

Ÿ. Pro fratribus nostris abséntibus.

R̄. Salvos fac servos tuos, Deus meus, sperántes in te.

Ÿ. Mitte eis, Dómine, auxiliúm de sancto.

R̄. Et de Sion tuére eos.

Ÿ. Dómine, exáudi oratiómem meam.

R̄. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Oremus.

Prayers. O God, whose property is always to have mercy and to spare, receive our humble petition: that we, and all Thy servants who are bound by the chains of sin, may by the compassion of Thy goodness mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of those who confess to Thee: that in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy: that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him according to Thy clemency into the way of everlasting salvation, that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from whom holy desires, good counsels, and all just works do proceed, grant unto Thy servants that peace which the world cannot give: that our hearts be set to obey Thy commandments, and that, being defended from the fear of our enemies, we may pass our time in peace under Thy protection.

Inflame, O Lord, our reins and hearts with the fire of the Holy Ghost: that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins: that through our pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee, and through Thee be happily ended.

Almighty and everlasting God, who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest shall be Thine by faith and good works, we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may through the intercession of all Thy Saints, by the clemency of Thy goodness, obtain the remission of all their sins. Through our Lord.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Exáudiat nos omnípotens et miséricors Dóminus.

℞. Amen.

℣. Et fidélium ánimae per misericórdiam Dei requiéscent in pace.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us.

℞. Amen.

℣. And may the souls of the faithful departed, through the mercy of God, rest in peace.

℞. Amen.

MASS OF ROGATION

STATIONS: MONDAY: AT ST. MARY MAJOR. TUESDAY: AT
ST. JOHN LATERAN. WEDNESDAY: AT ST. PETER'S

Violet vestments

The following Mass is said in connexion with the procession of both the Greater and Lesser Litanies.

The Mass throughout points to the efficacy of the prayer of the just man when humble, sure and persistent.

Introit. He heard my voice from His holy temple, alleluia; and my cry before Him came into His ears, alleluia, alleluia. Ps. I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge and my deliverer. *V.* Glory be to the Father.

Introitus. Ps. 17, 7. Ex-audívit de templo sancto suo vocem meam, alle-lúia: et clamor meus in conspéctu ejus, introívit in aures ejus, allelúia, allelúia. Ps. 17, 2-3. Dili-gam te, Dómine, virtus mea: Dóminus firmamén-tum meum, et refúgium meum, et liberátor meus. *V.* Glória Patri.

The Glória in excélsis is not said.

Collect. Grant, we beseech Thee, O almighty God, that we who in our affliction confide in Thy mercy, may be ever defended by Thy protection against all adversity. Through our Lord.

Other **Collects**, p. 371. During the Octave of Easter only the Collect against the persecutors of the Church, or the Collect for the Pope, p. 371, is said.

Epistle. *James 5, 16-20.* Dearly beloved, confess your sins one to another, and pray one for another, that you may be saved: for the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again: and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth and one convert him, he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

<p>Allelúia. <i>Ÿ. Ps. 117, 1.</i> <i>Confitémini Dómino, quóniam bonus: quóniam in saéculum misericórdia eius.</i></p>	<p>Alleluia. <i>Ÿ. Give</i> praise to the Lord, for He is good: for His mercy endureth for ever.</p>
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Gospel. *Luke 11, 5-13.* At that time Jesus said to His disciples: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

<p>Offertorium. <i>Ps. 108, 30-31.</i> <i>Confitébor Dómino nimis in ore meo: et in médio multórum laudábo eum, qui ástitit a dextris páuperis: ut salvam fáceret a persecuéntibus ánimam meam, allelúia.</i></p>	<p>Offertory. I will greatly praise the Lord with my mouth, and in the midst of many I will praise Him, because He standeth at the right hand of the poor: to save my soul from them that persecute me, alleluia.</p>
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Secret. May these offerings, O Lord, we beseech Thee, both free us from the bonds of our wickedness, and obtain for us the gifts of Thy mercy. Through our Lord.

Communion. Ask, and it shall be given you; seek, and you shall find; knock and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, alleluia.

Communio. *Luc. II, 9-10.* Pétite, et accipiétis: quaérite, et inveniétis; pulsáte, et aperiétur vobis: omnis enim, qui petit, áccipit: et qui quaerit, invenit: et pulsánti aperiétur, alleluía.

Postcommunion. Mercifully receive our vows, we beseech Thee, O Lord, that while we receive Thy gifts in tribulation, we may be comforted and increase in Thy love. Through our Lord.

Other Postcommunions, p. 372

Vigil of the Ascension

White vestments

Apart from the Rogations, the Church is filled with joy, and assuming white vestments, is preparing for the solemn feast of the Ascension by a special kind of Vigil, when the *Glória in excélsis* is sung. No fasting or abstinence is observed.

Mass of the preceding Sunday (5th after Easter), with the **Epistle** and **Gospel** as below.

Commemoration of Rogation day from the Mass as above, p. 396.

Third Collect, Secret and **Postcommunion** of the B. V. M., pp. 371-372.

Epistle. *Ephesians 4, 7-13.* Brethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith: Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ.

Gospel. *John 17, 1-11.* At that time, Jesus lifting up His eyes to heaven said: Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee, as Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do; and now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou givest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee: because the words which Thou gavest Me, I have given to them; and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me: because they are Thine and all My things are Thine, and Thine are Mine and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee.

PASCHALTIDE II—THE ASCENSION

Doctrinal Note for the Ascension

The Ascension crowns the whole of our Lord's life. Christ was now to take possession of the kingdom of heaven which He had won by His sufferings, and to open to us His Father's house, "setting our frail nature at the right hand of God's glory," that there, as God's children, we may fill the place from which the angels fell. So, as Conqueror of sin and Satan, Jesus enters heaven; while the angels hail and greet their King and the souls of the just, freed from Limbo, form for Him an escort of glory. "I go to prepare a place for you" He told His apostles. "There where the Head has entered," says St. Leo, "the body also is called to penetrate."

The triumph of Christ is the triumph of His Church. As the High Priest of the Old Law entered the Holy of Holies to offer the blood of the victims to almighty God, so did our Lord, according to the Apostle, enter the Holy of Holies of the heavenly Jerusalem, there to offer His own Blood, the Blood of the New Testament, and

to obtain for us favors from God. It is on Ascension Day that Christ begins His heavenly priesthood, showing His glorious wounds to God. While it is the complement of all of our Lord's feasts, the Ascension is the fount of our sanctification. As the Church sings in the Preface: "He was lifted up into heaven, so that He might make us partakers of His Godhead."

Historical Note for the Ascension

Forty days after our Lord's resurrection, the apostles, who had come to Jerusalem at the approach of Pentecost, were assembled in the Cenacle when our Lord appeared and took a last meal with them; after which He led them out of the city on the Bethany side to the mount of Olives, the highest of the mountains surrounding the capital. Then, blessing His apostles, He ascended towards the heavens and was hidden from sight by a cloud.

This was at midday. Two angels appeared telling the disciples that Jesus would return at the end of the world.

On the mount of Olives, on the spot where our Lord ascended into heaven, St. Helen built a basilica, after the pattern of that of the Holy Sepulchre. By a happily devised piece of symbolism, it was open to the sky. It was destroyed by the Mohammedans and replaced in the fourteenth century by a monument of mediocre style.

Liturgical Note for the Ascension

Formerly, the feast of the Ascension was not considered separately from Pentecost because Paschaltide was regarded as a single feast, beginning at Easter and ending with the descent of the Holy Ghost on the apostles. Before long the Ascension was kept on the fortieth day after the Resurrection, having its own vigil and octave. It is now a holy-day of obligation.

The symbolic ceremony, peculiar to this feast, is the final extinction of the Paschal candle, whose light during these holy forty days has represented the presence of our Lord in the midst of His disciples. It is extinguished after the reading of the Gospel, which speaks to us of our blessed Lord's departure into heaven.

The spirit of this feast is emphasized in the Collect, which shows us that, having with the liturgical cycle followed our Lord through the whole course of His life, we must lift our gaze towards heaven, and dwell there by faith and hope, for it is the true fatherland of God's children.

THE ASCENSION OF OUR LORD

STATION AT ST. PETER'S

Double of the First Class with
a privileged Octave

White vestments

During the forty days which followed His resurrection Jesus laid the foundations of His Church to which He was soon to send the Holy Ghost. The Epistle and Gospel are a summary of our Lord's teachings regarding this Church. Every day, we offer up Holy Mass "in remembrance of the glorious Ascension of our Lord" (*Suscipe and Unde et memores*), for we offer up now to His Father the same Body and Blood which He introduced into heaven.



Introitus. *Act. Apoc. I, I-I.* Viri Galilaéi, quid admirámini aspiciéntes in caelum? allelúia: quemádmódu[m] vidístis eum ascendéntem in caelum, ita véniet, allelúia, allelúia, allelúia. *Ps. 46, 2.* Omnes gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. *V. Glória Patri.*

Introit. Ye men of Galilee, why wonder you, looking up to heaven? alleluia. He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia. Ps. O, clap your hands, all ye nations; shout unto God, with the voice of exultation. *V. Glory be to the Father.*

Collect. Grant, we beseech Thee, almighty God, that we who believe Thine only-begotten Son, our Redeemer, to have this day ascended into heaven, may ourselves dwell in spirit amid heavenly things. Through our Lord.

Epistle. *Acts of the Apostles I, I-II.* The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His passion by many proofs, for forty

days appearing to them and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

Alleluia, alleluia. *Ÿ*. God is ascended with jubilee, and the Lord with the sound of a trumpet. Alleluia. *Ÿ*. The Lord is in Sinai, in the holy place; ascending on high he has led captivity captive. Alleluia.

Allelúia, allelúia. *Ÿ*. *Ps.* 46, 6. Ascéndit Deus in jubilatióne, et Dóminus in voce tubae. Allelúia. *Ÿ*. *Ps.* 67, 18-19. Dóminus in Sina in sancto, ascéndens in altum captivam duxit captivitátem. Allelúia.

Gospel. *Mark* 16, 14-20. At that time Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they

shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed.

After the Gospel of the principal Mass the Paschal candle is extinguished. It is not lighted again, except on the Vigil of Pentecost for the blessing of the Font. The **Creed** is said.

<p>Offertorium. <i>Ps.</i> 46, 6. Ascéndit Deus in jubila- tione, et Dóminus in voce tubae, allelúia.</p>	<p>Offertory. God is ascended with jubilee, and the Lord with the sound of a trumpet, alleluia.</p>
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Secret. Accept, O Lord, the gifts we offer Thee in memory of the glorious Ascension of Thy Son; and graciously grant that being delivered from present dangers, we may attain unto life eternal. Through the same Lord.

Preface for the Ascension, p. 567. This is said until the Vigil of Pentecost exclusively. Proper **Communicantes**, p. 568. This is said throughout the Octave only.

<p>Communio. <i>Ps.</i> 67, 33-34. Psállite Dómino, qui ascéndit super caelos caelórum ad Oriéntem, allelúia.</p>	<p>Communion. Sing ye to the Lord, who mounteth above the heaven of heavens to the east, alleluia.</p>
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Postcommunion. Grant us, we beseech Thee, O almighty and merciful God, that what we have received in visible mysteries may profit us by its invisible effect. Through our Lord.

Weekdays within the Octave of the Ascension

Semi-double *White vestments*

Unless a double feast occurs, Mass is said as on Ascension Day, with the second and third Collects etc. for Paschaltide, pp. 371-372.

The apostles and disciples, gathered together in the Cenacle as commanded by Christ, "were persevering with one mind in prayer, with the women and Mary the mother of Jesus."

The novena preparatory to Pentecost, prescribed by Leo XIII principally for the return of heretics and schismatics to the unity of the Church of Rome, begins on the Friday after the Ascension.



Sunday
within the Octave
of the Ascension

—
Semi-double
White vestments
—

Before ascending into heaven Jesus promised not to leave us orphans but to send us His comforting Spirit (*Gospel*). Like unto the Apostles assembled in the Cenacle awaiting the coming of the Holy Ghost in prayer and meditation, let us also pray Christ that His Spirit may continue to guide and support His Church, that He may inspire each of us to understand better and put into practice the teachings of our Saviour.

Introit. Hear, O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. Ps. The Lord is my light and my salvation: whom shall I fear? *Ps.* Glory be to the Father.

Introitus. Ps. 26, 7, 8, 9. Exáudi, Dómine, vocem meam, qua clamávi ad te, allelúia: tibi dixit cor meum, quaesívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúia, allelúia. Ps. 26, 1. Dóminus illúminátio mea, et salus mea: quem timébo? *Ps.* Glória Patri.

Collect. O almighty and eternal God, grant us ever to have a will devoted to Thee, and with a sincere heart to serve Thy majesty. Through our Lord.

Second Collect of the Ascension, p. 401.

Epistle. 1 *Peter* 4, 7-11. Dearly beloved, be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God ad-

ministereth: that in all things God may be honored¹ through Jesus Christ our Lord.

Allelúia, allelúia. *Ÿ.*
Ps. 46, 9. Regnavit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúia. *Ÿ.* *Joan.* 14, 18. Non vos relinquam órphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúia.

Alleluia, alleluia. *Ÿ.* The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. *Ÿ.* I will not leave you orphans: I go away, and I come unto you, and your heart shall rejoice. Alleluia.

Gospel. *John* 15, 26-27; 16, 1-4. At that time, Jesus said to His disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them. **Creed.**

Offertorium. *Ps.* 46, 6. Ascéndit Deus in jubilatíone; et Dóminus in voce tubae, allelúia.

Offertory. God is ascended with jubilee, and the Lord with the sound of a trumpet, alleluia.

Secret. May this spotless sacrifice cleanse us, O Lord, and instil into our souls the strength of Thy heavenly grace. Through our Lord.

Second Secret of the Ascension. p. 403. **Preface** for the Ascension, p. 567. **Communicantes** for the Ascension, p. 568.

Communio. *Joan.* 17, 12-13, 15. Pater, cum essem cum eis, ego servábam eos, quos dedísti mi-

Communion. Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee:

1. In his Holy Rule, St. Benedict quotes twice this passage, replacing honorificetur by a synonym: hence his motto: Ut in omnibus glorificetur Deus, U. I. O. G. D.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

hi, allelúia: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúia, allelúia.

Postcommunion. Grant, we beseech Thee, O Lord, that being replenished with holy gifts, we may ever prolong our thanksgiving for them. Through our Lord.

Second Postcommunion of the Ascension, p. 403.

Thursday the Octave Day of the Ascension

Greater-double *White vestments*

Mass as on the feast, p. 401.

Friday after the Octave of the Ascension

Semi-double *White vestments*

Mass as on the previous Sunday, p. 404. **Second** and **third Collects** for Paschaltide, pp. 371-372. **Preface** for the Ascension, p. 567.

Neither the Creed nor the proper Communicantes is said.



PASCHALTIDE III—PENTECOST

Doctrinal Note for Pentecost

Easter and Pentecost, with the forty-eight days between them, used to be regarded as a single feast of fifty days, on which was celebrated, first the triumph of Christ, then His entry into His Glory, and finally, on the fiftieth day, the anniversary of the Church's birth.

The Resurrection, the Ascension and Pentecost, are all part of the Paschal mystery. As St. Augustine says, Easter was the beginning of grace, and Pentecost is its crown, since the Holy Ghost then completes the work accomplished by Christ. By His resurrection our Lord has restored to us our rights to the divine life, and at Pentecost He applies them to our souls by communicating to us His Holy Spirit, the "Giver of Life."

The Ascension forms the boundary line between the two reigns of God in the New Dispensation on earth: the visible reign of the Son of God and the visible reign of the Holy Ghost. The Incarnate Word has finished His external mission among men, and now the Holy Ghost is about to begin His. "The Father," says St. Athanasius, "does everything by the Word, in the Holy Ghost." Even when the omnipotence of the Father is manifested to us in the creation of the world, we read in Genesis that the Spirit of God moved over the waters to render them fruitful.

Again, when the wisdom of the Word is made clear to us, we are still indebted to the Holy Ghost. It is He "who spake by the prophets"; it was His power that overshadowed the Virgin Mary and made her the Mother of Christ. Finally, it was He who in the form of a dove descended upon our Lord at His baptism, led Him into the desert and guided Him through the whole of His public ministry.

But more especially, when He filled the apostles with light and strength on the day of Pentecost, did the Spirit of holiness inaugurate the dominion which he was going to exercise over souls. It was "with the Holy Ghost that the Church was baptized in the Cenacle," and it was His life-giving breath that came to give life to the mystical Body of Christ, which He had organized after His resurrection. The Holy Spirit was given to the apostles to make perfect in them the work of illumination and sanctification which Christ had begun: He enlightens the mind, purifies the heart, and gives the strength to be a witness of Christ.

The Holy Ghost continues to do this work in the Church. He who once inspired the apostles and sacred authors secures to the Pope and to the bishops grouped around him, that doctrinal infallibility which enables the teaching Church to continue the mission of our Lord. It is He who gives the Church her unity by giving Christians the very life of Christ and animating them by His charity.

The sacraments instituted by Christ receive their efficacy from the Holy Ghost. So it was that our Lord breathed on His apostles, and said to them: "Receive ye the Holy Ghost . . . Whose sins you shall forgive, they are forgiven them." And we know that the Holy Ghost is called "the Remission of sins," and that baptism, whose

purpose is to purify our souls from their sins, is given "with water and the Holy Ghost." "Go out of him, unclean spirit," says the priest who baptizes, "and give place unto the Holy Ghost the Paraclete."

Through Him souls are raised to the supernatural state and consequently His influence should quicken our thoughts and acts. Furthermore, where grace is, there is its divine artificer. That is why the Church calls the Holy Ghost, "the sweet Guest of our souls." It is He who makes our actions fruitful by "His intimate working." The Holy Ghost raises up faithful souls, who yield themselves with docility to His sanctifying work. This sanctity, which is the triumph of love in the hearts of men, is justly attributed to the third person of the Holy Trinity, who is the personal love of the Father and the Son. Thus, after the Holy Ghost, the Creed speaks to us of the holy Church, the communion of saints, the resurrection of the body, which is the fruit of holiness and its manifestation in our bodies, and finally of eternal life, which is the plenitude of holiness in us.

This supernatural life fills our souls particularly at Pentecost, which reminds us of the taking possession of the Church by the Holy Ghost, and therefore, year by year, strengthens more and more God's reign within our souls.

Therefore, at Pentecost we celebrate not only the coming of the Holy Ghost, but also the entry of the Church into the heavenly world.

Thus, the anniversary of the Mosaic Law on Sinai becomes, for all Christians, that of the institution of the New Law, by which we receive no more "the spirit of bondage," but "the spirit of adoption of sons, whereby we cry Abba: (Father)." The Mosaic Law pointed out what had to be done but did not supply help for doing it easily; the Holy Ghost, on the contrary, while making known the Law of the Gospel, gives also abundant graces to practice it, for love is the secret of obedience.

Pentecost is not merely an anniversary, it is also a life, the descent into our hearts of the Holy Ghost. And devotion to the Holy Ghost is the measure of our sanctity.

Historical Note for Pentecost

Before His ascension into heaven, our Lord charges His apostles "that they should not depart from Jerusalem, but should wait for the promise of the Father," the outpouring of the Holy Ghost. On their return from the mount of Olives, the disciples, numbering about one hundred and twenty, went back to the Cenacle, where they all "were persevering in one mind in prayer with the women, and Mary the Mother of Jesus."

After this novena, the most solemn ever made, occurred the miraculous descent of the Holy Spirit, which by divine Providence, coincided with the Jewish feast of Pentecost among the Israelites. This "most solemn and most holy day" was the anniversary of the promulgation of the Law on mount Sinai. Consequently a considerable number of foreigners who had flocked to Jerusalem from all parts, were witnesses of the coming of the Holy Ghost.

Endowed with heavenly power, the Church began at Jerusalem the work of the apostolate entrusted to her by her divine Lord. Peter, the chief of the apostles, was the first to address the assembly, and already a "fisher of men," brought about three thousand converts into the infant Church with the first cast of his net. On the following days the twelve met in the Temple under Solomon's porch, and like their divine Master, preached the Gospel and healed the sick. Thus, "the multitude of men and women who believed in the Lord, was more increased."

Subsequently, spreading in all directions outside Judea, the apostles went forth to proclaim Christ and to give the Holy Ghost to the Samaritans and then to the Gentiles everywhere.

Liturgical Note for Pentecost

On the fiftieth day after the passage of the destroying-angel and the crossing of the Red Sea, almighty God promulgated His Law to the Hebrews who were encamped at the foot of Mount Sinai. The Jewish feasts of the Passover and Pentecost, which recalled these two events, were the most important in the year.

Sixteen centuries later, the feast of the Passover was marked by the death and resurrection of Christ, and that of Pentecost (fifty days after, as the name implies), by the descent of the Holy Ghost on the apostles. These two feasts, having become Christian in character, are the most ancient of the liturgical cycle, which owes its origin to them. Wherefore, after Easter, Pentecost is the greatest feast of the whole year, having an equally privileged vigil and octave. The book of the Acts of the Apostles is read, for this is the season which commemorates the foundation of the Church, of whose beginnings this sacred book gives an account, and this custom is modelled on what takes place in Easter Week. The New Testament puts the Old in its true light by showing that everything that it contained was only of the nature of a type. So in the Mass for Pentecost and throughout the octave, the Old and the New Law, Holy Scripture and Tradition, the Prophets, the Church Fathers and the Apostles echo the Master's words. Like the different pieces of a mosaic, all these parts group themselves in such a way as to bring before the mind a wonderful picture portraying the action of the Holy Ghost down through the centuries of the world's life.

The priest is clothed in red vestments which recall the tongues of fire. Formerly, in certain churches, while the *Veni Sancte Spiritus* was being sung, a shower of red roses was let fall from the roof, while a dove flew about over the heads of the faithful. Sometimes a trumpet was sounded during the Sequence as a reminder of the trumpet of Sinai or the mighty sound in the midst of which the Holy Spirit descended upon the apostles.

The octave of Pentecost is privileged of the first order, thus clearly expressing the Church's desire to impress upon our minds the fact and paramount importance of Pentecost. During these eight days we should choose for our spiritual reading and meditation subjects connected with Pentecost. Paschaltide comes to a close with the end of the Mass of Saturday after Pentecost.

The Vigil of Pentecost

STATION AT ST. JOHN LATERAN

Privileged Vigil of the First Class *Violet and red vestments*

The catechumens whom it had not been possible to baptize at Easter received this sacrament at Pentecost, which explains the similarities between the whole service of this nightly vigil and that of Holy Saturday: it is celebrated at St. John Lateran, it comprises the reading of six Prophecies, the blessing of the water in the baptismal font, the Litanies and the Mass with the ringing of the bells at the Gloria. This Mass, which was the first Mass of Pentecost Sunday, has been also anticipated on the Saturday morning. Private masses are even allowed.

THE PROPHECIES

The priest and ministers are vested in violet. According to the rite of Paschaltide, *Flectámus genua* is not said.

First Prophecy: In those days, God tempted Abraham, p. 328.

Collect. O God, who in the action of Thy servant Abraham hast given to mankind an example of obedience, grant us both to conquer the perverseness of our will and to fulfill in all things Thy righteous commands. Through our Lord.

Second Prophecy: In those days, it came to pass, p. 330.

Tract: *Cantémus Dómino*, p. 330.

Collect. O God, who by the light of the New Testament hast made clear to us the miracles wrought in earliest times, prefiguring unto us the Red Sea as an image of the sacred font, and who in the deliverance of Thy people from the bondage of Egypt, hast foreshadowed the sacraments of the Christian dispensation; grant that all nations who have merited by faith the privilege of the children of Israel, may be born again by partaking of Thy holy Spirit. Through our Lord . . . in the unity of the same.

Third Prophecy: In those days, Moses wrote, p. 337.

Tract: *Atténde caelum*, p. 337.

Collect. O God, the glory of the faithful and the life of the just, who by Moses Thy servant didst teach us by the singing of sacred canticles; accomplish the work of Thy mercy among all nations by granting them happiness and dispelling their fears, that the punishment with

which they are threatened may become a remedy unto eternal life. Through our Lord.

Fourth Prophecy: And in that day, p. 335.

Tract: *Vinea facta est*, p. 335.

Collect. O almighty and everlasting God, who through Thine only Son hast shown Thy care for Thy Church, by mercifully cultivating every branch bearing fruit in the same Thy Christ, who is the true vine, that it may bear fruit more abundantly; grant that no thorns of sin may prevail against Thy faithful, whom like a vine Thou hast brought out of Egypt through the font of baptism; so that assisted by Thy sanctifying Spirit they may ever be enriched with everlasting fruit. Through the same our Lord . . . in the unity of the same.

Fifth Prophecy: Hear, O Israel, p. 332.

Collect. O God, who by the mouth of the prophets hast commanded us to relinquish the things of this world and to hasten after those that are eternal; grant to us Thy servants, that knowing Thy commandments, we may fulfill them by Thy heavenly inspiration. Through our Lord.

Sixth Prophecy: In those days, the hand of the Lord, p. 333.

Collect. O Lord, God of hosts, who dost restore what is fallen and preservest what Thou hast restored, increase the number of those who are to be renewed in Thy holy name; that all who are washed in holy baptism may ever be guided by Thy holy inspiration. Through our Lord.

THE BLESSING OF THE FONT

Everything as on Holy Saturday, p. 340, except the first Prayer, before entering the baptistry, for which is substituted the following:

Prayer. Grant, we beseech Thee, O almighty God, that we who celebrate the solemn feast of the gift of the Holy Ghost, being inflamed with heavenly desires, may thirst after the fountain of life. Through our Lord . . . in the unity of the same.

On this Vigil of Pentecost, the invocation, thrice repeated: May the power of the Holy Ghost descend into all the water of this font, acquires a special meaning.

THE LITANY OF THE SAINTS

Everything as on Holy Saturday, p. 345.

MASS FOR THE VIGIL OF PENTECOST

After having been baptized "in water and in the Holy Ghost", the neophytes were confirmed. All through the Mass there are references to these two sacraments.

At the Mass which follows the Litany, there is no Introit. The organ is silent until the Gloria; at the Gloria, it is played and the bells are rung.

At private Masses, the following Introit is said:

Introit. When I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will give you a new spirit, alleluia, alleluia. *Ps.* I will bless the Lord at all times: His praise shall be always in my mouth. *V.* Glory be to the Father.

Introitus. *Ezech.* 36, 23-26. Cum sanctificátus fueró in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et munda-bímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, alleluia, alleluia. *Ps.* 33, 2. Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

Collect. Grant, we beseech Thee, O almighty God, that the brightness of Thy glory may shine forth upon us; and the light of Thy light by the illumination of the Holy Ghost, may confirm the hearts of those who have been born again by Thy grace. Through our Lord . . . in the unity of the same Holy Ghost.

Epistle. *Acts of the Apostles* 19, 1-8. In those days, it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus and found certain disciples; and he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in Him, who was to come after him, that is to say in Jesus. Having heard

these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and exhorting concerning the kingdom of God.

Allelúia. *Ps.* 106, 1.
Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdiae ejus.

Alleluia. *Ÿ.* Give glory to the Lord, for He is good: for His mercy endureth for ever.

The Alleluia is not repeated, but the Tract follows immediately:

Tractus. *Ps.* 116, 1-2.
Laudate Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *Ÿ.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

Tract. O praise the Lord, all ye nations: and extol Him, all ye people. *Ÿ.* For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

No light is carried at the Gospel, only incense.

Gospel. *John* 14, 15-21. At that time Jesus said to His disciples: If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him. But you shall know Him; because He shall abide with you and shall be in you. I will not leave you orphans: I will come to you. Yet a little while, and the world seeth Me no more. But you see Me: because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father: and I will love him, and will manifest Myself to him.

The Creed is not said.

Offertorium. *Ps.* 103, 30-31. Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terrae:

Offertory. Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. May the

glory of the Lord endure for ever, alleluia. | sit glória Dómini in saecula, alleluia.

Secret, p. 418. **Preface** for Pentecost, p. 568. **Communicantes** and **Hanc igitur**, p. 569, until the following Saturday inclusive.

Communion. On the last day of the festivity Jesus said: He that believed in Me, out of his belly shall flow rivers of living water: now this He said of the Spirit which they should receive who believed in Him, alleluia, alleluia.

Communio. *Joan 7, 37-39.* Ultimo festivitatis die dicebat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquae vivae: hoc autem dixit de Spíritu, quem acceptúri erant credentes in eum, alleluia, alleluia.

Postcommunion as on Pentecost, p. 418.

PENTECOST



STATION AT ST. PETER'S
Double of the First Class
with a privileged Octave

Red vestments

The Feast of Pentecost is the commemoration of the first manifestation of the Holy Spirit in the disciples of Jesus Christ, and consequently that of the foundation of the Church. It was for this reason that the basilica dedicated to St. Peter, the Head of the Church, was chosen for the Station held to-day.

Jesus, as the Gospel tells us, promised to His disciples that He would send the Paraclete and the Epistle shows how this promise was fulfilled on Pentecost Sunday.

Instructed by the light of the Holy Ghost (*Collect*) and filled with the outpouring of His sevenfold gifts (*Sequence*), the Apostles were renewed and in turn are going to renew the face of the earth (*Introit, Alleluia*). All the faithful have been filled also by the life-giving Spirit, especially in Confirmation, and each year on this day (which is not merely an anniversary) we receive a new light from "the Holy Ghost, whom Jesus, ascending into heaven, sends forth to-day on the children of adoption" (*Preface*). The hour of High Mass

(about nine o'clock) is the time at which the Holy Spirit descended on the Apostles (Third Hour or Terce).

"The gift of Wisdom is an illumination of the Holy Ghost, thanks to which our intellect is able to look at revealed truths in their more sublime light to the greater joy of our souls."¹



Introitus. *Sap.* 1, 7. Spiritus Dómini replévit orbem terrárum, allelúia: et hoc quod contémnet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps.* 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *Ÿ.* Glória Patri.

Introit. The Spirit of the Lord hath filled the whole world, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. *Ps.* Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. *Ÿ.* Glory be to the Father.

Collect. O God, who on this day didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and ever rejoice in His holy consolation. Through our Lord . . . in the unity of the same Holy Spirit . . .

Epistle. *Acts of the Apostles* 2, 1-11. When the days of the Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed,

1. Rev. M. Meschler, S. J.: "The Gift of Pentecost: Meditations on the Holy Ghost," translated by Lady Amabel Kerr, p. 247.

and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Alleluia, alleluia. *Ÿ.* Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. Alleluia.

Allelúia, allelúia. *Ÿ.* *Ps.* 103, 30. *Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terrae.* Allelúia.

All kneel, every time the following versicle is sung or said throughout the octave:

Ÿ. Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Ÿ. *Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

Sequence. Come, Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From Thy bright throne above.

Sequentia. *Veni, sancte Spíritus,*
Et emítte caélitus Lucis tuae rádium.

O, come, Thou Father of the poor,
O, come, Thou source of all our store,
Come fill our hearts with love.

Veni, pater páuperum,
Veni, dator múnerum,
Veni, lumen córdium.

O Thou of comforters the best,
O Thou the soul's delightful guest,

Consolátor óptime,
Dulcis hospes ánimae,
Dulce refrigérium.

The pilgrim's sweet relief.

Rest art Thou in our toil,
most sweet

In labóre réquies,

In aestu tempéries,
In fletu solátium.

O lux beatíssima,
Reple cordis íntima
Tuórum fidélium.

Sine tuo númine,
Nihil est in hómine,
Nihil est innóxium.

Lava quod est sórdidum,
Riga quod est áridum,
Sana quod est saúcium.

Flecte quod est rígidum,
Fove quod est frígidum,
Rege quod est dévium.

Da tuis fidélibus
In te confidéntibus,
Sacrum septenárium.

Da virtútis méritum,
Da salútis éxitum,
Da perénne gáudium.

Amen. Allelúia.

Refreshment in the noon-day
heat,

And solace in our grief.

O blessed Light of Life

Thou art,

Fill with Thy Light the inmost
hearts

Of those that hope in Thee.

Without Thy Godhead no-
thing can

Have any price or worth in
man,

Nothing can harmless be.

Lord, wash our sinful stains
away,

Water from heaven our barren
clay,

Our wounds and bruises heal.

To Thy sweet yoke our
stiff necks bow,

Warm with Thy love our
hearts of snow,

Our wandering feet recall.

Grant to Thy faithful, dear-
est Lord,

Whose only hope is in Thy
Word,

Thy sevenfold gift of grace.

Grant us in life Thy grace
that we

In peace may die and ever be
In joy before Thy face.

Amen. Alleluia.

This Sequence is said each day, until the following Saturday inclusive.

Gospel. *John* 14, 23-31. At that time Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode in him: he that loveth Me not keepeth not My words. And the word which you have heard is not Mine; but the Father's who sent Me. These

things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given Me commandment so do I. **Creed.**

Offertory. Confirm, O God, what Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertorium. *Ps. 67, 29-30.* Confirma hoc, Deus, quod operatus es in nobis: a templo tuo, quod est in Jerúsalem, tibi offerent reges múnera, allelúia.

Secret. Sanctify, we beseech Thee, O Lord, the gifts we offer Thee, and cleanse our hearts by the light of the Holy Spirit. Through our Lord . . . in the unity of the same Holy Ghost, God, world without end.

Preface for Pentecost, p. 568.—Communicantes and Hanc igitur, p. 569.

Communion. Suddenly there came a sound from heaven, as of a mighty wind coming (and it filled the house) where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Communio. *Act. 2, 2, 4.* Factus est repente de caelo sonus, tamquam adveniéntis spíritus vehementis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion. May the outpouring of the Holy Spirit purify our hearts, O Lord, and by the inward sprinkling of His heavenly dew may they be made fruitful. Through our Lord . . . in the unity of the same. . . .

Monday after Pentecost

STATION AT ST. PETER'S CHAINS

Double of the First Class *Red vestments*

The Epistle and the Gospel of to-day show to us that the risen Christ is the Head and the Saviour of all men. Nobody is excluded; whether Jew or Gentile, whosoever believes in Jesus Christ may receive Holy Baptism and remission of his sins. Nevertheless there is salvation only in Him: he that does not believe in the Son of God, Saviour of the world, "is already judged."

The miraculous interventions of the Holy Ghost confirm in a striking manner the preaching of the apostles who just after Pentecost are teaching these great truths.

"The Gift of Understanding enlightens us by shedding a clear, searching and extraordinary light on the meaning of revealed truth, and by giving us a certitude that what God has revealed bears such and such a sense and no other."

(REV. M. MESCHLER, S.J.)



Introitus. Ps. 80, 17.
Cibávit eos ex ádipe fruménti, allelúia: et de petra melle saturávit eos, allelúia, allelúia. Ps. 80, 2.
Exsultáte Deo adjutori nostro: jubiláte Deo Jacob.
V̇. Glória Patri.

Introit. He fed them with the finest of wheat, alleluia: and filled them with honey out of the rock, alleluia, alleluia. Ps. Rejoice to God our helper: sing aloud to the God of Jacob.
V̇. Glory be to the Father.

Collect. O God, who didst send the Holy Ghost to Thine apostles, grant to Thy people the fruit of their loving prayers; that Thou mayest bestow peace upon those to whom Thou hast given faith. Through our Lord . . . in the unity of the same Holy Ghost . . .

Epistle. *Acts of the Apostles* 10, 34, 42-48. In those days Peter, opening his mouth, said: Men brethren, the Lord commanded us to preach to the people, and to testify that it is He who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins who believe in Him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon

the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

Alleluia, alleluia. *Ÿ.* The Apostles spoke in divers tongues the wonderful works of God. Alleluia.

Allelúia, allelúia. *Ÿ.* *Act. 2, 4.* Loquebántur váriis linguis Apóstoli magnália Dei. Allelúia.

Versicle: Veni sancte and **Sequence**, p. 416.

Gospel. *John 3, 16-21.* At that time Jesus said to Nicodemus: God so loved the world, as to give His only-begotten Son: that whosoever believed in Him may not perish, but may have life everlasting. For God sent not His son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged; but he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God. And this is the judgment: Because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved; but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God. **Creed.**

Offertory. The Lord thundered from heaven, and the most High gave His voice: and the fountains of waters appeared, alleluia.

Offertorium. *Ps. 17, 14, 16.* Intónuit de caelo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúia.

Secret. We beseech Thee, O Lord, mercifully sanctify these gifts, and having received the oblation of this spiritual victim, make us to be an eternal gift worthy of Thee. Through our Lord.

Preface for Pentecost, p. 568. **Communicantes**, and **Hanc igitur**, p. 569.

Communio. *Joan.* 14, 26. *Spiritus Sanctus* docébit vos, allelúia: quaecúmque díxero vobis, allelúia, allelúia.

Communion. The Holy Ghost will teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Postcommunion. Be present and help Thy people, we beseech Thee, O Lord; and, having nourished them with heavenly mysteries, defend them from the fury of their enemies. Through our Lord.

Tuesday after Pentecost

STATION AT ST. ANASTASIA'S

Double of the First Class *Red vestments*

The Church, addressing herself especially to her new-born children, baptized on the Vigil of Pentecost, invites them to give thanks to God for the infinite gift of the christian vocation (*Introit*). The Holy Ghost has purified their hearts by Baptism (*Collect, Postcomm.*), filling their souls with supernatural gifts by Confirmation (*Epistle*); in the Most Holy Eucharist they have eaten the Bread of Angels (*Off.*); they may now rejoice to be the sheep of the Divine Shepherd (*Gospel*) and to be taught by the Holy Spirit (*Alleluia*).

"The Gift of Counsel is a light given by the Holy Ghost, by means of which our practical intellect sees and judges rightly both what should be done in individual cases and the best means to do it."

(REV. M. MESCHLER, S.J.)



Introitus. 4 *Esdras* 2, 36-37. *Accípite* jucunditátem glóriæ vestrae, allelúia: grátias ágéntes Deo, allelúia: qui vos ad caeléstia regna vocávit, allelúia, allelúia, allelúia. *Ps.* 77, 1. *Atténdite*, pópule meus, *legem* meam: *inclináte* aurem vestram in verba oris mei. *V.* Glória Patri.

Introit. Receive the most sweet gift which shall be your glory, alleluia: giving thanks to God, alleluia, who hath called you to the heavenly kingdom, alleluia, alleluia, alleluia. *Ps.* Attend, O My people, to My law: incline your ears to the words of My mouth. *V.* Glory be to the Father.

Collect. Grant, we beseech Thee, O Lord, that the power of the Holy Ghost may abide in us; may it mercifully cleanse our hearts, and defend us from all danger. Through our Lord . . . of the same Holy Ghost . . .

Epistle. *Acts of the Apostles* 8, 14-17. In those days, when the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for He was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

<p>Alleluia, alleluia. Ψ. The Holy Ghost will teach you whatsoever I shall have said to you. Alleluia.</p>	<p>Allelúia, allelúia. Ψ. <i>Joan.</i> 14, 26. Spiritus Sanctus docébit vos quaecúmque dixeró vobis. Allelúia.</p>
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Versicle: Veni sancte and **Sequence**, p. 416.

Gospel. *John* 10, 1-10. At that time Jesus said to the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what He spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. **Creed.**

Offertorium. *Ps.* 77, 23-25. *Portas caeli aperuit Dóminus: et pluit illis manna, ut éderent: panem caeli dedit eis, panem Angelórum manducávit homo, allelúia.*

Offertory. The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven, man ate the bread of angels, alleluia.

Secret. We beseech Thee, O Lord, that the offering of this sacrifice may purify us and make us worthy to partake of Thy sacrament. Through our Lord.

Preface for Pentecost, p. 568. **Communicantes and Hanc igitur,** p. 569.

Communio. *Joan.* 15, 26; 16, 14; 17, 1, 5. *Spiritus qui a Patre procedit, allelúia: ille me clarificábit, allelúia, allelúia.*

Communion. The Spirit who proceedeth from the Father, alleluia, He shall glorify me, alleluia, alleluia.

Postcommunion. We beseech Thee, O Lord, that by these divine sacraments, the Holy Ghost, who is the remission of all sin, may Himself renew our souls. Through our Lord . . . in the unity of the same Holy Ghost . . .

Ember Wednesday of Pentecost

STATION AT ST. MARY MAJOR

Semi-double *Red vestments*

As usually during the Ember Days, the Church offers up to God the first-fruits of the new season, and prays for the Priests who, on the coming Saturday, are about to receive the Holy Ghost in the Sacrament of Holy Orders.—But the Mass of the Ember Wednesday of Pentecost is in the same spirit as the other Masses of this week, in which the Church seeks to make the faithful, especially the newly baptized, understand the riches and spiritual graces which come to them from the Holy Spirit.

"The Gift of Fortitude is a permanent power which the Holy Ghost communicates to our will to assist us in overcoming the difficulties which might deter us in the practice of what is right."

(REV. M. MESCHLER, S.J.)



Introit. O God, when Thou didst go forth in the sight of Thy people, making a passage for them, dwelling among them, alleluia, the earth was moved and the heavens dropped, alleluia, alleluia. Ps. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. V̇. Glory be.

Introitus. Ps. 67, 8, 9. Deus, dum egredereris coram pópulo tuo, iter fáciens eis, hábitans in illis, alleluia: terra mota est, caeli distillavérunt, alleluia, alleluia. Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. V̇. Glória Patri.

After the Kyrie the Priest says Orémus, but without adding Flectámus génuá, owing to Paschaltide.

Collect. May the Paraclete, who proceedeth from Thee, enlighten our minds, we beseech Thee, O Lord, and lead us into all truth, as Thy Son has promised. Who with Thee . . . in the unity of the same Holy Ghost . . .

Lesson. *Acts of the Apostles 2, 14-21.* In those days Peter, standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days (saith the Lord) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants, indeed, and upon My handmaids will I pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath: blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

Alleluia. V̇. By the word of the Lord the heavens were

Alleluia. V̇. Ps. 32, 6. Verbo Dómini caeli firmá-

ti sunt, et Spírítu oris ejus omnis virtus eórum.	established, and all the power of them by the Spírít of His mouth.
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Here the *Gloria in excelsis* is said.

V̄. Dóminus vobíscum. R̄. Et cum spírítu tuo.	V̄. The Lord be with you. R̄. And with Thy spírít.
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Collect. Grant, we beseech Thee, almighty and merciful God, that the Holy Ghost, coming to us, may make us the temple of His glory by dwelling in us. Through our Lord . . . in the unity of the same.

Second Collect: to-day and on the following days of this week, Against the persecutors of the Church, or For the Pope, p.371 (or the commemoration of a feast).

Epistle. *Acts of the Apostles* 5, 12-16. In those days by the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them: but the people magnified them. And the multitude of men and women who believed in the Lord was more increased, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed.

Alleluia, alleluia. Versicle *Veni sancte*, and **Sequence**, see p. 416.

Gospel. *John* 6, 44-52. At that time Jesus said to the multitude of Jews: No man can come to Me, except the Father, who hath sent Me, draw him; and I will raise him up in the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen, I say unto you: he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from hea-

ven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh for the life of the world. Creed.

Offertory. I will meditate on Thy commandments, which I have loved exceedingly; and I will lift up my hands to Thy commandments, which I have loved, alleluia.

Offertorium. *Ps.* 118, 47-48. Meditabor in mandatis tuis, quae dilexi valde: et lavabo manus meas ad mandata tua, quae dilexi, alleluia.

Secret. Accept, we beseech Thee, O Lord, the sacrifice which we offer to Thee, and grant that we may glorify Thee by a devout life as we celebrate these mysteries. Through our Lord.

Second Secret: For the Church or For the Pope, p. 372. **Preface** for Pentecost, p. 568. **Communicantes** and **Hanc igitur**, p. 569.

Communion. Peace I leave with you, alleluia; My peace I give unto you, alleluia, alleluia.

Communio. *Joan.* 14, 27. Pacem relinquo vobis, alleluia: pacem meam do vobis, alleluia, alleluia.

Postcommunion. Receiving, O Lord, these heavenly sacraments, we beseech Thy mercy that what we receive as a temporal gift, we may enjoy for all eternity. Through our Lord.

Second Postcommunion: For the Church or For the Pope, p. 372.

Thursday after Pentecost

STATION AT ST. LAURENCE-OUTSIDE-THE-WALLS

Semi-double *Red vestments*



"The Gift of Knowledge is a supernatural light of the Holy Ghost which shows us the credibility and acceptability of revealed truths, even for reasons which are based only on the order of creation."

(REV. M. MESCHLER, S.J.)

Introit. The Spirit of the Lord hath filled the whole | **Introitus.** *Sap.* 1, 7. Spiritus Domini replévit

orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis, alleluia, alleluia, alleluia. *Ps. 67, 2.* Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. *V. Glória Patri.*

world, alleluia: and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. *Ps.* Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. *V. Glory be.*

Collect. O God, who on this day didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and ever rejoice in His holy consolation. Through our Lord . . . in the unity of the same.

Second Collect: For the Church or For the Pope, p. 371.

Epistle. *Acts of the Apostles 8, 5-8.* In those days Philip, going down to the city of Samaria, preached Christ unto them. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out. And many taken with the palsy, and that were lame, were healed. There was therefore great joy in that city.

Alleluia and Sequence, p. 416.

Gospel. *Luke 9, 1-6.* At that time Jesus, calling together the twelve Apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God and to heal the sick. And He said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns, preaching the gospel, and healing everywhere. **Creed.**

Offertorium. *Ps. 67, 29-30.* Confirma hoc, Deus,

Offertory. Confirm, O God, what Thou hast wrought in us;

from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia. | quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúia.

Secret. Sanctify, we beseech Thee, O Lord, the gifts which we offer to Thee, and cleanse our hearts by the light of the Holy Spirit. Through our Lord . . . in the unity of the same.

Second Secret: For the Church or For the Pope, p. 372. **Preface** for Pentecost, p. 568. **Communicantes** and **Hanc igitur**, p. 569.

Communion. Suddenly there came a sound from heaven, as of a mighty wind coming (and it filled the house) where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia. | **Communio.** *Act. 2, 2, 4.* Factus est repente de caelo sonus, tamquam adveniéntis spíritus vehementis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion. May the outpouring of the Holy Spirit, cleanse our hearts, o Lord, and by the inward sprinkling of His heavenly dew, may they be made fruitful. Through our Lord . . . in the unity of the same.

Second Postcommunion: For the Church or For the Pope, p. 372.

Ember Friday of Pentecost

STATION AT THE CHURCH OF THE TWELVE APOSTLES

Semi-double *Red vestments*



"The Gift of Piety awakens in our souls an inclination and readiness to honour God as our Father and to have a filial confidence in Him."

(REV. M. MESCHLER, S.J.)

Introit. Let my mouth be filled with Thy praise, alleluia; that I may sing, alleluia; my lips shall rejoice when I | **Introitus.** *Ps. 70, 8, 23.* Repleátur os meum laude tua, allelúia: ut possim cantáre, allelúia: gaudé-

bunt lábia mea, dum cantávero tibi, allelúia, allelúia. *Ps.* 70, 1-2. In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me. *Ÿ.* Glória Patri.

sing to Thee, alleluia, alleluia. *Ps.* In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. *Ÿ.* Glory be to the Father.

Collect. Grant unto Thy Church, we beseech Thee, O merciful God, that being gathered within the fold of the Holy Spirit, she may not be troubled by attacks from the foe. Through our Lord . . . in the unity of the same.

Second Collect: For the Church or For the Pope, p. 371.

Epistle. *Joel* 2, 23-24, 26-27. Thus saith the Lord God: O children of Sion, rejoice and be joyful in the Lord your God: because He hath given you a teacher of justice, and He will make the early and the latter rain to come down to you, as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you: and My people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and My people shall not be confounded for ever: saith the Lord Almighty.

Ÿ. Allelúia, allelúia. *Ÿ.* *Sap.* 12, 1. O quam bonus et suávis est, Dómine, Spíritus tuus in nobis! Allelúia.

Alleluia, alleluia. *Ÿ.* O how good and sweet is Thy Spirit, O Lord, within us! Alleluia.

Versicle: Veni sancte and **Sequence**, p. 416.

Gospel. *Luke* 5, 17-26. At that time, it came to pass on a certain day that Jesus sat teaching. And there were Pharisees and doctors of the Law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude,

they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. Whose faith when He saw, He said: Man, thy sins are forgiven thee. And the Scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering He said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee, or to say: Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy) I say to thee: Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay, and he went away to his own house, glorifying God. And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day. Creed.

Offertory. Praise the Lord, O my soul: in my life I will praise the Lord: I will sing to my God as long as I shall be, alleluia.

Offertorium. *Ps.* 145, 2. *Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo quámdiu ero, alleluia.*

Secret. May the sacrifice which we offer in Thy sight, O Lord, be consumed by that divine fire wherewith the Holy Spirit enkindled the hearts of the disciples of Christ Thy Son. Through the same Lord . . . in the unity of the same.

Second Secret: For the Church, or For the Pope, p. 372. **Preface** for Pentecost, p. 568. **Communicantes** and **Hanc igitur**, p. 569.

Communion. I will not leave you orphans: I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Communio. *Joan.* 14, 18. *Non vos relinquam órphanos: véniam ad vos iterum, alleluia: et gaudébit cor vestrum, alleluia.*

Postcommunion. We have received, O Lord, the gifts of Thy sacred mysteries, humbly beseeching Thee that this sacrifice which Thou hast commanded to be offered in memory of Thee, may strengthen us in our weakness: Who livest.

Second Postcommúnion: For the Church, or For the Pope, p. 372.

Ember Saturday of Pentecost

STATION AT ST. PETER'S

Semi-double *Red vestments*

In Ember Weeks the Saturday Mass has, immediately after the Kyrie, five lessons, each of which is preceded by a Collect and followed by a Gradual or Alleluia. The number of lessons is occasioned by the conferring of Holy Orders.

On this Ember Saturday the Church sets her mind again, as through the whole week, to describe the sanctifying and life-giving action of the Holy Ghost in souls. If she insists especially on this day, it may be said it is because of the ordinations, as the priest receives a large outpouring of the divine Spirit (*Epistle*) that will enable him to preach the kingdom of God (*Gospel*).

The fast of Ember Week is remembered in several places in the Mass. The Second, Third and Fourth Lessons refer to the harvest, and to the offerings of the first-fruits of the earth, for Ember Weeks were instituted with the object of obtaining the divine blessing on each of the several seasons as they came in.

"The Gift of Holy Fear, or the Fear of God, is actually the foundation of all other gifts. It drives sin from the heart, because it fills us with reverence either for the Justice of God or for the divine Majesty."

(REV. M. MESCHLER, S.J.)



Introitus. *Rom. 5, 5.*
 Cáritas Dei diffúsa est in
 córdibus nostris, alleluia:
 per inhabitántem Spíritum
 ejus in nobis, alleluia, alle-
 luia. *Ps. 102, 1.* Bénedic,
 ánima mea, Dómino: et
 ómnia quae intra me sunt,
 nómini sancto ejus. *Ÿ.*
 Glória Patri.

Introit. The charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling in us, alleluia, alleluia. *Ps.* Bless the Lord, O my soul: and let all that is within me bless His holy name. *Ÿ.* Glory be to the Father.

(At Ordinations the names of the candidates for Ordination are called out after the Kyrie eléison, and the Tonsure is conferred.)

Before each of the following Collects, Oremus is said, but no Flectamus genua, owing to Paschaltide.

Collect. We beseech Thee, O Lord, mercifully pour into our souls Thy Holy Spirit, by whose wisdom we were created, and by whose providence we are governed. Through our Lord . . . in the unity of the same.

First Lesson. *Joel 2, 28-32.* Thus saith the Lord God: I will pour out My Spirit upon all flesh: and your sons

and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon My servants and handmaids in those days I will pour forth My spirit. And I will show wonders in heaven, and in earth blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come. And it shall come to pass that every one that shall call upon the name of the Lord shall be saved.

(Ordination of Door-keepers or Porters.)

<p>Alleluia. <i>Ÿ</i>. It is the Spirit that quickeneth, but the flesh profiteth nothing.</p>	<p>Alleluia. <i>Ÿ</i>. <i>Joan.</i> 6, 64. Spiritus est qui vivificat: caro autem non prodest quidquam.</p>
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Collect. May the Holy Spirit, we beseech Thee, O Lord, kindle in us that same fire which our Lord Jesus Christ sent down upon earth, earnestly desiring that it should burn mightily: Who with Thee . . . in the unity of the same.

Second Lesson. *Leviticus* 23, 9-11, 15-17, 21. In those days the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the firstfruits of your harvest, to the priest: who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of firstfruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty days: and so you shall offer a new sacrifice to the Lord out of all your dwellings: two loaves of the firstfruits, of two tenths of flour leavened, which you shall bake for the firstfruits of the Lord. And you shall call this day most solemn and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations, saith the Lord almighty.

(Ordination of Lectors or Readers.)

Allelúia. *Ÿ. Job. 26,* | Alleluia. *Ÿ. His Spirit hath*
 13. Spiritus ejus ornávit | adorned the heavens.
 caelos.

Collect. O God, who for the healing of souls hast ordained the chastisement of our bodies by the devout exercise of fasting, mercifully grant that we may ever be devoted to Thee both in mind and body. Through.

Third Lesson. *Deuteronomy 26, 1-3, 7-11.* In those days Moses said to the children of Israel: Hear, O Israel, the things that I command thee to-day. When thou art come into the land which the Lord thy God will thee give to possess, and hast conquered it, and dwellest in it: thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His name may be invocated there. And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, who heard us, and looked down upon our affliction, and labour, and distress; and brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders; and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the firstfruits of the land which the Lord hath given me. And thou shalt leaven them in the sight of the Lord thy God, adoring the Lord thy God. And thou shalt feast in all the good things which the Lord thy God hath given thee.

(Ordination of Exorcists.)

Allelúia. *Ÿ. Act. Apost.* | Alleluia. *Ÿ. When the days*
 2, 1. Cum compleréntur | of the Pentecost were ac-
 dies Pentecóstes, erant om- | complished they were all
 nes páriter sedéntes. | sitting together.

Collect. Grant, we beseech Thee, O almighty God, that, taught by salutary fasts and abstaining from vice, we may more readily obtain Thy favor. Through.

Fourth Lesson. *Leviticus 26, 3-12.* In those days the Lord said to Moses: Speak to the children of Israel, and say to them: If you walk in My precepts, and keep My commandments, and do them, I will give you rain in

due seasons; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts, and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish My covenant with you. You shall eat the oldest of the old store, and, new coming on, you shall cast away the old. I will set My tabernacle in the midst of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be My people, saith the Lord almighty.

(Ordination of Acolytes.)

Alleluia. (*Here all kneel*)
 Ṽ. Come, O Holy Spirit, fill
 the hearts of Thy faithful:
 and kindle in them the fire of
 Thy love.

Allelúia. Ṽ. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Collect. Grant, we beseech Thee, O almighty God, that abstaining from carnal feasts, we may also fast from the vices which beset us. Through our Lord.

Fifth Lesson. *Daniel* 3, 47-51. In those days the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it found near the furnace, the servants of the king, who were heating it. And the fire touched the three young Hebrews not at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

The response *Deo grátias* is not said.
(Ordination of Subdeacons.)

<p>Allelúia. <i>Ÿ. Dan. 3, 52.</i> Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in saécula.</p>	<p>Alleluia. <i>Ÿ.</i> Blessed art Thou, O Lord the God of our fathers, and worthy to be praised for ever.</p>
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When this Versicle is finished, the *Glória in excélsis* is said.

<p><i>Ÿ.</i> Dóminus vobíscum. <i>R.</i> Et cum spírítu tuo.</p>	<p><i>Ÿ.</i> The Lord be with you. <i>R.</i> And with thy spirit.</p>
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Collect. O God, who didst allay the flames of fire for the three young men, mercifully grant that we Thy servants may not be consumed by the flame of vice. Through our Lord.

Second Collect: For the Church, or For the Pope, p. 371.

Epistle. *Romans 5, 1-5.* Brethren, being justified by faith, let us have peace with God, through our Lord Jesus Christ: by whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope; and hope confoundeth not: because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.

(Ordination of Deacons.)

<p>Tractus. <i>Ps. 116, 1-2.</i> Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. <i>Ÿ.</i> Quóniam confirmáta est super nos misericórdia ejus: et vérítas Dómini manet in aetérnum.</p>	<p>Tract. O praise the Lord, all ye nations: and praise Him together, all ye people. <i>Ÿ.</i> For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.</p>
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Sequence: *Veni Sancte*, p. 416, without the Alleluia at the end.

(The ordination of Priests takes place before the last verse of the Sequence.)

Gospel. *Luke 4, 38-44.* At that time Jesus, rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought Him for her. And standing over her, He commanded the fever: and it left her. And imme-

diately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to Him. But He, laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying: Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they stayed Him that He should not depart from them. To whom He said: To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee. Creed.

Offertory. O Lord, the God of my salvation, I have cried in the day and in the night before Thee. Let my prayer come in before Thee, O Lord, alleluia.

Offertorium. *Ps.* 87, 2-3. *Dómine, Deus salutis meae, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, alleluía.*

Secret. That our fasts may be acceptable to Thee, O Lord, grant, we beseech Thee, by the oblation of this sacrifice, that we may offer up to Thee a purified heart. Through our Lord.

Second Secret: For the Church, or For the Pope, p. 372. **Preface** for Pentecost, p. 568. **Communicantes** and **Hanc igitur**, p. 569.

Communion. The Spirit breatheth where He will, and thou hearest His voice, alleluia, alleluia; but thou knowest not whence He cometh, nor whither He goeth, alleluia, alleluia, alleluia.

Communio. *Joan.* 3, 8. *Spiritus ubi vult spirat: et vocem ejus audis, alleluía, alleluía: sed nescis unde véniat, aut quo vadat, alleluía, alleluía, alleluía.*

Postcommunion. May Thy holy mysteries, O Lord, inspire us with a divine fervour, that may make us delight both in their celebration and in their fruits. Through our Lord.

Second Postcommunion: For the Church, or For the Pope, p. 372.

WITH THE END OF THE MASS PASCHALTIDE
COMES TO A CLOSE

Fifth Season of the Easter Section of the Proper of the Time

TIME AFTER PENTECOST

From the eve
of Trinity Sunday
to Saturday
before Advent



Doctrinal Note

After the reign of the Father over the people of God which the Season of Advent recalls, after that of the Son which began with His birth at Christmas and ended with His Ascension and which the Seasons of Christmas and Easter recall, the liturgy celebrates the reign of the Holy Spirit which extends over the whole Church and is made manifest from Pentecost unto the end of the world, which is mentioned on the last Sunday after Pentecost.

The reign of the Holy Ghost visibly manifests itself in the Roman Church. The Spirit is the soul which gives life to this Church, Christ hidden in the Host is the heart, from whence the Blood of grace flows through the veins or by means of the Sacraments into all its members; St. Peter and his successors are the head from which proceeds the nervous system, the episcopate which governs the whole body; and this body is made up of all the Christian people.

"We form one body," says St. Paul, "for we have been baptized in one Spirit," and "we all partake of the one bread." We form one body because Christ risen made us lambs or sheep of one and the same Shepherd, the visible head of the Church.

Directed by the Holy Ghost, the Church supplies that which was wanting in the sacramental life of Jesus. He is hidden and silent under the Eucharistic elements, but the Catholic hierarchy lends Him its voice and its outward activity. The Pope, bishops, and priests speak in His name and it is by their ministrations that He sacrifices Himself on the Altar. They administer Him to the faithful, they give Him to the sick, and carry Him in solemn processions.

The sanctification of souls is attributed to the Holy Ghost, who realizes throughout the centuries, the whole life of the Saviour in the Church, His mystical body. Wherefore this Spirit has for His mission "to teach all things, bringing to our mind all that Jesus has said," and to apply the merits of His passion to our souls.

The reign of the Holy Ghost is the extension of that of Christ to which it gives a universality of time and place. It is no longer, in fact, the Saviour working alone in one part of the world and in a particular age: it is the Church which associates on all altars her sacrifice with that of Calvary, and takes a part in all the mysteries of the earthly life of the Saviour.

The Holy Ghost repeats through the mouth of the Evangelists and the Apostles, whose writings He inspired, all the teachings of the Master, thus throwing a retrospective glance over the life of the Saviour which ended with His Ascension¹. These Epistles and Gospels speak to us of the fruits of holiness that the Holy Ghost produces in souls. Towards the end of this period are celebrated the feasts of Christ the King, of All Saints, the Commemoration of the Dead and the feasts of the Dedication of Churches.

During the last six months, or second half of the ecclesiastical year, the Church is continuing the work of the redemption of Christ which had been prepared and realized during the first six months or first half of the Temporal Cycle or Proper of the Time.

Historical Note

The Church reproduces throughout the ages the whole life of Christ, of whom she is the mystical body, after the feast of Pentecost, the day of her birth.

Jesus from His infancy is persecuted and has to fly into Egypt, while the massacre of the Holy Innocents takes place (December 28). The Church during four centuries suffers the most violent persecutions and has to hide in the Catacombs or in the desert.

Jesus in His youth retires to Nazareth and spends the longest years of His life in meditation and prayer. And the Church from the time of Constantine enjoys a long era of peace. Everywhere cathedrals and abbeys arise which resound with divine praise, and where bishops and abbots, priests and religious, by study and indefatigable zeal offer resistance to the invasion of heresy.

Jesus, the divine missionary sent by the Father into the distant regions of this earth, at the age of thirty begins His apostolic life. The Church from the sixteenth century has to resist the assaults of a revived paganism, and spreads the Gospel of Christ in the recently discovered parts of the world. From Her bosom spring up incessantly new hosts and numerous legions of apostles and missionaries who announce the good news to the whole world.

At length Jesus ends His life by the sacrifice on Calvary, shortly followed by the triumph of His resurrection. And the Church, at the end of time, like her Divine Head on the Cross, will seem to be conquered, while yet it is she who will win the victory. "The body of Christ which is the Church," says St. Augustine, "like the human body, was first young, but at the end of the world it will have an appearance of decline."

1. From the first Sunday after Pentecost at the Epistle are read two Epistles of St. John, two of St. Peter, four of St. Paul to the Romans, four to the Corinthians, three to the Galatians, five to the Ephesians, two to the Philippians and one to the Colossians, so that all the writings of the Apostles are covered.

Liturgical Note

The Proper of the Time, in the first half of the year, has reconstituted the life of Jesus. This second part of the year, without again subordinating the liturgy to the same chronological order, goes deeper into the teachings of the Lord, taking for its guidance the needs of our intelligence and heart. Indeed, in this liturgy the Epistles of St. Paul, as well as the Gospels of St. Matthew, St. Mark and St. Luke, were formerly read in their correct order. Some traces of this arrangement are still to be found: for instance, the Introits, Offertories and Communions follow the Psalter till the seventeenth Sunday after Pentecost.

This idea of a neutral background is again expressed in the green color of the vestments of the priest. One can see also in this color a symbol of life—the life of grace in our souls and particularly in the souls of the Saints. In fact, this period, being a less characteristic Season in the Proper of the Time, allows more prominence to be given to the Feasts of the Saints: which retraces better the life of the Church, striving to reproduce in her Saints the virtues of the Master. That is why these Sundays which follow Pentecost were formerly grouped around some of the more important Saints. There were the Weeks after the feast of St. Peter or the Apostles, the Weeks after St. Laurence, the Weeks of the Seventh Month (September) and the Weeks after St. Michael. Later on these Sundays were all alike called Sundays after Pentecost, and thus linked up with the Easter Section, so as to extend it until Advent.

The Sundays that could not be celebrated after the Epiphany when Septuagesima comes early, find place in this Time after Pentecost, between the 23rd and the last Sunday. See note for the Time after Epiphany, and note after the 23rd Sunday after Pentecost.

PATER •  FILIUS •
SPIRITUS •  SANCTUS

FEAST OF THE MOST HOLY TRINITY



Double of the First Class

White vestments

The fundamental dogma to which everything in Christianity is related is that of the Holy Trinity, of Whom are all things (*Epistle*) and to Whom must return all those who are baptized in the name of the Three Persons (*Gospel*). Therefore after having reminded us in turn of God the Father, Author of the creation, of God the Son, Author of the redemption, and of God the Holy Ghost, Author of our sanctification, the Church chiefly recapitulates on this day the great mystery which calls on us to recognize and adore in God the unity of nature in the Trinity of Persons (*Collect*).

The dogma of the Holy Trinity is everywhere affirmed in the liturgy. It is in the name of the Father, of the Son, and of the Holy Ghost, that the Mass and the divine office begin and end, and that the Sacraments are conferred. All psalms end with the *Gloria Patri*, all hymns with the *Doxology*, and the prayers with a conclusion in honor of the three Divine Persons. Twice in the Mass we are reminded that it is to the Holy Trinity that the Holy Sacrifice is offered.

The Feast of the Holy Trinity owes its origin to the fact that the ordinations of Ember-Saturday, taking place in the evening, were continued until the Sunday morning, which had at that date no proper Mass.

Sunday is consecrated throughout the year to the Most Holy Trinity, because God the Father started the work of creation on the "first day," the Son made man rise from the dead on a Sunday morning, and the Holy Ghost descended on the Apostles on Pentecost Sunday. There existed a votive Mass, composed in the seventh century in honor of this mystery. When the Ordinations were anticipated on the Saturday morning, this votive Mass was celebrated, in some places, on this Sunday, whereas in other places a special Mass was composed for "the first Sunday" or "the second week" after Pentecost (see p. 443). The votive Mass gradually became considered as a special feast of the Holy Trinity; it was extended in 1334 to the universal Church by Pope John XXI and made a feast of the first class by Pius X.

Introit. Blessed be the Holy Trinity, and undivided | Introitus. *Tob. 12, 6.*
Benedicta sit sancta Tri-

nitatis, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* 8, 2. *Dómine, Dóminus noster, quam admirabile est nomen tuum in universa terra!* *Ÿ. Glória Patri.*

unity: we will give glory to Him, because He hath shown His mercy to us. *Ps.* O Lord, our Lord, how wonderful is Thy name in all the earth! *Ÿ. Glory be to the Father.*

Collect. Almighty and everlasting God, who hast given to Thy servants grace, in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of Thy majesty to worship the Unity; grant that by steadfastness in the same faith we may evermore be defended from all adversities. Through.

Commemoration of the First Sunday after Pentecost:

Collect. O God, the strength of all those who put their trust in Thee, mercifully hear our prayers, and because through the weakness of our mortal nature we can do nothing without Thee, grant us the help of Thy grace, that in fulfilling Thy commandments, we may please Thee both in will and deed. Through our Lord.

Epistle. *Romans* 11, 33-36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

Graduale. *Dan.* 3, 55-56. *Benedictus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. V. Benedictus es, Dómine, in firmaménto caeli, et laudábilis in saécula.*

Gradual. Blessed art Thou, O Lord, that beholdest the depths and sittest upon the Cherubim. *Ÿ. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever.*

Allelúia, allelúia. *Ÿ. Dan.* 3, 52. *Benedictus es, Dómine, Deus patrum nostrórum: et laudábilis in saécula. Allelúia.*

Alleluia, alleluia. *Ÿ. Blessed art Thou, O Lord the God of our fathers, and worthy to be praised for ever. Alleluia.*

Gospel. *Matthew* 28, 18-20. At that time Jesus said to His disciples: All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. **Creed.**

Offertory. Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy to us.

Offertorium. *Tob.* 12, 6. Benedíctus sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

Secret. Sanctify, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation, and by its means make us an eternal oblation to Thee. Through our Lord.

Commemoration of the First Sunday:

Secret. We beseech Thee, O Lord, graciously receive our offerings devoted to Thee, and grant that they may ever be a source of perpetual help to us. Through our Lord.

Preface of the Holy Trinity, p. 548.

Communion. We bless the God in heaven, and before all living we will praise Him; because He has shown His mercy to us.

Communio. *Tob.* 12, 6. Benedícimus Deum caeli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam.

Postcommunion. May the reception of this sacrament, O Lord our God, and the confession of the holy and eternal Trinity and of its undivided unity, profit us to the salvation of body and soul. Through our Lord.

Commemoration of the First Sunday:

Postcommunion. Grant, we beseech Thee, O Lord, that we who have been replenished with so great gifts, may both receive Thy saving benefits and may never cease from Thy praise. Through our Lord.

As **Last Gospel**, the Gospel of the Sunday is read, p. 445

ADDITIONAL COLLECTS FOR THE TIME AFTER PENTECOST

Second Collect: *to implore the intercession of the Saints.* Defend us, we beseech Thee, O Lord, from all dangers of mind and body; that through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with blessed Joseph, Thy blessed apostles Peter and Paul, and blessed N. (*here mention the titular saint of the church*),¹ and all the saints, mercifully grant us safety and peace; that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through the same Lord.

Third Collect: *at the option of the priest.*

Second Secret. Graciously hear us, O God our Saviour, and by the virtue of this sacrament protect us from all enemies of soul and body, bestowing on us both grace in this life and glory hereafter. Through our Lord.

Third Secret: *at the option of the priest.*

Second Postcommunion. May the oblation of this divine sacrament cleanse and defend us: we beseech Thee, O Lord, and, through the intercession of the blessed Virgin Mary, Mother of God, with blessed Joseph, Thy blessed apostles Peter and Paul, blessed N. (*here mention the titular saint of the church*),¹ and all the saints, purify us from all our sins and deliver us from all adversity. Through the same Lord.

Third Postcommunion: *at the option of the priest.*

Mass for the First Sunday after Pentecost

Semi-double *Green vestments*

This Mass, being replaced by that of Trinity Sunday everywhere since 1334, is only celebrated, without Gloria or Creed, on the free weekdays which may precede Corpus Christi.

Introitus. Ps. 12, 6. Dó- mine, in tua misericórdia sperávi: exsultávit cor me-	Introit. O Lord, I have hoped in Thy mercy: my heart hath rejoiced in Thy
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1. If the Titular Saint of the church is an angel or St. John the Baptist, his name is placed before that of St. Joseph.

salvation; I will sing unto the Lord, who giveth me good things. Ps. How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? *Ÿ.* Glory be.

um in salutári tuo: cantábo Dómino, qui bona tribuit mihi. *Ps.* 12, 1. Usquequo, Dómine, obliviscéris me in finem, usquequo avértis fáciem tuam a me? *Ÿ.* Glória Patri.

Collect: O God, the strength. p. 441. **Second Collect:** Defend us. p. 443. **Third Collect,** at the option of the priest.

Epistle. I *John* 4, 8-21. Dearly beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as He is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not in charity. Let us therefore love God, because God first hath loved us. If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbor.

Gradual. I said, O Lord, be Thou merciful to me; heal my soul, for I have sinned

Graduale. *Ps.* 40, 5, 2. Ego dixi, Dómine, miserére mei: sana ánimam me-

am, quia peccávi tibi. *Ÿ.* Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus.

Allelúia, allelúia. *Ÿ.* *Ps. 5, 2.* Verbamea áuribus pércipe, Dómine: intéllige clamórem meum. Allelúia.

Gospel. *Luke 6, 36-42.* At that time Jesus said to His disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you mete withal, it shall be measured to you again. And He spóke also to them a similtude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote from thy brother's eye.

Offertorium. *Ps. 5, 3-4.* Inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Secret: We beseech Thee, p. 442; **Second Secret:** Graciously hear, p. 443; **Third Secret** at the option of the priest. During the week **Common Preface**, p. 549.

Communio. *Ps. 9, 2-3.* Narrábo ómnia mirabília tua: laetábor et exsultábo in te: psallam nómini tuo, Altíssime.

Offertory. Harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Communion. I will speak of all Thy marvellous works: I will be glad and rejoice in Thee: I will sing unto Thy name, O Thou most High.

against Thee. *Ÿ.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Alleluia, alleluia. *Ÿ.* Give ear to my words, O Lord, understand my cry Alleluia.

Postcommunion: Grant, p. 442; **Second Postcommunion:** May the oblation, p. 443; **Third Postcommunion:** at the option of the priest.

FEAST OF CORPUS CHRISTI

Double of the First Class with a privileged Octave

White vestments



To resist the attacks of continually renewed heresies against the Holy Eucharist and to revive in the Church a fervor which had somewhat grown cold, the Holy Ghost inspired, at the beginning of the thirteenth century, the solemnity of Corpus Christi.

In 1208 blessed Juliana of Mount Cornillon, near Liège, saw in a vision the full moon with an indentation indicating that a feast was missing in the liturgical cycle. The Eucharist, instituted on Maundy Thursday, could not be celebrated with all the desired pomp, the Church's thoughts being absorbed by the passion of the Saviour. It was necessary that immediately after Paschaltide a feast with an octave

should be established. And as the Last Supper had taken place on a Thursday, the Bishop of Liège instituted in 1246 this solemnity in his diocese on the first free Thursday after the octave of Pentecost. In 1264, Pope Urban IV extended this feast to the whole world.

The Eucharist instituted on the eve of Jesus' death, remains the memorial of His passion (*Collect*). The altar is the continuation of Calvary, the Mass "announces the death of the Lord" (*Epistle*) and renews the Sacrifice of the Cross. One takes part in a sacrifice by eating of the victim: Eucharist was instituted in the form of food (*Alleluia*) so that we may receive in communion the victim of Calvary. The Sacred Host has become wheat which nourishes our souls (*Introit*).

The Mass is the centre of the whole Eucharistic worship of the Church, and Holy Communion is the means instituted by Jesus to enable us to participate more fully in this divine sacrifice.

Introit. He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia,

Introitus. Ps. 80, 17. Cibavit eos ex adipi frumenti, alleluia; et de petra, melle saturavit eos, alle-

lúia, allelúia, allelúia. *Ps.* 80, 2. Exsultáte Deo ad-
jutóri nostro; jubiláte
Deo Jacob. *Ÿ.* Glória
Patri. | alleluia. *Ps.* Rejoice unto God
our helper; sing aloud to the
God of Jacob. *Ÿ.* Glory be to
the Father.

Collect. O God, who in this wonderful sacrament has left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy redemption. Who livest etc.

Epistle. *I Corinthians* 11, 23-29. Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat, this is My Body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

Graduale. *Ps.* 144, 15-16. Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *Ÿ.* Aperis tu manum tuam: et imples omne ánimál benedictióne.

Allelúia, allelúia. *Ÿ.* *Joan.* 6, 56-57. Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem,

Gradual. The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *Ÿ.* Thou openest Thy hand, and fillest every living creature with Thy blessing.

Alleluia, alleluia. *Ÿ.* My Flesh is meat indeed, and My Blood is drink indeed: he that eateth My Flesh and drinketh

My Blood, abideth in Me, and I in Him. | et bibit meum sanguinem, in me manet, et ego in eo.

During the Octave at low Masses the Sequence may be omitted: in this case, Alleluia is said here.

Sequence. Sion, lift thy voice and sing;

Praise thy Saviour and thy King;

Praise with hymns thy Shepherd true.

Strive thy best to praise Him well,

Yet doth He all praise excel; None can ever reach His due.

See to-day before us laid The living and life-giving Bread,

Theme for praise and joy profound.

The same which at the sacred board

Was by our incarnate Lord, Giv'n to His apostles round.

Let the praise be loud and high;

Sweet and tranquil be the joy Felt to-day in every breast

On this festival divine, Which records the origin Of the glorious Eucharist.

On this table of the King, Our new paschal offering Brings to end the olden rite.

Here for empty shadows fled,

Is reality instead;

Here, instead of darkness, light.

His own act, at supper seated,

Christ ordained to be repeated,

Sequentia. Lauda, Sion, Salvatorem, lauda ducem et pastorem, in hymnis et canticis.

Quantum potes, tantum aude: quia major omni laude, nec laudare sufficis.

Laudis thema specialis, panis vivus et vitalis, hodie proponitur.

Quem in sacrae mensae coenae, turbae fratrum duodenae, datum non ambigitur.

Sit laus plena, sit sonora, sit jucunda, sit decora mentis jubilatio.

Dies enim sollemnis agitur, in qua mensae prima recolitur hujus institutio.

In hac mensa novi Regis, novum Pascha novae legis phase vetus terminat.

Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.

Quod in coena Christus gessit, faciendum hoc ex-

préssit in sui memóriam.

Docti sacris institútis,
panem, vinum in salutis
consecrámus hóstiam.

Dogma datur Christiá-
nis, quod in carnem tran-
sit panis, et vinum in
sánguinem.

Quod non capis, quod
non vides, animósa firmat
fides, praeter rerum órdi-
nem.

Sub divérsis speciébus,
signis tantum, et non re-
bus, latent res exímiae.

Caro cibus, sanguis po-
tus: manet tamen Christus
totus, sub utráque specie.

A suménte non concí-
sus, non confráctus, non
divísus: integer accípitur.

Sumit unus, sumunt
mille; quantum isti, tan-
tum ille; nec sumptus
consúmitur.

Sumunt boni, sumunt
mali: sorte tamen inae-
quáli, vitae vel intéritus.

Mors est malis, vita bo-
nis: vide paris sumptiónis

In His memory divine;
Wherefore now, with ado-
ration,

We the Host of our salvation
Consecrate from bread and
wine.

Hear what holy Church
maintaineth,

That the bread its substance
changeth

Into flesh, the wine to blood.

Doth it pass thy compre-
hending?

Faith, the law of sight trans-
cending,

Leaps to things not under-
stood.

Here, beneath these signs
are hidden

Priceless things, to sense for-
bidden;

Signs, not things, are all we see
Flesh from bread, and blood
from wine,

Yet is Christ in either sign
All entire, confessed to be.

They too who of Him par-
take,

Sever not, nor rend, nor
break,

But entire their Lord receive.

Whether one or thousands
eat,

All receive the selfsame meat,
Nor the less for others leave.

Both the wicked and the
good

Eat of this celestial food;

But with ends how opposit!

Here 't is life, and there 't is
death,

The same, yet issuing to each,
In a difference infinite.

Nor a single doubt retain,
When they break the host in
twain,

But that in each part remain,
What was in the whole before.

Since the simple sign alone
Suffers change in state or
form,

The signified remaining one
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human
eyes,

Bread of angels from the skies,
Made the food of mortal man:
Children's meat, to dogs
denied:

In old types foresignified:
In the manna heav'n-supplied,
Isaac, and the paschal Lamb.

Jesu! Shepherd of the sheep!
Thou Thy flock in safety keep.
Living Bread! thy life supply;
Strengthen us, or else we die;
Fill us with celestial grace:

Thou, who feedest us below!
Source of all we have or know!
Grant that with Thy saints
above,

Sitting at the feast of love,
We may see Thee face to face.

Amen, Alleluia.

quam sit dispar éxitus.

Fracto demum sacra-
ménto, ne vacilles, sed
meménto, tantum esse
sub fragménto, quantum
toto tégitur.

Nulla rei fit scissúra,
signi tantum fit fractúra,
qua nec status, nec sta-
túra signáti minúitur.

Ecce panis Angelórum,
factus cibus viatórum: vere
panis filiórum, non mittén-
dus cánibus.

In figúris praesignátur,
cum Isaac immolátur:
Agnus Paschae deputátur:
datur manna pátribus.

Bone pastor, panis vere,
Jesu, nostri miserére: tu
nos pasce, nos tuére: tu
nos bona fac vidére in
terra vivéntium.

Tu, qui cuncta scis et
vales: qui nos pascis hic
mortáles: tuos ibi com-
mensáles, coherédes et so-
dáles, fac sanctórum cí-
vium.

Amen. Alleluia.

Gospel. *John* 6, 56-59. At that time Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him.

As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever. **Creed.**

Offertorium. *Lev. 21, 6.*
Sacerdotes Dómini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen ejus, alleluia.

Offertory. The priest of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name, alleluia.

Secret. We beseech Thee, O Lord, mercifully grant to Thy Church the gifts of unity and peace, which are mystically signified beneath the gifts we offer. Through our Lord.

Preface of Christmas, p. 563; also throughout the Octave.

Communio. *I Cor. 11, 26-27.* Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel biberit cálicem Dómini indigne, reus erit córporis et ságuinis Dómini, alleluia.

Communion. As often as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, alleluia.

Postcommunion. Grant us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which is prefigured by the temporal reception of Thy precious Body and Blood. Who livest.

AT THE PROCESSION

Regularly, the Procession follows the Mass. Sometimes, it is a separate function in the afternoon.

When the priest leaves the altar, the choristers intone the hymn *Pange lingua*. If time allows, other eucharistic hymns are also sung: *Sacris solénniis*, *Verbum supérnum*, the canticle *Magnificat*, etc.

On the return of the procession the *Te Deum* is usually sung. While the celebrant is arrived at the altar, the choristers intone the *Tantum Ergo*, and *Benediction* is given.

Weekdays within the Octave of Corpus Christi

Semi-double *White vestments*

Mass on the day of the feast, p. 446.

Second Collect, Secret and Postcommunion, unless a feast of a saint is to be commemorated, of our Lady, p. 371; the **Third** for the Church or for the Pope, p. 371. The **Sequence Lauda Sion** is optional at Low Masses.



SUNDAY WITHIN
THE OCTAVE OF
CORPUS CHRISTI

**Second Sunday
after Pentecost**

Semi-double
White vestments

The Eucharist, as a sacrifice, reminds us that Jesus gave His life to save us (*Epistle, Introit*) which should induce us to sacrifice ourselves for our brethren. The Eucharist, as a sacrament, likewise shows how much God loves us, since He invites us to His table. He has "set us in the solidity of His love" and "never failing to direct us" (*Collect*), He "continues to effect our salvation by the frequent reception of the Eucharistic mystery" (*Postc.*). The Jews have been put aside on account of their pride, avarice, and lust; God has chosen us in their stead (*Gospel*).

Wherever the solemn celebration of Corpus Christi is observed on the Sunday within the octave, one solemn Mass is celebrated as on the day of the feast (p. 446), with commemoration and last Gospel of the second Sunday after Pentecost, below. The Procession takes place regularly after this Mass.

Introit. The Lord became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me. Ps. I will love Thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. *V.* Glory be.

Introitus. *Ps. 17, 19-20.*
Factus est Dóminus pró-
tector meus, et edúxit me
in latitúdinem: salvum me
fecit, quóniam voluit me.
Ps. 17, 2, 3. Diligam te
Dómine, virtus mea: Dó-
minus firmamentum me-
um et refugium meum, et
liberátor meus. *V.* Glória
Patri.

Collect. Grant, O Lord, that we may have a perpetual fear and love of Thy holy name; for Thou never failest

to direct and govern by Thy grace, those whom Thou bringest up in the steadfastness of Thy love. Through our Lord.

Second Collect of Corpus Christi: O God, p. 447.

Epistle. 1 *John* 3, 13-18. Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us love in word nor in tongue, but in deed and in truth.

Graduale. *Ps.* 119, 1-2. Ad Dóminum cum tribulárer clamávi, et exaudivit me. *V.* Dómine, libera ánimam meam a lábiis iniquis, et a lingua dolósa.

Allelúia, allelúia. *Ÿ.* *Ps.* 7, 2. Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persecúentibus me, et libera me. Allelúia.

Gradual. In my trouble I cried to the Lord, and He heard me. *Ÿ.* O Lord, deliver my soul from wicked lips and a deceitful tongue.

Alleluia, alleluia. *Ÿ.* O Lord, my God, in Thee have I put my trust; save me from all them that persecute me, and deliver me. Alleluia.

Gospel. *Luke* 14, 16-24. At that time, Jesuŝ spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it, I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master

of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto, that none of these men that were invited shall taste of my supper. Creed.

Offertory. Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

Offertorium. Ps. 6, 5. Dómine, convértere, et éripe ánimam meam: sal-
vum me fac propter mi-
sericórdiam tuam.

Secret. May this sacrifice to be offered in Thy name, O Lord, cleanse us from sin, that by its virtue our daily life on earth may become likened unto that of heaven. Through our Lord.

Second Secret of Corpus Christi: We beseech Thee, p. 451.

Preface of Christmas, p. 563.

Communion. I will sing to the Lord, who giveth me good things: and I will sing to the name of the Lord the most High.

Communio. Ps. 12, 6. Cantábo Dómino, qui bo-
na tribuit mihi: et psallam
nómini Dómini altíssimi.

Postcommunion. Having received Thy sacred gifts, O Lord, vouchsafe that the more often we frequent these divine mysteries, the more surely they may avail to our salvation. Through our Lord.

Second Postcommunion of Corpus Christi: Grant us, p. 451.

Octave Day of Corpus Christi

Greater-double *White vestments*

Mass as on the day of the feast, p. 446.

FRIDAY AFTER THE OCTAVE OF CORPUS CHRISTI

FEAST OF THE SACRED HEART OF JESUS

Double of the First Class with a privileged Octave

White vestments

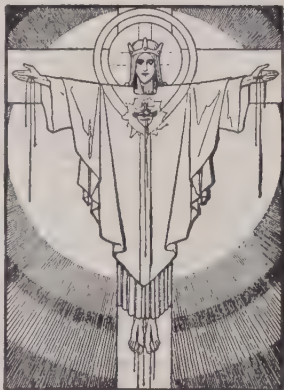
Protestantism in the sixteenth century and Jansenism in the seventeenth had attempted to distort one of the essential truths of Christianity, namely the love of God for all men.

It became necessary that the Spirit of love, which directs the Church, should by some new means counteract the spreading heresy, in order that the Spouse of Christ, far from seeing her love for Jesus diminish, should feel it always increasing.

This was made manifest in Catholic worship, which is the sure rule of our faith, by the institution of the Feast of the Sacred Heart.

Already in the Middle-Ages many Fathers and Doctors, v.g. St. Bonaventure, and the two Benedictine virgins, St. Gertrude and St. Mechtilde, had a clear vision of the devotion to the Sacred Heart.

But in order to make this worship public and recognized, Providence first raised up St. John Eudes, who in 1670 composed an Office and a Mass of the Sacred Heart for the so-called Congregation of the Eudists. Providence then chose one of the spiritual daughters of St. Francis of Sales, St. Margaret-Mary Alacoque, to whom Jesus showed His Heart at Paray-le-Monial, on June 16, 1675, Sunday after Corpus Christi, and asked her to institute a



Explanation of the illustration above

The Sacred Heart of Jesus is arrayed in sacerdotal vestments because, in the mystery of the Incarnation, He was anointed priest by the anointing of the divinity itself. He is therefore the Pontiff, the Mediator between God and men, the King of all hearts.

The Sacred Heart of Jesus is represented on His cross, for it is out of love for us that He made Himself the victim of His sacrifice. He is thereby our Redeemer, our King of Love by right of conquest.

Therefore, raised as on a throne covered with the purple of His blood, He is crowned as Pontiff as well as Victim, with a diadem of the royalty of love by which he reigns over all men and He holds out His arms to draw them to Him, and to offer them to God in union with His sacrifice.

feast of the Sacred Heart on the Friday following the Octave of Corpus Christi. Lastly, God employed Blessed Claude de la Colombe and the Society of Jesus for the propagation of this devotion.

In 1765, Clement XIII gave his approbation to the feast and the Office of the Sacred Heart, and in 1856 Pius IX extended it to the universal Church. In 1929 Pius XI composed a new Mass and Office for this feast and gave it a privileged Octave and the third Order.

The solemnity of the Sacred Heart recapitulates all the phases of the life of Jesus recalled in the liturgy from Advent to the Feast of Corpus Christi.

Its object is materially Jesus' Heart of flesh, and formally the unbounded charity symbolized by this Heart, and manifested by all the mysteries of the Saviour's life, but especially by his Incarnation, his death on Calvary, and the institution of the Holy Eucharist. It celebrates all the favors we have received from divine charity during the year (*Collect*), all His mercies (*Tract*), and all the marvellous things that Jesus has done for us (*Introit*, *Alleluia*).

As the manifestations of Christ's love make more evident the ingratitude of those who only answer by cold indifference (*Offertory*), this solemnity has also a character of reparation (*Collect*).

Introit. The thoughts of His Heart are to all generations: to deliver their souls from death and feed them in famine. Ps. Rejoice in the Lord, ye just: praise becometh the upright. V. Glory be to the Father.

Introitus. Ps. 32, 11, 19. Cogitationes Cordis ejus in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. Ps. 32, 1. Exultate, justi, in Domino, rectos decet collaudatio. V. Glória.

Collect. O God, who in the Heart of Thy Son, wounded by our transgressions, dost mercifully vouchsafe to bestow upon us the infinite wealth of Thy love; grant, we beseech Thee, that revering it with meet devotion, we may make a worthy reparation for our sins. Through the same our Lord.

Epistle. *Ephesians* 3, 8-19. Brethren: To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord: in whom we have boldness and access with

confidence by the faith of him. For this cause I bow my knees to the Father of our Lord Jesus Christ from whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God.

Graduale. *Ps.* 24, 8-9. Dulcis et rectus Dóminus, propter hoc legem dabit delinquentibus in via. *V.* Diriget mansuetos in iudicio, docébit mites vias suas.

Allelúia, allelúia. *V.* *Matth.* 11, 29. Tóllite iugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animabus vestris. Allelúia.

In votive Masses after Septuagesima, the Alleluia is omitted and the following Tract is said:

Tractus. *Ps.* 102, 8-10. Miséricors et miserátor Dóminus, longáminis et multum miséricors. *V.* Non in perpétuum irascétur, neque in aetérnum comminábitur. *V.* Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retribuet nobis.

Gradual. The Lord is sweet and righteous: therefore He will give a law to sinners in the way. *V.* He will guide the mild in judgment: He will teach the meek his ways.

Alleluia, alleluia. *V.* Take My yoke upon you and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. Alleluia.

Tract. The Lord is compassionate and merciful: long suffering and plenteous in mercy. *V.* He will not always be angry: nor will he threaten for ever. *V.* He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

In Paschaltide, the following is said, instead of Gradual and Alleluia:

Allelúia, allelúia. *V.* *Matth.* 11, 29, 28. Tóllite iugum meum super vos et

Alleluia, alleluia. *V.* Take My yoke upon you and learn of Me, because I am meek and

humble of heart, and you shall find rest to your souls. Alleluia. Come to me all you that labor, and are burdened and I will refresh you. Alleluia.

discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Allelúia. V. Veníte ad me omnes qui laborátis et oneráti estis et ego refíciam vos. Allelúia.

Gospel. *John* 19, 31-37. At that time, the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break his legs, but one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the scripture might be fulfilled: You shall not break a bone of Him. And again another scripture saith: They shall look on Him whom they pierced. **Creed.**

Offertory. My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, I found none.

Offertorium. *Ps.* 68, 21. Improperíum exspectávit Cor meum et misériam, et sustinui qui simul mecum contristarétur et non fuit; consolántem me quae-sivi et non invéni.

In votive Masses during Paschaltide the following Offertory is said:

Offertory. Burnt-offering and sin-offering thou didst not require: then said I: behold I come. In the head of the book it is written of me, that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart, alleluia.

Offertorium. *Ps.* 39, 7-9. Holocáustum et pro peccáto non postulásti; tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tuam in médio Cordis mei, allelúia.

Secret. Look, we beseech Thee, O Lord, upon the ineffable love of the Heart of Thy beloved Son; that our offering may be acceptable unto Thee and purify us from all our sins. Through the same Lord.

Preface of the Sacred Heart, p. 570.

Communio. *Joan.* 19, 34. Unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

Communion. One of the soldiers with a spear opened His side, and immediately there came out blood and water.

In votive Masses during Paschaltide the following Communion is said:

Communio. *Joan.* 7, 37. Si quis sitit veniat ad me et bibat, allelúia, allelúia.

Communion. If any man thirst, let him come to Me and drink, alleluia, alleluia.

Postcommunion. May Thy holy mysteries, O Lord Jesus, produce in us a divine fervor, whereby, having tasted the sweetness of Thy most dear Heart, we may learn to despise earthly things and love those of heaven. Who livest.

Weekdays within the Octave of the Sacred Heart

Semi-double *White vestments*

Mass as on the feast, p. 456, except occurrence of a double feast. **Second Collects** (unless a semi-double or simple is to be commemorated) of our Lady, p. 371; **Third Collects** for the Church or for the Pope, p. 371.

SUNDAY WITHIN THE OCTAVE OF THE SACRED HEART

**Third Sunday
after Pentecost**

Semi-double

White vestments



To-day's Mass celebrates the mercy of the Sacred Heart towards sinners (*Collect, Postc.*). While the devil, like a roaring lion, seeks to devour us (*Epistle*), Christ on the contrary is the good Shepherd always seeking His lost sheep (*Gospel*).

Let us trust in the immeasurable mercy of our Lord. "Without God, nothing is strong, nothing is holy" (*Collect*). He alone can give us, in the midst of temptation "an unshakable stability" (*Epistle*). Therefore on Him we must "throw all our thoughts and cares" (*Epistle, Gradual*).

Introit. Look Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my labor; and forgive me all my sins, O my God. Ps. To Thee, O Lord, have I lifted up my soul: in Thee, my God I put my trust; let me not be ashamed. *Ÿ.* Glory be to the Father.

Introitus. Ps. 24, 16, 18. Réspice in me, et miserere mei, Dómine: quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimitte ómnia peccáta mea, Deus meus. Ps. 24, 1-2. Ad te, Dómine, levávi animam meam: Deus meus, in te confido, non erubescam. *Ÿ.* Glória Patri.

Collect. O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy: multiply Thy mercies upon us; that having Thee for our ruler and guide, we may so pass through things temporal, that we finally lose not those which are eternal. Through our Lord.

Second Collect of the Sacred Heart, p. 456.

Epistle. 1 Peter 5, 6-11. Dearly beloved: Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto the eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual. Cast thy care upon the Lord and He shall sustain thee. *Ÿ.* When I cried to the Lord He heard my voice,

Graduale. Ps. 54, 23, 17, 19. Jacta cogitátum tuum in Dómino: et ipse te enútriet. *Ÿ.* Dum clamárem ad Dóminum, ex-

audivit vocem meam ab his, qui appropinquant mihi.

Allelúia, allelúia. *Ÿ.*
Ps. 7, 12. Deus iudex justus, fortis et pátiens, numquid iráscitur per singulos dies? Allelúia.

from them that draw near to me.

Alleluia, alleluia. *Ÿ.* God is a just judge, strong and patient, is He angry every day? Alleluia.

Gospel. *Luke 15, 1-10.* At that time, the publicans and sinners drew near unto Jesus to hear Him: and the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance. **Creed.**

Offertorium. *Ps. 9, 11-12, 13.* Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quaeréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus orationem páuperum.

Offertory. Let them trust in Thee who know Thy name, O Lord: for Thou hast not forsaken them that seek Thee: sing ye to the Lord, who dwelleth in Sion: for He hath not forgotten the cry of the poor.

Secret. Favorably regard, O Lord, the offerings of Thy suppliant Church, and grant that, to Thy faithful receiving them, they may avail unto salvation. Through our Lord.

Second Secret of the Sacred Heart, p. 459.

Preface of the Sacred Heart, p. 570.

Communion. I say to you: there is joy before the angels of God upon one sinner doing penance.

Communio. *Luc. 15, 10.*
Dico vobis: gáudium est Angelis Dei super unum peccatóre poeniténtiam agénte.

Postcommunion. May the sacrament which we have received quicken us, O Lord: and atone for our sins, preparing us to share everlastingly in Thy mercies. Through our Lord.

Second Postcommunion of the Sacred Heart, p. 459.

Octave Day of the Sacred Heart

Greater-double *White vestments*

Mass as on the day of the feast, p. 456.



Fourth Sunday after Pentecost

Semi-double
Green vestments

In the Epistle, the Apostle describes the tribulations which overwhelm us, and shows us Heaven, their glorious result. But to be victorious and reach heaven we must place our confidence in the Lord who is our only refuge, salvation, and defender in the fight against our enemies (*Intr., Grad., All., Off., Comm.*).

The visible protection of Providence which extends to the least events is shown to us in the Gospel. The Church (She is especially the object of the liturgy of the time after Pentecost) is represented by the bark of Peter. It is his that Jesus chose to preach from, it is Simon He commands to put off from the shore, and it is he who, at His Master's bidding, casts his nets which are filled to breaking point. It is Peter again who, struck with astonishment and fright, adores his Master. He will be henceforth with his companions a fisher of men.

Introitus. *Ps.* 26, 1, 2. *Dóminus illuminatio mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui tribulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt.* *Ps.* 26, 3. *Si consistant advérsus me castra: non timébit cor meum.* *Ÿ.* *Glória Patri.*

Introit. The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. *Ps.* If armies in camp should stand together against me, my heart shall not fear. *Ÿ.* Glory be.

Collect. Grant, we beseech Thee, O Lord, that the course of this world may be so peaceably ordered by Thee, that Thy Church may joyfully serve Thee in quiet devotion. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect:** at the option of the priest.

Epistle. *Romans* 8, 18-23. Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now; and not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body: in Christ Jesus our Lord.

Graduale. *Ps.* 78, 9, 10. *Propítius esto, Dómine, peccátis nostris: nequándo dicant gentes: Ubi est Deus eórum? Ÿ.* *Adjuva nos, Deus salutáris noster, et propter honórem nóminis tui, Dómine, líbera nos.*

Gradual. Forgive us our sins, O Lord, lest the Gentiles should at any time say: Where is their God? *Ÿ.* Help us, O God, our Saviour; and for the honor of Thy name, O Lord, deliver us.

Alleluia, alleluia. *Ÿ*. O God, who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

Allelúia, allelúia. *Ÿ*. *Ps.* 9, 5, 10. Deus, qui sedes super thronum, et iudicas aequitatem: esto refugium páuperum in tribulatione. Allelúia.

Gospel. *Luke* 5, 1-11. At that time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him: Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not, from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him. **Creed.**

Offertory. Enlighten my eyes, that I never sleep in death; lest at any time my enemy say: I have prevailed against him.

Offertorium. *Ps.* 12, 4-5. Illúmina óculos meos, ne unquam obdórmiam in morte: nequándo dicat inimícus meus: Præválui advérsus eum.

Secret. We beseech Thee, O Lord, be pleased to accept these our offerings; and in Thy mercy draw our rebellious wills unto Thee. Through our Lord.

Second Secret: Graciously hear, p. 443; **Third Secret,** at the option of the priest.

Preface of the Holy Trinity, p. 548.

(When the Mass of the Sunday is resumed in the week on a ferial day, the Preface of the Holy Trinity is replaced by the **Common Preface**, p. 549. This rule prevails until Christmas.)

Communio. *Ps.* 17, 3. Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus adjútor meus.

Communion. The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Postcommunion. May the mysteries which we have received, O Lord, purify our hearts, and by their power may we be defended. Through our Lord.

Second Postcommunion: May the oblation, p. 443; **Third Postcommunion** at the option of the priest.

**Fifth Sunday
after Pentecost**

—
Semi-double
Green vestments
—



The Mass as presented to us by the Church on this day contains a great lesson in Christian Charity. Having entered the Church—the Kingdom of the Father—we are all children of God and brethren of one another. The *Epistle* and *Gospel* invite us to keep in our heart and to put into practice this fraternal charity, and the *Collect* begs for the love for God which is the motive of the love for our neighbor.

Introitus. *Ps.* 26, 7, 9. Exáudi, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derelínquas me, neque despicias me, Deus salutáris meus. *Ps.* 26, 1. Dóminus illuminátio mea, et salus mea, quem timébo? *V.* Glória Patri.

Introit. Hear, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. *Ps.* The Lord is my light, and my salvation, whom shall I fear. *V.* Glory be to the Father.

Collect. O God, who hast prepared for those who love Thee such good things as eye hath not seen; pour into our hearts such love toward Thee, that, loving Thee in and above all things, we may obtain Thy promises, which exceed all that we can desire. Through our Lord

Second Collect: Defend us, p. 443; **Third Collect,** at the option of the priest.

Epistle. 1 *Peter* 3, 8-15. Dearly beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual. Behold, O God our protector, and look on Thy servants. *Ÿ.* O Lord God of hosts, give ear to the prayers of Thy servants.

Alleluia, alleluia. *Ÿ.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

Graduale. *Ps.* 83, 10
9. Protéctor noster áspice Deus: et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Allelúia, allelúia. *Ÿ.*
Ps. 20, 1. Dómine, in virtúte tua laetábitur rex; et super salutáre tuum exultábit veheménter. Allelúia.

Gospel. *Matthew* 5, 20-24. At that time, Jesus said to His disciples: Except your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that

whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother: Raca, shall be in danger of the council; and whosoever shall say: Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. **Creed.**

Offertorium. *Ps. 15, 7, 8.* Benedicam Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper: quóniam a dextris es mihi, ne commóvear.

Offertory. I will bless the Lord, who hath given me understanding; I set God always in my sight; for He is at my right hand, that I be not moved.

Secret. Be appeased, we beseech Thee, O Lord, by our supplications: and in Thy loving kindness, accept the offerings Thy servants and hand-maidens lay before Thee, that the offerings of each to the glory of Thy name, may profit all alike unto salvation. Through our Lord.

Second Secret: Graciously, p. 443.

Third Secret, at the option of the priest.

Preface of the Holy Trinity, p. 548.

Communio. *Ps. 26, 4.* Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ.

Communion. One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Postcommunion. Thou hast filled us with Thy heavenly gifts, O Lord: vouchsafe, we beseech Thee, to cleanse us from our hidden faults, and deliver us from the snares of our enemies. Through our Lord.

Second Postcommunion: May the oblation, p. 443.

Third Post-communion, at the option of the priest.



**Sixth Sunday
after Pentecost**

—
Semi-double
Green vestments
—

The *Epistle* of this Sunday alludes to our baptism: being dead to sin, we must also walk in a new life.

The Eucharist is the food of this divine life. The multiplication of loaves, related by St. Mark in to-day's *Gospel*, figured and announced this great Sacrament by which faithful souls are nourished.

Introit. The Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thy inheritance, and rule them for ever. *Ps.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit. *V.* Glory be to the Father.

Introitus. *Ps.* 27, 8, 9. Dóminus, fortitúdo plebis suae, et protéctor salutárium Christi sui est: sal-
vum fac pópulum tuum, Dómine, et bédedic hereditáti tuae, et rege eos usque in saeculum. *Ps.* 27, 1. Ad te, Dómine, clamábo, Deus meus, ne síleas a me, ne quando táceas a me, et assimilábor descendentibus in lacum. *V.* Glória Patri.

Collect. O God of all power and might, who art the giver of all good things; implant in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness and by Thy mercy keep us in the same. Through our Lord.

Second Collect: Defend us, p. 443; **Third Collect,** at the option of the priest.

Epistle. *Romans* 6, 3-11. Brethren, all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death,

we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if ye be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Graduale. *Ps.* 89, 13, 1. *Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. V. Dómine, refúgium factus es nobis, a generatióne et progénie.*

Allelúia, allelúia. *V. Ps.* 30, 2-3. *In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera ut erípias me. Allelúia.*

Gospel. *Mark* 8, 1-9. At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was

Gradual. Return, O Lord a little; and be entreated in favor of Thy servants. *V.* Lord, Thou hast been our refuge from generation to generation.

Alleluia, alleluia. *V.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release me; bow down Thy ear to me, make haste to deliver me. Alleluia.

left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away.
Creed.

Offertory. 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.

Offertorium. *Ps.* 16, 5, 6, 7. *Pérfice gressus meos in sémitis tuis, ut non moveántur vestigia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.*

Secret. Be appeased, O Lord, by our supplications, and graciously accept these offerings of Thy people: neither suffering the hope of anyone to be in vain, nor his prayer to remain unheard, that we may obtain that for which we faithfully pray. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface of the Holy Trinity,** p. 548.

Communion. I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

Communio. *Ps.* 26, 6. *Circuibo, et immolóbo in tabernáculo ejus hóstiam jubilatiónis: cantábo, et psalmum dicam Dómino.*

Postcommunion. Grant, O Lord, that we who have been filled with Thy gifts may be cleansed by their virtue and strengthened by their help. Through our Lord.

Second Postcommunion: May the oblation, p. 443; **Third Postcommunion,** at the option of the priest.



**Seventh Sunday
after Pentecost**

—
 Semi-double
Green vestments
 —

Divine life shows itself in acts. The *Gospel* declares that it is not those who say: "Lord, Lord" who will enter the kingdom of heaven,

but those who do the will of the Father. A tree is judged by its fruit. If good species give "grapes and figs", there are also "thorns and thistles" on which none are gathered. Therefore "they shall be cut down and thrown into the fire" (*Gospel*). What fruit, adds the Apostle, have you gathered from sin, except shame and eternal death? whilst "by serving God, you produce fruits of holiness and win eternal life" (*Epistle*).

Introitus. *Ps.* 46, 2. Omnes gentes, pláudite máribus: jubiláte Deo in voce exsultationis. *Ps.* 46, 3. Quóniam Dóminus excélsus, terríbilis: Rex magnus super omnem terram. *Ÿ.* Glória Patri.

Introit. Clap your hands, all ye nations: shout unto God with the voice of joy. *Ps.* For the Lord is most high, He is terrible; He is a great King over all the earth. *Ÿ.* Glory be to the Father.

Collect. O God, whose providence in the ordering of all things never fails; we humbly beseech Thee to put away from us all harmful things, and to give us those things which are profitable for us. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect:** at the option of the priest.

Epistle. *Romans* 6, 19-23. 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 life everlasting. For the wages of sin is death. But the grace of God, is life everlasting; in Christ Jesus our Lord.

Graduale. *Ps.* 33, 12, 6. Veníte, filii, audite me: timórem Dómini docébo vos. *Ÿ.* Accédite ad eum, et illuminámini: et fácies vestrae non confundéntur.

Gradual. Come children, hearken to me: I will teach you the fear of the Lord. *Ÿ.* Come ye to Him and be enlightened; and your faces shall not be confounded.

Allelúia, allelúia. *Ÿ.* *Ps.* 46, 2. Omnes gentes, pláudite máribus: jubi-

Alleluia, alleluia. *Ÿ.* O clap your hands, all ye nations;

shout unto God with the voice of joy. Alleluia. | *láte Deo in voce exultationis. Alleluia.*

Gospel. *Matthew 7, 15-21.* 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 doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven.
Creed.

Offertory. 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.

Offertorium. *Dan. 3, 40.* Sicut in holocaustis 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, Dómine.

Secret. O God who, in this one sacrifice, hast perfected the offering of the many victims prescribed under the Old Law; receive this same sacrifice offered by Thy servants devoted to Thee, and sanctify it with a blessing, like unto that which Thou didst bestow upon the offerings of Abel, that what each one of us has brought here to the glory of Thy name, may profit all unto salvation. Through our Lord.

Second Secret: Graciously, p. 443. **Third Collect,** at the option of the priest. **Preface of the Holy Trinity,** p. 548.

Communion. Bow down Thy ear, make haste to deliver me.

Communio. *Ps. 30, 3.* Inclina aurem tuam, accelera, ut eripias me.

Postcommunion. May Thy healing work in our souls mercifully free us from perverse inclinations, O Lord, and lead us to do that which is right in Thy sight. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

**Eighth Sunday
after Pentecost**

Semi-double
Green vestments



The *Epistle* reminds us of our divine filiation, and the *Gospel* in a parable tells us of the duties thereby entailed.

We are the children of God, since we may say in all truth: Our Father (*Epistle*). God has given us life, "wherefore we must live according to His will" (*Collect*).

Before making us His heirs in heaven, God, like the landowner of today's *Gospel*, tests our fidelity by giving us the management of both the temporal and spiritual goods on earth. But, like the unfaithful steward, we have wasted through sin the talents God entrusted to our care. Our Lord invites us to imitate the zeal and foresight of the steward who prepared friends for himself for his day of reckoning: we should use the riches and talents which God has put at our disposal in this world for our neighbors' good, to prepare a good reception for us in heaven.¹

Introitus. Ps. 47, 10, 11. Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae: justítia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis: in civitate Dei

Introit. We have received Thy mercy, O God, in the midst of Thy temple; according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. Great is the Lord, and exceedingly to be praised, in the

1. This parable has no other meaning. In parables the comparison is often valid only for one point, the remainder being left aside. Jesus praises here the cleverness of the steward and his anxiety to be saved, not the unjust means he used.

city of God, in his holy mountain. *Ÿ*. Glory be to the Father. | nostri, in monte sancto ejus. *Ÿ*. Gloria Patri.

Collect. Grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right; that we who cannot exist without Thee, may be able to live according to Thy will. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Romans* 8, 12-17. Brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Gradual. Be Thou unto me a God, a protector, and a place of refuge, to save me. *Ÿ*. In Thee, O God, have I hoped: O Lord, let me never be confounded.

Alleluia, alleluia *Ÿ*. Great is the Lord, and exceedingly to be praised, in the city of our God, in His holy mountain. Alleluia.

Graduale. *Ps.* 30, 3. Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. *Ÿ*. *Ps.* 70, 1. Deus, in te speravi: Domine, non confundar in aeternum.

Alleluia, alleluia. *Ÿ*. *Ps.* 47, 2. Magnus Dominus et laudabilis valde, in civitate Dei nostri, in monte sancto ejus. Allel.

Gospel. *Luke* 16, 1-9. At that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the

stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. Creed.

Offertory. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for who is God but Thee, O Lord?

Offertorium. *Ps.* 17, 28, 32. Pópulum húmílem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus praeter te, Dómine?

Secret. Receive, we beseech Thee, O Lord, the gifts, which of Thy bounty we bring to Thee, and by the power of Thy grace, may these holy mysteries sanctify our lives in this world and bring us to the joys of eternity. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion. Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Communio. *Ps.* 33, *9. Gustáte et vidéte, quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

Postcommunion. May this heavenly mystery, O Lord, heal us both in soul and in body: and may we ever feel within us the power of the sacrament we celebrate. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



**Ninth Sunday
after Pentecost**

—
Semi-double
Green vestments
—

This day's liturgy sets before us in the *Epistle*, the terrible punishment incurred by the Israelites in the desert on account of their immorality and irreligion. Likewise, over a million Jews perished when Jerusalem was destroyed for having rejected the *Messias (Gospel)*. They were thrown out of the kingdom of God as the sellers were driven from the temple, which is its figure, for having transformed the house of prayer into a den of thieves (*Gospel*). The Gentiles, called in their stead, must therefore be faithful to their vocation and take care not to fall in their turn (*Epistle*).

Introit. Behold God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord my protector. Ps. Save me, O God, by Thy name, and deliver me in Thy strength. *V.* Glory be to the Father.

Introitus. Ps. 53, 6, 7. Ecce Deus adjuvat me, et Dóminus suscéptor est ánimae meae: avérte mala inimícis meis, et in veritáte tua dispérde illos, protéctor meus, Dómine. Ps. 53, 3. Deus, in nómine tuo saluum me fac: et in virtúte tua líbera me. *V.* Glória Patri.

Collect. Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people; and that Thou mayest grant them their petitions, make them to ask such things as shall please Thee. Through our Lord.

Second Collect: Detend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. 1 *Corinthians* 10, 6-13. Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them

tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it

Graduale. *Ps.* 8, 2. Dómine Dóminus noster, quam admirábile est nomen tuum in univérſa terra! *V.* Quóniam eleváta est magnificéntia tua super caelos.

Allelúia, allelúia. *Ÿ.* *Ps.* 58, 2. Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me libera me. Allelúia.

Gradual. O Lord our Lord, how admirable is Thy name in the whole earth! *Ÿ.* For Thy magnificence is elevated above the heavens.

Alleluia, alleluia. *Ÿ.* Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Gospel. *Luke* 19, 41-47. At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying: If thou also hadst known, and that in this day the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple. **Creed.**

Offertorium. *Ps.* 18, 9, 10, 11, 12. Justítiae Dómi-

Offertory. The justices of the Lord are right, rejoicing

hearts, and His judgments sweeter than honey and the honey-comb: for thy servant keepeth them.

ni rectae, laetificantes corda, et iudicia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.

Secret. Grant us, we beseech Thee, O Lord, worthily to frequent these sacred mysteries: for as often as this saving Victim is offered up, so often is furthered the work of our redemption. Through our Lord.

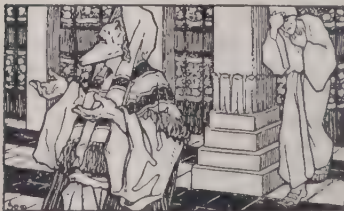
Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface of the Holy Trinity,** p. 548.

Communion. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him, saith the Lord.

Communio. *Joan. 6, 57.* Qui mandúcat meam carnem, et bibit meum sáanguinem in me manet, et ego in eo, dicit Dóminus.

Postcommunion. May our reception of Thy holy Sacrament, O Lord, both purify us from sin and grant us unity in Thy service. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



Tenth Sunday after Pentecost

—
Semi-double
Green vestments
—

Our sanctification becomes impossible once we seek to attain it by our personal efforts, because it requires supernatural acts; and our acts are supernatural only when they proceed from the Holy Ghost: that is what the Church impresses on us to-day in giving us a true notion of Christian humility.

Left to ourselves, we are powerless and inclined to sin. If we have been preserved from it or pardoned for it, if we are able to pronounce the name of Jesus, affirming His divinity (*Epistle*), we owe it all to God.

Wherefore, in the *Gospel* of the pharisee and the publican, the Master stigmatizes pride which makes us put our trust in ourselves and always shows itself in our contempt for others.

Introitus. *Ps.* 54, 17, 18, 20, 23. Cum clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos qui est ante saécula, et manet in aetérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps.* 54, 2. Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exaudi me. *Ÿ.* Glória Patri.

Introit. When I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. *Ps.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. *Ÿ.* Glory be to the Father.

Collect. O God, who dost manifest Thy almighty power chiefly in showing mercy and pity; increase Thy mercy towards us, that we, seeking the way of Thy promises, may be made partakers of Thy heavenly treasures. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *I Corinthians* 12, 2-11. Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gradual. Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. *Ÿ.* Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

Alleluia, alleluia. *Ÿ.* A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

Gospel. *Luke* 18, 9-14. At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much lift up his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. Creed.

Offertory. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Graduale. *Ps.* 16, 8, 2. Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *Ÿ.* De vultu tuo iudícium meum pródeat: óculi tui vídeant aequitátem.

Allelúia, allelúia. *Ÿ.* *Ps.* 64, 2. Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Jerúsalem. Allelúia.

Offertorium. *Ps.* 24, 1-3. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

Secret. May these sacrifices, O Lord, which Thou hast appointed to be offered up to Thee for the glory of Thy name in such wise be hallowed, that they may remain a remedy for all our ills. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps. 50, 21.* | **Communion.** Thou wilt accept the sacrifice of justice, oblationes, et holocausta, super altare tuum, Thy altar, O Lord.
 Acceptabis sacrificium iustitiae, oblationes, et holocausta, super altare tuum, Dómine.

Postcommunion. Grant, we beseech Thee, O Lord our God, that Thy gracious help may never be lacking to us whose strength Thou ceapest not to renew with Thy divine sacraments. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

**Eleventh Sunday
after Pentecost**

—
 Semi-double
Green vestments
 —



The Church on this day makes us celebrate the omnipotence of God and His infinite mercy in dealing with sinners. St. Paul repeats to the Corinthians the miraculous transformation which has taken place in him through the grace of God (*Epistle*).

The healing of the deaf and dumb, related by St. Mark, is the story of divine mercy towards each one of us (*Gospel*). Doing as Christ did and at His command, the Church in baptism has opened our ears and loosed our tongue, so that henceforth we may hear the divine word, freely proclaim our faith and sing His praises.¹

Introitus. *Ps. 67, 6-7, 36.* Deus in loco sancto suo: Deus qui inhabitare facit unánimes in domo: ipse dabit virtutem et fortitudinem plebi suae. *Ps. 67, 2.* Exsúrgat Deus, et dissipéntur inimíci ejus: | **Introit.** God in His holy place; God who maketh men of one mind to dwell in a house; He shall give power and strength to His people. *Ps.* Let God arise, and let His enemies be scattered: and

1. During the ceremonies of baptism, the priest takes saliva with his finger and touches the ears and the nostrils (above the lips) of the newly baptized, saying: *Ephpheta*, that is to say: **Be open.**

let them that hate Him flee et fúgiant, qui odérunt from before His face. *Ÿ.* eum, a fácie ejus. *Ÿ.* Glory be to the Father. Glória Patri.

Collect. O almighty and eternal God, who in the abundance of Thy loving kindness exceeds the merits and desires of those who humbly pray; pour down upon us Thy mercy, forgiving us those things of which our conscience is afraid, and granting us those blessings which we dare not presume to ask. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. I *Corinthians* 15, 1-10. Brethren: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that He was buried and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am; and His grace in me hath not been void.

Gradual. In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. *Ÿ.* Unto Thee will I cry, O Lord: O my God, be not Thou silent; depart not from me.

Graduale. *Ps.* 27, 7, 1. In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *Ÿ.* Ad te, Dómine, clamávi: Deus meus, ne sileas: ne discédas a me.

Allelúia, allelúia. V̄.
Ps. 80, 2-3. Exsultáte Deo
 adjutóri nostro, jubiláte
 Deo Jacob: súmíte
 psalmum jucúndum cum
 cíthara. Allelúia.

Alleluia, alleluia. V̄. Re-
 joice to God our helper; sing
 aloud to the God of Jacob;
 take a pleasant psalm with the
 harp. Alleluia.

Gospel. *Mark* 7, 31-37. At that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him: Ephpheta, which is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak. **Creed.**

Offertorium. *Ps.* 29, 2-3. Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Offertory. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Secret. Look down in mercy upon the lowliness of our service, we beseech Thee, O Lord, that the gifts we offer may be acceptable unto Thee, and a support in our weakness. Through our Lord.

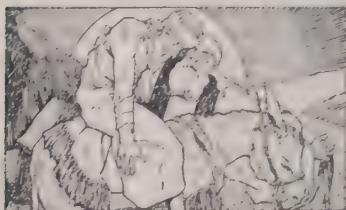
Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Prov.* 3, 9-10. Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torcularia redundábunt.

Communion. Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

Postcommunion. Having received Thy holy Sacrament, we beseech Thee, O Lord, that we may feel supported in soul and body, that being saved in both, we may glory in the fullness of the heavenly remedy. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



Twelfth Sunday after Pentecost

—
Semi-double
Green vestments
—

Even under the ancient Alliance the greatest commandment was the love of God and one's neighbor. The New Dispensation demands of us this very same love, but perfected and inspired by the love of Christ. (*Gospel*). Let us beware of the Pharisaical interpretation of the law which would reduce our religious duties to a few outward practices: "The letter kills," says St. Paul, "but the spirit quickens" (*Epistle*).

The Jews only considered as their neighbors the people of their race, and the parable of the good Samaritan shows us that our neighbor is every man, known or unknown, friend or enemy, to whom we are united by the bonds of charity taught us by Jesus in healing our wounds (*Gospel*). Union in Christ which will make us love even those who hate us and pardon those who have wronged us because God is in them or may come to them.

Introit. Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. Ps. Let them be turned backward and blush for shame, who desire evils to me. *V.* Glory be to the Father.

Introitus. Ps. 69, 2-3. Deus, in adiutorium meum intende: Domine, ad adiuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam. Ps. 69, 4. Avertantur retrorsum et erubescant: qui cogitant mihi mala. *V.* Gloria Patri.

Collect. Almighty and merciful God, of whose gift it cometh that Thy faithful people do unto Thee true and

laudable service; grant, we beseech Thee, that we may run without hindrance toward the attainment of Thy promises. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. 2 *Corinthians* 3, 4-9. Brethren: such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Graduale. *Ps.* 33, 2-3.

Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. V̄. In Dómino laudábitur ánima mea: áudiant mansuéti, et laeténtur.

Allelúia, allelúia. V̄.

Ps. 87, 2. Dómine Deus salútis meae; in die clamávi et nocte coram te. Allelúia.

Gradual. I will bless the Lord at all times; His praise shall ever be in my mouth. V̄. In the Lord shall my soul be praised: let the meek hear, and rejoice.

Alleluia, alleluia. V̄. O Lord the God of my salvation, I have cried in the day, and in the night before Thee. Alleluia.

Gospel. *Luke* 10, 23-37. At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole

heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner. **Creed.**

Offertory. Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which He had spoken of doing against the people.

Offertorium. *Ex. 32, 11, 13, 14.* Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce irae ánimae tuae: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Secret. Mercifully regard, we beseech Thee, O Lord, the sacrifices which we lay upon Thine altar: that they may obtain pardon for our sins, and give glory to Thy name. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps.* 103, 13, 14, 15. De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum laetíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confirmet.

Communion. The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Postcommunion. May we be quickened, O Lord, by participation in this holy mystery, and may it grant us both expiation of our sins and strengthening of our souls. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Thirteenth Sunday after Pentecost

—
Semi-double

Green vestments
—



The Jews wanted to impose the Mosaic law on Christians; St. Paul, (*Épistle*) shows it is not this law that sanctifies souls, since, before the law, Abraham, father of the Jewish people, was sanctified by his faith in Jesus. All those, therefore, Jews or pagans, who enter into the Church and put their faith in the merits of the passion of Christ will be saved.

Our divine Saviour indeed heals all the lepers, Jews or Samaritans, as a reward for their faith (*Gospel*).

By faith we put all our hope in Jesus (*Offertory*) for He is our refuge (*Alleluia*) and we ask for the virtue of charity which makes us love the divine law (*Collect*) and practice it (*Postcommunion*).

Introitus. *Ps.* 73, 20, 19, 23. Respice, Dómine, in testaméntum tuum et ánimas páuperum tuórum

Introit. Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O

Lord, and judge Thy cause, and forget not the voices of them that seek Thee. Ps. O God, why hast Thou cast us off unto the end; why is Thy wrath enkindled against the sheep of Thy pasture? V. Glory be to the Father.

ne derelinquas in finem: exsúrge, Dómine, et júdica causam tuam, et ne obliviscáris voces quærentium te. Ps. 73, 1. Ut quid, Deus, repulisti in finem: irátus est furor tuus super oves páscuæ tuæ? V. Glória Patri.

Collect. Almighty and everlasting God, grant unto us an increase of faith, hope and charity: and that we may obtain what Thou dost promise, make us love that which Thou dost command. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Galatians* 3, 16-22. Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one, and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come to whom He made the promise; being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Gradual. Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. V. Arise, O Lord, and judge Thy cause; remember the reproach of Thy servants.

Graduale. Ps. 73, 20, 19, 22. Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. V. Exsúrge, Dómine, et júdica causam tuam: memor esto oppróbrii servórum tuórum.

Allelúia, allelúia. *Ps.* 89, 1. *Dómine, refúgium factus es nobis a generatióne et progénie. Allelúia.*

Alleluia, alleluia. Lord, thou hast been our refuge, from generation to generation. Alleluia.

Gospel. *Luke* 17, 11-19. At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole. **Creed.**

Offertorium. *Ps.* 30, 15-16. *In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.*

Offertory. In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret. Look with favor, O Lord, upon Thy people; look with favor upon their offerings: and appeased by this oblation, mercifully forgive us our sins and grant what we ask. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Sap.* 16, 20. *Panem de caelo dedísti nobis, Dómine, habéntem omne delectaméntum et omnem sapórem suavitatís.*

Communion. Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion. Having received Thy heavenly sacrament, we beseech Thee, O Lord, to increase thereby our hope of everlasting salvation. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



Fourteenth Sunday after Pentecost

—
Semi-double
Green vestments
—

The *Epistle* and *Gospel* of to-day teach us there are two masters that we cannot serve at the same time: the flesh and the spirit. The spirit, or grace, given us by the Holy Ghost, inclines us to supernatural and holy things. The flesh, or man with his bad and carnal instincts, makes us commit all manner of sins. Even our temporal interests should be attended to without exaggerated preoccupation, for such anxiety offends our Father in heaven.

Introit. Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy Courts above thousands. Ps. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory be to the Father.

Introitus. Ps. 83, 10-11. Protéctor noster, áspice, Deus, et respice in fáciem Christi tui: quia mélior est dies una in átriis tuis super millia. Ps. 83, 2. Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómini. V. Glória Patri.

Collect. Keep, we beseech Thee, O Lord, Thy Church with perpetual peace; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Galatians* 5, 16-24. Brethren: Walk in the spirit, and you shall not fulfill the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts,

enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Graduale. *Ps.* 117, 8-9. Bonum est confidere in Dómino, quam confidere in hómine. *Ÿ.* Bonum est speráre in Dómino, quam speráre in princípibus.

Allelúia, allelúia. *Ÿ.* *Ps.* 94, 1. Veníte, exsultémus Dómino, jubilémus Deo salutári nostro. Allelúia.

Gradual. It is good to confide in the Lord, rather than to have confidence in man. *Ÿ.* It is good to trust in the Lord, rather than to trust in princes.

Alleluia, alleluia. *Ÿ.* Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Gospel. *Matthew* 6, 24-33. At that time Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are you not of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore saying, what shall we eat, or what shall we drink, or wherewith shall

we be clothed, for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice; and all these things shall be added unto you. **Creed.**

Offertory. The angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste and see that the Lord is sweet!

Offertorium. *Ps. 33, 8-9.* Immittet Angelus Dómini in circúitu timéntium cum, et erípiet eos: gustáte et vidéte quóniam suávis est Dóminus.

Secret. Grant, we beseech Thee, O Lord, that the saving victim we offer may both atone for our sins, and propitiate for us Thine almighty power. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion. Seek first the kingdom of God; and all things shall be added unto you, saith the Lord.

Communio. *Matt. 6, 33.* Primum quaérite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

Postcommunion. May Thy Sacraments, O God, at all times purify and strengthen us, and through them may we attain to eternal salvation. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



**Fifteenth Sunday
after Pentecost**

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Semi-double
Green vestments
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Reviving us from the death of sin in the same way as He resurrected from natural death the young man of Naím, Christ is moved to compassion by the tears Holy Mother Church sheds over sinners,

just as he was touched by the widow's sorrow over her departed son (*Gospel*).

This supernatural life, which is that of the Church, must always dwell in us and bear fruit. It will not only make us avoid the works of the flesh, as St. Paul told us last Sunday, but also practice the works of the Spirit: namely love of our neighbor and mistrust in ourselves, since we are nothing without Jesus Christ (*Epistle*).

Introitus. *Ps.* 85, 1, 2-3.

Inclína, Dómine, aurem tuam ad me, et exáudi me: salvum fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. *Ps.* 85, 4. Laetífica ánimam servi tui: quia ad te, Dómine, ánimam meam levávi. *V.* Glória Patri.

Introit. Bow down Thy ear, O Lord, to me and hear me: Save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day. *Ps.* Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul. *V.* Glory be to the Father.

Collect. Let Thy continual pity cleanse and defend Thy Church, we beseech Thee, O Lord; and because it cannot continue in safety without Thee, govern it evermore by Thy help. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Galations* 5, 25-26; 6, 1-10. Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corrup-

tion: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Gradual. It is good to give praise to the Lord; and to sing to Thy name, O most High. *Ÿ.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *Ÿ.* For the Lord is a great God, and a great King over all the earth. Alleluia.

Graduale. *Ps. 91, 2, 3.* Bonum est confitēri Dōmino: et psāllere nōmini tuo, Altīssime. *Ÿ.* Ad annūtiāndum mane misericōrdiam tuam, et veritātem tuam per noctem.

Allelūia, allelūia. *Ÿ.* *Ps. 94, 3.* Quōniam Deus magnus Dōminus, et Rex magnus super omnem terram. Allelūia.

Gospel. *Luke 7, 11-16.* At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, Arise: and he that was dead sat up and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited His people. Creed.

Offertory. With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Offertorium. *Ps. 39, 2, 3, 4.* Exspēctans exspēctāvi Dōminum, et respēxit me: et exaudivit deprecationem meam: et immisit in os meum cānticum novum, hymnum Deo nostro.

Secret. May Thy Sacraments, O Lord, be our safeguard, and ever defend us against the attacks of the evil one. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Joann.* 6, 52. Panis quem ego dēdero, caro mea est pro saeculi vita.

Communion. The bread that I will give is My flesh for the life of the world.

Postcommunion. In soul and in body, O Lord, may we be ruled by the operation of this heavenly gift; that the graces flowing therefrom, and not the impulses of nature, may inspire all our actions. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Sixteenth Sunday after Pentecost

—
Semi-double

Green vestments
—



The supernatural life of our souls requires that the grace of God should always go before us and accompany us (*Collect*). To Him be glory for all the good things worked in us (*Epistle*). Wherefore the Church insists once more on the virtue of humility: in the parable of the *Gospel*, Jesus asserts that God raises whoever humiliates himself.

Introitus. *Ps.* 85, 3, 5. Miserere mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine, suavis ac mitis es, et copiosus in misericórdia ómnibus invocántibus te. *Ps.* 85, 1. Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops, et pauper sum ego. *V.* Glória Patri.

Introit. Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. *Ps.* Bow down Thy ear to me, O Lord, and hear me; for I am needy and poor. *V.* Glory be to the Father.

Collect. O Lord, we pray Thee that Thy grace may always precede and follow us, and make us continually intent upon good works. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Ephesians* 3, 13-21. Brethren: I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity, in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fullness of God. Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Gradual. The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *Ps.* For the Lord hath built up Sion, and He shall be seen in His majesty.

Alleluia, alleluia. *Ps.* Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

Graduale. *Ps.* 101, 16-17. Timébunt gentes nomen tuum, Dómine, et omnes reges terrae glóriam tuam. *Ps.* Quóniam aedificávit Dóminus Sion, et vidébitur in majestáte sua.

Allelúia, allelúia. *Ps.* 97, 1. Cantáte Dómino cánticum novum: quia mirabilia fecit Dóminus. Allelúia.

Gospel. *Luke* 14, 1-11. At that time, when Jesus went into the house of one of the chief of the pharisees on the sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had dropsy: and Jesus answering, spoke to the lawyers and pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day?

And they could not answer Him these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that invited thee and him, come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher: then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. **Creed.**

Offertorium. *Ps.* 39, 14, 15. *Dómine, in auxilium meum respice: confundántur et revereántur qui quaerunt ánimam meam, ut áuferant eam: Dómine, in auxilium meum respice.*

Offertory. Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

Secret. Cleanse our hearts, we beseech Thee, O Lord, through the effects of this sacrifice: and in Thy mercy make us worthy to partake thereof. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps.* 70, 16-17, 18. *Dómine, memorábor justítiae tuae solíus: Deus, docuísti me a juventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.*

Communion. O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

Postcommunion. In Thy loving kindness, O Lord, purify our souls, we beseech Thee: and quicken us to a new life by Thy sacrament, that in both the present and future, our bodies therein may find relief. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



**Seventeenth
Sunday after
Pentecost**

—
Semi-double
Green vestments
—

To-day's *Epistle* and *Gospel* remind us of the great duty of charity towards God and our neighbors.

The unity of our faith, of our baptism and of our hopes, like unto the unity of the Holy Ghost, of Christ and of the Father, imposes on us all the duty, as St. Paul says, of being united in the bonds of charity (*Epistle*).

The commandment to love our neighbor, as Jesus also says, is akin to that which makes us love God, as it is for His sake that we love our neighbor. "Double is the commandment," declares St. Augustine, "but one is charity."

Introit. Thou art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory be to the Father.

Introitus. Ps. 118, 137, 124. Justus es, Dómine, et rectum júdicium tuum: fac cum servo tuo secúndum misericórdiam tuam. Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. V. Glória Patri.

Collect. Grant, O Lord, unto Thy people grace to withstand the temptations of the devil, and with pure minds to follow Thee, the only God. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Ephesians* 4, 1-6. Brethren: I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

Graduale. *Ps. 32, 12, 6,* Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *Ÿ.* Verbo Dómini caeli firmáti sunt: et spírítu oris ejus omnis virtus eórum.

Allelúia, allelúia. *Ÿ.* *Ps. 101, 2.* Dómine, exáudi oratióem meam, et clamor meus ad te pervéniat. Allelúia.

Gradual. Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. *Ÿ.* By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Alleluia, alleluia. *Ÿ.* O Lord, hear my prayer; and let my cry come to Thee. Alleluia.

Gospel. *Matthew 22, 34-46.* At that time the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying: What think you of Christ, whose son is He? They say to Him: David's. He saith to them: How then doth David, in spirit, call Him Lord, saying: The Lord said to my Lord: sit on my right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions. **Creed.**

Offertorium. *Dan. 9, 17, 18, 19.* Orávi Deum meum ego Dániel dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

Offertory. I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favorably look down upon this people upon whom Thy name is invoked, O God.

Secret. We humbly implore Thy majesty, O Lord, that the holy mysteries we are celebrating, may free us both from past sins and future transgressions. Through.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion. Vow ye, and pray to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

Communio. *Ps. 75, 12-13.* Vovéte et réddite Dómino Deo vestro omnes, qui in circúitu ejus affértis múnera: terríbili, et ei qui aufert spíritum princípum: terríbili apud omnes reges terrae.

Postcommunion. By the grace of Thy sacraments, O almighty God, may our passions be subdued and our eternal salvation assured. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Ember Wednesday in September

STATION AT ST. MARY MAJOR *Violet vestments*

The September Ember days begin on the Wednesday after September 14. Their Masses are placed here in the Missal, although this week is not necessarily the 17th after Pentecost.

The Wednesday in September Ember week recalls the joyous anniversary of the return from Babylon (*Epistle*). The *Gospel* and *Collects*, however, speak of prayer and fasting.

Introit. Rejoice to God our helper: sing aloud to the God of Jacob: take a pleasant psalm with the harp; blow the trumpet in the beginning of the month, for it is a commandment in Israel, and a judgment to the God of Jacob. *Ps.* He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not. *Ÿ.* Glóry be.

Introitus. *Ps. 80, 2, 3, 4, 5.* Exsultáte Deo adjutori nostro: jubiláte Deo Jacob: súmíte psalmum jucúndum cum cíthara; cánite in inítio mensis tuba, quia praecéptum in Israél est, et judícium Deo Jacob. *Ps. 80, 6.* Testimónium in Joseph pósuit illud, cum exíret de terra Aegypti: linguam quam non nóverat, audívit. *Ÿ.* Glória Patri.

After the Kyrie eléison is said:

Orémus. Flectámus gé- nua. R̄. Leváte.	Let us pray. Let us kneel. R̄. Arise.
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Collect. O Lord, may the remedies of Thy mercy uphold our weakness, we beseech Thee; and in pity renew our strength which by its nature is ever failing. Through our Lord.

Lesson. *Amos 9, 13-15.* Thus saith the Lord God: Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them: and I will plant them upon their own land: and I will no more pluck them out of their land which I have given them; saith the Lord Thy God.

Graduale. *Ps. 112, 5-7.*
Quis sicut Dóminus Deus
noster, qui in altis hábitat,
et humília réspicit in
caelo et in terra? V̄. Sú-
scitans a terra inopem, et
de stércore érigens páu-
perem.

Gradual. Who is as the Lord our God, who dwelleth on high; and looketh down on the low things in heaven and in earth? V̄. Raising up the needy from the earth; and lifting up the poor out of the dunghill.

The priest says: Dóminus vobíscum.

Collect. Grant to Thy servants who humbly pray to Thee, O Lord, that while abstaining from food for our bodies we may likewise abstain from sin in our souls. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *2 Esdras 8, 1-10.* In those days, all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women,

and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until midday, before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he made to speak upon. And he opened the book before all the people, for he was above all the people; and when he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered: Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the Levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God; do not mourn nor weep. And he said to them: Go, eat fat meats and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

Gradual. Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. *Ÿ.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Graduale. *Ps. 32, 12, 6.* Beáta gens, cujus est Dóminus Deus eórum: pópulus quem elégit Dóminus in hereditátem sibi. *Ÿ.* Verbo Dómini caeli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Gospel. *Mark 9, 16-28.* At that time, one of the multitude, answering, said to Jesus: Master, I have brought to Thee my son, having a dumb spirit; who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pincth away; and I spoke to Thy disciples to cast him out, and they could not. Who, answering them, said: O incredulous generation,

how long shall I be with you? how long shall I suffer you? bring him unto Me: and they brought him; and when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground he rolled about foaming. And He asked his father: How long time is it since this happened unto him? But he said: From his infancy: and oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said: I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said: He is dead. But Jesus, taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him: Why could not we cast him out? And He said to them: This kind can go out by nothing, but by prayer and fasting.

Offertorium. *Ps.* 118, 47, 48. *Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua, quae dilexi.*

Offertory. I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hands to Thy commandments, which I have loved.

Secret. May this Victim, we beseech Thee, O Lord, wash away our sins and sanctifying us both in body and soul, make us worthily offer this sacrifice to Thee. Through our Lord.

Second Secret: Graciously, p. 443. **Third Collect,** at the option of the priest. **Common Preface,** p. 549.

Communio. *2 Esd.* 8, 10. *Comédite pingua, et bíbite mulsum, et mittite partes his qui non praeparaverunt sibi: sanctus enim dies Dómini est, nolíte*

Communion. Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy

day of the Lord; be not sad, for the joy of the Lord is our strength. contristári: gáudium éternim Dómini est fortitúdo nostra.

Postcommunion. We who have received Thy heavenly gifts, humbly beseech Thee, O Lord, that of Thy goodness we may worthily partake of that which we bring, of Thy gift, with diligent service. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Ember Friday in September

STATION AT THE HOLY APOSTLES' CHURCH *Violet vestments*

Introit. Let the heart of them rejoice that seek the Lord: seek ye the Lord and be strengthened: seek His face evermore. Ps. Give glory to the Lord, and call upon His name: declare His deeds among the Gentiles. V̄. Glory be to the Father.

Introitus. Ps. 104, 3-4. Laetetur cor quaeréntium Dóminum: quaérite Dóminum, et confirmámini: quaérite fáciem ejus semper. Ps. 104, 1. Confitémini Dómino et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. V̄. Glória Patri.

Collect. Grant, O almighty God, we beseech Thee, that by our devout keeping of the holy observances year by year, we may, in body and in soul, be pleasing unto Thee. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. Osee 14, 2-10. Thus saith the Lord God: Return, O Israel, to the Lord thy God; for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to Him: Take away all iniquity, and receive the good, and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods; for Thou wilt have mercy on the fatherless that is in Thee. I will heal their breaches, I will love them freely; for My wrath is turned away from them. I will be as the dew: Israel shall spring

as the lily, and His root shall shoot forth as that of Libanus. His branches shall spread, and His glory shall be as the olive-tree, and His smell as that of Libanus. They shall be converted that sit under His shadow, they shall live upon wheat, and they shall blossom as a vine: His memorial shall be as the wine of Libanus. Ephraim shall say: What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from Me is the fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

Graduale. *Ps.* 89, 13, 1. *Convértere, Dómine aliquántulum, et deprecáre super servos tuos. V̄. Dómine, refúgium factus es nobis a generatióne et progénie.*

Gradual. Return, O Lord, a little, and be entreated in favor of Thy servants. *V̄.* Lord, Thou hast been our refuge, from generation to generation.

Gospel: One of the Pharisees, p. 232

Offertorium. *Ps.* 102, 2, 5. *Bénedic, ánima mea, Dómino, et noli oblivisci omnes retributiónes ejus: et renovábitur, sicut áquilae, juvéntus tua.*

Offertory. Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Secret. May the gifts of our fasting, O Lord, be pleasing in Thy sight; and atoning for our sins may they make us worthy of Thy grace and lead us to the eternal happiness promised by Thee. Through our Lord.

Second Secret: Graciously hear, p. 443. **Third Secret,** at the option of the priest. **Common Preface,** p. 549.

Communio. *Ps.* 118, 22, 24. *Aufer a me opprobrium et contéptum, quia mandáta tua exquisivi, Dómine: nam et testimónia tua meditatio mea est.*

Communion. Remove from me reproach and contempt, because I have sought out Thy commandments, O Lord: for Thy testimonies are my meditation.

Postcommunion. We beseech Thee, O almighty God, to bestow even greater blessings upon those who give

thanks to Thee for gifts already received from Thy bounty. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Ember Saturday in September

STATION AT ST. PETER'S *Violet vestments*

The Saturday in the September Ember week, formerly the seventh month of the year, recalls a Jewish feast, both of penance and joy: the Feast of the Tabernacles and the Day of Expiation.

As on other Ember Saturdays, the Mass is framed for ordinations; after the Kyrie the Tonsure is conferred; after the First Lesson are ordained the Door-keepers; after the Second, the Readers; after the Third, the Exorcists; after the Fourth, the Acolytes; after the Fifth, the Subdeacons; after the Epistle, the Deacons, and before the last verse of the Tract, the Priests.

Introit. Come, let us adore God, and fall down before the Lord: let us weep before Him who made us; for He is the Lord our God. Ps. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 94, 6-7. Veníte, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus, Deus noster. *Ps.* 94, 1. Veníte, exsultémus Dómino: jubilémus Deo salutári nostro. *Ÿ.* Glória Patri.

After the Kyrie éléison is said:

Let us pray. Let us kneel. *R.* Arise.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. Almighty and everlasting God, who, by salutary abstinence, dost heal us both in soul and body; humbly we beseech Thy majesty that appeased by the fervent devotion of those who fast, Thou wouldst grant us help now and in the time to come. Through our Lord.

First Lesson. *Leviticus* 23, 26-32. In those days, the Lord spoke to Moses, saying: Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of

this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest: and you shall afflict your souls, beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths; saith the Lord almighty.

Graduale. *Ps.* 78, 9, 10. Propitius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *Ÿ.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Orémus. Fléctamus génuá. *R.* Leváte.

Gradual. Forgive us our sins, O Lord; lest they should say at any time among the Gentiles: Where is their God? *Ÿ.* Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us.

Let us pray. Let us kneel. *R.* Arise.

Collect. Grant unto us, O Lord, that by fasting, we may be filled with Thy grace, and by abstaining we may become stronger than all our enemies. Through our Lord.

Second Lesson. *Leviticus* 23, 39-43. In those days, the Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is a day of rest. And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know that I made the children of Israel to dwell in tabernacles,

when I brought them out of the land of Egypt. I am the Lord your God.

Gradual. Behold, O Lord our protector: and look on Thy servants. *Ÿ.* O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray. Let us kneel.
R. Arise.

Graduale. *Ps.* 83, 10, 9. Protéctor noster áspice, Deus, et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. Protect Thy family, we beseech Thee, O Lord, that by Thy bounty we may obtain those remedies of eternal salvation, which Thou inspirest us to seek. Through our Lord.

Third Lesson. *Michaeas* 7, 14, 16, 18-20. O Lord our God, feed Thy people with Thy rod, the flock of Thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like to Thee, Who takest away iniquity, and passest by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighted in mercy. He will turn again, and have mercy on us: He will put away our iniquities, and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old, O Lord our God.

Gradual. Return, O Lord, a little; and be entreated in favor of Thy servants. *Ÿ.* Lord, Thou hast been our refuge, from generation to generation.

Let us pray. Let us kneel.
R. Arise.

Graduale. *Ps.* 89, 13, 1. Convértere, Dómine, aliquántulum: et deprecáre super servos suos. *Ÿ.* Dómine, refúgium factus es nobis, a generatióne et progénie.

Orémus. Flectámus génuá. *R.* Leváte.

Collect. Grant us, we beseech Thee, O Lord, that abstaining from carnal feasting, we may likewise refrain from the evil desires that assail us. Through our Lord.

Fourth Lesson. *Zacharias* 8, 14-19. In those days, the word of the Lord came to me, saying: Thus saith the Lord of Hosts, as I purposed to afflict you when your fathers had provoked Me to wrath, and I had no mercy: so turning again, I have thought in these days to do good to the house of Judea and Jerusalem: fear not. These then are the things which you shall do: Speak ye truth every one to his neighbor; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of Hosts came to me, saying: Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda, joy and gladness, and great solemnities; only love ye truth, and peace: saith the Lord of Hosts.

Graduale. *Ps.* 140, 2. Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. *Ÿ.* Elevátio mánuum meárum sacrificium vespertínium.

Orémus. Flectámus génuá. *R.* Leváte.

Gradual. Let my prayer be directed like incense in Thy sight, O Lord. *Ÿ.* The lifting up of my hands as an evening sacrifice.

Let us pray. Let us kneel. *R.* Arise.

Collect. As Thou hast appointed us to offer this solemn fast to Thy glory: we beseech Thee, O Lord, in Thy mercy, grant us the help of Thy forgiveness. Through our Lord.

Fifth Lesson: *Daniel* 3, 47-51; and **Hymn:** *Daniel* 3, 52-56.

See Ember Saturday in Advent, p. 24.

Ÿ. Dóminus vobíscum.

R. Et cum spírítu tuo.

Ÿ. The Lord be with you.

R. And with thy spirit.

Collect. O God, who didst cause the three holy youths to go unscathed through the flames of the fiery furnace; mercifully grant that no flame of vice may ever consume Thy servants. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Hebrews* 9, 2-12. Brethren: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called Holy of Holies, having the gold censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubim of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the highpriest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a highpriest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption.

Tract. O praise the Lord, all ye nations: and praise Him together, all ye people. V. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Tractus. *Ps.* 116, 1-2. Laudate Dóminum, omnes gentes: et collaudate eum, omnes pópuli. V. Quóniam confirmata est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

Gospel. *Luke* 13, 6-17. At that time, Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vine-

yard: Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And He was teaching in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her: Woman, thou art delivered from thy infirmity; and He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the Sabbath day. And the Lord answering him said: Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day? And when He said these things, all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him.

Offertorium. *Ps.* 87, 2-3. *Dómine Deus salútis meae, in die clamávi et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.*

Offertory. O Lord, the God of my salvation, I have cried in the day, and in the night before Thee; let my prayer come in before Thee, O Lord.

Secret. Grant, we beseech Thee, almighty God, that this sacrifice offered in the sight of Thy divine majesty, may obtain for us the grace of devotion and merit for us the reward of a happy eternity. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Common Preface,** p. 549.

Communio. *Lev.* 23, 41, 43. *Mense séptimo festa celebrábitis, cum in*

Communion. In the seventh month shall you celebrate this feast, as I made the chil-

dren of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

tabernaculis habitare fecerim filios Israël, cum educerem eos de terra Aegypti, ego Dóminus Deus vester.

Postcommunion. May Thy sacraments, we beseech Thee, O Lord, effect within us that which they contain; that we may obtain in very truth that which is now signified in outward forms. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



Eighteenth Sunday after Pentecost

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Semi-double

Green vestments
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This 18th Sunday was originally (not necessarily nowadays) the Sunday following Ember Saturday with its ordinations. As these lasted until the Sunday morning, this day had no proper Mass. Later on they borrowed for this Sunday the Mass composed in the sixth century for the Dedication of the Church of St. Michael, at Rome, which occurs about this time (September 29). That is why all the chants relate to the consecration of a church (*Verse of Introit, Gradual, Offertory, Communion*). The *Épistle* and *Gospel* also allude to the newly ordained priests "blessed in Christ" and endowed with the power to pardon sinners.

Introit. Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. Ps. I rejoiced at the things that were said to me: We shall go into the house of the Lord. *Ps.* Glory be.

Introitus. *Ecclus.* 36, 18. Da pacem, Dómine, sustinentibus te, ut prophetae tui fideles inveniántur: exáudi preces servi tui et plebis tuae Israël. *Ps.* 121, 1. Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. *Ps.* Glória Patri.

Collect. In Thy tender mercy, direct our hearts, we beseech Thee, O Lord, because without Thee we are not able to please Thee. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *I Corinthians* 1, 4-8. Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you into the end without crime, in the day of the coming of our Lord Jesus Christ.

Graduale. *Ps.* 121, 1, 7. Lactatus sum in his quae dicta sunt mihi: in domum Dómini íbimus. *Ÿ.* Fiat pax in virtúte tua: et abundantia in túrribus tuis.

Allelúia, allelúia. *Ÿ.* *Ps.* 101, 16. Timébunt gentes nomen tuum, Dómine: et omnes reges terrae glóriam tuam. Allel.

Gradual. I rejoiced at the things that were said to me: We shall go into the house of our Lord. *Ÿ.* Let peace be in thy strength, and abundance in thy towers.

Alleluia, alleluia. The nations shall fear Thy name, O Lord: and all the kings of the earth Thy glory. Alleluia.

Gospel. *Matthew* 9, 1-8. At that time, Jesus entering into a boat, passed over the water and came into His own city. And behold they brought Him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? whether it is easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy): Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men. Creed.

Offertory. Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the children of Israel.

Offertorium. *Ex. 24, 4, 5.* Sanctificávit Móyses altáre Dómino, offerens super illud holocáusta et immolans víctimas: fecit sacrificium vespertinum in odórem suavitátis Dómino Deo, in conspéctu filiorum Israél.

Secret. O God who, through the communion in this venerable sacrifice, dost make us partakers of the one supreme Godhead: grant, we beseech Thee, that having come to the knowledge of Thy truth, we may follow it by worthy lives. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion. Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

Communio. *Ps. 95, 8-9.* Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus.

Postcommunion. Nourished by Thy sacred gift, we return thanks unto Thee, O Lord; beseeching Thy mercy to make us worthy to partake of it. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



**Nineteenth Sunday
after Pentecost**

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Semi-double

Green vestments
—

The *Gospel* reminds us that all men are called to the marriage feast of heavenly bliss. The Jews have refused to take part in it. Therefore the apostles and the Church have turned towards the Gentiles.

The beatific union, which this marriage feast signifies, is announced, prepared for, and in a certain manner begun, by sacramental Communion. To take part in a marriage feast among the Jews, it was necessary to wear a wedding garment. Similarly, to receive the body of Jesus at the holy table and to be in communion with His divinity in heaven, one must wear the nuptial robe of baptism, or to be in the state of grace, Therefore the apostle exhorts us to put on the new man (*Epistle*).

Introitus. Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps.* 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *Ÿ.* Glória Patri.

Introit. I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord for ever. *Ps.* Attend, O My people, to My law; incline your ears to the words of My mouth. *Ÿ.* Glory be to the Father.

Collect. O almighty and merciful God, in Thy goodness keep us, we beseech Thee, from all things hurtful; that we, being ready both in body and soul may accomplish those things which belong to Thy service. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Ephesians* 4, 23-28. Brethren: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Graduale. *Ps.* 140, 2. Dirigátur orátio mea, sicut incensum in conspéctu tuo, Dómine. *Ÿ.* Elevátio mánuum mearum sacrificium vespertinum.

Gradual. Let my prayer be directed as incense in Thy sight, O Lord. *Ÿ.* The lifting up of my hands as evening sacrifice.

Alleluia, alleluia. Give glory to the Lord, and call upon His name: declare His deeds among the nations. Alleluia.

Allelúia, allelúia. *Ps.* 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúia.

Gospel. *Matthew* 22, 1-14. At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready, come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him: Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen. **Creed.**

Offertory. If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Offertorium. *Ps.* 137, 7. Si ambulávero in médio tribulatiónis vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me faciet dextera tua.

Secret. Grant, we beseech Thee, O Lord, that the gifts which we offer up in the sight of Thy majesty, may avail us to salvation. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps.* 118, 4-5. Tu mandásti mandáta tua custódiri nimis: útinam dirigántur viae meae, ad custodiéndas justificátiónes tuas.

Communion. Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion. May the healing power of Thy grace, O Lord, mercifully rid us of all perverseness of heart, and make us ever cleave to Thy commandments. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

THE LAST SUNDAY OF OCTOBER

FEAST OF O.L. JESUS CHRIST THE KING

This feast may occur, according to late or early Easter, on the 20th, 21st, 22d or 23d Sunday after Pentecost, or even on the 4th or 3d movable Sunday after the Epiphany. (See Sunday Calendar pp. xvii-xxiv).

The Mass of Christ the King is said (see Proper of the Saints, between Oct. 24 and 25), with a Commemoration and the Last Gospel of the occurring Sunday.

Twentieth Sunday after Pentecost

Semi-double

Green vestments



Our misfortunes are caused by our unfaithfulness in conforming to the divine will (*Introit, Epistle*). Therefore, in the same way as

the people of Israel when in exile lamented their sins and prayed for God's mercy (*Introit, Offertory*), so the Christian people ask the Lord to pardon their sins, so that they may serve Him with a tranquil heart (*Collect*), and always obey His commandments (*Post-communion*).

Like the King's ruler of whom the *Gospel* speaks, they persevere with confidence (*Communion*) in their prayer; as he obtained the healing of his dying son, so do they obtain it for their souls (*Secret*).

Introit. All that Thou hast done to us, O Lord, Thou hast done in true judgment; because we have sinned against Thee, and we have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord. *Ÿ.* Glory be.

Introitus. *Dan.* 3, 31, 29, 35. Omnia quae fecisti nobis, Dómine, in vero iudicio fecisti, quia peccávimus tibi et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobiscum secúndum multitudínem misericórdiae tuae. *Ps.* 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. *Ÿ.* Glória Patri.

Collect. Grant unto Thy faithful people pardon and peace, we beseech Thee, merciful Lord, that they may both be cleansed from all their sins and serve Thee with a quiet mind. Through our Lord.

Second Collect: Defend us. p. 443. **Third Collect,** at the option of the priest.

Epistle. *Ephesians* 5, 15-21. Brethren: See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Gradual. The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *Ÿ.* Thou openest Thy hand, and fillest every

Graduale. *Ps.* 144, 15-16. Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oportúno. *Ÿ.* Aperis tu

manum tuam: et imple
omne animal benedictiōne.

Allelúia, allelúia. *Ÿ.*
Ps. 107, 2. Parátum cor
meum, Deus, parátum cor
meum: cantábo et psallam
tibi, glória mea. **Allelúia.**

living creature with Thy bles-
sing.

Alleluia, alleluia. My heart
is ready, O God, my heart is
ready: I will sing, and will
give praise to Thee, my glory.
Alleluia.

Gospel. *John* 4, 46-53. At that time, there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judaea into Galilee, went to Him, and prayed Him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to Him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believeth the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed and his whole house. **Creed.**

Offertorium. *Ps.* 136,
1. Super flúmina Babylónis
illic sédimus et flévi-
mus: dum recordarémur
tui, Sion.

Offertory. Upon the rivers
of Babylon there we sat and
wept; when we remembered
Thee, O Sion.

Secret. May these mysteries, we beseech Thee, O Lord, bring us a heavenly remedy, and root out all vice from our hearts. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps.* 118, 49-
50. Meménto verbi tui
servo tuo, Dómine, in
quo mihi spem dedísti:
haec me consoláta est in
humilitáte mea.

Communion. Be Thou mind-
ful of Thy word to Thy serv-
ant, O Lord, in which Thou
hast given me hope: this hath
comforted me in my humilia-
tion.

Postcommunion. That we may become worthy, O Lord, to receive Thy holy gifts, make us ever obedient to Thy commandments. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.



Twenty-first
Sunday after
Pentecost

—
Semi-double
Green vestments
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The Apostle describes the armor the Christian must put on to enable him to withstand the powers of hell (*Epistle*). But, if the Christian is armed with the irresistible strength of God, he can be sure of the victory (*Introit*).

The *Gospel* speaks once more of the charity towards our neighbor.

If God has been good towards us, we must be the same towards our brethren, or how shall we escape the powerful creditor to whom all will have to render account? If we pardon our neighbor from the bottom of our hearts, the Master will remit our debts, otherwise He would deliver us to the executors of His justice until we have paid all we owe Him.

Introit. All things are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all. Ps. Blessed are the undefiled in the way; who walk in the law of the Lord. *Ÿ.* Glory be to the Father.

Introitus. *Esth.* 13, 9, 10-11. In voluntate tua, Domine, universa sunt posita, et non est qui possit resistere voluntati tuae: tu enim fecisti omnia, caelum et terram, et universa quae caeli ambitu continentur: Dominus universorum tu es. Ps. 118, 1. Beati immaculati in via: qui ambulant in lege Domini. *Ÿ.* Gloria Patri.

Collect. Lord, we pray Thee, keep Thy household in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to good works, to the glory of Thy holy name. Through.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Ephesians* 6, 10-17. Brethren: Be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect; stand therefore having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit which is the word of God.

Graduale. *Ps.* 89, 1-2. *Dómine, refúgium factus es nobis, a generatióne et progénie. V̄. Priúsqvam montes fierent aut formarétur terra et orbis: a saéculo et usque in saéculum tu es, Deus.*

Allelúia, allelúia. *V̄. Ps.* 113, 1. *In éxitu Israël de Aegypto, domus Jacob de pópulo bárbaro. Allelúia.*

Gradual. Lord, Thou hast been our refuge from generation to generation. *V̄.* Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art, O God.

Alleluia, alleluia. *V̄.* When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

Gospel. *Matthew* 18, 23-25. At that time Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go,

and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the tortures until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Creed.

Offertory. There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Offertorium. Job. 1.
Vir erat in terra Hus, nómine Job: simplex et rectus, ac timens Deum: quem Satan pétiit ut tentáret: et data est ei potéstas a Dómino in facultates et in carnem ejus: perdiditque omnem substántiam ipsíus et filios: carnem quoque ejus gravi úlcere vulnerávit.

Secret. Graciously receive, O Lord, this holy offering, by which Thou hast willed to be Thyself appeased: and in Thy powerful mercy restore salvation unto us. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion. My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on

Communio. Ps. 118, 81, 84, 86. In salutári tuo ánima mea, et in verbum tuum sperávi: quando fá-

cies de persequéntibus me | them that persecute me? The
 júdicium? Iníqui perse- | wicked have persecuted me:
 cúti sunt me, ádjuva me, | help me, O Lord my God.
 Dómine Deus meus.

Postcommunion. Having been fed with the food of immortality, O Lord: we beseech Thee, that what we have received with our mouth, we may follow with a pure mind. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Twenty-second
 Sunday after
 Pentecost

—
 Semi-double

Green vestments



On these last Sundays of the ecclesiastical year the Church seems to think more than ever of "the day of Christ" (*Epistle*) or the approaching end of the world. In the hour of danger She turns to God, the author of all charity (*Collect*). He will listen to her prayers as certainly as King Assuerus heard Queen Esther's (*Offertory*).

The *Gospel* recalls a scene from one of the last days of Jesus' life, when He confounded the Jews who were plotting His ruin more than ever. If He told the Jews to pay the tribute, He would excite them against Himself; if He told them not to pay it, He would incur the wrath of the Romans and the Herodians.

The Saviour ingeniously avoids the trap. The law required that to pay the tribute they should first change the national coin for one bearing the Emperor's effigy. Jesus convicts them of having answered the question themselves: this monetary exchange shows they intended to pay the tribute. "Render therefore to Caesar the things that are Caesar's." And the Master completes His lesson by saying "and render to God, the things that are God's": the human soul, made to the image of its Creator.

Introitus. *Ps.* 129, 3-4. Si iniquitates observáveris, Dómine: Dómine, quis sustinébit? quia apud te propitiátio est, Deus Israël. *Ps.* 1-2. De profúndis clamávi ad te, Dó-

Introit. If Thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel. *Ps.* From the depths I have cried to Thee, O Lord:

Lord, hear my voice. V. | mine: Dómine, exáudi vo-
 Glory be to the Father. | cem meam. V. Glória
 Patri.

Collect. O God, our refuge and strength, who art the author of all godliness; hear, we pray Thee, the devout prayers of Thy Church, and grant that what we ask confidently we may obtain effectually. Through our Lord.

Second Collect: Defend us. p. 443. **Third Collect,** at the option of the priest.

Epistle. *Philippians* 1, 6-11. Brethren, we are confident in the Lord Jesus, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bonds, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offense unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gradual. Behold how good and how pleasant it is for brethren to dwell together in unity. V. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Alleluia, alleluia. V. They that fear the Lord, let them hope in Him; He is their helper and protector. Alleluia.

Graduale. *Ps.* 132, 1-2. Ecce quam bonum, et quam jucúndum habitáre fratres in unum! V. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Allelúia, allelúia. V. *Ps.* 113, 11. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúia.

Gospel. *Matthew* 22, 15-21. At that time, the Pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of

God in truth, neither carest Thou for any man, for Thou dost not regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and superscription is this? They say to Him: Caesar's. Then He saith to them: Render therefore to Caesar the things that are Caesar's; and to God the things that are God's. **Creed.**

Offertorium. *Esth.* 14, 12, 13. Recordáre mei, Dómine, omni potentátui dómínans: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu princípis.

Offertory. Remember, me, O Lord, Thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Secret. Grant unto us, O merciful God, that this saving oblation may unceasingly cleanse us from our faults and keep us from all harm. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communio. *Ps.* 16, 6. Ego clamávi, quóniam exaudisti me, Deus: inclína aurem tuam et exáudi verba mea.

Communion. I have cried, for Thou, O God, hast heard me: O incline Thy ear unto me, and hear my words.

Postcommunion. We have received, O Lord, the gifts of Thy sacred mysteries; and most humbly pray, that what Thou hast commanded us to do in memory of Thee, may be a help in our weakness. Who livest.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

The last Sundays of the Ecclesiastical Year

from the twenty-third to the last Sunday after Pentecost.

The number of these Sundays may vary—according to late or early Easter—from one to six. On the last one (the Sunday before Advent), the Mass of the “Last Sunday after Pentecost” is always said.

1. When this last Sunday is the only one of the six (when there are only 23 Sundays after Pentecost) the Mass appointed to the 23rd Sunday is said in advance on the Saturday, eve of the last Sunday, with Gloria, Credo and Preface of the Holy Trinity.

2. When there are two Sundays, everything fits.

3. When there are more than two (3, 4, 5 or 6), one, two, three or four of the *movable Sundays after the Epiphany* have to be transferred as *additional Sundays after Pentecost*, and inserted between the 23rd and the last Sunday, in the following order: if one has to be transferred, it is the 6th after the Epiphany; if two, the 5th and the 6th; if three, the 4th, 5th and 6th; if four, the 3rd, 4th, 5th and 6th.

(See the Sunday Calendar, p. xviii, and the note for the Time after the Epiphany, p. 77.).

On those additional Sundays, the **Introit**, **Gradual** (with **Alleluia**), **Offertory** and **Communion** are always the same, and repeat those given for the 23rd Sunday.

But the **Collects**, the **Epistle** and the **Gospel** are taken from the respective movable Sundays after the Epiphany: see pp. 81 to 89.



Twenty-third Sunday after Pentecost

—
Semi-double
Green vestments
—

In the Season after Pentecost, one may see a symbol of the Church's long pilgrimage towards heaven. These last Sundays prophetically describe its final stages.

On one occasion our Lord foretold that there will be a recrudescence of evil at the end of the world and the charity of many will grow cold. Crushing trials will then afflict Christians as they once afflicted Israel when they turned away from the Cross (*Epistle*).

From the depths of the abyss the nations will cry to God (*Gradual*, *Offertory*) and God, whose thoughts are of peace and not of anger (*Introit*), and who always hears prayers made with faith (*Communion*), will pardon nations for their offenses (*Collect*), and will deliver both the Gentiles and the Synagogue from their captivity (*Introit*, *Gradual*).

St. Jerome explains in his homily on to-day's *Gospel* that both the Gentiles and the Synagogue are figured by the two women Jesus healed. The woman with the issue of blood represents the Gentiles and is healed first. Then the daughter of the prince of the Synagogue, figure of the Jewish people, is restored to life, for the Apostle has said: "When the fullness of the Gentiles shall have entered, then shall all Israel be saved."

Introitus. *Jer.* 29, 11, 12, 14. Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps.* 84, 2. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Ÿ.* Glória Patri.

Introit. The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *Ÿ.* Glory be to the Father.

Collect. Absolve, we beseech Thee, O Lord, the sins of Thy people; that we may be delivered by Thy goodness from the bonds of sin which by our frailty we have committed. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Philippians* 3, 17-21; 4, 1-3. Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion; help those women who have labored with me in the Gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life.

Graduale. *Ps.* 43, 8-9. Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *Ÿ.* In Deo laudá-

Gradual. Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *Ÿ.* In

God we will glory all the day: and in Thy name we will give praise for ever.

Alleluia, alleluia. *Ÿ.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

bimur tota die, et in nómine tuo confitébimur in saécula.

Allelúia, allelúia. *Ÿ.* *Ps.* 129, 1-2. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

Gospel. *Matthew* 9, 18-26. At that time, as Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said: Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame thereof went abroad into all that country. **Creed.**

Offertory. From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertorium. *Ps.* 129, 1-2. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

Secret. We offer to Thee, O Lord, this sacrifice of praise as an additional act of homage: that what Thou hast granted to us Thine unworthy servants, Thou wouldst mercifully accomplish. Through our Lord.

Second Secret. Graciously, p. 443. **Third Secret,** at the option of the priest. **Preface of the Holy Trinity,** p. 548.

Communion. Amen I say to you, whatsoever you ask when

Communio. *Marc.* 11, 24. Amen dico vobis,

quidquid orantes, pétitis, | you pray, believe that you
 crédite quia accipiétis, | shall receive and it shall be
 et fiet vobis. | done to you.

Postcommunion. We beseech Thee, almighty God, that Thou wouldst not permit us to be subject to human dangers, to whom Thou givest to rejoice in the participation of divine mysteries. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion,** at the option of the priest.

Last Sunday after
 Pentecost

—
 Semi-double

Green vestments
 —



The Proper of the Time, or Temporal Cycle of the ecclesiastical year ends with this last week, and closes by an evocation of the end of the world.

The preparation for both advents of Christ engrossed the Church's care during the Season of Advent: His first advent of mercy, and His second advent of justice. The *Gospel* of this Sunday used to be an Advent Gospel, when that season had more than four Sundays. The Collect bears the same character. The shortening of Advent made of them a prophetic reading and an appropriate prayer for the last Sunday of the year.

The Church certainly intends to remind us of the account we shall have to render for our works. But it seems that She intends principally to show us in the judgment of Christ the crowning of His victory and the achievement of His work of salvation. Let us be ever ready to appear before the Supreme Judge, but let us be encouraged by an immense hope, since He that will come to judge us is the Saviour Himself, who has delivered us from the power of darkness and whose blood has won for us the remission of our sins (*Epistle*).

Introit, see 23rd Sunday, p. 527.

Collect. Stir up the wills of Thy faithful people, we beseech Thee, O Lord; that they more earnestly seeking the fruit of good works, may receive more abundantly the gifts of Thy loving kindness. Through our Lord.

Second Collect: Defend us, p. 443. **Third Collect,** at the option of the priest.

Epistle. *Colossians* 1, 9-14. Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

Gradual and Alleluia, see 23rd Sunday, pp. 527-528.

Gospel. *Matthew* 24, 15-35. At that time, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; (he that readeth, let him understand;) then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there; do not believe him; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand: if therefore they shall say to you: Behold He is in the desert, go ye not out; Behold He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming

of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty; and He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. **Creed.**

Offertory, see 23rd Sunday, p. 528.

Secret. Be favorable, O Lord, to our supplications, and accepting the offerings and prayers of Thy people, convert the hearts of all to Thee; that being delivered from earthly desires, we may pass on to heavenly desires. Through our Lord.

Second Secret: Graciously, p. 443. **Third Secret**, at the option of the priest. **Preface** of the Holy Trinity, p. 548.

Communion, see 23rd Sunday, p. 429.

Postcommunion. Grant us, we beseech Thee, O Lord, by this sacrament which we have received, that whatsoever is corrupted in our souls may be restored by the gift of its healing power. Through our Lord.

Second Postcommunion: May the oblation, p. 443. **Third Postcommunion**, at the option of the priest.

END OF THE PROPER OF THE TIME

THE ORDINARY OF HOLY MASS

PREPARATION FOR MASS AND HOLY COMMUNION

Before celebrating Holy Mass, the priest, if he has time, says some psalms, versicles and prayers. They will be found here, less the psalms. This forms an excellent preparation for Mass, or for Holy Communion when, for some reason, this cannot be received at Mass. To make our preparation and thanksgiving with the Church is to make sure of a good communion and a full share in the Sacrifice of the Altar and therefore in that of the Cross.

Antiphon. Remember not, O Lord, our offenses, nor those of our fathers; and take not vengeance on our sins. (In Paschaltide: Alleluia.)

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father . . .

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. I said: Lord, have mercy upon me.

℟. Heal my soul, for I have sinned against Thee.

℣. Turn Thou a little towards us, O Lord.

℟. And be entreated for Thy servants.

℣. Let Thy mercy, O Lord, be upon us.

℟. As we have hoped in Thee.

℣. Let Thy priests be clothed with righteousness.

℟. And let Thy saints rejoice.

℣. From my secret sins cleanse me, O Lord.

℟. And spare thy servant from those of others.

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

Let us pray.

Incline the ears of Thy loving kindness, most gracious God, unto our prayers, and enlighten our heart with the grace of the Holy Ghost, that we may worthily celebrate Thy mysteries and love Thee with an everlasting love.

O God, unto whom every heart is open, every desire known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy

Spirit, that we may perfectly love Thee, and worthily praise Thy holy name.

Burn our reins and our heart, O Lord, with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

We beseech Thee, O Lord, that the Comforter who proceedeth from Thee, may enlighten our minds and lead us into all truth, as Thy Son hath promised.

We beseech Thee, O Lord, that the power of the Holy Ghost may be with us, mercifully cleansing our hearts and defending them from all harm.

O God, who didst teach the hearts of the faithful by the light of the holy Ghost, grant that in the same Spirit we may be truly wise and ever rejoice in His consolation.

Cleanse our thoughts, we beseech Thee, O Lord, by Thy visitation, that when our Lord Jesus Christ, Thy Son, shall come, He may find within us a dwelling prepared for Him; who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

Prayer of St. Ambrose

O loving Lord Jesus Christ, I a sinner, presuming not on my own merits, but trusting in Thy mercy and goodness, with fear and trembling approach the table of Thy most sacred banquet. For I have defiled both my heart and body with many sins, and have not kept a strict guard over my mind and my tongue. Wherefore, O gracious God, O awful Majesty, I, a wretched creature, entangled in difficulties, have recourse to Thee the fount of mercy; to Thee do I fly that I may be healed, and take refuge under Thy protection, and I ardently desire to have Him as my Saviour, whom I am unable to withstand as my Judge. To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know that my sins are many and great, on account of which I am filled with fear. But I trust in Thy mercy, of which there is no end. Look down upon me, therefore, with the eyes of Thy mercy, O Lord Jesus Christ, eternal King, God and Man, crucified for men. Hearken unto me, for my hope is in Thee; have mercy on me, who am full of misery and sin, Thou who wilt never cease

to let flow the fountain of mercy. Hail, Victim of salvation, offered for me and for all mankind on the tree of the cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature, whom Thou hast redeemed with Thy Blood. I am grieved because I have sinned, I desire to make amends for what I have done. Take away from me therefore, O most merciful Father, all my iniquities and sins, that, being purified both in soul and body, I may worthily partake of the holy of holies; and grant that this holy oblation of Thy Body and Blood, of which though unworthy I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offenses, the means of driving away all evil thoughts and of renewing all holy desires, the accomplishment of works pleasing to Thee, as well as the strongest defense for soul and body against the snares of my enemies. Amen.

Prayer of St. Thomas Aquinas

An indulgence of 3 years each time. A plenary indulgence, if said daily during a month, on the usual conditions,¹ with a visit to a church (Pius XI, 1936).

Almighty and eternal God, behold, I approach the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I approach as one who is sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. Therefore I beseech Thee, of Thine infinite goodness, to heal my sickness, to wash away my filth, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of angels, the King of kings, and the Lord of lords with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may conduce to the salvation of my soul. Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood

1. The usual conditions for gaining a plenary indulgence are, besides the pious recitation of this particular prayer, Confession, Holy Communion, and prayers for the intention of the Pope (since 1933, one Our Father, Hail Mary and Glory be is sufficient). When a visit to a church is also required, it is mentioned.

of our Lord, but also the fruit and virtue of this Sacrament. O most indulgent God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated with His mystical body and numbered among His members. O most loving Father, grant that I may one day contemplate for ever, fact to face, Thy beloved Son, whom now on my pilgrimage I am about to receive under the sacramental veils; who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THE MASS-VESTMENTS OF THE PRIEST

- 1 Amice
- 2 Alb
- 3 Girdle
- 4 Maniple
- 5 Stole
- 6 Chasuble
- 7 Biretta
- 8 Dalmatic for Deacons
or Tunicle for Subdeacons



THE SPRINKLING OF HOLY WATER

Before the principal Mass on Sunday, the priest sprinkles the altar, himself, the clergy and the people with Holy Water, in order to prepare them for the Holy Sacrifice; for Holy Water is a sacramental which may remit venial sins when received with contrition: that is why we find Holy Water stoups at the door of every Church.

Throughout the year:

Antiphona. Aspérges me, Dómine, hyssópo, et | **Antiphon.** Thou shalt sprinkle me with hyssop, O Lord, and I

shall be cleansed; Thou shalt wash me, and I shall be whiter than snow.

Psalm. Have mercy on me, O God, according to Thy great mercy. Glory be to the Father. **Ant.** Thou shalt sprinkle me.

The Ψ . Gloria Patri is omitted in Passiontide.

In Paschaltide:

Antiphon. I saw water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say: alleluia, alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth for ever. Glory be to the Father. **Ant.** I saw water.

Ψ . Show us, O Lord, Thy mercy. (P. T. Alleluia).

\Re . And grant us Thy salvation. (P. T. Alleluia).

Ψ . O Lord, hear my prayer.

\Re . And let my cry come unto Thee.

Ψ . The Lord be with you.

\Re . And with thy spirit.

mundabor: lavabis me, et super nivem dealbabor.

Psalm. 50, 3. Miserere mei, Deus, secundum magnam misericordiam tuam. Glória Patri. **Ant.** Aspérge me.

Antiphona. Vidi aquam egredientem de templo a látere dextro, alleluia; et omnes ad quos pervénit aqua ista salvi facti sunt, et dicent: alleluia, alleluia.

Ps. 117, 1. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus. Glória Patri. **Ant.** Vidi aquam.

Ψ . Osténde nobis, Dómine, misericórdiam tuam. (T. P. Alleluia).

\Re . Et salutáre tuum da nobis. (T. P. Alleluia).

Ψ . Dómine, exáudi orationem meam.

\Re . Et clamor meus ad te véniat.

Ψ . Dóminus Vobiscum.

\Re . Et cum spíritu tuo.

Prayer.

Every church has its guardian angel.

Hear us, O holy Lord, almighty Father, eternal God: and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that dwell in

Exáudi nos, Dómine sancte, Pater omnipotens, aetérne Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, visitet, atque deféndat om-

nes habitantes in hoc habitáculo. Per Christum Dóminum nostrum. R̄. Amen. | this house. Through Christ our Lord. R̄. Amen.

DIVISION OF HOLY MASS

PREPARATORY PART – Prayers at the foot of the altar.

FIRST PART OF THE MASS: MASS OF THE CATECHUMENS—Prayers, chants and readings.

1. **Chants with Prayers:** Introit, Kyrie, (Gloria) Collect.
2. **Readings with Chants:** Epistle, Gradual, (Alleluia or Tract), Munda Cor, Gospel, (Sermon), (Creed).

SECOND PART OF THE MASS: MASS OF THE FAITHFUL—The Sacrifice.

1. **Offertory:** Preparation of the Sacrifice.
Offertory Antiphon, Offering of bread and wine, (incensing), Washing of the hands, Prayer to the Holy Trinity, Orate fratres, Secret.
2. **Canon:** Oblation of the Sacrifice.
Preface and Sanctus, Consecration and Oblation of the Divine Victim, between the Commemorations of the living and the dead. Minor Elevation.
3. **Communion:** Participation in the Sacrifice.
 - A. *Preparation:* The Lord's Prayer, the Fraction with prayers for peace, the last preparatory Prayers.
 - B. *Holy Communion* of the priest (and the faithful).
 - C. *Thanksgiving:* Ablution prayers, Communion antiphon, Postcommunion.

CONCLUDING PART – Ite Missa est or Benedicamus, Placeat, (Blessing), Last Gospel.



ORDO MISSAE

IN nómine Patris, **✠** et Fílii, et Spíritus Sancti. Amen.

Antiphona. **P.** Introíbo ad altáre Dei. (1)

R. Ad Deum qui laetificat juventútem meam.

Ps. 42. **P.** (2) Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

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

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

R. Et introíbo ad altáre Dei: / ad Deum qui laetificat juventútem meam.

P. Confitébor tibi in cithara Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

1. At Low Mass the people may join with the server in answering the priest, and in saying with him what they may sing at High Mass. (Sec p. x). The Responses (R) and other parts which may be said by the

HOLY MASS

PREPARATORY PART

Prayers at the foot of the altar (1)

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Antiphon. *P.* I will go in unto the altar of God.

R. Unto God, who giveth joy to my youth.

Ps 42. P. (2) Judge me, O God, and distinguish my cause against an ungodly nation: O deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength: why hast Thou cast me from Thee, and why go I sorrowful while the enemy afflicteth me?

P. O send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill, even unto Thy tabernacles.

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

P. I will praise Thee upon the harp, O God, my God; why art thou cast down, O my soul? and why art thou disquiet within me?

people are printed in heavy type in the Ordinary of the Mass.—High Mass begins immediately with the chant of the Introit. 2. The Psalm 42 is omitted in Masses for the Dead and during Passiontide.

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

P. Glória Patri et Fílio et Spirítui Sancto.

R. Sicut erat in princípío et nunc et semper, / et in saecula saeculórum. Amen.

Antiphona. P. Introíbo ad altáre Dei.

R. Ad Deum qui laetíficat juventútem meam.

P. Adjutórium nostrum **✠** in nómine Dómini.

R. Qui fecit caelum et terram.

P. Confíteor, etc. (1)

R. Misereátur tui omnípotens Deus. / et dimíssis peccá-
tis tuis, / perdúcat te ad vitam aetérnam.

P. Amen.

Confíteor (2) Deo omnípoténti, / Beátae Maríae, semper
Virgini, / Beáto Michaéli Archángelo, / Beáto Joánni
Baptístae, / Sanctis Apóstolis Petro et Paulo, / omnibus
Sanctis et tibi, Pater, / quia peccávi nimis cogitatióne,
verbo, et opere, / (3) mea culpa, mea culpa, mea máxima
culpa. / Ideo precor Beátam Mariam semper Virginem, /
Beátum Michaélem Archángelum, / Beátum Joánnem
Baptístam, / Sanctos Apóstolos Petrum et Paulum, / omnes
Sanctos, et te, Pater, / oráre pro me ad Dóminum Deum
nostrum.

P. Misereátur vestri omnípotens Deus, et dimíssis
peccátis vestris, perdúcat vos ad vitam aetérnam.

R. Amen.

1. The priest, bowing down, makes a public avowal of his sins before God, the saints, and the people, and he asks them all to pray to obtain pardon. 2. Then the faithful do likewise. Public confession being a

R. Hope thou in God: for yet will I praise Him, who is the health of my countenance, and my God.

P. 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.

Antiphon. **P.** I will go in unto the altar of God.

R. Unto God, who giveth joy to my youth.

P. Our help **✠** is in the name of the Lord.

R. Who hath made heaven and earth.

P. I confess, etc. (1)

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

P. Amen.

I confess (2) to almighty God, / to Blessed Mary ever Virgin, / to blessed Michael the archangel, / to blessed John the Baptist, / to the holy apostles Peter and Paul, / to all the saints, and to you, Father, / that I have sinned exceedingly in thought, word and deed, / (3) through my fault, through my fault, through my most grievous fault. / Therefore I beseech blessed Mary ever Virgin, / blessed Michael the archangel, / blessed John the Baptist, / the holy apostles Peter and Paul, / all the saints, and you, Father, / to pray to the Lord our God for me.

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

R. Amen.

sacramental, made with contrition may purify our souls from venial sins.

3. Strike the breast three times as a sign of contrition.

Ā. Indulgéntiam, † absolutiónem, et remissionem peccatórum nostrórum, tribuat nobis omnipotens et miséricors Dóminus.

R̄. Amen.

Ā. Deus, tu convérsus vivificábis nos.

R̄. Et plebs tua laetábitur in te.

Ā. Osténde nobis, Dómine, misericórdiam tuam.

R̄. Et salutáre tuum da nobis.

Ā. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Ā. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

AUFER a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introire. Per Christum Dóminum nostrum. Amen.

The priest, ascending to the altar, prays again that he may be cleansed from all sin.

ORAMUS te, Dómine, per mérita Sanctorum tuórum quorum reliquiae hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

The priest kisse the altar-stone containing relics. (1)

1. The Holy Church encloses relics of the Saints in the altar. (see p. viii), because from the time of the Catacombs she used to offer the divine Martyr of Golgotha as close as possible to the remains of those who were martyred for Him. In the unbloody Sacrifice of Mass, all Christians, as members of His Mystical Body, are entered up by Christ and with His physical body to the Holy Trinity. Moreover, they have to continue His Bloody Sacrifice: Jesus has finished suffering in His flesh; But His mystical members in their turn should offer their sufferings to God in union with those of Christ.

P. May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

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

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

Let us pray.

TAKE away from us our iniquities, we beseech Thee, O Lord, that with pure minds we may worthily enter into the holy of holies. Through Christ our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.



Introit

The priest reads the Introit at the right of the altar. At high Mass he first incenses the altar.

Kýrie

KYRIE, eléison. Kýrie, eléison. Kýrie, eléison. Christe, eléison. Christe, eléison. Christe eléison. Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.

The Kyrie is a litany of Greek origin: an appeal to the three persons of the Most Holy Trinity.

Gloria (1)

GLORIA in excélsis Deo. (2)

Et in terra pax homínibus bonae voluntátis. / Laudá-mus te. / Benedícimus te. / Adorámus te. / Glorificámus te. / Grátias ágimus tibi / propter magnam glóriam tuam. /

Dómine Deus, / Rex caeléstis, / Deus Pater omnípotens. /

Dómine, Fili unigénite, / Jesu Christe. / Dómine Deus, /

1. Omitted at all Masses in black or violet vestments, and green on ferias (weekdays). The Gloria in excelsis is a hymn of praise to the Holy

FIRST PART OF THE MASS
MASS OF THE CATECHUMENS
PRAYERS, CHANTS AND READINGS

1—CHANTS with PRAYERS
from the Introit to the Collect

"We speak to God"

Introit

See the Introit for the Mass of the day.

Kyrie

LORD (*God the Father*), have mercy on us. (3 times)
Christ, have mercy on us. (3 times)
Lord (*God the Holy Ghost*), have mercy on us. (3 times)

Gloria (1)

GLORY to God in the highest.
And on earth peace to men of good will. / We
praise Thee. / We bless Thee. / We adore Thee. / We
glorify thee. / We give thanks to Thee for Thy great
glory.

O Lord God, heavenly King, God the Father almighty.

O Lord, the only-begotten Son, Jesus Christ. / O

Trinity: it begins with the words the angels sang at the birth of our Lord.
2. At a dialogue Mass the people continue aloud with the priest.

Agnus Dei, / Fílius Patris. / Qui tollis peccáta mundi, / miserére nobis. / Qui tollis peccáta mundi, / súscipe deprecationem nostram. / Qui sedes ad dexteram Patris, miserére nobis. / Quóniam tu solus Sanctus. / Tu solus Dóminus. / Tu solus Altíssimus, / Jesu Christe. /

Cum Sancto Spíritu, ✠ in glória Dei Patris. / Amen.

Collect

R. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

R. Amen.

The priest greets the people, then goes to the right of the altar.

In the Collect he expresses to God, in our behalf, the wishes the east of the day suggests. Let us make that prayer truly ours by answering: Amen.

Epistle

Lectio . . .

R. Deo gratias.

Gradual and Alleluia (or Tract)

The Epistles, throughout the year, are lessons taken usually from the Epistles of the Apostles, or from other books of the Bible.

The Gradual consists of a few versicles, often of a psalm which used to be said in full. It is followed by a versicle with Alleluia (Hebrew: Praise God).—In Paschaltide it is replaced by another versicle with Alleluia—In Septuagesima and Lent, Alleluia and its versicle is replaced by a Tract.

Lord God, Lamb of God, Son of the Father. / Thou who takest away the sins of the world, have mercy upon us. / Thou who takest away the sins of the world, receive our prayer. / Thou who sittest at the right hand of the Father, have mercy upon us. / For Thou only art holy. / Thou only art the Lord. / Thou only, O Jesus Christ, art most high.

With the Holy Ghost, ✠ in the glory of God the Father. Amen.

Collect

P. The Lord be with you.
R. And with thy spirit.
 Let us pray.

See the Collect for the Mass of the day.

For additional Collects, see note p. 1076.

R. Amen.

2—READINGS with CHANTS from the Epistle to the Creed "God speaks to us"

Epistle

Lesson from . . . (1)

See the Epistle for the Mass of the day

P. Thanks be to God.

Gradual and Alleluia (or Tract)

See the Gradual and Alleluia or Tract for the Mass of the day.

1. Lesson from the Epistle of blessed N. the Apostle, or: from the Acts of the Apostles, or: from the Prophet N., or: from the Book of . . .

Munda cor

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíae prophétae cálculo mundásti igníto: ita me tua grata miseratione dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube, Dómine, benedícere.— Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum.

Gospel

P. Dóminus vobíscum.

Rz. Et cum spírítu tuo.

P. † Sequéntia (or Inítium) sancti Evangélii secundum N...

Rz. Glória tibi, Dómine.

Rz. Laus tibi, Christe.

In the midst of the altar, the priest asks God to prepare Him for the reading of the Gospel.

At High Mass, the deacon says the same prayer but is blessed by the priest.

At the left side of the altar, the priest reads the Gospel, which recalls an episode in the life and teaching of Christ. Out of respect for the word of God, the people stand up.

At High Mass, the deacon incenses the book before singing the Gospel.

Creed (1)

CREDO in unum Deum, (2)

Patrem omnipoténtem, / factórem caeli et terrae, / visibílium ómnium et invisibílium. /

Et in unum Dóminum Jesum Christum, / Fílium Dei unigénitum. / Et ex Patre natum / ante ómnia saecula. / Deum de Deo, / lumen de lúmíne, / Deum verum de Deo vero.

1. The Creed is said on Sundays, on the feasts of Apostles and Doctors, and on great feasts.—This Creed is a glorious affirmation of faith against

Munda cor

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe through Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing.

May the Lord be in my heart and on my lips, that I may meetly and fitly announce His Gospel.

Gospel

I. The Lord be with you.

R. And with thy spirit.

P. ✠ The continuation (or beginning) of the hoily Gospel according to N . . .

R. Glory be to Thee, O Lord.

See the Gospel for the Mass of the day.

R. Praise be to Thee, O Christ.

The Sermon, coming at this moment, is chiefly meant to explain the divine teaching contained in the preceding readings, prayers and chants.

Creed (1)

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. / Born of the Father before all ages. /
God of God, / light of light, / true God of true God. /

all the heresies the Church has had to fight since her foundation. 2. At a dialogue Mass the people continue aloud with the priest.

/ Génitum, non factum, / consubstantiálem Patri: / per quem
 ómnia facta sunt. / Qui propter nos hómines / et propter
 nostram salutem / descendit de caelis. / (Here all kneel)

Et incarnátus est de Spíritu Sancto / ex María Vírgine: /
 et homo factus est. / Crucifíxus étiam pro nobis: / sub
 Póntio Piláto / passus, et sepúltus est. / Et resurrexit tértia
 die, / secúndum Scriptúras. / Et ascéndit in caelum: /
 sedet ad déxteram Patris. / Et íterum ventúrus est cum
 glória / judicáre vivos, et mórtuos: / cujus regni non erit
 finis. /


Et in Spíritum Sanctum, / Dóminum et vivificántem: /
 qui ex Patre Filióque procedit. / Qui cum Patre et Fílio /
 simul adorátur / et conglorificátur: / qui locútus est per
 Prophétas. /

Et unam, sanctam, cathólicam / et apostólicam Ecclésiám.
 / Confíteor unum baptísma / in remissionem peccatórum. /
 Et exspécto resurrectionem mortuórum. / Et vitam ✝
 ventúri saéculi. / Amen.

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. / (Here all kneel)

And was incarnate by the Holy Ghost of the Virgin
Mary: / and was made man. / He was crucified also
for us, / suffered under Pontius Pilate, and was buried.
/ And the third day He rose again / according to the
Scriptures. / And ascended into heaven. / He sitteth
at the right hand of the Father. / And He shall come
again with glory / to judge both the living and the dead;
/ of whose kingdom there shall be no end. /

And I believe in the Holy Ghost, / the Lord and
giver of life: / Who proceedeth from the Father and
the Son. / Who together with the Father and the Son /
is adored and glorified. / Who spake by the Prophets. /

And in one, holy, catholic and apostolic Church. /
I confess 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.



Offertory Antiphon

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

*The priest greets
the people.*

*He invites them
to pray.*

Offering

SUSCIPE, sancte Pater, omnípotens aetérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi, Deo meo vivo et vero, pro innumerabilibus peccátis, et offensióibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis vivis atque defúctis: ut mihi et illis proficiat ad salútem in vitam aetérnam. Amen.

DEUS, qui humánae substántiae dignitátem mirabiliter condidisti, et mirabilius reformásti: da nobis per hujus aquae et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostrae fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spírítus sancti, Deus, per ómnia saecula saeculórum. Amen.

*The priest offers
the bread to God.
Let us offer our-
selves to God, as
small hosts on the
paten, and during
the day let us not
take anything back
of our self oblation.*

*The priest blesses
the water, except at
Masses for the dead,
and mixes it with the
wine which is soon
to be transformed in-
to the Sacred Blood.
As little drops of
water in the wine,
the faithful are
united to Christ.*

SECOND PART OF THE MASS
MASS OF THE FAITHFUL
THE SACRIFICE

1.—THE OFFERTORY
OR PREPARATION OF THE SACRIFICE
from the Offertory Antiphon to the Secret

Offertory Antiphon

P. The Lord be with you.
R. And with thy spirit.
Let us pray.

See the Offertory Antiphon for the Mass of the day.

Offering of Bread and Wine

RECEIVE, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both for my own and their salvation unto life eternal. Amen.

O GOD, who in a wonderful manner didst create and ennoble human nature, and still more wonderfully hast renewed it; grant that by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son, our Lord: who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

OFFERIMUS tibi, Dómine, cálicem salutaris, tuam deprecántes cleméntiam: ut in conspéctu divínae majestátis tuae, pro nostra, et totíus mundi salute cum odóre suavitátis ascéndat. Amen.

The priest offers the wine, mixed with water: let us offer ourselves with Christ to God.

IN spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Bowing a little, the priest says the prayer of the three young Hebrews in the fiery furnace (Dan. 3, 39-40).

VENI, sanctificátor omnípotens, aetérne Deus; et béne ✠ dic hoc sacrificium tuo sancto nómini praeparátum.

He then invokes the Holy Ghost and blesses the offerings.

At High Mass: Incensing

PER intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dícere et in odórem suavitátis accíperere. Per Christum Dóminum nostrum. Amen.

At High Mass the priest blesses the incense, the fragrance of which, ascending to God, symbolizes the adoration ascending from the heart.

INCENSUM istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

He incenses in the form of a cross the offerings of bread and wine.

DIRIGATUR, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánum meárum sacrificium vespertinum.

He then incenses the crucifix and altar, reciting three verses of Psalm 140.

Pone, Dómine, custódiam ori meo, et óstium circumstántiae lábiis meis:

He returns the thurible to the Deacon who incenses him. Then the people are incensed, for all the faithful have to be offered to God with Christ in the odor of sweetness.

Ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

ACCIPE Dómine in nobis Dóminus ignem sui amoris, et flammam aetérnae caritátis. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend in the sight of Thy divine majesty with a sweet savor, for our own salvation and for that of the whole world. Amen.

IN the spirit of humility and with a contrite heart receive us, O Lord, and grant that the sacrifice which we offer this day in Thy sight, may be pleasing unto Thee, O Lord God.

COME, O Sanctifier, almighty and eternal God, and bless✠ this sacrifice prepared for Thy holy name.

Incensing of Offerings and Faithful

THROUGH the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless✠ this incense, and to receive it in the odor of sweetness. Through Christ our Lord. Amen.

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

LET my prayer, O Lord, be directed as incense in Thy sight; the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips:

That my heart may not incline to evil words, and seek excuses in sins.

MAY the Lord kindle within us the fire of His love, and the flame of everlasting charity. Amen.

Lavabo

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirabilia tua.

Dómine, diléxi decórem domus tuae, et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

In quorum manibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine. Glória Patri.

Prayer to the Most Holy Trinity

SUSCIPE, sancta Trínitas, hanc oblati-
onem quam tibi offérimus ob memóriam
passi-
onis, resurrecti-
onis et ascens-
ionis
Jesu Christi Dómini nostri: et in honórem
beátae Mariæ semper Vírginis, et beáti
Joánnis Baptístae, et sanctórum Apostoló-
rum Petri et Pauli, et istórum et ómnium
Sanctórum: ut illis proficiat ad honórem,
nobis autem ad salutem: et illi pro nobis
intercedere dignéntur in caelis, quorum
memóriam ágimus in terris. Per eúndem
Christum Dóminum nostrum. Amen.

Orate fratres

ORATE, fratres: ut meum ac vestrum sacri-
ficium acceptábile fiat apud Deum Pa-
trem omnipoténtem.

R. Suscipiat Dóminus sacrificium de
mánibus tuis, / ad laudem, et glóriam
nóminis sui, / ad utilitátem quoque
nostram, / totiúsque Ecclésiæ suæ
sanctæ. **P.** Amen.

Secret

per ómnia saecula saeculórum. **R.** Amen.

At the right of the altar, the priest washes his fingers, which are about to touch the body of Christ, reciting these verses of Psalm 25. Let us pray to God to wash away from our hearts all traces of impurity, before the Holy Sacrifice and Communion.

At Masses for the dead, and during Passiontide, the Gloria Patri is omitted.

Bowing in the midst of the altar, the priest asks the Holy Trinity to accept our offering.

The priest, turning to the people, invites them to join in the Holy Sacrifice. As soon as the server has said: Suscipiat, the faithful continue with him.

This "secret" prayer is concluded aloud, so that all present may acknowledge the whole Offertory by saying: Amen.

Washing of the Hands

I WILL wash my hands among the innocent: and will encompass Thy altar, O Lord. That I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way: in the churches I will bless Thee, O Lord. Glory be.

Prayer to the Most Holy Trinity

RECEIVE, O Holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these (the martyrs whose relics are contained in the altar stone) and of all the Saints, that it may avail to their honor and our salvation: and, that they may vouchsafe to intercede for us in heaven, whose memory we now keep on earth. Through the same Christ our Lord. Amen.

Orate fratres

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

The priest alone says: Amen.

Secret

See the Secret for the Mass of the day.

... world without end. **R.** Amen.



Preface for the Most Holy Trinity (1)

P. Dóminus vobíscum.

R. Et cum spírítu tuo.

P. Sursum corda.

R. Habémus ad Dóminum.

P. Grátias agámus Dómino Deo nostro. **R.** Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnipotens, aetérne Deus: Qui cum unigénito Filio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónae, sed in uníus Trinitáte substántiae Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spírítu Sancto, sine différentia discretiónis sentímus. Ut in confessióne verae sempiternaeque Deitátis, et in personis proprietas, et in esséntia únitas, et in majestáte adorétur aequálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicéntes:

The Canon, the very heart of the Mass, begins here. The short dialogue preceding the Preface of the Canon emphasizes the union of the priest and the faithful in the solemn act of Sacrifice.

The prayers of the Canon are very ancient, dating before the fifth century. The Canon is above all others the traditional prayer of the Church.

The Preface for the Blessed Trinity is said on Trinity Sunday, at votive Masses of the Blessed Trinity and on all Sundays throughout the year, except those which have a proper Preface.

1. Other Proper Prefaces are to be found on p. 563 and following.

(MASS OF THE FAITHFUL)

2.—THE CANON

OR THE OBLATION OF THE SACRIFICE
from the Preface to the Minor Elevation

PREFACE OF THE CANON

Preface for the Most Holy Trinity(1)

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We lift them up unto the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and right.

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 and 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 Trinity of one substance. For that which we believe from Thy revelation concerning Thy glory, that same we believe also of Thy Son, and 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 the Angels and Archangels, the Cherubim also and the Seraphim do praise, nor cease to cry out as with one voice:

Common Preface

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli caelórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte júbeas, deprecámur, súplici confessióne dicétes:

Sanctus

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

CANON MISSAE

TE igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas et benedícas, haec ✠ dona, haec ✠ múnera, haec ✠ sancta sacrificia illibáta.

IN primis, quæ tibi offerimus pro Ecclesiá tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N., et Antístite nostro N., et ómnibus orthodoxis, atque cathólicae et apostólicae fidei cultóribus.

ME MENTO, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cognita est, et nota devótió, pro quibus tibi offeri-

The Common Preface is said at all masses which have no proper Preface.

The priest reads or sings the Preface with outstretched hands.

At a dialogue Mass the people recite the Sanctus aloud with the priest.

The priest bows low kissing the altar and continues the Canon silently, asking God to accept the Sacrifice that is about to take place.

He prays for the whole Church Militant and all living heads and members

He prays for all those he has been asked to pray for and for those attending Mass.

Common Preface

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 and everlasting God, through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, the Powers stand in awe. The heavens, and the heavenly hosts, and the blessed Seraphim join together in celebrating their joy. With whom we pray Thee join our voices also, while we say with lowly praise:

Sanctus

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.

CANON OR RULE OF CONSECRATION

WE therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ offerings, these ✠ holy and unblemished sacrifices.

Commemoration of the Living

WHICH in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant N. our Pope, N. our Bishop, and all true believers and professors of the Catholic and Apostolic Faith.

BE mindful, O Lord, of Thy servants and handmaids N. and N. (the priest calls to mind *the one he wants to pray for*) and of all here present, whose faith

mus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

COMMUNICANTES, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et * beatorum Apostolorum ac Martyrum tuorum,

Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei,

Lini, Cleti, Clementis, Xysti, Cornelii,

Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diisque nostros * in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

QUAM oblationem tu, Deus, in omnibus, quaesumus, bene ✠ dictam, ad ✠ scriptam, ra ✠ tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor ✠ pus, et San ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

He joins with the Saints of heaven by commemorating the Church Triumphant.

Apostles.

Popes.

Martyrs specially venerated in Rome.

The priest spreads his hands over the chalice and host. This is to show that Christ substitutes Himself for us, in taking on Himself the burden of our sins.

and devotion are known to Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves and all those dear to them, for the redemption of their souls, the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

Commemoration of the Saints

IN communion with, and venerating the memory in the first place of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; also of * Thy blessed Apostles and Martyrs,

Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus,

Linus, Cletus, Clement, Sixtus, Cornelius,

Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be defended in all things by the help of Thy protection. Through the same Christ our Lord. Amen.

Prayers in preparation for the Consecration

THIS oblation, therefore, of our service and that of Thy whole family, we beseech Thee, O Lord, graciously to accept, and to order our days * in Thy peace and bid us to be delivered from eternal damnation and numbered among the flock of Thy elect. Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, vouchsafe in all things to bless †, approve †, ratify †, make worthy and acceptable: that it may become for us the Body † and Blood † of Thy most beloved Son our Lord Jesus Christ.

QUI pridie quam pateretur, accepit panem in sanctas, ac venerabiles manus suas: et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. Hoc est enim Corpus meum.

SIMILI modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes. Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Haec quotiescunque feceritis, in mei memoriam facietis.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae Passionis nec non et ab inferis Resurrectionis, sed et in caelos gloriosae Ascensionis: offerimus praeclarae majestati tuae, de tuis donis, ac datis, hostiam ✠ puram, hostiam ✠ sanctam hostiam ✠ immaculatam, Panem ✠ sanctum vitae aeternae et Calicem ✠ salutis perpetuae.

SUPRA quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium Patriarchae nostri Abrahamae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

The priest has now reached the most solemn moment of the Mass. Obedient to the Lord's command, he re-enacts the Last Supper, pronouncing first over the bread and then over the wine, the very words which Christ pronounced the night before His passion.

Let us look to the Body and the Blood of our Lord, which the priest successively presents for our adoration, saying each time secretly: "My Lord and my God" (Ind. 7 years).

The Victim has been sacrificed. As the priest now offers It to God, he recalls to mind that It is the very Victim of Calvary as well as the risen Christ now glorified in heaven.

He recalls the sacrifices of the Old Testament, figures of Calvary. The Sacrifice of the altar will be even more acceptable to God.

Consecration of the Bread and wine

WHO the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed✠, broke and gave it to His disciples, saying: Take and eat ye all of this, for this is My Body.

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed✠ and gave it to His disciples, saying: Take and drink ye all of this, for this is the Chalice of My Blood, of the new and eternal testament: the mystery of faith: which shall be shed for you and for many unto the remission of sins.

As often as ye shall do these things, ye shall do them in remembrance of Me.

Oblation of the Victim to God

WHEREFORE, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, and also His Resurrection from hell and also His glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure✠ Victim, a holy✠ Victim, a spotless✠ Victim, the holy✠ Bread of eternal life, and the Chalice✠ of everlasting salvation.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them as Thou wert pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, a spotless Victim.

SUPPLICES te rogámus, omnípotens Deus: **S**jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínae majestátis tuae: ut quotquot, ex hac altáris participatióne sacrosánctum Filii tui Cor **✠**pus et Sán **✠**tuinem sumpserimus, omni benedictióne caelésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

MEMENTO étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos praecessérunt cum signo fidei et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

NOBIS quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis, et Martyribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecilia, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaesumus, largítor admítte. Per Christum Dóminum nostrum.

PER quem haec ómnia, Dómine, semper bona creas, sanctí **✠**ficas, viví **✠**ficas, bene **✠**dícis, et praestas nobis.

Per ip **✠**sum, et cum ip **✠**so, et in ip **✠**so, est tibi Deo Patri **✠**omnipoténti, in unitáte Spíritus **✠**Sancti, omnis honor et glória,

Per ómnia saécula saeculórum.

Amen.

The priest bows low, calling to mind the altar of heaven, upon which the same Lamb is "standing as immolated," offering His merits to obtain for us the divine grace.

Before concluding the Canon, the priest prays for the Church Suffering. "The souls in Purgatory are relieved when the Sacrifice is being offered in their behalf" (St. Jerome).

To the commemoration of the Church Suffering the priest adds that of the Church Militant and Triumphant.

Eucharist unites us to Christ in His self-oblation, expressed in the lifting up of His Body and Blood. Through Him, let us give all honor and glory to God.

The last words of the Canon are said aloud, that we may ratify the whole by saying: Amen.

WE most humbly beseech Thee, almighty God, command these things to be carried up by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us who, by participation at this altar, shall receive the most sacred Body ✠ and Blood ✠ of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead

BE mindful also, O Lord, of Thy servants and handmaids N. and N. who are gone before us with the sign of faith and repose in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

AND to us sinners also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company admit us, we beseech Thee, not considering our merits but pardoning our offenses. Through Christ our Lord.

End of the Canon and Minor Elevation

THROUGH whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and bestow upon us all these Thy gifts.

Through ✠ Him, and with ✠ Him, and in ✠ Him, be unto Thee, O God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory, world without end.

R. Amen.



Pater Noster

ORÉMUS. Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

PATER noster, qui es in caelis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimittimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Amen.

LIBERA nos, quaesumus, Dómine, ab ómnibus malis, praetéritis, praeséntibus et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce Maria, cum beáteis Apostolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab ómni perturbatióne secúri. Per etúndem Dóminum nostrum Jesum

The priest extends his hands for the Pater noster.

God, appeased by the Sacrifice, is about to give us the divine Victim in the Holy Communion. As a preparation, the Lord's Prayer asks for us the charity towards God and man indispensable for joining Jesus and His mystical Body.

The Libera nos paraphrases the last request of the Pater noster, and begs especially for peace.

It is said silently, but so that we may answer Amen, the last words are said aloud.

(MASS OF THE FAITHFUL)

3.—THE COMMUNION

OR THE PARTICIPATION IN THE SACRIFICE
from the Lord's Prayer to the Postcommunion

A. PREPARATION FOR HOLY COMMUNION

The Lord's Prayer and *Libera nos*

LET us pray. Taught by Thy saving precepts and guided by the divine institution, we make bold to say:

OUR Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on 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.

R. But deliver us from evil.

The priest concludes: Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same

Christum Filium tuum, qui tecum vivit et
regnat in unitate Spíritus sancti, Deus,
Per ómnia saécula saeculórum.

R. Amen.

P. Pax ✠ Dómini sit ✠ semper
✠ vobíscum.

R. Et cum spírítu tuo.

Haec commíxtio, et consecrátio Cór-
poris et Sánguinis Dómini nostri Jesu
Christi, fiat accipiéntibus nobis in vitam
aetérnam. Amen.

AGNUS DEI (1) / qui tollis peccáta
mundi: / * miserére nobis. (2) /
Agnus Dei, / qui tollis peccáta mundi: /
* miserére nobis. /
Agnus Dei, / qui tollis peccáta mundi: /
* dona nobis pacem.

DOMINE Jesu Christe, qui dixisti Apó-
stolis tuis: Pacem relínquo vobis,
pacem meam do vobis; ne respicias peccáta
mea, sed fidem Ecclésiae tuae: eámque
secúndum voluntátem tuam pacificáre et
coadunáre dignéris: Qui vivis et regnas,
Deus, per ómnia saecula saeculórum.
Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui
ex voluntáte Patris, cooperánte Spírítu

*The priest, hav-
ing broken the host
and making the sign
of the cross with a
particle over the
chalice, wishes the
faithful the peace
of Christ, and drops
the particle in the
chalice.*

*Threefold invo-
cation to Christ, in
the very words St.
John the Baptist
used to show He was
the Messias.*

*The priest bows.
The first of these
prayers is a prayer
for peace; at High
Mass, it is followed
by the kiss of peace.
This prayer and
kiss are omitted at
Masses for the dead.
These three
prayers remind us
of the effects of
Communion: peace,
healing and grace.
Our union with
Christ will bind the
cords of charity unit-*

1. At a dialogue Mass the people continue aloud with the priest.

2. At Masses for the dead: * "dona eis requiem," adding the third time: "sempiternam."

Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, World without end.

R. Amen.

Fraction of the Host

P. The peace✠ of the Lord be✠ always✠ with you.

R. And with thy spirit.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual to life everlasting. Amen.

Agnus Dei

LAMB of God, who takest away the sins of the world,
★ have mercy on us. (3)

Lamb of God, who takest away the sins of the world,
★ have mercy on us.

Lamb of God, who takest away the sins of the world,
★ grant us peace.

Prayer for Peace

O LORD Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: O God, who livest and reignest world without end. Amen.

Last prayers in preparation for Holy Communion

O LORD Jesus Christ, Son of the living God, who according to the will of the Father, through the

3. At Masses for the dead: *grant them rest. (twice)
*grant them rest eternal. (3rd time)

sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum Corpus et Sáanguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhaerére mandátis, et a te nunquam separári permíttas: Qui cum eódem Deo Patre et Spíritu sancto vivis et regnas, Deus, in saécula saeculórum.

Amen.

PERCEPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere praesúmo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti, Deus, per ómnia saecula saeculórum. Amen.

PANEM caeléstem accípíam, et nomen Dómini invocábo.

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

QUID retríbuiam Dómino pro ómnibus quae retríbuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. (Ps. 115, 3, 4.)

Laudans invocábo Dóminum, et ab inimícis meis salvus ero. (Ps. 17, 4.)

ANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

ing the faithful in the world, making us all one in Christ and vitally vowed through Him to the Most Holy Trinity. This is the end for which the Holy Eucharist was instituted.

Before Communion the priest says three times the humble words of the centurion of the Gospel: "Lord, I am not worthy."

He receives the Body of Christ.

Then, after a thanksgiving taken from the psalms sung by Jesus at the Last Supper, he receives the Precious Blood.

co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and suffer me never to be separated from Thee; Who with the same God the Father and the Holy Ghost livest and reignest, God, for ever and ever. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be unto me for a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

B. HOLY COMMUNION

Communion of the priest

I WILL take the bread of heaven, and call upon the name of the Lord.

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

WHAT shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord.

Praising, I will call upon the Lord, and I shall be saved from my enemies.

MAY the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Confiteor Deo omnipoténti, p. 539.

Ā. Misereátur, p. 539. R̄. Amen.

Ā. Indulgéntiam, p. 540. R̄. Amen.

ECCE Agnus Dei: ecce qui tollit peccáta mundi.

Dómine, non sum dignus / ut intres sub
tectum meum: / sed tantum dic verbo / et
sanábitur ánima mea. (3 times)

Corpus Dómini nostri Jesu Christi
custódiat ánimam tuam in vitam aetérnam.
Amen.

QUOD ore sumpsimus, Dómine, pura
mente capiámus: et de múnere tem-
poráli fiat nobis remédium sempitérnum.

CORPUS tuum, Dómine, quod sumpsi, et
Sanguis quem potávi, adhaéreat viscé-
ribus meis: et praesta, ut in me non re-
máneat scélerum mácula, quem pura et
sancta refecerunt sacraménta: Qui vivis et
regnas in saécula saeculórum. Amen.

Communion Antiphon

Postcommunion

Ā. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Amen.

*The communi-
cants continue with
the server after the
first word: Confi-
teor...*

*After the Con-
fiteor and the form-
ula of absolution, the
priest shows the Sa-
cred Host. All may
say with him: "Do-
mine non sum dig-
nus..."*

*If not communi-
cating, let us at least
show our Lord the
desire to do so, and
remember God's
presence in our soul
by grace.*

*Prayers during the
ablutions. The
priest purifies the
chalice with wine;
then, at the right side
of the altar, he
cleanses his fingers
with wine and water.*

*The priest goes
to the right side of the
altar.*

*The priest asks
God to keep in us the
graces of the Mass
and Communion.*

Communion of the faithful

I confess to almighty God, p. 539.

℞. May almighty God, p. 539. ℞. Amen.

℞. May the almighty, p. 540. ℞. Amen.

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed. (3 times)

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

C. THANKSGIVING

Ablution Prayers

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind: and that from a temporal gift it may become for us an eternal remedy.

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin may remain in me, whom these pure and holy sacraments have refreshed. Who livest and reignest world without end. Amen.

Communion Antiphon

See the Communion for the Mass of the day.

Postcommunion

℞. The Lord be with you.

℞. And with thy spirit.

See the Postcommunion for the Mass of the day.

℞. Amen.

Ite Missa est, Placeat and Blessing

P. Dóminus vobíscum.

R. Et cum spírítu tuo.

P. Ite, Missa est. (1)

Or, when there is no Gloria:

P. Benedicámus Dómino.

R. Deo grátias.

PLACEAT tibi, sancta Trínitas, obséquium servitútis meae: et praesta: ut sacrificium, quod óculis tuæ Majestátis indignus óbtuli, tibi sit acceptábile, mihiq̄ue et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

"Nothing shorter and nothing grander than this Deo grátias," says St. Augustine.

The priest asks God to accept the Sacrifice he has offered.

BENEDICAT vos omnípotens Deus, Pater et Fílius ✠ et Spírítus Sanctus.

R. Amen.

Last Gospel

P. Dóminus vobíscum.

R. Et cum spírítu tuo.

P. ✠ Inítium sancti Evangéllii secúndum Joánnem.

R. Glória tibi, Dómine.

IN princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendunt.

Except at Masses for the dead, the priest blesses the people.

The priest goes to the left side of the altar and reads the beginning of St. John's Gospel, which reveals that Christ, the Word and the Son of God, promises to all who receive Him with faith and love, to become through Him the children of God.

We have just received Him in the Holy Communion with such dispositions.

1. At Masses for the dead: **P.** Requiéscant in pace. **R.** Amen.

CONCLUDING PART

Ite Missa est, Placeat and Blessing

Ī. The Lord be with you.
 R̄. And with thy spirit.
 Ī. Go, you are dismissed. (I)

Or, when there is no Gloria:

Ī. Let us bless the Lord.
 R̄. Thanks be to God.

MAY the homage of my bounden duty be pleasing to Thee, O holy Trinity, and grant that the sacrifice which I, though unworthy, have offered in the sight of Thy majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

MAY almighty God bless you, the Father, the Son ✠ and the Holy Ghost.
 R̄. Amen.

Last Gospel

Ī. The Lord be with you.
 R̄. And with thy spirit.
 Ī. ✠ The beginning of the holy Gospel according to St. John (*John* I, I-14).
 R̄. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

1. At Masses for the dead: Ī. May they rest in peace. R̄ Amen.

Fuit homo missus a Deo, cui nomen erat Joáannes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine.

Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

Rz. Deo grátias.

PRAYERS AFTER PRIVATE MASSES

To be said for the Church in Russia after private Masses, not after those of a solemn character or followed by another function or devotion performed by the celebrant (except distribution of Holy Communion).—Indulgence of 17 years (Pius XI, 1932-1934).

P. Hail Mary . . . (3 times) **Rz.** Holy Mary . . .

HAIL, holy Queen, Mother of mercy; hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

P. Pray for us, O holy Mother of God.

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

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men through him might believe. He was not the light, but was to bear witness of the light.

That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God: to them that believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here all kneel) AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R̄. Thanks be to God.

Let us pray

O GOD, our refuge and strength, look graciously upon Thy people crying to Thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of blessed Joseph her spouse, of Thy holy apostles Peter and Paul, and of all the Saints, in Thy mercy and goodness hear our prayers for the conversion of sinners and for the freedom and exaltation of holy mother Church; through the same Christ our Lord.

R̄. Amen.

HOLY Michael the archangel, defend us in the conflict; be our protection against the malice and snares of Satan. May God restrain him, we humbly pray, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who go about in this world seeking the ruin of souls. R̄. Amen.

P̄. Most Sacred Heart of Jesus. (3 times)

R̄. Have mercy on us.

ADMINISTRATION OF HOLY COMMUNION at other times than during Mass

The proper time for receiving Holy Communion is during the Mass immediately after the celebrating priest, as provided by the rubrics of the Missal. The Mass itself supplies the communicants, as well as the priest himself, with the best preparation and thanksgiving.

However, the Church allows that, for serious reasons, H. Communion may be distributed either before or after Mass, or even without Mass.

Before Holy Communion

The communicants or the server alternate or recite with the Priest the same prayers as for the Communion of the faithful during Mass.

I confess to almighty God,
p. 539.

P. May almighty God, p. 539.

R. Amen.

P. May the almighty, p. 540.

R. Amen.

Server: Confíteor
communicants: Deo om-
nipoténti, p. 539.

P. Misereátur, p. 539.

R. Amen.

P. Indulgéntiam, p. 540.

R. Amen.

Holding up one of the Hosts the priest repeats the words of St. John the Baptist upon beholding the Redeemer:

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

Ecce Agnus Dei : ecce
qui tollit peccáta mundi.

The priest—with the communicants—repeats three times the words of the centurion:

Lord, I am not worthy that
Thou shouldst enter under
my roof: say but the word
and my soul shall be healed.

Dómine, non sum di-
gnus ut intres sub tectum
meum: sed tantum dic
verbo et sanábitur ánima
mea.

Administering Holy Communion, the priest says

May the Body of our Lord
Jesus Christ preserve thy
soul to life everlasting. Amen.

Corpus Dómini nostr
Jesu Christi custódiat áni-
mam tuam in vitam aetér-
nam. Amen.

After Holy Communion

While enclosing the Blessed Sacrament into the Tabernacle, the Priest alternates with the communicants or the server:

Antiphon. O sacred banquet,
in which Christ is received,
the memory of His Passion

Antiphona. O sacrum
convívium, in quo Chris-
tus súmitur, recólitur me-

mória Passiónis ejus, mens implétur grátia, et futúrae glóriæ nobis pignus datur. (T. P. Allelúia.)

Ā. Panem de caelo præstitisti eis. (Allelúia.)

R. Omne delectaméntum in se habéntem. (Allelúia.)

renewed, the mind filled with grace, and a pledge of future glory given unto us. (P. T. Alleluia.)

Ā. Thou didst give them bread from heaven. (Alleluia.)

R. Containing in itself all sweetness. (Alleluia.)

Outside Paschaltide:

Oremus. Deus, qui nobis sub sacraménto mirábili Passiónis tuæ memóriam reliquisti : tribue, quaesumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per omnia saécula saeculórum.

Prayer. O God, who in this wondrous sacrament hast left unto us a memorial of Thy Passion : grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

R. Amen.

During Paschaltide:

Oremus. Spíritum nobis, Dómine, tuæ caritátis infúnde, ut quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte ejúsdem . . .

Prayer. Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy loving kindness, Thou mayest make to be of one mind those whom Thou hast fed with the Paschal sacraments. Through our Lord . . . in the unity of the same . . . R. Amen.

R. Amen.

This Final Blessing is omitted when black vestments are worn:

Benedíctio Dei omnipoténtis, Patris et Filii et Spíritus Sancti, descéndat super vos et máneat semper.

The blessing of God almighty, the Father, the Son, and the Holy Ghost, descend upon you and abide for ever.

R. Amen.

R. Amen.

PRAYER FOR THE GOVERNMENT

In the U.S.A. After Sunday High Mass

Abridged from a prayer composed by Archbishop Carroll A.D. 1804

We pray Thee, O almighty and eternal God, who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy; that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, O God of might, wisdom, and justice through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of the Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency the Governor of this State for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and, after enjoying the blessing of this life, be admitted to those which are eternal.

PROPER PREFACES AND COMMUNICANTES

Preface for Christmas

This Preface is said from Christmas until Epiphany, on the feast of the Transfiguration, the Purification, the Feast and during the octave of Corpus Christi unless another feast occurs with a preface of its own, and at a votive Mass of the most Holy Sacrament.

7ERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique ráticas ágere: Dómine sancte, Pater omnípotens, etérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostrae oculis lux tuae claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per tunc in invisibílium amórem rapiámur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominatió nibus, cumque omni milítia caeléstis exercitus, hymnum glóriae tuae cánimus, sine fine licéntes:

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, and everlasting God. Because by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind: that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

Communicantes for Christmas

From Christmas until the Circumcision only.

COMMUNICANTES, et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beatae Maríae intemeráta virginitas huic mundo édedit Salvatórem: sed et memoriam venerántes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et **I**N communion with, and keeping that most holy day, on which (at Midnight Mass is said: keeping that most holy night, in which) the spotless virginity of the blessed Mary brought forth a Saviour to this world; venerating also in the first place the memory of the same glorious ever Virgin

Mary, mother of the same Jesus Christ, our Lord and God; also of★ . . . (p. 550). | Dómini nostri Jesu Christi: sed et ★ . . .

Preface for the Epiphany

On the Epiphany and during the Octave, and at Masses of the Holy Family

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. For when Thine only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Communicantes for the Epiphany

From the Epiphany until the Octave Day only.

IN communion with, and keeping the most holy day on which Thine only-begotten Son, who is co-eternal with Thee in Thy glory, showed Himself in true flesh and with a visible body like unto us; venerating also in the first place the memory of the glorious ever Virgin Mary, mother of the same Jesus Christ, our Lord and God; also of★ . . . (p. 550). | **C**OMMUNICANTES, et diem sacratíssimum celebrátes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritáte carnis nostrae visibiliter corporális appáruit: sed et memóriam venerátes, in primis gloriósae semper Vírginis Maríæ, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi: sed et ★ . . .

Preface for Lent

From Ash Wednesday until Passion Sunday exclusive, except on feasts which have a proper Preface

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largíris, et praémia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Caeli caelorúmque Virtútes ac' beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte júbeas, deprecámur, súpplici confessióne dicéntes:

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 and everlasting God. Who by the fasting of the body dost curb our vices, elevate our minds and bestow virtue and reward; through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers stand in awe. The heavens and the heavenly hosts, with the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise: (p. 549)

Preface for the Passion and the Holy Cross

In Passiontide, except on feasts having a proper Preface; in all Masses of the Passion of Our Lord, the Holy Cross, the Precious Blood and Christ the High-Priest.

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Qui salútem húmáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum

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 and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise

again, and that He Who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers stand in awe. The heavens and the heavenly hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise: (p. 549)

Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestátes. Caeli caelórúmque Virtútes ac beáta Séraphim sócia exsultatione concélebrant. Cum quibus et nostras voces ut admitti júbeas, deprecámur, súplici confessione dicétes:

On Maundy Thursday, the proper parts of the Canon are mentioned in the Mass of that day.

Preface for Easter

From Holy Saturday until the Vigil of the Ascension, except on feasts which have a proper Preface. At Mass on Easter Sunday and until the following Saturday inclusive: in hac potissimum die; on Holy Saturday: in hac potissimum nocte.

IT is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day (especially at this season) we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world. Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

VERE dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potissimum die (in hoc potissimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militiá caeléstis exercítus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Communicantes and Hanc igitur for Easter

From Holy Saturday until Low Saturday only.

COMMUNICANTES, et di-
em sacratissimum
(noctem sacratissimam) ce-
lebrantes Resurrectiónis
Dómini nostri Jesu Christi
secúndum carnem: sed et
memóriam venerantes, in
primis gloriósae semper
Víriginis Mariæ, Genitricis
ejúsdem Dei et Dómini
nostri Jesu Christi: sed et
* . . .

HANC igitur oblatiónem
servitútis nostrae, sed
et cunctae familiae tuae,
quam tibi offérimus pro his
quoque, quos regeneráre
dignátus es ex aqua, et
Spíritu sancto, tribuens
eis remissionem ómnium
peccatórum, quaesumus,
Dómine, ut placátus accí-
pias: diésque nostros* . . .

IN communion with, and
keeping the most holy day
(on Holy Saturday: night) of
the Resurrection of our Lord
Jesus Christ according to the
flesh; venerating also in the
first place the memory of the
glorious ever Virgin Mary,
mother of the same Jesus
Christ, our Lord and God;
also of* . . . (p. 550).

THIS oblation, therefore, of
our bounden duty and that
of Thy whole family we be-
seech Thee, O Lord, graciously
to accept, which we make unto
Thee on behalf of these whom
Thou hast vouchsafed to bring
to a new birth by water and the
Holy Ghost, giving them re-
mission of all their sins; and to
order our days* . . . (p. 550).

Preface for the Ascension

From Ascension Day until the Vigil of Pentecost exclusively,
except on feasts which have a proper Preface.

VERE dignum et justum
est, aequum et salutáre,
nos tibi semper et ubique
grátias ágere: Dómine san-
cte, Pater omnípotens, ae-
térne Deus: per Christum
Dóminum nostrum. Qui
post resurrectiónem suam
ómnibus discípulis suis
manifestus apparuit, et
ipsis cernéntibus est ele-
vátus in caelum, ut nos
divinitátis suae tribúeret
esse partícipes. Et ideo

IT is truly meet and just,
right and availing unto sal-
vation, that we should at all
times and in all places give
thanks unto Thee, O holy
Lord, Father almighty and
everlasting God; through
Christ our Lord. Who after
His resurrection appeared and
showed Himself to a'l His
disciples; and while they be-
held Him, was lifted up into

heaven, so that He might make us partakers of His Godhead. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549).

cum Angelis et Arch-
ángelis, cum Thronis et
Dominatióibus, cumque
omni militiá caeléstis ex-
ércitus, hymnum glóriæ
tuæ cánimus, sine fine
dicétes:

Communicantes for the Ascension

From Ascension day until the Octave day only.

IN communion with, and keeping the most holy day on which Thine onlybegotten Son our Lord set at the right hand of Thy glory the substance of our frail human nature which He had taken to Himself; venerating also in the first place the memory of the glorious ever Virgin Mary, mother of Jesus Christ, our Lord and God; also of* . . . (p. 550).

COMMUNICANTES, et di-
em sacratíssimum cele-
brátes, quo Dóminus no-
ster, unigénitu Fílius tu-
us, unítam sibi fragilitátis
nostræ substántiam in
glóriæ tuæ dextera collo-
cávit: sed et memóriam
venerátes, in primis glo-
riósæ semper Vírginis Ma-
riæ, Genitrícis ejúsdem
Dei et Dómini nostri
Jesu Christi: sed et* . . .

Preface for Pentecost or For the Holy Ghost

*From the vigil of Pentecost until the following Saturday in-
clusively, and at votive Masses of the Holy Ghost, when the words:
hodiérna die (on this day) are omitted.*

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 and everlasting God; through Christ our Lord. Who ascending above all the heavens, and sitting at Thy right hand, (on this day) sent forth the Holy Ghost, as He had promised, on the children of adop-

VEPE dignum et justum
est, æquum et salutáre,
nos tibi semper et ubique
grátias ágere: Dómine
sancte Pater, omnípotens
aetérne Deus: per Chri-
stum Dóminum nostrum.
Qui ascéndens super om-
nes caelos, sedénsque ad
dexteram tuam, promís-
sum Spíritum Sanctum
(hodiérna die) in filios
adoptiÓNis effúdit. Qua-
própter profúsis gáudiis,

totus in orbe terrarum mundus exultat. Sed et supérnae Virtútes, atque angélicae Potestátes, hymnum glóriæ tuæ concinunt, sine fine dicéntes:

tion. Wherefore does the whole world rejoice with exceeding great joy; the hosts above and also the angelic powers join in singing the hymn to Thy glory saying without ceasing: (p. 549).

Communicantes and Hanc igitur for Pentecost

From the vigil of Pentecost until the following Saturday only.

COMMUNICANTES, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis apparuit: sed et memóriam venerántes, in primis glóriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et★ . . .

IN communion with, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the apostles in countless tongues; venerating also in the first place the memory of the glorious ever Virgin Mary, Mother of Jesus Christ, our Lord and God; also of★ . . . (p.550).

HANC igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu sancto, tribuens eis remissionem ómnium peccatórum, quaesumus, Dómine, ut placátus accipias: diésque nostros★ . . .

THIS oblation, therefore, of our bounden duty and that of Thy whole family we beseech Thee, O Lord, graciously to accept, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins; and to order our days★ . . . (p. 550).

Preface for the Most Holy Trinity

On Trinity Sunday, at votive Masses of the Blessed Trinity and on all Sundays throughout the year, except in Paschaltide and on feasts which have a proper Preface.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui cum uni-

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 and 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 Trinity of one substance. For that which we believe from Thy revelation concerning Thy glory, that same we believe also of Thy Son, and 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 the Angels and Archangels, the Cherubim also and the Seraphim do praise, nor cease to cry out as

génito Filio tuo et Spíritu Sancto unus es Deus, unus es Dóminus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua glória, revelante te, credimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoratur aequalitas. Quam laudant Angeli atque Archangeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes:

with one voice: (p. 549).

Preface for the Sacred Heart

On the feast and during the Octave of the Sacred Heart, except on feasts which have a proper Preface; also at votive Masses of the Sacred Heart.

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 and everlasting God. Who didst will that Thine only-begotten Son should be pierced by the soldier's lance as He hung upon the Cross: that from His opened Heart, as from a sanctuary of divine bounty, might be poured out upon us streams of mercy and grace;

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias agere: Dómine sancte, Pater omnipotens, aetérne Deus: Qui Unigénitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apértum Cor, divinae largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiae, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et poeniténtibus patéret salútis refúgium. Et ideo

cum Angelis et Arch-
ángelis, cum Thronis et
Dominatióibus, cumque
omni milítia caeléstis ex-
ércitus, hymnum glóriæ
tuæ cánimus, sine fine
dicétes:

with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

Preface for Christ the King

VERE dignum et justum
est; æquum et salutáre
nos tibi semper et ubíque
grátias ágere: Dómine san-
cte, Pater omnípotens, ætér-
ne Deus: Qui unigénitum
Fílium tuum Dómi-
num nostrum Jesum Chri-
stum, Sacerdótem aetér-
num et universórum Re-
gem, óleo exsultatiónis
unxísti: ut seípsum in ara
crucis, hóstiám immaculá-
tam et pacíficam ófferens,
redemptiósni humánae sa-
craménta perágeret: et suo
subjéctis império ómnibus
creatúris, aetérnum et uni-
versále regnum, imménsæ
tuæ tráderet majestáti:
regnum veritátis et vitæ;
regnum sanctitátis et grá-
tiæ; regnum justítiae, a-
móris et pacis. Et ideo
cum Angelis et Arch-
ángelis, cum Thronis et
Dominatióibus, cumque
omni milítia caeléstis ex-
ércitus, hymnum glóriæ tuæ
cánimus, sine fine dicén-
tes:

with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

and that in His Heart always burning with love for us, the devout may find a haven of rest and the penitent a refuge of salvation. And therefore with Angels and Archangels,

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 and everlasting God. Who with the oil of gladness hast anointed Thine only-begotten Son, our Lord Jesus Christ, as eternal High Priest and universal King; that offering Himself on the altar of the Cross as an immaculate host and peace-offering, He might complete the mysteries of human redemption; and all creation being made subject to His dominion, He might deliver into the hands of Thine infinite Majesty a kingdom eternal and universal, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore with Angels and Archangels, with Thrones and Dominions, and

Preface for Feasts of the Blessed Virgin Mary

This Preface is said on feasts of the Blessed Virgin, except that of the Purification, and throughout their octaves, even when other feasts may fall therein, unless they have their own Preface: also at votive Masses of the Blessed Virgin. According to the name of the feast is said, **Et te in Annuntiatióne, Visitatióne, AssumptiÓne, Nativitáte, PraesentatiÓne, or Conceptione immaculáta.** On the feast of the Seven Sorrows of the B.V. Mary is said, **Et te in TransfixiÓne,** on that of our Blessed Lady of Mount Carmel, **Et te in CommemoratiÓne,** on that of the Holy Rosary: and on all other feasts of the Blessed Virgin, **Et te in Festivitaté.** At votive Masses, and on Saturday, is said: **Et te in VeneratiÓne.**

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 and everlasting God. That on the . . . of the blessed Virgin Mary, we should praise, bless and proclaim Thee. For she conceived Thine only-begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity, gave forth to the world the everlasting light, Jesus Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the powers stand in awe. The heavens and the heavenly hosts, with the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise: (p. 549)

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Et te in . . . beátæ Mariæ semper Virginitatis collaudáre, benedícere et praedicáre. Quae et Unigénitum tuum sancti Spíritus obumbratiÓne concépit: et virginitatis glória permanénte, lumen aetérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant DominatiÓnes, tremunt Potestátes. Caeli caelórúmque Virtútes ac beáta Séraphim sócia exsultatiÓne concélebrant. Cum quibus et nostras voces ut admítte júbeas, deprecámur, supplici confessiÓne dicétes:

Preface for Feasts of Saint Joseph

Also during the Octave, except on the Sunday and feasts having a proper Preface. At votive Masses is said: **Et te in VeneratiÓne: when venerating.**

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Et te in (Festivitate) beáti Joseph debitis magnificáre praecóniis, benedícere et praedicáre. Qui et vir justus, a te Deipárae Vírgini Sponsus est datus: et fidélis servus ac prudens, super Familiam tuam est constitútus: et Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, [adorant Dominatiónes, tremunt Potestátes. Caeli caelórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súplici confessióne dicétes:

IT is truly meet and just, right and availing unto salvation, that we should at all times give thanks unto Thee, O holy Lord, Father almighty and everlasting God; and magnify Thee with due praise, bless and proclaim Thee (on the feast of) blessed Joseph; who, as a just man, was given by Thee to be the spouse of the Virgin Mother of God, and as a faithful and prudent servant, was set over Thy family, that with fatherly care he might guard Thine only begotten Son, Jesus Christ our Lord, conceived by the overshadowing of the Holy Ghost. Through Whom the Angels praise Thy majesty, the Dominions worship it, the Powers stand in awe. The heavens and the heavenly hosts with the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while saying with lowly praise: (p. 549)

Preface for the Apostles

For Masses of Apostles, Evangelists and Holy Popes, except when otherwise mentioned.

VERE dignum et justum est, aequum et salutáre, te, Dómine, suppliciter exoráre, ut gregem tuum pastor aetérne non déseras: sed per beátos Apóstolos tuos continúa protectióne custódias. Ut íisdem rectóribus gubernétur, quos

IT is truly meet and just, right and availing unto salvation, humbly to pray Thee, O Lord, the eternal Shepherd, to abandon not Thy flock; but through Thy blessed Apostles to keep a continual watch over it; that it may be governed by

those same rulers whom Thou didst set over it as Thy shepherds and vicars. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

óperis tui vicários eidem contulísti praeesse pastóres. Et ideo cum Angelis et Archángelis, cum Thronis et Dóminatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Preface for Masses for the Dead

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 and everlasting God; through Christ our Lord. In Whom the hope of a blessed resurrection hath shone upon us, that those whom the certainty of dying afflicteth, may be consoled by the promise of future immortality. For unto Thy faithful, O Lord, life is changed, not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven. And therefore with Angels and Archangels, with Thrones and Dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: (p. 549)

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectionis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrae immortalitátis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur: et dissolúta terréstris hujus incolátus domo, aetérna in caelis habitátio compárat. Et ideo cum Angelis et Archángelis, cum Thronis et Dóminatiónibus, cumque omni milítia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

THANKSGIVING AFTER MASS AND HOLY COMMUNION

Returning to the sacristy the priest recites this canticle from the prophet Daniel. Like the three companions of this holy prophet, Ananias, Azarias and Misael, who were cast into a fiery furnace on their refusal to adore the golden statue set up by King Nabuchodonosor, we are the playthings of a wicked world and of our passions, which threaten to consume us with their burning flames. Nevertheless like the angel of the Lord who "made the midst of the furnace like the blowing of a wind bringing dew," the Holy Eucharist will quench the heat of our passions. Let us therefore devoutly recite this canticle.

The antiphon is said in full before the canticle only on double feasts.

Antiphon. Let us sing the hymn ★ of the three young men, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (*P. T. Alleluia.*)

The Canticle of the Three Young Men

Daniel 3, 57-88, 56

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

O let Israel¹ bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all for ever.

Psalm 150

Praise the Lord in His sanctuary: praise Him in the firmament of His power.

Praise Him in His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and choir: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Glory be to the Father . . .

The antiphon is repeated:

Let us sing the hymn of the three young men, which these holy ones sang of old in the fiery furnace, giving praise to the Lord (*P. T. Alleluia.*)

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father . . .

1. Israel was a type of Holy Church.

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Let all Thy works praise Thee, O Lord.

℞. And let Thy saints bless Thee.

℣. The saints shall rejoice in glory.

℞. They shall rejoice in their beds.

℣. Not unto us, O Lord, not unto us.

℞. But unto Thy name give glory.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Prayer. O God, who didst allay the flames of fire for the three young men, grant in Thy mercy that we Thy servants may not be consumed by the flames of vice.

Direct our actions, we beseech Thee, O Lord, by Thy inspiration and further them with Thy continual help; that every prayer and work of ours may begin always from Thee and through Thee likewise be ended.

Grant us, O Lord, we beseech Thee, to extinguish within us the flames of vices, even as Thou didst strengthen blessed Laurence to overcome his fiery torments. Through Christ our Lord. ℞. Amen.

Private Acts of Thanksgiving

While we possess the Sacred Host within us, we should continue our thanksgiving privately for God's glory, the well-being of our soul and the edification of others.

At this moment Christ acts on our souls by the special influence of sacramental grace, and we must not cease to do our part with acts of faith and love. We should ask Him to transform us by His Spirit and to lead us to the Father. When we receive Jesus, the Son of God, we receive "the spirit of sons, whereby we cry Abba (Father)." Our prayer then should be absorbed in the service of infinite adoration and thanksgiving which Christ unceasingly renders to God, for it is "by Him we have access both in one Spirit to the Father."

Jesus, present within us, is a Host or Victim and we are now more than ever united to Him. Let us therefore consider again certain passages in the Holy Mass, which is the supreme Eucharistic, or Thanksgiving Sacrifice and offer up to God that Victim which is ours. There is in this way of making thanksgiving something that expresses far better the fact that it is actually we who offer up our-

selves with Christ, for at this moment more than at any other time are we one with Him.

That we may also benefit by the special graces of the Sacrament, let us make use of these precious moments for looking forward to the day or week that begins, and the difficulties and temptations we may foresee; for promising to do our best; but also for asking the actual help to which we are entitled by our Communion.

Here follow a few prayers which may be of some help.

Psalm 22. Dominus regit me

The Lord ruleth me: and I shall want nothing.

He hath set me in a place of pasture. He hath brought me up on the water of refreshment.

He hath converted my soul, He hath led me on the paths of justice, for His own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it!

And Thy mercy will follow me all the days of my life: and that I may dwell in the house of the Lord unto length of days.

Prayer of St. Thomas Aquinas

An indulgence of 3 years each time; if said daily during a month, a plenary indulgence on the usual conditions with a visit to a church (Pius XI, 1936).

I give Thee thanks, O holy Lord, Father almighty, eternal God, who hast vouchsafed, not for any merits of mine, but solely out of the condescension of Thy mercy, to satisfy me a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ. I pray that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armor of faith and the shield of good will. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly;

a firm cleaving unto Thee, the one true God; and a pledge of a blessed destiny. And I beseech Thee, that Thou wouldst vouchsafe to bring me, a sinner, to that ineffable banquet, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect bliss. Through the same Christ our Lord. Amen.

Prayer of St. Bonaventure

Pierce, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, serene, and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the bread of angels, the refreshment of holy souls, our daily and supersubstantial bread, having all sweetness and savor and every delight of taste; that my heart ever hunger after and feed upon Thee, upon whom the angels desire to look, and may my inmost soul be filled with the sweetness of Thy savor; may it ever thirst after Thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the richness of the house of God; may it ever compass Thee, seek Thee, find Thee, run to Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; mayest Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my fragrance, my sweet savor, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart be fixed and firm and rooted immovably henceforth and forever. Amen.

Anima Christi

An indulgence of 300 days each time; of seven years after Holy Communion. If said every day during the month, a plenary indulgence on the usual conditions. (Pius IX, 1854).

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesu, hear me. Within Thy wounds hide me. Suffer me not to be separated from Thee. From the malicious enemy defend me. In the hour of my death call me, and bid me come unto Thee. That with Thy saints I may praise Thee. For ever and ever. Amen.

Prayer to Jesus Crucified

Indulgences for the recitation of this prayer before a figure of Christ crucified: Ten years each time; a plenary indulgence once a day on the usual conditions (Pius XI, 1934).



Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true contrition for my sins and a firm purpose of amendment; while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five wounds,

having before my eyes the words which David the prophet put on Thy lips concerning Thee: "They have pierced My hands and My feet, they have numbered all My bones" (*Ps. 21, 17, 18*).

Offering of all Masses in the world

I unite myself with every Mass which at this time is being offered throughout the world. I place them in the hands of Mary, the Mediatrix of all grace, that she may obtain by this presentation of the Blood of Christ to the

most Holy Trinity, the deliverance of souls from purgatory, relief for the sick and dying, the conversion of infidels and sinners, and the perseverance of all the faithful.

An Oblation

From the Spiritual Exercises of St. Ignatius of Loyola. Indulgence of 3 years (Pius XI, 1932).

Take, O Lord, into Thy hands my entire liberty, my memory, my understanding and my will. All that I am, and have, Thou hast given me, and I surrender them to Thee, to be so disposed in accordance with Thy holy will.

Give me Thy love and Thy grace, with these I am rich enough and desire nothing more.

Act of Resignation

An indulgence of 7 years each time. A plenary indulgence, to be gained at the moment of death if this prayer has been said and the usual conditions fulfilled at any time during life (Pius XI, 1932).

O Lord, my God, from this moment do I accept from Thy hands, with a quiet and trusting heart, whatsoever death Thou shalt choose to send me, with its pains and griefs.

Prayer for Perseverance

O supreme and eternal God, I thank Thee for creating me, redeeming me by Jesus Christ, making me a Christian called to the true faith, and having waited for my repentance after so many sins.

O infinite Bounty, I love Thee above all things, and I repent with all my heart for having offended Thee. I have confidence that Thou hast already pardoned me, but being always in danger of again falling into sin, I beg of Thee for the love of Jesus Christ, to grant me holy perseverance until death. Help me, O Lord, for Thou knowest my weakness and suffer me not again to be separated from Thee, may I die a thousand times rather than again have the misfortune of losing Thy grace. O Mary, my Mother, obtain for me holy perseverance.

Memorare

An indulgence of 3 years each time. A plenary indulgence once a month, subject to the usual conditions, if recited every day of the month (Pius XI, 1935).

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto Thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but graciously hear and answer me.

Prayer to St. Joseph

Same indulgences as for the Memorare (Pius XI, 1936).

O blessed Joseph, faithful guardian and protector of virgins, to whom God entrusted Jesus and Mary, I implore thee by the love which thou didst bear them, to preserve me from every defilement of soul and body, that I may always serve them in holiness and purity of life. Amen.

Prayer to our Guardian Angel

An indulgence of 300 days each time. A plenary indulgence once a month, on the usual conditions, if recited every day of the month, also on October 2nd, feast of the holy Guardian Angels, and at the point of death if recited frequently during life.

O Angel of God, who art appointed by divine mercy to be my guardian, enlighten and protect, direct and govern me this day (or: this night).

Prayer for obtaining Indulgences

My Lord and my God, I humbly beseech Thee, that in consideration of the merits of our Lord Jesus Christ, Thou wilt grant unto me all the indulgences attached to my prayers and works this day. I desire to enter into the dispositions necessary to gain these indulgences, that I may satisfy divine justice and assist the souls in purgatory.

PROPER OF THE SAINTS OR SANCTORAL CYCLE¹

The Proper of the Saints contains those Feasts and Commemorations of Saints, which are not yet included in the Proper of the Time.

They are mentioned in the order of the months and days of the year: however not from Jan. 1 to Dec. 31, but from Nov. 27 to Nov. 26, because the Proper of the Time begins on the Sunday between Nov. 27 and Dec. 3 inclusive. Therefore, the Feasts mentioned up to Dec. 2 may also occur before Advent.



SEASON OF ADVENT—COMMEMORATIONS

During Advent, when a Mass of any Feast is said, commemoration is always made of the occurring Feria: after the Collects (Collect, Secret and Postcommunion) of the Feast, the Collects of the Feria are added, namely those of the preceding Sunday, or the proper Collects on Ember Days. On Ember Days too, the Gospel of the Feria is read as Last Gospel in the Mass of the Feast.

NOVEMBER 29

Vigil of Saint Andrew, Apostle

Violet vestments

If the feast of Saint Andrew falls on a Monday, the Mass of the Vigil is said on the previous Saturday, but the commemoration of Saint Saturninus is made on the Sunday. This rule holds good for all other vigils, except that of Christmas. If the feast of Saint Andrew falls on the first Sunday of Advent, it is transferred to the following Monday (Dec. 1).

The *Gospel* tells us that Saint John the Baptist, whilst fulfilling his mission of preparing souls for the coming of our Lord, pointed out the Messiah to his disciple Andrew.

1. See: Division of the Ecclesiastical Year, p. xii.

Commemoration of St. Saturninus, a soldier martyred in Rome under Maximian about 300.

Introit. The Lord walking by the Sea of Galilee, saw two brothers, Peter and Andrew; and He called them: Come ye after Me, I will make you to be fishers of men. Ps. The heavens show forth the glory of God, and the firmament declareth the works of His hands. *Ÿ.* Glory be to the Father.

Introitus. *Matth.* 4, 18, 19. *Dóminus secus mare Galilaéae vidit duos fratres, Petrum et Andréam, et vocávit eos: Venite post me: fáciám vos fieri piscatóres hóminum. Ps.* 18, 2. *Caeli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. Ÿ. Glória Patri.*

The **Gloria** is never said at Masses with violet vestments.

Collect. We beseech Thee, O almighty God, that the blessed apostle Andrew, to whose festival we look forward, may implore Thy help for us; that being absolved from our sins, we may likewise be delivered from all dangers. Through our Lord.

Collect for St. Saturninus. O God, who grantest us to rejoice in the feast of Thy blessed martyr Saturninus, grant that we may be helped by his merits. Through our Lord.

Epistle: The blessing, from the Common, p. 976.

Gradual. Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ÿ.* I shall number them, and they shall be multiplied above the sand.

Graduale. *Ps.* 138, 17-18. *Nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. Ÿ. Dinumerábo eos: et super arénam multiplicabúntur.*

Gospel. *John* 1, 35-51. At that time, John stood, and two of his disciples; and beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them: What seek you? Who said to Him: Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them: Come, and see. They came, and saw where He abode; and they stayed with Him that day:

now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed Him. He findeth first his brother Simon, and saith to him: We have found the Messias: (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus, looking upon him, said: Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee; and He findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found Him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him: Can any thing of good come from Nazareth¹? Philip saith to him: Come, and see. Jesus saw Nathanael coming to Him; and He saith to him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee². Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest; greater things than these shalt thou see. And He saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man³.

Offertorium. Ps. 8, 6-7.
Glória et honóre coronásti
eum: et constituísti eum
super ópera mánuum tu-
árum, Dómine.

Offertory. Thou hast
crowned him with glory and
honor; and hast set him over
the works of Thy hands, O
Lord.

Secret. We offer Thee, O Lord, an offering to be consecrated, and commemorating the solemn feast of blessed

1. "Could such an insignificant little town shelter the Messias?"

2. These words must have reminded Nathanael of some secret incident in his life, in which he had proved himself particularly upright and loyal. This supernatural knowledge of our Lord caused Nathanael to believe in His divine mission.

3. An allusion to the ladder Jacob saw in his dream at this place at Bethel near Sichem in Samaria. Jesus, King of heaven and earth, is served by angels.

Andrew the apostle, we implore also the purification of our souls. Through our Lord.

Secret for St. Saturninus. Sanctify, O Lord, the offerings devoted to Thee, and by the intercession of Thy blessed martyr Saturninus, mayest Thou be appeased by them, and look down in mercy upon us. Through our Lord.

<p>Communion. Andrew saith to Simon his brother: We have found the Messias, who is called Christ: and he brought him to Jesus.</p>	<p>Communio. <i>Joan. I, 41, 42.</i> Dicit Andréas Simóni fratri suo: Invénimus Messiam, qui dicitur Christus: et addúxit eum ad Jesum.</p>
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Postcommunion. Having received Thy sacraments, O Lord, we humbly beseech Thee, that by the intercession of Thy blessed apostle Andrew, the sacrifice offered in honor of his sufferings, may be a remedy for us. Through our Lord.

Postcommunion for St. Saturninus. May the reception of Thy sacrament sanctify us, we beseech Thee, O Lord, and by the intercession of Thy saints, make us pleasing in Thy sight. Through our Lord.

NOVEMBER 30

Saint Andrew, Apostle

Double of the Second Class *Red vestments*

St. Andrew was both an apostle and a martyr. The *Epistle* and *Gospel* relate the vocation of the first among the apostles to know Jesus Christ, who also left his nets to become a fisher of men (*Gospel*). "His sound hath gone forth into all the earth" (*Epistle*): he preached in Palestine, Scythia, Epirus and Thrace.

"But all have not obeyed the Gospel" (*Epistle*), and Saint Andrew died at Patras on that special form of cross which has ever since been called after him. "The Lord received his sacrifice in the odor of sweetness" (*Alleluia*). His body, taken first to Constantinople, was in 1410 removed to the Cathedral of Amalfi, in the kingdom of Naples. In 1462 his head was placed by Pius II in the basilica of St. Peter, his brother. His name is inscribed in the Canon of the Mass (first list, p. 559). Like St. Andrew, let us love the cross of Christ!

Introitus. *Ps.* 138, 17. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps.* 138 1-2. Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. *Ÿ* Glória Patri.

Introit. Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps.* Lord, Thou hast proved me and known me; Thou hast known my sitting down and my rising up. *Ÿ*. Glory be to the Father.

Collect. We humbly beseech Thy majesty, O Lord, that as blessed Andrew the apostle was both a preacher and a ruler of Thy Church, so he may unceasingly intercede for us with Thee. Through our Lord.

Epistle. *Romans*, 10, 10-18. Brethren, with the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all have not obeyed the Gospel. For *Isaias* saith: Lord, who hath believed our report? Faith, then, cometh by hearing; and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Graduale. *Ps.* 44, 17-18. Constitues eos principes super omnem terram: memores erunt nominis tui, Dómine. *Ÿ*. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Gradual. Thou shalt make them princes over all the earth; they shall remember the glory of Thy name, O Lord. *Ÿ*. Instead of thy fathers, sons are born to thee: therefore shall peoples praise thee.

Alleluia, alleluia. *Ÿ.* The Lord loved Andrew in the odor of sweetness. Alleluia.

Allelúia, allelúia. *Ÿ.* Diléxit Andréam Dóminus in odórem suavitátis. Allelúia.

Gospel. *Matthew, 4, 18-22.* At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And He saith to them: Come ye after Me, and I will make you to be fishers of men: and they immediately leaving their nets followed Him. And going on from thence, He saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they forthwith left their nets and father, and followed Him. **Creed.**

Offertory. To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertorium. *Ps. 138, 17.* Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum.

Secret. We beseech Thee, O Lord, that the holy prayer of the blessed apostle Andrew may make our sacrifice pleasing to Thee; that it may be made acceptable by the merits of him in whose honor it is solemnly offered. Through our Lord.

Preface of the Apostles, p. 573.

Communion. Come ye after Me; and I will make you to be fishers of men; and they, immediately leaving their nets, followed the Lord.

Communio. *Matth. 4, 19-20.* Veníte post me: fáciam vos fieri piscatóres hóminum: at illi continuo, relictis rétibus, secúti sunt Dóminum.

Postcommunion. We beseech Thee, O Lord, that the divine mysteries, which we received rejoicing in this festival of blessed Andrew, may obtain our pardon, even as they procure glory for Thy saints. Through our Lord.

DECEMBER 2

Saint Bibiana, Virgin and Martyr

Semi-double *Red vestments*

Saint Bibiana was born in Rome of a noble Christian family. When delivered to the caresses and flattery of her jailer Rufinus, who strove to pervert her, she called upon the Lord, who saved her from destruction (*Epistle*). Rufinus then had recourse to violence, but with no greater success. Enraged at such constancy, the governor of Rome ordered her to be tied to a column, and beaten to death with thongs loaded with lead (A. D. 363). A basilica was built over her tomb.—Let us prefer death to sin!

Mass: *Me expectavérunt*, from the Common, p. 1023, except:

Collect. O God, the giver of all good gifts, who didst unite in Thy servant Bibiana the flower of virginity with the palm of martyrdom, deign to unite through her intercession our souls by charity to Thee, that dangers being removed, we may obtain the eternal reward. Through our Lord.

DECEMBER 3

St. Francis Xavier, Confessor

Greater-double *White vestments*

Saint Francis Xavier (1506-1552), touched, after a long resistance by the words constantly repeated to him by Saint Ignatius: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul," became one of his most zealous fellow-workers in the newly-formed Society of Jesus.

The *Epistle* and *Gospel* allude to his preaching in India and Japan, to more than fifty kingdoms. He has earned the glorious title of Patron of the Propagation of the Faith.

Introitus. *Ps.* 118, 46-47. Loquébar de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. *Ps.* 116, 1-2. Laudáte Dóminum, omnes gentes, laudáte eum, omnes pópuli: quóniam confirmáta est

Introit. I spoke of Thy testimonies before kings; and I was not ashamed. I meditated also on Thy commandments, which I loved exceedingly. *Ps.* Praise the Lord, all ye nations, and glorify Him, all ye people; because His mercy is confirmed upon us and the truth of

the Lord remaineth for ever.
 V̄. Glory be to the Father.

super nos misericórdia
 ejus, et véritas Dómini
 manet in aetérnum. V̄.
 Glória Patri.

Collect. O God, who by the preaching and miracles of blessed Francis, wast pleased to add to Thy Church the nations of the Indies; grant mercifully, that we who venerate his glorious merits may imitate his virtues. Through our Lord.

Epistle: Brethren, with the heart, as on the feast of St. Andrew, p. 587.

Gradual. The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus planted in the house of the Lord. V̄. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. V̄. Blessed is the man that endureth temptation! For, when he hath been proved he shall receive the crown of life. Alleluia.

Graduale. Ps. 91, 13, 14. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. V̄. *Ibid.* 3. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. V̄. *Jac.* 1, 12. Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

Gospel. *Mark*, 16, 15-18. At that time, Jesus said to His disciples: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My name, they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

Offertory. My truth and My mercy shall be with him, and in My name shall his horn be exalted.

Offertorium. Ps. 88, 25. Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret. Grant us, we beseech Thee, O almighty God, that this oblation of our humility may be pleasing unto

Thee in honor of Thy saints, and purify us both in body and in soul. Through our Lord.

Communio. *Matth.* 24, 46-47. Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

Communion. Blessed is the servant, whom, when the Lord shall come, He shall find watching: amen I say unto you, He shall set him over all His goods.

Postcommunion. We beseech Thee, O almighty God, that we who have received heavenly food may, by the intercession of blessed Francis, Thy confessor, be defended against all adversity. Through our Lord.

DECEMBER 4

St. Peter Chrysologus, Bishop, Confessor and Doctor

Double *White vestments*

The name Chrysologus means "speech of gold." As the *Collect* reminds us, this saint was promoted to the see of Ravenna (A.D. 433) following an apparition of St. Peter the apostle to Pope Sixtus III.

St. Peter Chrysologus composed more than one hundred and sixty homilies, full of learning, which earned him the title of Doctor of the Church.

It was he who wrote this well-known saying: "He who amuses himself with Satan cannot rejoice with Christ." He died at Imola in A.D. 450.

Commemoration of St. Barbara, Virgin and Martyr, who died in Asia Minor about 235. She is on the list of the "Fourteen Auxiliary Saints" (see July 25th).

Mass: In médio, p. 1010, except:

Collect. O God, who didst elect the blessed and illustrious Doctor, Peter Chrysologus, by a divine direction, to govern and instruct Thy Church; grant, we beseech Thee, that we may deserve to have him for our intercessor in heaven, whom we have had as our teacher of the supernatural life on earth. Through our Lord.

—**Collect for St. Barbara:** O God, p. 1021.

Graduale. *Ecclus.* 44, 16. Ecce sacérdos magnus

Gradual. Behold the great priest, who in his days pleased

God. *Ÿ*. There was not found the like to him, who kept the law of the most High.

Alleluia, alleluia. *Ÿ*. Thou art a priest forever according to the order of Melchisedech. Alleluia.

qui in diébus suis plácuít Deo. *Ÿ*. *Ecclus.* 44, 20. Non est inventus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *Ÿ*. *Ps.* 109, 4. Tu es sacerdos in aetérnum, secúndum órđinem Melchisedech. Allelúia.

Secret for St. Barbara: Receive, p. 1023.

Communion. O Lord Thou gavest me five talents, and behold I have gained five more. Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

Communio. *Matth.* 25, 20, 21. Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam: intra in gáudium Dómini tui.

Postcommunion for St. Barbara: May the-mysteries, p. 1023.

DECEMBER 5

St. Sabbas, Abbot

St. Sabbas, a celebrated anchorite of the fifth century, organized monastic communities in Palestine and founded, among others, the celebrated monastery which bears his name. He died in 531 at the age of ninety four.

The Mass of the Feria is said, with a **Commemoration** of St. Sabbas by the **Collects** from the Mass: Os justi, of Abbots, p. 1018.

DECEMBER 6

St. Nicholas, Bishop and Confessor

Double *White vestments*

St. Nicholas was born in Asia Minor. When still a youth, he discreetly threw alms in at a window to save the honor of three young girls, an act still commemorated nowadays in "Santa Claus" when

the children thank St. Nicholas for presents found on the hearth. God glorified him by an endless number of miracles, and the Church, remembering the power he exercised over flames, makes us pray that we may, through his intercession, be preserved from the flames of hell (*Collect*). Having become archbishop of Myra, he took part in the Council of Nicea, which condemned Arianism.

He died in 324. His relics are preserved at Bari (Italy).

<p>Introitus. <i>Ecclus.</i> 45, 30. Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotií dígntas in aetérnum. <i>Ps.</i> 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. <i>V.</i> Glória Patri.</p>	<p>Introit. The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. <i>Ps.</i> O Lord, remember David: and all his meekness. <i>V.</i> Glory be to the Father.</p>
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Collect. O God, who didst adorn by the working of countless miracles the holy bishop Nicholas: grant, we beseech Thee, that by his merits and prayers we may be delivered from the flames of hell. Through our Lord.

Epistle. *Hebrews* 13, 7-17. Brethren, remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day; and the same for ever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach: for we have not here a lasting city, but we seek one that is to come. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name. And do not forget to do good and to impart: for by such sacrifices God's favor is obtained. Obey your prelates, and be subject to them; for they watch as being to render an account for your souls.

Gradual. I have found David, My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. *Ÿ.* The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleluia. *Ÿ.* The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

Gospel: A man going, p. 1006.

Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secret. Sanctify, we beseech Thee, O Lord, these gifts, which we offer on the festival of Thy holy bishop Nicholas; that by their virtue our life may be ever directed both in adversity and prosperity. Through our Lord.

Communion. Once I have sworn by My holiness, his seed shall endure for ever: and his throne as the sun before Me, and as the moon perfect for ever; and a faithful witness in heaven¹.

Postcommunion. May the sacrifice, O Lord, in which we have partaken on this feast day of the holy bishop Nicholas, ever keep us under Thy protection. Through our Lord.

Graduale. *Ps. 88, 21-23.* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *Ÿ.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocébit ei.

Alleluia, alleluia. *Ÿ.* *Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Libani multiplicabitur. Alleluia.

Offertorium. *Ps. 88, 25.* Veritas mea, et misericordia mea cum ipso: et in nómine meo exaltabitur cornu ejus.

Communio. *Ps. 88, 36-38.* Semel juravi in sancto meo: semen ejus in aeternum manébit, et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in aeternum, et testis in caelo fidelis.

1. Here is meant the rainbow which testified to the divine promise after the flood.

DECEMBER 7

St. Ambrose, Bishop, Confessor and DoctorDouble *White vestments*

St. Ambrose, born at Treves towards 335, was one of the four great doctors of the Latin Church. When he was still in his cradle some bees settled in his mouth as if to make honey there, presaging his future great eloquence.

While he was governor of Milan, Ambrose was providentially chosen as bishop by the voice of a child and he became the indefatigable preacher mentioned in the Epistle and Gospel. He opposed the heretics, humbled the emperor Theodosius and brought into the Church St. Augustine, whose conversion was worth that of entire kingdoms. He enriched the Divine office with sacred hymns to be chanted by the whole congregation. The Milanese liturgy is still known as the "Ambrosian rite." This great bishop died in 397, during the night of Saturday in Holy Week.

Introit:—In medio, p. 1010.

Collect. O God, who didst give unto Thy people blessed Ambrose to be a minister of eternal salvation: grant, we beseech Thee, that we may be worthy to have as an intercessor in heaven him, whom we have had as a teacher of life on earth. Through our Lord.

Commemoration of the Vigil of the Immaculate Conception, p. 596.

Epistle: I charge thee, from the Common, p. 1010.

Graduale. *Ecclus.* 44, 16. Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ÿ.* *Ibid.* 20. Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia. *Ÿ.* *Ps.* 109, 4. Juravit Dominus, et non paenitebit eum: Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia.

Gradual. Behold a great priest, who in his days pleased God. *Ÿ.* There was not any found the like to him, who kept the law of the most High.

Alleluia, alleluia. *Ÿ.* The Lord hath sworn, and He will not repent. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Gospel: You art the salt, from the Common, p. 1011.

Offertorium. *Ps.* 88, 25. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secret. O almighty and everlasting God, grant that by the intercession of blessed Ambrose, Thy bishop and confessor, the gifts offered to Thy majesty may procure for us eternal salvation. Through our Lord.

Commemoration of the Vigil, p. 598.

Communion. Once have I sworn by My holiness, his seed shall endure for ever: and his throne as the sun before Me, and as the moon perfect for ever; and a faithful witness in heaven.

Communio. *Ps. 88, 36-38.* Semel jurávi in sancto meo: semen ejus in aetérnum manébit, et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in aetérnum, et testis in caelo fidélis.

Postcommunion. Grant, we beseech Thee, O almighty God, that we who have received the sacraments of our salvation, may everywhere be helped by the prayers of blessed Ambrose, Thy confessor and bishop, in whose honor we have this day offered up our sacrifice. Through our Lord.

Commemoration and Last Gospel of the Vigil, p. 598.

THE SAME DAY

The Vigil of the Immaculate Conception of the Blessed Virgin Mary

Violet vestments

In 1879 Leo XIII extended this vigil to the whole Church.

Introit. Come and hear, all ye that fear God: and I will tell you what great things the Lord hath done for my soul. *Ps.* Shout with joy to God, all the earth, sing ye a psalm unto His name: give glory unto His praise. *V.* Glory be.

Introitus. *Ps. 65, 16.* Veníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit Dóminus animae meae. *Ps. 65, 1-2.* Jubiláte Deo, omnis terra: psallúm dícite nómini ejus: date glóriam laudi ejus. *V.* Glória Patri.

Collect. O God, who didst wondrously preserve the Mother of Thine only-begotten Son from the taint of original sin in her conception; grant, we beseech Thee, that strengthened by her prayers, we may take part with pure hearts in her holy festival. Through the same Lord.

Commemoration of St. Ambrose, as in preceding Mass, p. 595.

Epistle. *Ecclesiasticus* 24, 23-31. As the vine I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Graduale. *Prov.* 9, 1. Sapiéntia aedificávit sibi domum, excídit columbas septem. *Ÿ.* *Ps.* 86, 1-2. Fundaménta ejus in món-tibus sanctis: díligit Dó-minus portas Sion super ómnia tabernácula Jacob.

Gradual. Wisdom hath built herself a house, she hath hewn her out seven pillars. *Ÿ.* Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the dwellings of Jacob.

Gospel. *Matthew* 1, 1-16. The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Tharmar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot

Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Offertory. I to my beloved
and my beloved to me, who
feedeth among the lilies.

Offertorium. *Cant. 6,*
2. Ego dilécto meo, et di-
léctus meus mihi, qui pás-
citur inter lília.

Secret. May our offering be made acceptable in the sight of Thy mercy, O Lord, by the prayer of the immaculate Mother of God: whom Thou didst preserve from all stain of original sin that she might become a worthy dwelling place for Thy Son, who liveth and reigneth.

Commemoration of St. Ambrose p. 596.

Common Preface, p. 549.

Communion. Who is she that
cometh forth as the morning
rising, fair as the moon, bright
as the sun, terrible as an army
set in array?

Communio. *Cant. 6, 9.*
Quae est ista, quae pro-
gréditur quasi auróra con-
súrgens, pulchra ut luna,
elécta ut sol, terríbilis ut
castrórum ácies ordináta?

Postcommunion. Grant us, O merciful Lord, Thy help in our weakness: that we who celebrate the Vigil of the Immaculate Conception of the Mother of Thine only-begotten Son, may, through her intercession, rise up from our iniquities. Through the same Lord.

Commemoration of St. Ambrose, p. 596.

DECEMBER 8

THE IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARYDouble of the First Class with an Octave *White vestments*

Having decided from all eternity to make Mary Mother of the Incarnate Word (*Epistle*), God willed that she should crush the head of the serpent from the moment of her conception. He covered her "with a mantle of holiness" (*Introit*) and, "preserving her soul from all stain, He made her a worthy dwelling place for His Son" (*Collect*).

The feast of the "Conception" of the Virgin was, from the eighth century, celebrated in the East on December 9, from the ninth century in Ireland on May 3, and in the eleventh century in England on December 8. The Benedictines with St. Anselm, and the Franciscans with Duns Scotus (1308) favored the feast of the "Immaculate Conception," which in 1128 was kept in Anglo-Saxon monasteries. In the fifteenth century Pope Sixtus IV, a Franciscan, erected at the Vatican the Sistine Chapel in honor of the Conception of the Virgin. And on December 8, 1854, Pius IX officially proclaimed this great dogma. Like the dawn which announces the day, Mary precedes the Sun which will soon illumine the world of souls.

Devotion to the Mother of God holds an important place in the liturgy of Advent. The period going from Advent to Candlemas constitutes the real liturgical Season or Month of Mary.

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Introitus. *Is.* 61, 10. Gaudens gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia induit me vestiméntis salutis: et induménto justitiae circúmdedit me, quasi sponsam ornátam monilibus suis. *Ps.* 29, 2. Exaltábo te, Dómine, quóniam suscepísti me: nec delec-



Introit. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels. *Ps.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made

my enemies to rejoice over me. | *tásti inimícos meos super*
 V. Glory be to the Father. | *me. V. Glória Patri.*

Collect. O God who, by the Immaculate Conception of the Virgin, didst make her a worthy habitation for Thy Son, and didst, by His foreseen death, preserve her from all stain of sin; grant, we beseech Thee, that through her intercession we may be cleansed from sin and come with pure hearts to Thee. Through the same Lord.

Epistle. *Proverbs 8, 22-35.* The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Gradual. Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. V. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

Graduale. *Judith 13, 23.* *Benedicta es tu, Virgo María, a Dómino Deo excélsó, prae ómnibus muliéribus super terram. V. Judith 15, 10.* Tu glória Jerúsalem, tu lætítia Israél, tu honorificéntia pó-puli nostri.

Allelúia, allelúia. *Ÿ.* **Alleluia, alleluia.** *Ÿ.* Thou
Cant. 4, 7. Tota pulchra art all fair, O Mary, and there
 es, María: et mácula origi- is in thee no stain of original
 nális non est in te. Allelúia. sin. Alleluia.

Gospel. *Luke 1, 26-28.* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. **Creed.**

Offertorium. *Luc. 1, 28.* **Offertory.** Hail Mary full of
 Ave, María, grátia plena: grace; the Lord is with thee;
 Dóminus tecum: benedicta blessed art thou among women,
 tu in muliéribus, allelúia. alleluia.

Secret. Accept, O Lord, the saving host which we offer Thee on the solemn festival of the Immaculate Conception of the blessed Virgin Mary, and grant that, as we confess her to have been preserved by Thy prevenient grace from all stain of sin, so through her intercession we may be delivered from all our faults. Through our Lord.

Preface of the Blessed Virgin: Et te in Conceptione Immaculata, p. 572, which is said during the whole Octave, except on Sunday.

Communio. Gloriósa **Communion.** Glorious things
 dicta sunt de te, María: are said of thee, O Mary, for
 quia fecit tibi magna qui He who is mighty hath done
 potens est. great things unto thee.

Postcommunion. May the sacrament which we have received, O Lord our God, repair in us the wounds of that sin from which Thou didst in a singular manner preserve the Immaculate Conception of Blessed Mary. Through our Lord.

DECEMBER 9

Second Day within the Octave

Semi-double *White vestments*

Mass as on the feast, p. 599; **Second Collect** of the Feria, **Third Collect** of the Holy Ghost, p. 975. **Creed.** **Preface** of the B. V. M. p. 572.

DECEMBER 10

Third Day within the Octave

Semi-double *White vestments*

Commemoration of St. Melchiades. "Pope, who, after undergoing great sufferings in the persecution of Maximian, saw peace restored to the Church and died peacefully in 314" (Roman Martyrology).

Mass as on the Feast of the Immaculate Conception, p. 599.

Commemoration of St. Melchiades by the Collects of Mass: *Si diligis me*, p. 978.

DECEMBER 11

St. Damasus, Pope

Semi-double *White vestments*

St. Damasus, of Spanish descent, succeeded Liberius on the throne of Peter in 366, and governed the Church seventeen years.

Damasus confirmed the council of Constantinople, the second ecumenical, which had condemned Arianism. St. Jerome, by his command, translated the New Testament into Latin. Damasus adorned the Catacombs with beautiful inscriptions, and increased the splendor of worship by his rules on singing psalms. He died in 384.

Mass: *Si diligis me*, p. 978.

Commemoration of the Octave, p. 600.

Creed. **Preface** of the Apostles, p. 573.

DECEMBER 12

Fifth Day within the Octave

As above, on Dec. 9.

DECEMBER 13

St. Lucy, Virgin, Martyr

Double *Red vestments*

St. Lucy was born of noble origin in Sicily towards the end of the third century. As the *Gospel* twice reminds us, she gave away all her riches to the poor and when she had nothing more she gave herself to Jesus (*Epistle*).

Whilst the foolish virgins neglected to fill their lamps with the "oil of gladness" of which the Introit speaks, Lucy, whose name signifies light, waited with her lighted lamp in hand, that is with her soul filled with grace, the coming of her Spouse.

"Pure hearts are the temples of the Holy Ghost," she declared to her judge. St. Lucy resisted her executioners unto death rather than lose the treasure of her virginity. Her name occurs in the Canon of the Mass (Second list, p. 552). She died in 303.

Mass: *Dilexisti*, p. 1027 except:

Collect. Graciously hear us, O God of our salvation, and grant that we, who keep with joy the festival of blessed Lucy, Thy virgin and martyr, may be taught to be loving and devout towards Thee. Through our Lord.

Commemoration of the Octave, p. 600.

Graduale. *Ps.* 44, 8. *Dilexisti* justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae.

Allelúia, allelúia. *Ps.* 44, 3. *Diffusa* est gratia in lábiis tuis: propterea benedixit te Deus in aeternum. *Allelúia.*

Gradual. Thou hast loved justice, and hated iniquity. *Ps.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. *Ps.* Grace is poured abroad in thy lips, therefore hath God blessed thee for ever. *Alleluia.*

Gospel: The kingdom . . . is like unto a treasure, p. 1025. **Creed.**

Offertorium. *Ps.* 44, 15, 16. *Afferentur* regi virgines post eam: proxima ejus afferentur tibi in laetitia et exultatione: adducentur in templum regi Dómino.

Offertory. After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.

Preface of the Blessed Virgin Mary, p. 572.

Communion. Princes have persecuted me without cause, and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil.

Communio. Ps. 118, 161-162. Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: laetábor ego super elóquia tua, quasi qui invénit spólia multa.

DECEMBER 14

Seventh Day within the Octave

As on Dec. 9, p. 602.

DECEMBER 15

Octave Day of the Immaculate Conception

Greater-double *White vestments*

Mass as on the feast, p. 599.

DECEMBER 16

St. Eusebius, Bishop, Martyr

Semi-double *Red vestments*

St. Eusebius was born in Sardinia in the fourth century, at a time when Arianism was bent on undermining the dogma of the divinity of Christ. Having become bishop of Vercelli in Italy, he seconded the efforts of Pope Liberius and of his successor St. Damasus, whose feast we celebrated five days ago. The Arians in their irritation obtained his exile after making him suffer much ill-treatment.

He encouraged the clergy and people of Vercelli by the letters he wrote to them. The Church confers on him the title of Martyr, on account of his sufferings generously undergone and his intrepidity before death although he did not have to shed his blood (*Gospel*). († 371.)

Mass: Sacerdótes Dei, p. 984.

DECEMBER 20

Vigil of St. Thomas, Apostle

Violet vestments

Like nearly all the feasts of the Apostles, that of St. Thomas is preceded by a vigil which will enable our souls to prepare for it in a holy manner. The Gospel recalls the vocation of this great Apostle.

"The Lord," says the Epistle, "has given him his share of inheritance among the twelve tribes." The country of the Parthians and Persians was allotted to St. Thomas.

Mass: Ego autem, p. 976.

If the Vigil falls on one of the Ember Days, the Mass is that of the Ember Day with commemoration of the Vigil but without its Gospel at the end.

DECEMBER 21

St. Thomas, Apostle

Double of the Second Class *Red vestments*

In the Mass of St. Thomas, the liturgy reminds us that the Apostles are the foundation of the Church of which Christ is the chief cornerstone (*Epistle*); that is why their feasts were formerly kept like Sundays.

The *Gospel* relates the famous scene which occurred in the Upper Room after the Lord's resurrection. St. Thomas exclaimed: "My Lord and my God." The name of St. Thomas occurs in the Canon of the Mass (First list, p. 550).

Introitus. Ps. 138, 17.
Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1-2. Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. V. Glória Patri.

Introit. To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. Lord, Thou hast proved me, and known me; Thou hast known my sitting-down, and my rising up. V. Glory be to the Father.

Collect. Grant us, we beseech Thee, O Lord, to glory in the solemn festival of Thy blessed apostle Thomas; may his patronage ever help us, and may we at all times, imitate his faith with suitable devotion. Through our Lord.

Epistle. *Ephesians* 2, 19-22. Brethren: You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. In whom all the building being framed together, groweth up into a holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.

Gradual. Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ÿ.* I will number them, and they shall be multiplied above the sand.

Alleluia, alleluia. *Ÿ.* Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia

Graduale. *Ps.* 138, 17-18. *Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ÿ. Dinumerabo eos, et super arenam multiplicabuntur.*

Alleluia, alleluia. *Ÿ.* *Ps.* 32, 1. *Gaudete, justi, in Domino: rectos decet collaudatio. Alleluia.*

Gospel. *John* 20, 24-29. At that time, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless but believing. Thomas answered, and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen and have believed. **Creed.**

Offertory. Their sound went forth into all the earth; and their words to the ends of the world.

Offertorium. *Ps.* 18, 5. *In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum.*

Secret. We render to Thee, O Lord, the duty of our service, and humbly ask that Thou preserve in us Thy gifts by the prayers of blessed apostle Thomas, on whose glorious confession we offer to Thee the sacrifice of praise. Through our Lord.

Preface of the Apostles, p. 573.

<p>Communio. <i>Joan.</i> 20, 27. Mitte manum tuam, et cognosce loca clavórum: et noli esse incrédulus, sed fidélis.</p>	<p>Communion. Put thy hand and know the place of the nails, and be not incredulous, but believing.</p>
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Postcommunion. Come to our assistance, O merciful God, and, by the intercession of blessed apostle Thomas mercifully preserve Thy gifts bestowed upon us. Through our Lord.

On Ember Days **Last Gospel** of the Feria.

FROM CHRISTMAS TILL JANUARY 13

Feasts of Saints which occur during this period are included in the Proper of the Time, p. 33 to p. 74.

JANUARY 14

St. Hilary, Bishop and Doctor

Double *White vestments*

After having been persecuted by the pagan emperors, the Church in the 4th century was attacked by the Christian, but heretical emperors, who supported Arianism which denied the divinity of Christ. In the Time after Epiphany, when Jesus affirms His divinity by His teaching and miracles, the first saint whom the Church presents to us is one of the most intrepid defenders of this fundamental dogma of Christianity. St. Hilary, Bishop of Poitiers in 352 (*Communio*) "filled with the spirit of wisdom and intelligence" (*Introit*), fought with his pen and his eloquence against those "who closed their ears to truth and opened them to fables" (*Epistle*). He "taught the observance of the commandments to the smallest detail" (*Gospel*). He died in 368. Pius IX awarded him the title of Doctor (*Collect*).

Commemoration of St. Felix, priest and martyr. This saint was born at Nola, a little town in the South of Italy, and died towards 312. He earned the title of martyr although he survived the cruel

torments which he underwent. Innumerable miracles made his tomb famous. According to St. Paulinus, who owed to him his conversion, Nola became, after Rome, the second place for pilgrimages, so numerous in the fourth century.

Mass: *In médio*, p. 1010

Collect for St. Felix. Grant, we beseech Thee, O almighty God, that the examples of Thy saints may move us to lead a better life; so that while keeping their feast days, we may also strive to imitate their good deeds. Through our Lord.

Secret for St. Felix. Graciously receive, O Lord, the sacred victim we dedicate to Thee, through the merits of Blessed Felix thy martyr, and grant that it may be a help to us forever. Through our Lord.

Postcommunion for St. Felix. We beseech Thee, O Lord, that we who have been nourished by these sacred mysteries, may be helped by the prayers of blessed Felix, thy holy martyr. Through our Lord.

JANUARY 15

St. Paul, the First Hermit

Double *White vestments*

St. Paul, father of hermits, having become an orphan at the age of fifteen, gave up his possessions and retired into a desert where a flourishing palm-tree, a symbol of his virtues (*Introit*), provided him with food and clothing.

He meditated in solitude on the science of sciences which is to know Jesus Christ (*Epistle*) and the Father whom Christ reveals to the humble (*Gospel*). He lived thus to the age of 112, enjoying in the heroic exercise of prayer and penance the sweetness of the Lord's yoke (*ibid.*)

The great St. Anthony of the desert visited him a little before his death and St. Paul asked him, as a last favor, to allow him to sleep his last rest in the cloak of St. Athanasius, the invincible defender of the divinity of Christ. He died towards 342.

Commemoration of St. Maurus, Abbot. While still a child, St. Maurus was committed to the care of St. Benedict by his father, the Senator Eutychius. Commanded by the Saint to save young Placid who was drowning, he walked with simple confidence on the waters of a torrent and brought him back safe and sound. According to tradition, he introduced the Rule of St. Benedict into Gaul (now France); there he founded the monastery of Glanfeuil, and wrought many miracles by the sign of the Cross. He died in 584.

Introitus. *Ps. 91, 13-14.* Justus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in atriis domus Dei nostrí. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V. Gló-ria Patri.*

Introit. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. *Ps.* It is good to give praise to the Lord: and to sing to Thy name, O most High. *V. Glory be.*

(The Collects for St. Paul are taken from the first Mass of a Confessor not a Bishop; those for St. Maurus from the Mass of a holy Abbot.)

Collect: O God who dost gladden us, p. 1013.

Collect for St. Maurus: May the intercession, p. 1018.

Epistle. *Philippians 3, 7-12.* Brethren: The things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Graduale. *Ps. 91, 13, 14.* Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *V. Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. *V. Os. 14, 6.* Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. **Allelúia.**

Gradual. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *V.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *V.* The just man shall spring as the lily: and flourish forever before the Lord. **Alleluia.**

Gospel. *Matthew 11, 25-30.* At that time, Jesus answered, and said: I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls: for My yoke is sweet, and My burden light.

Offertory. In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertorium. *Ps. 20, 2-3.* In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuisti ei.

Secret: We offer unto Thee, p. 1015.

Secret for St. Maurus: May Thy holy abbot, p. 1020.

Communion. The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Communio. *Ps. 63, 11.* Laetábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

Postcommunion: Refreshed, p. 1015.

Postcommunion for St. Maurus: May the reception, p. 1020.

JANUARY 16

St. Marcellus, Pope and Martyr

Semi-double *Red vestments*

St. Marcellus was pope at the beginning of the 4th century, at the time of the last persecutions. The holy widow Lucina having offered him her house, he transformed it into a church now called St. Marcellus's.

Although his sufferings were tempered by divine consolation, he died, exhausted by ill-treatment, in 309.

Mass: *Sí diligis me,* p. 978, except the Collect:

Collect. Mercifully hear, we beseech Thee, O Lord, the prayers of Thy people; that we, rejoicing in the martyrdom of blessed Marcellus, Thy martyr and bishop, may be helped by his merits. Through our Lord.

JANUARY 17

St. Anthony, Abbot

Double *White vestments*

After St. Paul, father of the anchorites or hermits, we honor St. Anthony, father of the cenobites, those monks who live in common.

When he was eighteen he retired into the Egyptian desert and led the life of a hermit. The devil used to appear to him in the most hideous shapes, in order to frighten and drive him from his solitude; "but the Lord made him formidable to his foes: one word from his mouth reduced these prodigies to nothingness" (*Epistle*).

His holiness soon attracted souls desirous to see the divine Kingship of Christ more perfectly confirmed in themselves. As a new lawgiver, he gave them "the doctrine and rule of life that he had received from God in prayer" (*Epistle*), and become thus the first of the Abbots.

He fought strenuously against Arianism and with St. Athanasius, he successfully defended the dogma of the divinity of Christ. He died in 356 at the age of 105 years.

Mass: Os justi, of the Abbots, p. 1018, except the **Gospel:**
Let your loins, p. 1014.

SEPTUAGESIMA AND LENT—THE TRACT

The **Season of Septuagesima** may begin between Jan. 18 and Febr. 21.

From **Septuagesima to Easter**, in all the Masses of the Proper of the Saints, the **Alleluia** and its versicle, after the Gradual, are replaced by a **Tract**.

JANUARY 18

St. Peter's Chair at Rome

Greater-double *White vestments*

Christ is the Head of the Church. But as He was to re-ascend to heaven, He communicated His divine power to a man, whom He constituted "Prince" of souls (*Introit*), and "upon whom He built

His Church" (*Gospel*): St. Peter. As Vicar of Christ he sat in the chair once occupied by Jesus and held in his hands the keys as symbol of supreme authority (*Collect, Gospel*).

We read in the *Epistle* the beginning of the first letter of St. Peter. All the Apostle's letters bear the mark of his primacy. Rome is to be the Capital of the kingdom of heaven upon earth. It is to Rome that Peter will come, it is on Rome's blessed soil that he will shed his blood, he will be Bishop of Rome. Consequently, this feast can be considered a liturgical evidence of the primacy of honor and jurisdiction attached to the chair of Rome. The actual chair is still preserved in the apse of St. Peter's basilica.

St. Paul, during his sojourn at Corinth, in the year 58, wrote an *Epistle* to the Romans. Towards the year 62, he was led to Rome a captive and remained there two years. Imprisoned again in the year 67, he was put to death, like St. Peter, in the henceforth eternal city. Wherefore the liturgy associates, in a second *Collect*, the glorious name of the Apostle of the Gentiles with that of the first Bishop of Rome.

Commemoration of St. Prisca. This holy virgin suffered cruel torments at the age of thirteen under the Emperor Claudius in the first century. In spite of the efforts made to force her to adore idols, her great faith filled her with the divine strength of Jesus and she went to heaven wearing the double crown of her virginity and of her martyrdom.

Introit. The Lord made to him a Covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. O Lord, remember David: and all his meekness. V. Glory be to the Father.

Introitus. *Ecclus.* 45, 30. Státuit ei Dóminus testaméntum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in aetérnum. *Ps.* 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. V. Glória Patri.

Collect. O God, who, upon blessed Peter, Thine apostle, didst bestow the pontifical power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest and reignest.

Collect for St. Paul. O God, who by the preaching of blessed Paul, the apostle, didst teach the multitudes of the Gentiles, grant that we who devoutly venerate his memory, may feel the benefit of his patronage with Thee. Through our Lord.

Collect for St. Prisca. Grant, we beseech Thee, O almighty God, that we who celebrate the birthday of

blessed Prisca, Thy virgin and martyr, may rejoice in her annual festival and profit by the example of so great a faith. Through our Lord.

Epistle. 1 *Peter* 1, 1-7. Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

Graduale. *Ps.* 106, 32, 31. Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. *Ÿ.* Confiteántur Dómino misericórdiae ejus, et mirabília ejus filiis hóminum.

Gradual. Let them exalt him in the church of the people; and praise him in the chair of the ancients. *Ÿ.* Let the mercies of the Lord give glory to him: and His wonderful works to the children of men.

Before Septuagesima:

Allelúia, allelúia. *Ÿ.* *Matth.* 16, 18. Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. Allelúia.

Alleluia, alleluia. *Ÿ.* Thou art Peter, and upon this rock I will build My Church. Alleluia.

After Septuagesima:

Tractus. *Matth.* 16, 18-19. Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. *Ÿ.* Et portae inferi non praevalébunt advérsus eam: et tibi dabo

Tract. Thou art Peter, and upon this rock I will build My Church. *Ÿ.* And the gates of hell shall not prevail against it; and to thee I will give the keys

of the kingdom of heaven. *Ÿ*. Whatsoever thou shalt bind upon earth, shall be bound also in heaven. *Ÿ*. And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

claves regni caelórum. *Ÿ*. Quodcúmque ligáveris super terram erit ligátum et in caelis. *Ÿ*. Et quodcúmque sólveris super terram erit solútum et in caelis.

Gospel: Jesus came, from the Common of holy Popes, p. 980. **Creed.**

Offertory. Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to Thee the keys of the kingdom of heaven.

Offertorium. *Matth.* 16, 18-19. Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam: et portae inferi non praevalébunt advérsus eam: et tibi dabo claves regni caelórum.

Secret. May the prayer of the blessed apostle Peter commend to Thee, we beseech Thee, O Lord, the prayers and sacrifices of Thy Church; that what we celebrate in his honor may procure for us pardon. Through our Lord.

Secret for St. Paul. Sanctify, O Lord, the offerings of Thy people through the prayers of Thy apostle Paul, that this sacrifice which is pleasing to Thee being of Thy institution, may become more pleasing by his intercession and support. Through our Lord.

Secret for St. Prisca. May this sacrifice, which we offer up, O Lord, in honor of the heavenly birthday of Thy saints, loose us from the chains of our iniquities, and obtain for us the gifts of Thy mercy. Through our Lord.

Preface of the Apostles, p. 573.

Communion. Thou art Peter, and upon this rock I will build My Church.

Communio. *Matth.* 16, 18. Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam.

Postcommunion. May the sacrifice we have offered fill us with joy, O Lord, that as we proclaim Thee wonderful in Thy apostle Peter, so through him we may receive the fullness of Thy pardon. Through our Lord.

Postcommunion for St. Paul. Being sanctified, O Lord, by Thy saving mysteries, we beseech Thee, that his prayer may not fail us, by whose patronage Thou hast granted us to be directed. Through our Lord.

Postcommunion for St. Prisca. We who have been replenished by these salutary mysteries, humbly beseech Thee, O Lord, to be helped by the prayers of her whose solemnity we celebrate. Through our Lord.

JANUARY 19

SS. Marius, Martha, Audifax and Abachum, Martyrs

Simple *Red vestments*

Marius and Martha his wife were Persian nobles, who with their two sons Audifax and Abachum came to Rome to worship God. There they visited Christians cast into prison for their faith: "You had compassion on prisoners," says the *Epistle*. They were themselves arrested and martyred in 270.

Commemoration of St. Canute. This saint was King of Denmark (1080-1086), and ardently endeavored to spread the faith in his kingdom. His charity and zeal for religion soon made him enemies who slew him while he was praying at the foot of the altar in the Church of St. Alban. God made manifest the holiness of His servant by numerous miracles wrought at his tomb. His son, Blessed Charles the Good, became Count of Flanders and died a martyr in the church of St. Donatian in Bruges under similar circumstances.

<p>Introitus. <i>Ps.</i> 67, 4. <i>Justi epulentur, et exsultent in conspectu Dei, et delectentur in laetitia. Ps.</i> 67, 2. <i>Exsurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum, a facie ejus. V. Glória Patri.</i></p>	<p>Introit. Let the just feast, and rejoice before God: and be delighted with gladness. <i>Ps.</i> Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. <i>V.</i> Glory be to the Father.</p>
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Collect. Hear Thy people, O Lord, supplicating Thee through the intercession of Thy saints: that Thou wouldst grant us to enjoy peace in this life, and obtain help unto life eternal. Through our Lord.

Collect for St. Canute. O God, who for the glory of Thy Church didst vouchsafe to honor the blessed

king Canute, by bestowing upon him the crown of martyrdom and the working of glorious miracles: grant, we beseech Thee, that walking in his footsteps, we may ever follow our suffering Lord, and thereby deserve to enter into everlasting joy. Through our Lord.

Epistle: Call to mind, p. 997.

Gradual. The souls of the just are in the hands of God, and the torment of death shall not touch them. *Ÿ.* In the sight of the unwise they seemed to die: but they are in peace.

Graduale. *Sap. 3, 1, 2, 3.* Justórum ánimae in manu Dei sunt: et non tanget illos torméntum malítiae. *Ÿ.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Before Septuagesima:

Alleluia, alleluia. *Ÿ.* Our God is wonderful in His saints. **Alleluia.**

Allelúia, allelúia. *Ÿ.* *Ps. 67, 36.* Mirábilis Deus noster in sanctis suis. **Allel.**

After Septuagesima **Tract:** Qui sémant, p. 997.

Gospel: As Jesus was sitting, p. 999.

Offertory. Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertorium. *Ps. 123, 7.* Anima nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Secret. Graciously look upon the prayers and offerings of Thy faithful, O Lord, that they may both be pleasing to Thee on the festival of Thy saints, and confer upon us the help of Thy mercy. Through our Lord.

Secret for St. Canute: May our devotion, p. 991.

Communion. But I say to you, my friends, be not afraid of those who persecute you.

Communio. *Luc. 12, 4.* Dico autem vobis amícis meis: ne terreámini ab his qui vos persecúntur.

Postcommunion. Appeased by the intercession of Thy Saints, grant, O Lord, we beseech Thee, that what we celebrate in time, we may receive in eternal salvation. Through our Lord.

Postcommunion for St. Canute: Refreshed, p. 991.

JANUARY 20

St. Fabian, Pope, and St. Sebastian, Martyrs

Double *Red vestments*

The two great Roman martyrs, Fabian and Sebastian, suffered the first in 250 during the persecution of Decius, the second in 284 during that of Diocletian. The ancient martyrologies unite their names.

Recalling the dove of Jesus' Baptism, a dove hovering above Fabian pointed him out to the Church as vicar of Jesus Christ.

St. Sebastian, an officer of the imperial household, encouraged his brothers in arms subjected to torments on account of their faith. Diocletian ordered him to be pierced with arrows. Sebastian, having escaped death, reappeared before the emperor and reproached him with his crimes. He was condemned to be flogged to death.

Like the martyrs mentioned in the Epistle, these two saints "were found perfect in the testimony they bore of their faith in Jesus Christ," for "it is for the cause of the Son of Man that they suffered persecution" (*Gospel*). Numerous cures were wrought by St. Sebastian or rather by the virtue of Christ which was in him (*Gradual, Gospel and Communion*).

Introitus. *Ps.* 78, 11, 12, 10. Intret in conspectu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vindica sanguinem! sanctorum tuorum, qui effusus est. *Ps.* 78, 1. Deus, venérunt gentes in haereditatem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. *Ÿ.* Glória.

Introit. Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy Saints, which hath been shed. *Ps.* O God, the heathens are come into Thy inheritance: they have defiled Thy holy temple: they have made Jerusalem as a place to keep fruit. *Ÿ.* Glory be to the Father.

Collect. Mercifully look on our weakness, O almighty God; since the weight of our own evil deeds bears us down, may the glorious intercession of Thy blessed martyrs Fabian and Sebastian be our protection. Through our Lord.

Epistle. *Hebrews* 11, 33-39. Brethren: The saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, re-

covered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

Gradual. God is glorious in His saints, wonderful in majesty, doing wonders. *Ÿ.* Thy right hand, O Lord, is glorified in strength; Thy right hand hath broken the enemies.

Graduale. *Ex. 15, 11.* Gloriosus Deus in Sanctis suis: mirabilis in majestate, faciens prodigia. *Ÿ.* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Before Septuagesima:

Alleluia, alleluia. *Ÿ.* Thy saints shall bless Thee, O Lord; they shall speak of the glory of Thy kingdom. Alleluia.

Alleluia, alleluia. *Ÿ.* *Ps. 144, 10-11.* Sancti tui, Domine, benedicient te: glóriam regni tui dicent. Alleluia.

After Septuagesima, **Tract:** Qui séminant, p. 997.

Gospel: Jesus coming down, p. 995.

Offertory. Be glad in the Lord, and rejoice, ye just; and glory all ye right of heart.

Offertorium. *Ps. 31, 11.* Laetámini in Dómino, et exsultáte, justi: et gloriámini, omnes recti corde.

Secret. Graciously receive, O Lord, the sacred victim which we offer to Thee through the merits of Thy blessed martyrs, Fabian and Sebastian, and grant that they may prove a help to us for evermore. Through our Lord.

Communion. A multitude of sick, and they that were troubled with unclean spirits, came to

Communio. *Luc. 6, 18, 19.* Multitúdo languéntium, et qui vexabántur a

spiritibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes.

Him; for virtue went out from Him and healed all.

Postcommunion. Being refreshed by the holy gift of which we have partaken, we beseech Thee, O Lord our God, that by the intercession of Thy holy martyrs Fabian and Sebastian, we may ever feel the effect of what we celebrate. Through our Lord.

JANUARY 21

St. Agnes, Virgin, Martyr

Double *Red vestments*

Agnes, a daughter of one of the noblest families of Rome, goes to meet the Spouse (*Gospel*) and consecrates herself to Him at the age of ten. Jesus in return "works through her wonderful prodigies" (*Gradual*). At the age of thirteen (about 304), asked in marriage by the son of the prefect of Rome, she replies: "The one to whom I am betrothed is Christ whom the angels serve."

Then they attempted to dishonor her by violence, but "God delivered her body from perdition" (*Epistle*). She was thrown on a burning pile, but "the flames did her no harm" (*Epistle*).

When condemned to be beheaded, she thus encouraged the hesitating executioner: "Strike without fear, for the bride does her spouse an injury if she makes him wait."

Her name is inscribed in the Canon of the Mass. (Second list, p. 552.)

Over her tomb was built the basilica of St. Agnes. On this altar, every year on Jan. 21, the Abbot General of the Canons Regular of Lateran blesses two lambs. Then they are brought to the Vatican, where the Pope blesses them again and entrusts them to the Benedictine nuns living close to the basilica. These rear the lambs till Good Friday, and weave the palliums from their wool. The pallium is the special insignia of archbishops and also, by privilege, of a few bishops. It consists in a narrow band of white wool marked with black crosses which is worn over the chasuble.

Introitus. Ps. 118, 95-96. Me expectaverunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum ni-

Introit. The wicked have waited for me to destroy me: but I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceed-

ingly broad. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory be to the Father.

mis. Ps. 118, 1. Beati immaculati in via: qui ambulabant in lege Domini. *V.* Gloria Patri.

Collect. O almighty and everlasting God, who dost choose the weak things of the world, to confound the strong, mercifully grant, that we who celebrate the solemnity of blessed Agnes, Thy virgin and martyr, may experience her intercession with Thee. Through our Lord.

Epistle: I will give glory, p. 1021.

Gradual. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. *V.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Graduale. Ps. 44, 3. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in aeternum. *V.* Ps. 44, 5. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

Before Septuagesima:

Alleluia, alleluia. *V.* The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Alleluia, alleluia. *V.* Matth. 25, 4, 6. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit: exite obviam Christo Domino. Alleluia.

After Septuagesima, **Tract:** Veni sponsa, p. 1022.

Gospel: The kingdom . . . shall be, p. 1022. **Offertory:** Afferentur, p. 1023.

Secret. Mercifully receive, O Lord, the sacrifice which we offer to Thee; and by the intercession of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

Communion. The five wise virgins took oil in their vessels with the lamps; and at midnight there was a cry made:

Communio. Matth. 25, 4, 6. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte

clamor factus est: Ecce | Behold the bridegroom cometh:
 sponsus venit: exite ób- | go ye forth to meet Christ the
 viam Christo Dómino. | Lord.

Postcommunion. Refreshed with heavenly meat and drink, we humbly beseech Thee, our God, that we may be defended by her prayers, in whose memory we have partaken in these mysteries. Through our Lord.

JANUARY 22

SS. Vincent and Anastasius, Martyrs

Semi-double Red vestments

Under the emperors Diocletian and Maximian (304), Vincent, deacon of Saragossa in Spain, was placed on a gridiron over burning coals, as was the deacon Laurence. "God has tried them like gold in the furnace" (*Ep.*). Anastasius, a monk from Persia, was beheaded after suffering terrible torments (628). While burning on the gridiron Vincent exclaimed: "I thought your cruelty would go still further." Anastasius also said: "I expected a more cruel kind of death."

Both died the same day of the year. Their relics were brought to Rome where two famous churches are dedicated to them in common and their names are associated in one worship. "Their name shall live for evermore" (*Alleluia*).

Mass: Intret, p. 992, except the Collects.

Collect. Graciously hear, O Lord, the humble prayers of those who acknowledge the guilt of their sins; that by the intercession of Thy blessed martyrs, Vincent and Anastasius, they may be delivered. Through our Lord.

Secret. We offer to Thee, O Lord, the gifts of our devotion, that they may be pleasing to Thee in honor of Thy saints, and be made salutary to us through Thy mercy. Through our Lord.

Postcommunion. Vouchsafe, we beseech Thee, almighty God, that we, who have received food from heaven, may by the intercession of Thy blessed martyrs, Vincent and Anastasius, be thereby defended from all adversity. Through our Lord.

JANUARY 23

St. Raymund of Peñafort, Confessor

Semi-double *White vestments*

St. Raymund was born in 1175 of the noble Spanish family of Peñafort. He entered the order of St. Dominic, and wrote the "Summa of cases of conscience" a summary of Christian morals which deserved for him the title of "eminent minister of the sacrament of penance" (*Collect*).

The *Collect* alludes to the miracle by which, having spread out his cloak on the waters, St. Raymund in six hours crossed the 53 leagues of sea which separate the island of Majorca from Barcelona.

He persuaded St. Peter Nolasco to sacrifice his fortune for the ransoming of Christians detained as captives in the Barbary States and obtained the institution of the Order of O. L. of Ransom.

St. Raymund, unwilling to be surprised by the sudden arrival of the Lord (*Gospel*), employed the last 35 years of his life in preparing himself for death. The saint gave up his soul to God in 1275 at the age of 99.

Commemoration of St. Emerentiana, Virgin and Martyr. Emerentiana, while still a catechumen shed tears on the tomb of St. Agnes, her foster-sister. Some pagans mocked at her grief and they stoned her on that very tomb: she was baptized in her own blood (about 304).

Mass: Os justi, p. 1013, except:

Collect. O God, who didst elect blessed Raymund to be an eminent minister of the sacrament of penance, and didst miraculously guide him through the wave of the sea, grant that through his intercession, we may bring forth worthy fruits of penance, and reach the haven of eternal life. Through our Lord.

The **Collects** for St. Emerentiana are taken from the Mass: Me expectavérunt, p. 1023.

JANUARY 24

St. Timothy, Bishop, Martyr

Double *Red vestments*

St. Timothy, born at Lystra (Asia-Minor) of a pagan father and a Jewish mother, was already a Christian when St. Paul came to that town. St. Paul, whose conversion we celebrate to-morrow, took him as a companion in his travels, and committed to his care the government of the Church of Ephesus. We read in the *Epistle* a passage of one of the two admirable letters which his master wrote

to him. St. Timothy was stoned to death in his episcopal city († 97).

Mass: Státuit, of a Martyr Bishop, p. 982, except:

Epistle. 1 *Timothy* 6, 11-16. Dearly beloved: Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ; which, in His times, He shall show who is the Blessed and only Mighty, the King of kings, and Lord of lords; who alone hath immortality, and inhabiteth light inaccessible; whom no man hath seen, nor can see; to whom be honor and empire everlasting. Amen.

JANUARY 25

The Conversion of St. Paul

Greater-double *White vestments*

Paul of Tarsus was a Jew of the tribe of Benjamin and a zealous Pharisee. The Epistle describes how he became a "vessel of election" to teach the world that "Jesus is the Son of God": St. Paul has been given by Christ an equal honor to the other twelve apostles (*Alleluia* and *Gospel*).

Jan. 25, however, is the anniversary of a translation of his body.

Commemoration of St. Peter. We saw on Jan. 18 the reasons why St. Paul is commemorated on every feast of St. Peter: for the same reasons, St. Peter is remembered on every feast of St. Paul.

Introitus. 2 *Tim.* 1, 12.

Scio cui credidi et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. *Ps.* 138, 1-2. Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrecciónem meam. V. Glória Patri.

Introit. I know whom I have believed, and I am certain that He is able to keep that which I have committed to Him, against that day; being a just Judge. *Ps.* Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. V. Glory be.

Collect. O God, who hast taught the whole world by the preaching of blessed Paul the apostle, grant that we, who this day celebrate his conversion, may by following his example, be drawn unto Thee. Through our Lord.

Collect for St. Peter: O God, who upon, p. 612.

Epistle. *Acts of the Apostles* 9, 1-22. In those days, Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art Thou, Lord? And He said: I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt Thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they, leading him by the hand brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias: And he said: Behold I am here, Lord. And the Lord said to him: Arise and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke Thy name. And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry

My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priest? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

Graduale. *Gal. 2, 8, 9.*
 Qui operátus est Petro in
 apostolátum, operátus est
 et mihi inter gentes: et co-
 gnóverunt grátiam Dei,
 quae data est mihi. *Ÿ.*
 Grátia Dei in me vácu-
 a non fuit: sed grátia ejus
 semper in me manet.

Gradual. He who wrought
 in Peter to the apostleship,
 wrought in me also among the
 Gentiles, and they knew the
 grace of God which was given
 to me. *Ÿ.* The grace of God
 in me hath not been void; but
 His grace always remaineth in
 me.

Before Septuagesima:

Allelúia, allelúia. *Ÿ.*
 Magnus sanctus Paulus,
 vas electiónis, vere digne
 est glorificándus, qui et
 méruit thronum duodéci-
 mum possidére. Allelúia.

Alleluia, alleluia. *Ÿ.* The
 great saint Paul, the vessel of
 election, is indeed worthily to
 be glorified; for he also de-
 served to possess the twelfth
 throne: Alleluia.

After Septuagesima:

Tractus. Tu es vas ele-
 ctiónis, sancte Paule Apó-
 stole: vere digne es glori-

Tract. Thou art a vessel of
 election, holy Paul the apostle;
 truly thou art worthily to be

glorified. *Ÿ.* The preacher of truth, and doctor of the Gentiles in faith and truth. *Ÿ.* Through thee all the Gentiles have known the grace of God. *Ÿ.* Intercede for us to God, who chose thee.

ficándus. Ÿ. Praedicátor veritátis, et doctor géntium in fide et veritáte. Ÿ. Per te omnes gentes cognóverunt grátiam Dei. Ÿ. Intercéde pro nobis ad Deum, qui te elégit.

Gospel. *Matthew 19, 27-29.* At that time, Peter said to Jesus: Behold we have left all things and have followed Thee: What therefore shall we have? And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold and shall possess life everlasting. **Creed.**

Offertory. But to me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Offertorium. *Ps. 138, 17. Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.*

Secret: Sanctify, O Lord, p. 614.

Secret for St. Peter: May the Prayer, p. 614.

Preface of the Apostles, p. 573.

Communion. Amen I say to you, that you who have left all things, and followed Me, shall receive a hundredfold, and shall possess life everlasting.

Communio. *Matth. 19, 28, 29. Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, céntuplum accipiétis, et vitam aetérnam possidébítis.*

Postcommunion: Being sanctified, p. 615.

Postcommunion for St. Peter: May the sacrifice, p. 614.

JANUARY 26

St. Polycarp, Bishop and Martyr

Double *Red vestments*

The name Polycarp means "abundant fruit." He was a disciple of St. John, whose first Epistle is read to-day, and who made him bishop of Smyrna (*Introit*). In a letter to the Philippians, St. Polycarp claims for Jesus the reality of his title of Son of God against Marcion and other heretics who affirmed that the Incarnation of the Word was only a semblance. Martyred in the persecution under Commodus, he was burned in the middle of the amphitheatre and then struck with the sword, in the year 156. He was 86 years old.

Mass: Sacerdotes, p. 984, except:

Epistle. I *John* 3, 10-16. Most dearly beloved, whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life: because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

Gospel. *Matthew* 10, 26-32. At that time, Jesus said to His disciples: Nothing is covered that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore; better are you than many sparrows. Every one therefore that shall confess

Me before men, I will also confess him before My Father who is in heaven.

Postcommunion: Refreshed, p. 984.

JANUARY 27

St. John Chrysostom, Bishop, Confessor and Doctor

Double *White vestments*

St. John Chrysostom, born at Antioch towards 347, was a great genius. His powerful eloquence earned for him the surname of Chrysostom, or golden mouthed.

With St. Athanasius, St. Gregory Nazianzen and St. Basil, he forms the group of the four great doctors of the Eastern Church (*Introit*). Anointed archbishop of Constantinople he always distributed to those whose father he had become, the bread of the word and of grace (*Communion*). His courage in branding vice, "in correcting in season and out of season" (*Epistle*), in order always to be the salt of wisdom which preserves souls from corruption (*Gospel*) caused him to be exiled and ill-treated in all manner of ways (*Alleluia*). He died at Comana in Pontus on September 14, 407. January 27 is the anniversary of the translation of his relics under Theodore II in 438.

Mass: In medio, p. 1010, except:

Collect. We beseech Thee, O Lord, that heavenly grace may give increase to Thy Church, which Thou wert pleased to make illustrious by the glorious merits and teaching of blessed John Chrysostom Thy confessor and bishop. Through our Lord.

Gradual. Behold a great priest who in his days pleased God. *Ÿ*. There was not any found like to him, who kept the law of the Most High.

Graduale. *Ecclus. 44, 16.* Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ÿ. Ecclus. 20.* Non est inventus similis illi, qui conservaret legem Excelsi.

After Septuagesima, **Tract:** Beatus vir, p. 1014. Before Septuagesima:

Alleluia, alleluia. *Ÿ*. Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. *Alleluia.*

Alleluia, alleluia. *Ÿ. Jac. 1, 12.* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. *Alleluia.*

JANUARY 28

St. Peter Nolasco, Confessor

Double *White vestments*

St. Peter Nolasco, following the counsel of St. Raymund of Pennafort, spent all the money he possessed (*Gospel*) in delivering Christians from captivity among the infidels —; for which purpose he founded the Order of our Lady of Ransom. By a special vow the religious bound themselves to become prisoners of the pagans, if necessary for the deliverance of their brethren in Christ (*Épistle*). He died in 1256, and was buried with his cuirass and sword.

Commemoration of the second feast of St. Agnes. Jan. 28 is the birth-day of St. Agnes. As it coincided with her "octave-day," a legend grew, saying that she appeared on that day to her parents praying at her tomb, surrounded by a "bevy of virgins" (*Introit*), resplendent with light; on her right hand was seen a lamb (agnus) whiter than snow.

Mass: Justus, p. 1015, except:

Collect. O God, who, for an example of Thy charity, didst divinely teach holy Peter to render Thy Church fruitful in a new order for the ransom of the faithful; grant us, through his intercession, that being loosed from the bonds of our sins, we may enjoy perpetual liberty in our heavenly home. Who livest.

Collect for St. Agnes. O God, who each year dost gladden us by the feast of blessed Agnes, Thy virgin and martyr, grant, we beseech Thee, that while venerating her memory, we may ever strive to model our lives after her holy example. Through our Lord.

Secret. We offer unto Thee, O Lord, the sacrifice of praise, in remembrance of Thy saints; through whose intercession we trust to be delivered both from present and future ills. Through our Lord.

Secret for St. Agnes. Upon this our sacrifice, send down, we beseech Thee, O Lord, Thine abundant blessing: that it may mercifully work out our sanctification, and give us joy on the festivals of Thy martyrs. Through our Lord.

Postcommunion. Refreshed with this heavenly food and drink, we humbly beseech Thee, our God, that we

may be protected by his prayers in whose remembrance we have received them. Through our Lord.

Postcommunion for St. Agnes. Grant, we beseech Thee, O Lord, that we, who on this annual feast, have partaken in the votive sacraments, may thereby obtain remedies both for this mortal life and for life everlasting. Through our Lord.

JANUARY 29

St. Francis of Sales, Bishop, Confessor and Doctor

Double *White vestments*

St. Francis, born in 1567 at the castle of Sales near Annecy in Savoy, was sent to preach the word of God to the Calvinists of Chablais: he is said to have brought back sixty thousands of them to the Catholic Faith. Having become the father of the Church at Geneva and founder of the Order of the Visitation, he shed over this double family (*Communion*) the rays of his apostolic zeal and of his gentle holiness. His most celebrated books are the "Introduction to the devout life" and the "Treatise on the love of God".

St. Francis of Sales died at Lyons in 1622. Pius IX proclaimed him Doctor of the Church.

Let us remember this saint's two sayings: "You can catch more flies with a spoonful of honey than with a hundred barrels of vinegar." "What is good makes no noise, what is noisy does no good."

Mass: In médio, p. 1010, except:

Collect. O God, by whose gracious will blessed Francis, Thy confessor and bishop, became all things to all men, for the salvation of their souls; grant, we beseech Thee, that being filled with the sweetness of Thy love, we may, by the guidance of his counsels and by the aid of his merits, attain unto the joys of everlasting life. Through our Lord.

JANUARY 30

St. Martina, Virgin and Martyr

Semi-double *Red vestments*

In the midst of the most atrocious torments, this virgin bore witness (*Introit*) to the divinity of Christ her spouse (*Gospel*).

The *Epistle* puts on her lips the words of Wisdom: "Lord, my Saviour, Thou hast become my help and protector." And she herself said, in the midst of her sufferings: "I love my Lord Jesus Christ who strengthens me."

St. Martina was beheaded in 228. Her remains rest in a former temple of Mars, transformed into a church which bears her name. "Mars" was turned into "Martina."

Mass: Loquebar, p. 1020.

JANUARY 31

Saint John Bosco, Confessor

Double *White vestments*

John Bosco was born on August 16th, 1815 at Becchi in Piedmont. Brought up by a saintly mother, he became a priest. In Turin, he accomplished by his confidence in God numerous works in spite of tremendous obstacles. Moved by compassion towards the young boys and girls, especially of the poorer classes, he founded in 1852 the "Congregation of the Salesian Fathers," in 1872, that of the "Daughters of our Lady Help of Christians" and in 1875 the "Union of the Salesian Co-operators." He gave to his Order the name of St. Francis of Sales, and like this holy Doctor, he did everything in the spirit of divine charity, holy joy, kindness, thanksgiving, meekness and humility—all virtues alluded to in the texts of his Mass. His influence obtained often the mitigation of sectarian laws. St. John Bosco died in 1888, and was canonized by Pius XI.

Introitus. 3 *Reg.* 4. 29.
Dedit illi Deus sapiéntiam
et prudéntiam multam ni-
mis, et latitúdinem cordis
quasi arénam quae est in
littore maris. *Ps.* 112, 1.
Laudáte, púeri, Dómi-
num, laudáte nomen Dó-
mini. *Ÿ* Glória Patri.

Introit. God gave him wis-
dom and understanding ex-
ceeding much, and largeness of
heart as the sand that is on the
sea shore. *Ps.* Praise the Lord,
ye children: praise ye the name
of the Lord. *Ÿ* Glory be.

Collect. O God, who didst raise up saint John, Thy confessor, to be a father and teacher of youth, and didst will that through him, with the help of the Virgin Mary, new families should flourish in Thy Church, grant, we beseech Thee, that enkindled with the same fire of charity, we may be able to seek after souls and to serve Thee alone. Through our Lord.

Epistle. *Philippians*, 4, 4-9. Brethren: Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things. The things which you have both learned and received and heard and seen in me, these do ye: and the God of peace shall be with you.

Gradual. Trust in the Lord, and do good, and dwell in the land: and thou shalt be fed with its riches. *Ÿ.* Delight in the Lord, and He will give thee the requests of thy heart; commit thy way to the Lord and trust in Him, and He will do it.

Graduale. *Ps.* 36, 3-6. Spera in Dómino et fac bonitatem et inhábita terram et pascéris in divítiis ejus. *Ÿ.* Delectáre in Dómino, et dabit tibi petitiónes cordis tui; revéla Dómino viam tuam et spera in eum, et ipse fáciat.

Before Septuagesima:

Alleluia, alleluia. *Ÿ.* The poor and needy shall praise Thy name. Alleluia.

Allelúia, allelúia. *Ÿ.* *Ps.* 73, 21. Pauper et inops laudábunt nomen tuum. Allelúia.

After Septuagesima:

Tract. Thou hast been my hope, O Lord: a tower of strength against the face of the enemy. *Ÿ.* In Thy tabernacle I shall dwell for ever: I shall be protected under the covert of Thy wings. *Ÿ.* For Thou, my God, hast heard my prayer: Thou hast given an inheritance to them that fear Thy name.

Tractus. *Ps.* 60, 4-6. Factus es spes mea, Dómine: turris fortitúdinis a fácie inimíci. *Ÿ.* Inhabítábo in tabernáculo tuo in saécula: prótegar in velaménto alárum tuárum. *Ÿ.* Quóniam tu, Deus, exaudísti oratiómem meam: dedísti hereditátem timéntibus nomen tuum.

Gospel: Who, thinkest Thou, as on the feast of St. John Baptist de la Salle, May 15, p. 718.

Offertorium. *Ps. 33, 12.*
Veníte, filii, audíte me: tí-
mórem Dómini docébo
vos.

Offertory. Come, children,
hearken to me: I will teach you
the fear of the Lord.

Secret. Receive, O Lord, the pure oblation of the
saving Victim and grant that, loving Thee in and above
all things, we may deserve to live for the praise of Thy
glory. Through our Lord.

Communio. *Rom. 4, 18.*
Contra spem in spem cré-
didit, ut fieret pater mul-
tárum géntium, secúndum
quod dictum est ei.

Communion. Against hope
he believed in hope, that he
might be made the father of
many nations, according to
that which was said to him.

Postcommunion. Nourished with the mystery of Thy
Body and Blood, we beseech Thee, O Lord: grant us,
that through the intercession of Saint John, Thy con-
fessor, we may ever continue to give thanks unto Thee.
Who livest and reignest.

FEBRUARY I

St. Ignatius, Bishop and Martyr

Double *Red vestments*

This third successor of St. Peter at Antioch (*Gradual*) was con-
demned to the wild beasts during the persecution of Trajan and sent
in chains to Rome. The *Introit* and *Epistle* sum up the sentiments
of his heart. "Let fire, cross, beasts, and all the torments of the
devil come upon me, so long as I enjoy Jesus Christ."

"The grain of wheat must die in order to bring forth much fruit"
(*Gospel*). St. Ignatius on hearing the roaring of the lions exclaimed:
"I am the wheat of Jesus Christ: may I be ground by the fangs of
wild beasts and become a bread agreeable to my Lord Jesus Christ"
(*Communion*). He was martyred in Rome between 110 and 118.
His name is mentioned in the Canon of the Mass (Second list, p. 552).

Introitus. *Gal. 6, 14.*
Mihi autem absit gloriári,
nisi in cruce Dómini nostri
Jesu Christi, per quem mi-
hi mundus crucifixus est,
et ego mundo. *Ps. 131, 1.*
Meménto, Dómine, David:

Introit. God forbid that I
should glory, save in the cross
of our Lord Jesus Christ: by
whom the world is crucified to
me, and I to the world. *Ps. O*
Lord, remember David, and

all his meekness. *V.* Glory be | et omnis mansuetúdinis
to the Father. | ejus. *V.* Glória Patri.

(The Collects are taken from the first Mass of the Common of a Martyr Bishop.)

Collect: Be mindful, p. 982.

Epistle. *Romans* 8, 35-39. Brethren, who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For Thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Gradual. Behold a great priest, who in his days pleased God. *V.* There was not any found like to him, who kept the law of the most High.

Graduale. *Ecclus.* 44, 16. Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *V.* *Ecclus.* 20. Non est inuén-tus símilis illi, qui conseruáret legem Excélsi.

Before Septuagesima:

Alleluia, alleluia, *V.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia.

Allelúia, allelúia. *V.* *Gal.* 2, 19, 20. Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúia.

After Septuagesima:

Tract. Thou hast given him his heart's desire, and hast not withholden from him the will of his lips. *V.* For Thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

Tractus. *Ps.* 20, 3-4. Desidérium ánimae ejus tribuísti ei: et voluntáte labiórurn ejus non frau-dásti eum. *V.* Quóniam praeuenísti eum in benedictionibus dulcédinis. *V.* Posuísti in cápíte ejus corónam de lápide pretiósó.

Gospel. *John* 12, 24-26. At that time, Jesus said to His disciples: Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertorium. *Ps.* 8, 6-7. Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Offertory. Thou hast crowned Him with glory and honor: and hast set Him over the works of Thy hands, O Lord.

Secret: Graciously accept, p. 984.

Communio. *Act. S. Ign.* Fruméntum Christi sum: déntibus bestiárum molar, ut panis mundus invéníar.

Communion. I am the wheat of Christ; may I be ground by the teeth of beasts, that I may be found pure bread.

Postcommunion: Refreshed, p. 984.

FEBRUARY 2

The Purification of the Blessed Virgin Mary

Double of the Second Class

Vestments: violet at the Blessing and Procession, white at Mass



The feast of the Purification is one of the oldest feasts of the Virgin. At Rome in the seventh century it ranked after the Assumption. It is the last one in the Cycle that shows any connection with Christmas: Mary, wishing to obey the Mosaic law, had to go to Jerusalem forty days after the birth of Jesus (December 25-February 2) to offer the prescribed sacrifice. Mothers were to offer a lamb, or if their means did not allow, "two doves or two young pigeons."

The Blessed Virgin took the infant Jesus with her to Jerusalem. The Candlemas procession recalls the journey of Mary and Joseph going up to the temple to present "the Angel of the Covenant"

(*Epistle, Introit*) as Malachy had prophesied, or "the light to the revelation of the Gentiles" (*Gospel*).

"The wax of the candles signifies the virginal flesh of the Divine Infant," says St. Anselm, "the wick figures His soul and the flame His divinity."

The Purification to which the mother of the Saviour was not obliged to conform, as her motherhood was beyond ordinary laws, is not placed in the foreground by the liturgy and the Presentation of Jesus is the principal object of this feast¹.

The first and fourth prayer of the blessing of candles explain the symbolism of the sanctuary lamp and the candles blessed on this day, and teach the right use to be made of them by the bed of the dying, during storms and perils of "body and soul, on land and on the waters."

If the feast of the Purification falls on a privileged Sunday (Septuagesima, Sexagesima or Quinquagesima), it is transferred to the Monday Febr. 3; nevertheless the blessing of the candles takes place before the Mass on Sunday 2.

THE BLESSING OF THE CANDLES

Ÿ The Lord be with you.
R And with thy spirit.

Ÿ. Dóminus vobiscum.
R Et cum spiritu tuo.

1st Prayer. O holy Lord, Father almighty, eternal God, who didst create all things out of nothing, and by Thy command didst cause this liquid to come by the labor of bees to the perfection of wax; and on this day didst fulfill the petition of the just man Simeon; we humbly beseech Thee, that by the invocation of Thy most holy name, and by the intercession of blessed Mary ever virgin, whose festival is this day devoutly celebrated, and by the prayers of all Thy saints, Thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles for the use of men, and the health of bodies and souls whether upon the earth, or on the waters; and wouldst hear from Thy holy heaven, and from the seat of Thy majesty, the voices of this Thy people, who desire to bear them with honor in their hands, and to praise Thee with hymns; and wouldst be propitious to all that call upon Thee, whom Thou hast redeemed with the precious blood of Thy Son; who lives and reigns with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.

1. The Church has instituted for Christian mothers the fine ceremony of Churching, the meaning of which is neither a purification of the mother nor a presentation of the child, but a thanksgiving for the birth and a blessing of the mother.

2nd. Prayer. O almighty and everlasting God, who didst this day present Thy only-begotten Son to be received in the arms of holy Simeon in Thy holy temple; we humbly implore Thy clemency, that Thou wouldst vouchsafe to bless ✠, sanctify ✠, and kindle with the light of heavenly benediction these candles, which we Thy servants receiving desire to carry lighted to magnify Thy name; that by offering them to Thee, the Lord our God, being worthily inflamed with the holy fire of Thy most sweet charity, we may deserve to be presented in the holy temple of Thy glory. Through the same our Lord . . . R. Amen.

3rd. Prayer. O Lord Jesus Christ, the true light, who enlightenest every man coming into this world, pour forth Thy blessing ✠ upon these candles, and sanctify ✠ them with the light of Thy grace; and mercifully grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of every vice; that our mental eye being purified, we may perceive those things which are pleasing to Thee and profitable to our salvation; so that after the dark perils of this world, we may deserve to arrive at never-failing light: through Thee, Christ Jesus, Saviour of the world, who in perfect Trinity livest and reignest God, world without end. R. Amen.

4th. Prayer. O almighty, everlasting God, who didst command the purest oil to be prepared by Thy servant Moses to keep lamps continually before Thee; graciously pour forth the grace of Thy blessing ✠ upon these candles, that they may so afford external light, that by Thy gift the light of Thy Spirit may not fail interiorly in our minds. Through our Lord Jesus Christ . . . in the unity of the same Holy Spirit . . . R. Amen.

5th. Prayer. O Lord Jesus Christ, who appearing this day among men in the substance of our flesh, wert presented by Thy parents in the temple; whom the venerable old man Simeon, enlightened by the light of Thy Spirit, knew, received, and blessed; mercifully grant, that en-

lightened and taught by the grace of the same Holy Spirit, we may truly acknowledge Thee, and faithfully love Thee; who with God the Father in the unity of the same Holy Spirit livest and reignest God, world without end. *R.* Amen.

Here the Priest sprinkles the candles three times with holy water saying the Antiphon: *Aspérge me Dómine*, without chant nor psalm, and he incenses the candles three times.—He receives or takes a candle, and then distributes them to the rest of the clergy in turn and to the laity, who kiss first the candle, then the priest's hand. When the distribution begins, the choir sings as follows:

Antiphon. A light to the revelation of the Gentiles, and the glory of Thy people Israel.

Antiphona. *Luc. 2, 32.*
Lumen ad revelatióem géntium: et glóriam plebis tuæ Israël.

This Antiphon is repeated after each verse of the following Cantic: *Luc. 2, 29-32.*

Cantic: Nunc dimittis (Luke 2, 29-32.)

V. Now Thou dost dismiss Thy servant, O Lord, ★ according to Thy word in peace.

V. Because my eyes have seen ★ Thy salvation.

V. Which Thou hast prepared ★ before the face of all peoples.

V. Glory be, etc.

V. As it was, etc.

V. Nunc dimittis servum tuum, Dómine, ★ secundum verbum tuum in pace.

V. Quia vidérunt óculi mei ★ salutáre tuum.

V. Quod parásti ★ ante faciém ómnium populórum.

V. Glória Patri, etc.

V. Sicut erat, etc.

After the distribution the following Antiphon is sung:

Antiphon. Arise, O Lord, help us, and deliver us, for Thy name's sake. *Ps.* We have heard, O God, with our ears: our fathers have declared to us.

V. Glory be to the Father. Arise...

Antiphona. *Ps. 43, 26.*
Exsúrge, Dómine, adjúva nos: et líbera nos propter nomen tuum. *Ps. 43, 2.*
Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *V.*
Glória Patri. Exsúrge...

The priest then says: *Orémus.*

If after Septuagesima, and not on a Sunday, the deacon adds:

Let us kneel.

R. Arise.

Flectámus génuá.

R. Leváte.

Prayer. Hear Thy people, we beseech Thee, O Lord, and grant that we may obtain those things within by the light of Thy grace, which Thou permittest us outwardly to venerate in this yearly devotion. Through Christ our Lord. *R.* Amen.

PROCESSION

The deacon turns to the people and says:

<p>☩. <i>Procedámus in pace.</i> <i>R.</i> In nómine Christi. Amen.</p>	<p>☩. Let us go forth in peace. <i>R.</i> In the name of Christ. Amen.</p>
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All bear lighted candles in their hands; the following antiphons from the Greek liturgy are sung:

Ant. O Sion, adorn thy bridal chamber, and welcome Christ the King: embrace Mary, for she who is the very gate of heaven, bringeth to Thee the glorious King of the new light. Remaining ever Virgin, in her arms she bears her Son begotten before the day-star, whom Simeon, receiving into his arms declared unto all peoples to be the Lord of life and of death and the Saviour of the world.

Another Ant. *Luke 2, 26, 27, 28, 29.* Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the Child into the temple, he took Him into his arms, and blessed God, and said: Now dost Thou dismiss Thy servant, O Lord, in peace. ☩. When His parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him in his arms.

When the Procession re-enters the church, the choir sings:

Responsory. They offered for Him to the Lord a pair of turtle-doves, or two young pigeons: *R.* As it is written in the law of the Lord. ☩. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem to present Him to the Lord. *R.* As it is written in the law of the Lord. ☩. Glory be to the Father, and to the Son, and to the Holy Ghost. *R.* As it is written in the law of the Lord.

MASS

Introit. We have received Thy mercy, O God, in the midst of Thy temple; according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. Great is the Lord, and exceedingly to be praised, in the city of God, in his holy mountain. *Ÿ.* Glory be to the Father.

Introitus. Ps. 47, 10, 11. *Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae: justítia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. Ÿ. Glória Patri.*

Collect. O almighty and everlasting God, we humbly beseech Thy majesty; that as Thine only-begotten Son was this day presented in the temple in the substance of our flesh, so too Thou wouldst grant us to be presented unto Thee with purified souls. Through the same Lord.

Epistle. *Malachias 3, 1-4.* Thus saith the Lord God: Behold I send My Angel, and he shall prepare the way before My face; and presently the Lord, whom you seek, and the Angel of the Testament, whom you desire, shall come to His temple. Behold He cometh, saith the Lord of Hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord almighty.

Gradual. We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth. *Ÿ.* As we have heard, so have we seen, in

Graduale. Ps. 47, 10-11, 9. *Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae. Ÿ. Sicut audívimus, ita et vídimus, in civitáte Dei*

nostri, in monte sancto | the city of our God, and in His
ejus. | Holy mountain.

Before Septuagesima:

Allelúia, allelúia. Ǻ. | **Alleluia, alleluia. Ǻ.** The
S. Aug. Senex púerum | old man carried the Child: but
portábat: puer autem se- | the Child governed the old
nem regébat. Allelúia. | man. Alleluia.

After Septuagesima:

Tractus. Luc. 2, 29-32. | **Tract. Now Thou dost dis-**
Nunc dimíttis servum tu- | miss Thy servant, O Lord,
um, Dómine, secúndum | according to Thy word in
verbum tuum in pace. Ǻ. | peace. Ǻ. Because my eyes
Quia vidérunt óculi mei | have seen Thy salvation. Ǻ.
salutáre tuum. Ǻ. Quod | Which Thou hast prepared
parásti ante fáciem óm- | before the face of all peoples.
nium populórum. Ǻ. Lu- | Ǻ. A light to the revelation of
men ad revelatióem gén- | the Gentiles, and the glory of
tium, et glóriam plebis | Thy people Israel.tuae Israël.

The blessed candle should be held lighted in the hand during the Gospel, and also from the Sanctus to the Communion.

Gospel. Luke 2, 22-32. At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the

face of all peoples; a light to the revelation of the Gentiles, and the glory of thy people Israel. Creed.

Offertory. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages and ages.

Offertorium. *Ps.* 44, 3. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saéculum saéculi.

Secret. Graciously hear our prayers, O Lord; and that the gifts we offer in the sight of Thy majesty may be found worthy, extend to us the help of Thy mercy. Through our Lord.

Preface of Christmas, p. 563.

Communion. Simeon received an answer from the Holy Ghost, that he should not see death, until he had seen the Christ of the Lord.

Communio. *Luc.* 2, 26. Respónsum accépit Simeon a Spírítu sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Postcommunion. We beseech Thee, O Lord our God, that by the intercession of blessed Mary ever Virgin Thou wouldst make the most holy mysteries, which Thou hast conferred upon us for the preservation of our spiritual life, both a present and future remedy. Through our Lord.

FEBRUARY 3

St. Blaise, Bishop, Martyr

Simple *Red vestments*

St. Blaise, Bishop of Sebaste in Armenia (*Introit*), after a life of severe penance passed among wild beasts in a cave on Mount Argeus "gave his life for Jesus" (*Gospel*). Having suffered the most atrocious torments, he was beheaded in 316 under Licinius.

He saved the life of a child who was dying, choked by a bone which had stuck in his throat. The Church blesses two candles on this day and asks God for all those, whose necks the candles shall touch, that they may be delivered from throat disease or from any other ill through the merits of this holy martyr's passion. He is one of the fourteen "Auxiliary Saints" (see notice on July 25).

Mass: Sacerdótes, of a Martyr Bishop, p. 984.

FEBRUARY 4

St. Andrew Corsini, Bishop and Confessor

Double *White vestments*

St. Andrew, of the noble family of Corsini, was born at Florence, and from his birth was consecrated to the Blessed Virgin. His mother dreamed that she had given birth to a wolf which, on entering into the Carmelite church, was suddenly changed into a lamb. Her son indeed led a dissolute life in his youth. But Jesus exerted His redeeming power over him and Andrew entered the Carmelite order and soon became its head in Tuscany (*Communion*).

He became bishop of Fiesole. Having been sent to Bologna as legate by Urban V, he succeeded by his great prudence in extinguishing the burning hatred which had armed the citizens against each other (*Epistle*). The Blessed Virgin foretold him his death, which occurred in 1373.

Mass: Státuit, of a Confessor Bishop, p. 1004, except

Collect. O God, who in every age dost manifest in Thy Church new examples of virtue; grant that Thy people may so follow in the footsteps of blessed Andrew, Thy confessor and bishop, that they may attain to the reward now enjoyed by him. Through our Lord.

SEASON OF LENT—FEASTS OF SAINTS

During Lent, when a Mass of any Feast is said, commemoration is always made of the occurring Feria: after the Collects (Collect, Secret and Postcommunion) of the Feast, the proper Collects of the Feria are added (see Proper of the Time, p. 105 to p. 240), the Preface is that for Lent or for the Passion, unless otherwise stated, and the Gospel of the Feria is read as Last Gospel. Moreover, on all the Feasts that are not of first or second class, priests are allowed to say by preference the Mass of the Feria, with a Commemoration of the Feast. These rules hold good from the Thursday after Ash Wednesday (from Feb. 5 to March 11) until the Saturday before Palm Sunday (from March 14 to April 17).

FEBRUARY 5

St. Agatha, Virgin and Martyr

Double *Red vestments*

St. Agatha was born in Sicily of noble parentage.

She had to resist the solicitations of the governor Quintianus, who, unable to attain his end by persuasion, had recourse to violence.

Her breast was torn by his order, but was healed on the following night, by the Apostle St. Peter, who appeared to her in her prison (*Communion*). Then the body of the saint was rolled on pieces of broken pottery and on burning coals, and when she was brought back to her cell, she expired while praying. This happened at Catania in 251, during the persecution of the emperor Decius.

On several occasions the virginal veil which covered the tomb of St. Agatha stopped the torrents of burning lava pouring down from Etna and threatening to ruin the town. God thus honored the resistance that her very pure soul had shown to all the assaults of passion. Her name is mentioned in the Canon of the Mass (Second list, p. 552).

The *Introit* *Gaudeámus* was composed for the Mass of St. Agatha and used later on for other solemnities.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of blessed Agatha, virgin and martyr; at whose passion the Angels rejoice, and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my words to the King. *V.* Glory be to the Father.

Introitus. *Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Agathae Virgínis et Mártýris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.*

Collect. O God, who among other miracles of Thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech Thee, that we who celebrate the festival of blessed Agatha, Thy virgin and martyr, may walk to Thee by her example. Through our Lord.

Epistle. I *Corinthians* I, 26-31. Brethren: See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written: He that glorieth may glory in the Lord.

Graduale. *Ps. 45, 6.* Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovébitur. *Ÿ.* *Ps. 45, 5.* Flúminis ímpetus laetíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

Gradual. God will help her with His countenance; God is in the midst of her; she shall not be moved. *Ÿ.* The stream of the river maketh the city of God joyful; the most High hath sanctified His own tabernacle.

Before Septuagesima:

Allelúia, allelúia. *Ÿ.* *Ps. 118, 46.* Loquébar de testimóniis tuis in conspéctu regum, et non confundébar. Allelúia.

Alleluia, alleluia. *Ÿ.* I spoke of Thy testimonies before kings, and I was not ashamed. Alleluia.

After Septuagesima:

Tractus. *Ps. 125, 5-6.* Qui séminant in lácrimis, in gáudio metent. *Ÿ.* Eúntes ibant, et flebant, miténtes sémina sua. *Ÿ.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Tract. They that sow in tears shall reap in joy. *Ÿ.* Going they went, and wept, casting their seeds. *Ÿ.* But coming, they shall come with joyfulness, carrying their sheaves.

Gospel. *Matthew 19, 3-12.* At that time, the pharisees came to Jesus tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that He Who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, it is not

expedient to marry. Who said to them: All men take not this word, but they to whom it is given; for there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by man; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.

Offertory. After her shall virgins be brought to the King; her neighbors shall be brought to Thee.

Offertorium. *Ps. 44, 15.*
Afferéntur regi virgines
post eam: próximae ejus
afferéntur tibi.

Secret. Receive, O Lord, the offerings we bring on the solemn festival of Thy blessed virgin and martyr, Agatha; by whose intercession we hope for deliverance. Through our Lord.

Communion. I invoke Him the living God, who vouchsafed to cure me of every wound, and to restore my breast to my body.

Communio. Qui me dignátus est ab omni plaga curáre, et mamillam meam meo péciori restituere, ipsum invoco Deum vivum.

Postcommunion. May we be helped, O Lord, by the mysteries we have received; and blessed Agatha, Thy virgin and martyr, interceding for us, may they strengthen us with everlasting protection. Through our Lord.

FEBRUARY 6

St. Titus, Bishop, Confessor

Double *White vestments*

St. Titus was the well-beloved disciple of St. Paul. Wherefore the Church declares that "God had adorned him with the virtues of an apostle" (*Collect*), and that he was one of the "husbandmen whom the Master of the harvest had sent to gather it in" (*Gospel*).

He landed with St. Paul in Crete and was made by the apostle, bishop of the island (*Introit, Epistle, Offertory*).; He received from his master a letter included in the New Testament, extracts of which are read as Epistles in the two first Masses of Christmas. St. Titus died at the age of 94, towards the year 105, and his name is highly praised by St. John Chrysostom and by St. Jerome.

Commemoration of St. Dorothy, Virgin and Martyr, who was beheaded at Caesarea in Cappadocia towards the end of the third century.

Mass: Státuit, of a Confessor Bishop, p. 1004, except:

Collect. O God, who didst adorn blessed Titus, Thy confessor and bishop, with apostolic virtues: grant that through his merits and prayers, we may live justly and piously in this world, and thereby be made worthy to arrive at our heavenly country. Through our Lord.

Collect for St. Dorothy: May blessed Dorothy, p. 1024.

Gospel. *Luke* 10, 1-9. At that time, the Lord appointed also other seventy-two; and he sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the harvest that He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them: The kingdom of God is come nigh unto you.

For St. Dorothy, Secret: Graciously accept, and **Postcommunion:** Filled, p. 1026.

FEBRUARY 7

St. Romuald, Abbot

Double *White vestments*

St. Romuald was born at Ravenna, in Italy, and left the world at the age of 20 (*Gospel*) to give himself up to prayer and meditation (*Introit*).

Attacked by Satan, who tried to ensnare him, he always drove him away in terror (*Epistle*). He enjoyed over princes and kings a

great influence (*Epistle*). Like the Patriarch Jacob, he saw in a vision a ladder which reached from earth to heaven, on which ascended and descended monks clothed in white. This happened in Tuscany, on the field of a certain Maldoli. Romuald bought this "Campo Maldoli" and founded there the monastery of "Camaldoli" and the "Camaldolese" branch of the Benedictine Order (*Communion*).

He died in 1027 at the age of 120 at Val de Castro in Piceno; his body, found intact 440 years later, was placed in the church of the monastery at Fabriano. St. Romuald always showed in the midst of his austerities a face so full of joy that those who saw him rejoiced.

Mass: Os justi, of Abbots, p. 1018.

FEBRUARY 8

St. John of Matha, Confessor

Double *White vestments*

St. John of Matha was born in Provence and ordained priest in Paris. At his first Mass, he had a vision in which God commanded him to establish the Order of the Holy Trinity for the ransoming of captives (*Collect*). He retired into solitude and during three years lived in prayer with St. Felix of Valois (*Introit*). A second vision determined them to approach Innocent III, who gave his approbation to the new institution.

Thanks to abundant alms (*Epistle*) from the kings and princes of France and Spain, he ransomed a large number of Christians fallen into the hands of infidels.

He spent his last two years in Rome in continual mortification and prayer and died in 1213.

Mass: Os justi, of a Confessor not a Bishop, p. 1013, except:

Collect. O God, who didst vouchsafe to institute by heavenly direction, through St. John, the order of the Holy Trinity, for redeeming captives from the power of the Saracens, grant, we beseech Thee, that by the suffrage of his merits, we may be delivered by Thy grace from captivity of soul and body. Through our Lord.

FEBRUARY 9

St. Cyril of Alexandria, Bishop, Confessor and Doctor

Double *White vestments*

Jesus must be Man to atone for man's sin and God to make reparation for the offense against God. The Liturgy celebrates on this day

the feast of the Doctor who raised his voice in the Church (*Introit*) to condemn in the name of Pope Celestine, at the Council of Ephesus (431), the heresy of Nestorius. St. Cyril, bishop of Alexandria, affirms that in Jesus there is only one divine Person and that consequently the Saviour is at the same time God and Man and that His Mother is the Mother of God (*Collect*). He died in 444.

Commemoration of St. Apollonia, Virgin and Martyr. St. Apollonia of Alexandria was arrested during the persecution of 249. After having her teeth broken and torn out, she joyfully threw herself under the impulsion of the Spirit of God, into the fire prepared for her.

Mass: In médio, p. 1010, except:

Collect. O God, who didst render blessed Cyril, Thy confessor and bishop, the invincible champion of the divine motherhood of the most blessed Virgin Mary; grant by his intercession, that we who believe her to be truly the Mother of God, may be saved through her maternal intercession. Through our Lord.

Collect for St. Apollonia: O God, from the Common, p. 1021.

Secret. Graciously look upon these our offerings, O almighty God, and grant that, through the intercession of blessed Cyril, we may merit to receive worthily into our hearts Thine only-begotten Son Jesus Christ our Lord, coeternal with Thee in Thy glory. Who liveth and reigneth.

Secret for St. Apollonia: Receive, p. 1023.

Postcommunion. Refreshed with these divine mysteries we humbly entreat Thee, O God, that aided by the example and merits of blessed Cyril, Thy bishop, we may worthily serve the most holy Mother of Thine only-begotten Son. Who liveth.

Postcommunion for St. Apollonia, May the mysteries, p. 1023.

FEBRUARY 10

St. Scholastica, Virgin

Double *White vestments*

St. Scholastica, the twin sister of St. Benedict, was born at Nursia in Italy, in 480. It was a unique event in the annals of the Church, that brother and sister should have founded the two

branches of an Order still full of vitality after an existence of fourteen centuries.

The divine Spouse who was about to call her unto Him (*Gospel*), miraculously granted the prayer of his well-beloved. Benedict, a faithful observer of monastic discipline, had refused to continue the spiritual conversation which each year he granted his sister in a dependency of the abbey. Scholastica prayed with tears. Immediately a violent storm burst forth. Benedict understood that God sanctioned their brotherly love, and passed the whole night conversing with his sister about the joys of heaven. Three days later (Febr. 10, 547), while at prayer, he saw the innocent soul of St. Scholastica ascend to heaven in the shape of a dove (*Collect*). Her body was placed at Monte-Casino in the tomb her brother had prepared for himself, in which he was also placed a few weeks later.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God, who didst cause the soul of the blessed virgin Scholastica to enter heaven in the form of a dove, to show us the way of innocence, grant, by her prayers and merits, to live in such innocence, that we may deserve to attain eternal joys. Through our Lord.

Some Benedictine monasteries have a proper Mass: See Benedictine supplement.

FEBRUARY 11

The Apparition of the Blessed Virgin Mary at Lourdes

Greater-double *White vestments*

Between February 11 and July 16, 1858, the Blessed Virgin came down 18 times from heaven (*Introit*), and showed herself to St. Bernadette Soubirous (*Collect*) in the hollow of the rock at Lourdes (*Gradual*). On March 25, she said to the little shepherdess who was only 14 years of age: "I am the Immaculate Conception." On the day of the Annunciation she declared her name to us, to manifest that it is on account of the Incarnation (*Collect*) that God has vouchsafed to her "not to be tainted with the original stain" (*Tract*).

Our Lady of Lourdes is the woman seen by St. John "clothed in the sun, with the moon under her feet and a crown of 12 stars over her head" (*Epistle*), she is "the ark of the new covenant" (*Epistle*) and "full of grace" (*Offertory*); by the numerous miracles obtained at Lourdes, she "visits our earth to multiply in us the gifts of her riches" (*Communion*).

<p>Introit. I saw the holy city, the new Jerusalem, coming down out of heaven from God,</p>	<p>Introitus. <i>Apoc.</i> 21, 2. Vidi civitatem sanctam, Jerusalem novam descendentem de caelo a Deo,</p>
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parátam sicut sponsam ornátam viro suo. *Ps.* 44, 2. Eructávit cor meum verbum bonum, dico ego ópera mea regi. *V̇.* Glória Patri.

prepared as a bride adorned for her husband. *Ps.* My heart hath uttered a good word; I speak my works to the king. *V̇.* Glory be to the Father.

Collect. O God, who by the Immaculate Conception of the Virgin didst prepare a worthy habitation for Thy Son, we humbly beseech Thee, that we who celebrate the feast of the Apparition of the same holy Virgin, may obtain health both of soul and body. Through our Lord.

Epistle. *Apocalypse* 11, 19; 12, 1, 10. And the temple of God was opened in heaven; and the ark of His testament was seen in His temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven saying: Now is come salvation and strength and the Kingdom of our God and the power of His Christ.

Graduale. *Cant.* 2, 12. Flores apparuérunt in terra nostra, tempus putatiónis advénit, vox túrturis audíta est in terra nostra. *V̇.* *Cant.* 2, 10, 14. Surge, amíca mea, speciósa mea, et veni: columba mea in foraminibus petrae, in caverna maceriae.

Gradual. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. *V̇.* Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the wall.

Before Septuagesima:

Allelúia, allelúia. *V̇.* Osténde mihi faciém tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra. Allelúia.

Alleluia, alleluia. *V̇.* Show Me thy face, let thy voice sound in My ears for thy voice is sweet and thy face comely. Alleluia.

After Septuagesima:

Tractus. *Judith* 15, 10. Tu glória Jerúsalem, tu lætítia Israël, tu honorifi-

Tract. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor

of our people. *Ÿ*. Thou art all fair, O Mary, and there is no stain of original sin in thee. *Ÿ*. Truly happy art thou, O holy Virgin Mary, and most worthy of all high praise; for with thy virgin foot thou hast crushed the serpent's head.

céntia pópuli nostri. Ÿ. Tota pulchra es, María: et mácula originális non est in te. Ÿ. Felix es, sacra Virgo María, et omni laude digníssima, quae serpéntis caput virgíneo pede contrivísti.

Gospel: The angel Gabriel, p. 968 to: and thou shalt call His name Jesus.

Offertory. Hail, full of grace, the Lord is with thee, blessed art thou amongst women.

Offertorium. *Luc. 1, 28. Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus.*

Secret. May the sacrifice of praise, which we offer Thee, O Lord, by the merits of the glorious and Immaculate Virgin, raise up to heaven as a sweet savor: and may it obtain for us that physical and moral health which we desire. Through our Lord.

Preface of the B. V. M.: Et te in Conceptione immaculáta, p. 572.

Communion. Thou hast visited the earth, and hast plentifully watered it; thou hast in many ways enriched it.

Communio. *Ps. 64, 10. Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.*

Postcommunion. May the right hand of Thine Immaculate Mother raise up those, O Lord, whom Thou hast fed plenteously with food from heaven, that through her help we may come to our everlasting home. Who livest.

FEBRUARY 12

The Seven Holy Founders of the Servite Order, Confessors

Double *White vestments*

Today, the liturgy honors seven noble Florentines who in 1223 "enriched the Church with a new religious family" (*Collect*). They received by a providential circumstance, from the mouth of little children (*Introit*) the name of "Servants of Mary." Leaving everything, they retired to Monte Senario, near Florence, to atone for the sins of men and, clothed in a mourning habit shown by the Virgin,

they constantly meditated on the Passion of Jesus and the dolours of Mary at the foot of the Cross (*Collect, Postcommunion*).

Introitus. *Sapient.* 10, 20-21. *Justi decantaverunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudaverunt páriter: quóniam sapiéntia aperuit os mutum, et linguas infántium fecit disertas. Ps. 8, 2. Dómine Dóminus noster, quam admirábile est nomen tuum in univérsta terra! V̄. Glória...*

Introit. The just sang to Thy holy name, O Lord, they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent. Ps. O Lord our Lord, how admirable is Thy name in the whole earth. V̄. Glory be to the Father.

Collect. O Lord Jesus Christ who, in order to renew the memory of the sorrows of Thy most holy Mother, hast through the seven blessed fathers enriched Thy Church with the new Order of Servites; mercifully grant that we may be so united in their sorrows as to share in their joys. Who livest and reignest.

Epistle. *Ecclesiasticus* 44, 1-15. Let us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom showing forth in the prophets the dignity of prophets, and ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures. Rich men in virtues, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial; who are perished, as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the covenants. And their child-

ren for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise.

Gradual. My elect shall not labor in vain, nor bring forth in trouble, for they are the seed of the blessed of the Lord, and their posterity with them. *V.* Their bodies are buried in peace, and their name liveth unto generation and generation.

Graduale. *Is.* 65, 23. Elécti mei non laborábunt frustra, neque germinábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. *V. Ecclus.* 44, 14. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem.

Before Septuagesima:

Alleluia, alleluia. *V.* Let the people show forth their wisdom, and the Church declare their praise. Alleluia

Allelúia, allelúia. *V. Ecclus.* 44, 15. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia. Allelúia.

After Septuagesima:

Tract. They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Tractus. *Ps.* 125, 5-6. Qui séminant in lácrimis, in exsultatióne metent. *V.* Eúntes ibant et flebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel: Behold we have left, p. 1019.

Offertory. I will bring them into My holy mount, and will make them joyful in My house of prayer; their holocausts and their victims shall please Me upon My altar.

Offertorium. *Is.* 56, 7. Addúcam eos in montem sanctum meum, et laetificábo eos in domo oratiónis meae: holocáusta eórum, et víctimae eórum placébunt mihi super altáre meum.

Secret. Gracióusly receive, we beseech Thee, O Lord, the sacrifice we offer up to Thee, and do Thou

grant that, through the prayers of Thy Saints, being inflamed with love for the sorrowing Virgin, Mother of Thy Son, we may serve Thee with a free mind. Through the same our Lord.

<p>Communio. <i>Joan.</i> 15, 16. Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.</p>	<p>Communion. I have chosen you from the world that you should go and bring forth fruit, and your fruit should remain.</p>
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Postcommunion. Quickened anew by the heavenly mysteries, we beseech Thee, O Lord, that following the example of the saints whose feast we are keeping, we may steadfastly abide at the foot of the cross of Jesus with Mary His mother, and merit to partake in the fruits of His redemption. Through the same our Lord.

FEBRUARY 14

St. Valentine, Priest and Martyr

Simple *Red vestments*

St. Valentine was a holy priest of Rome who was martyred under the Emperor Aurelian in 270. He co-operated in the Saviour's sacrifice and Redemption "by bearing the cross after Him" (*Gospel*).

Before Lent, **Mass:** In virtúte, p. 986, except:

Collect. Grant, we beseech Thee, O almighty God, that we who keep the festival of Thy holy martyr Valentine, may be delivered by his intercession from all dangers that threaten us. Through our Lord.

Secret. Accept, we beseech Thee, O Lord, these gifts we worthily offer, and by the intercession of blessed Valentine, Thy martyr, defend us from all dangers. Through our Lord.

Postcommunion. May this heavenly mystery be to us, O Lord, a reparation of soul and body, that by the intercession of blessed Valentine, Thy martyr, we may perceive the effect of what we celebrate. Through our Lord.

During Lent, the **Mass of the Feria** is said, with a **Commemoration of St. Valentine** by the Collects as above

FEBRUARY 15

SS. Faustinus and Jovita, Martyrs

Simple *Red vestments*

St. Faustinus and St. Jovita, both born at Brescia, were brothers and of noble origin. "They stood the assault of sufferings, disgrace and tribulations" (*Epistle*) in several towns of Italy. "They were tortured to death" (*Gospel*) at Brescia, at the beginning of Hadrian's reign in 117.

Before Lent, **Mass:** *Salus autem*, p. 996, except:

Secret. Hearken, O Lord, to our supplications, which we offer in remembrance of Thy saints: that we, who trust not in our own righteousness, may be helped by the merits of those who have been pleasing to Thee. Through our Lord.

Postcommunion. Refreshed by these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

During Lent, **Mass of the Feria**, with a **Commemoration of SS. Faustinus and Jovita** by the Collects from the Mass as above.

FEBRUARY 18

St. Simeon, Bishop, Martyr

Simple *Red vestments*

St. Simeon, son of Cleophas and of Mary, who was so closely related to the Blessed Virgin as to be called her sister, became bishop of Jerusalem after the apostle St. James.

A disciple of Christ, Whom he had known, he was for this reason arrested and crucified (*Gospel*), although he was 120 years of age, in 106.

Before Lent, **Mass:** *Statuit*, for a Martyr Bishop, p. 982.

During Lent, **Mass of the Feria** with a **Commemoration of St. Simeon** by the Collects from Mass *Statuit*, p. 982.

FEBRUARY 22

The Chair of St. Peter at Antioch

Greater-double *White vestments*

To honor the dignity of the "Prince" (*Introit*) to whom Jesus committed the power of the keys (*Collect*), the Church instituted the feast of the "Chair of St. Peter¹," which is found in the Roman calendar at this date since the year 354.

As it often falls in Lent, certain churches celebrated it at an earlier date, in January. Hence, the two feasts of the Chair of St. Peter, which the Church distinguished by connecting the more ancient one² on February 22, with the Chair at Antioch and that on January 18 with the Chair of Rome.

Mass: As on the Feast of St. Peter's Chair at Rome, p. 612, with a **Commemoration of St. Paul**, as in the same Mass.

FEBRUARY 23

St. Peter Damian, Bishop, Confessor and Doctor

Double *White vestments*

St. Peter added to his name that of his brother Damian. "Despising earthly riches" (*Collect*), he entered a monastery of Camaldolese (see St. Romuald, p. 647) and soon became its abbot (*Communion*).

"As a light of souls, he was to be placed on the candlestick" (*Gospel*), and became bishop of Ostia and cardinal. He rendered immense services to the Sovereign Pontiffs by his learning, his commissions as legate and many other works. He combated the heresy of the Simonists and the Nicolaism, and died at Faenza in 1072. Leo XII gave him the title of Doctor of the Church in 1821.

Mass: In médio, p. 1010, except:

Collect. Grant us, we beseech Thee, O almighty God, to follow the admonitions and examples of blessed Peter, Thy confessor and bishop; that by despising earthly things we may obtain eternal joys. Through our Lord.

Commemorations of the Vigil of St. Matthias, the Apostle (if it be not Leap Year when the Vigil is on the 24th) by the Collects of **Mass:** Ego autem, p. 976.

1. The cathedra (chair) is the throne established where the bishop resides, hence the name cathedral, given to the church where his seat is placed. Metaphorically, it represents the episcopal authority itself. "The Chair of St. Peter" means, therefore, a memory of St. Peter's episcopate, and his primacy as head of the Church.

2. Rome, until the sixteenth century only celebrated this feast.

THE SAME DAY (OR IN LEAP YEAR FEBRUARY 24)

Vigil of St. Matthias, Apostle

Violet vestments

St. Matthias, elected by the will of God (*Gospel*), received Judas' share in the inheritance of the Church which was figured by the Promised Land divided into twelve tribes (*Epistle*). Called "to give his life" (*Gospel*), like Jesus he suffered martyrdom and was "clothed by God in resplendent glory" (*Communion*).

Mass: Ego autem, p. 976.

If this Mass is celebrated on Feb. 23, a **Commemoration** is made of **St. Peter Damian**, from the Mass as above.

FEBRUARY 24 (IN LEAP YEAR FEB. 25)

St. Matthias, Apostle

Double of the Second Class *Red vestments*

St. Peter, in the Acts of the Apostles (*Epistle*), says that the prophet had Judas in view when he declares "that his episcopate would pass into other hands." It is the Lord Himself who showed Matthias, whom He had chosen to be associated with the eleven apostles (*Epistle*). His name is mentioned in the Canon of the Mass (Second list, p. 552).

Introit. To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. *Ÿ.* Glory be.

Introitus. Ps. 138, 17. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1-2. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *Ÿ.* Gloria Patri.

Collect. O God, who didst associate blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that by his intercession, we may ever experience Thy tender mercy towards us. Through our Lord.

Epistle. *Acts of the Apostles* 1, 15-26. In those days, Peter rising up in the midst of the brethren said (now the number of persons together was about a hundred and twenty): Men and brethren, the Scripture must needs be

fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein: and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said: Thou Lord, who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Graduale. *Ps. 138, 17-18.* Nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ÿ.* Dinumerábo eos, et super arénam multiplicábuntur.

Tractus. *Ps. 20, 3-4.* Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. *Ÿ.* Quóniam praevenísti eum in benedictiónibus dulcédinis. *Ÿ.* Posuísti in cápite ejus coronam de lápide pretiósó.

Gradual. Thy friends, O God, are exceedingly honorable: their principality is exceedingly strengthened. *Ÿ.* I will number them, and they shall be multiplied above the sand.

Tract. Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. *Ÿ.* For Thou hast prevented him with blessings of sweetness. *Ÿ.* Thou hast set on his head a crown of precious stones.

Gospel: I praise Thee, O Father, p. 610. **Creed.**

Offertory. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation.

Offertorium. *Ps.* 44, 17-18. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Secret. May the prayer of Thy holy apostle Matthias, accompany the sacrifice which we offer to Thy name, O Lord, and that through it we may be both purified and defended. Through our Lord.

Preface of the Apostles, p. 573.

Communion. You who have followed Me shall sit on seats judging the twelve tribes of Israel.

Communio. *Matth.* 19, 28. Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

Postcommunion. Grant, we beseech Thee, O almighty God, that by these holy mysteries which we have received, through the intercession of Thy blessed apostle Matthias, we may obtain pardon and peace. Through our Lord.

FEBRUARY 27 (IN LEAP YEAR FEB. 28)

St. Gabriel of our Lady of Sorrows, Confessor

Double *White vestments*

St. Gabriel, born in 1838 at Assisi, like St. Francis, was miraculously guided by our Blessed Lady into the Passionist Congregation, and during his short life upon earth he became a veritable apostle of her Sorrows. His spirit of penance and self-denial, his heroic humility, and his true devotion to our Lord's Sacred Passion quickly raised him to a high degree of sanctity. In 1862, in the twenty-fourth year of his age, his heavenly Patroness came to call him to eternal happiness. The many miracles that bore witness to his holiness, led to his speedy canonization by Pope Benedict XV (1920) and Pope Pius XI extended his feast to the whole Church (1932).

Introit. The eye of God hath looked upon him for good,

Introitus. *Ecclus.* II, 13. Oculus Dei respexit illum

in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus; et mirati sunt in illo multi, et honoraverunt Deum. *Ps. 72, 1.* Quam bonus Israel Deus his qui recto sunt corde. *Ÿ. Glória Patri.*

and hath lifted him up from his low estate, and hath exalted his head; and many have wondered at him, and have glorified God. *Ps.* How good is God to Israel, to them that are of a right heart! *Ÿ. Glory be to the Father.*

Collect. O God, who didst teach blessed Gabriel diligently to ponder the sorrows of Thy most sweet Mother, and who hast exalted him to the glory of sanctity and the working of miracles; grant us, through his intercession and example, so to mourn with Thy Mother, that we may be saved through her maternal care. Who livest.

Epistle. I *John 2, 14-17.* Most dearly beloved: I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world. And the world passeth away and the concupiscence thereof: but he that doth the will of God abideth for ever.

Graduale. *Ps. 30, 20.* Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timéntibus te. *Ÿ. Perfecísti eis qui sperant in te, in conspéctu filiórum hóminum.*

Gradual. How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee. *Ÿ. Which Thou hast wrought for them that hope in Thee, in the sight of the sons of men.*

Tractus. *Ps. 83, 6-7, 11, 13.* Beátus vir, cujus est auxiliúm abs te: ascensiónes in corde suo dispósuit, in valle lacrimárum, in loco quem pósuit. *Ÿ.*

Tract. Blessed is the man whose help is from Thee. In his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he

hath set. *Ÿ*. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. *Ÿ*. He will not deprive of good things them that walk in innocence. O Lord of hosts, blessed is the man that trusteth in Thee.

Elégi abjectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum. *Ÿ*. Non privabit bonis eos, qui ambulat in innocentia: Domine virtutum, beatus homo qui sperat in te.

Gospel. *Mark.* 10, 13-21. At that time, they brought to Jesus young children, that He might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, he was much displeased and saith to them: Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter into it. And embracing them and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man, running up and kneeling before Him, asked Him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honor thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him and said to him: One thing is wanting unto thee. Go, sell whatsoever thou hast and give to the poor: and thou shalt have a treasure in heaven. And come, follow Me.

Offertory. O Lord, I am Thy servant, and the son of Thy handmaid. Thou hast broken my bonds. I will sacrifice to Thee the sacrifice of praise.

Offertorium. *Ps.* 115, 16-17. O Domine, quia ego servus tuus et filius ancillae tuae: dirupisti vincula mea, tibi sacrificabo hostiam laudis.

Secret. We offer up to Thee, O Lord, the Victim of salvation in memory of Saint Gabriel, beseeching Thee to make us meditate upon the sacrifice of Thy death, that

through the merits of the sorrowful Virgin, we may share abundantly in the fruit of this same sacrifice. Who livest and reignest.

Communio. *Apoc.* 3, 20. Ecce sto ad ostium et pulso: si quis audierit vocem meam, et aperuerit mihi januam, intrabo ad illum, et coenabo cum illo, et ipse mecum.

Communion. Behold, I stand at the gate and knock. If any man shall hear My voice and open to Me the door, I will come in to him and will sup with him, and he with Me.

Postcommunion. Graciously accept the thanks we render unto Thee, O Lord, for the gifts we have received on the feast of Saint Gabriel Thy confessor, and from the hands of the ever glorious Virgin Mary, from whom Thou hast taken flesh, the sweetness of which we have tasted in this salutary sacrifice. Who livest and reignest.

MARCH 4

St. Casimir, Confessor

Semi-double *White vestments*

St. Casimir, son of Casimir IV, king of Poland, and of Elizabeth of Austria, amid all the dangers of the Court (*Collect*), showed a great love for corporal mortification and for the poor. The abundant alms (*Epistle*) which he distributed made him to be called "the father and defender of the poor and unfortunate." Always ready for the coming of the Lord (*Gospel*), he foretold the day of his death, to be on March 4, 1483.

Commemoration of St. Lucius I., Pope and Martyr. Lucius, whose name evokes the idea of light, shone by his courage in the midst of the hardest persecution. He governed the Church under the Emperors Gallus and Volusian and was martyred in 254.

Mass: Os justi, p. 1013, except:

Collect. O God, who amidst the delights of royalty and the blandishments of the world, didst strengthen holy Casimir with the virtue of constancy, grant we beseech Thee, that by his intercession Thy faithful may despise earthly things, and ever aspire to those of heaven. Through our Lord.

The **Collect, Secret and Postcommunion** for St. Lucius, Pope and Martyr, are taken from the Common, Mass: Si diligis me, p. 978.

MARCH 6

SS. Perpetua and Felicitas, Martyrs

Double *Red vestments*

St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one, when they were arrested at Carthage during the persecution of Severus.

When the judge told them that they were condemned to the wild beasts, they were transported with joy, like the merchant of the Gospel, for at that price they would purchase "perpetual felicity," as St. Augustine remarks. They were exposed in the amphitheatre to the fury of a fierce cow and killed by the sword towards 203.

Their names are mentioned in the Canon of the Mass (Second list, p. 552).

Mass: *Me expectavérunt*, p. 1033, with the following **Collects:**

Collect: *Grant us*, p. 1033, and **Secret:** *We beseech Thee*, p. 1035.

Postcommunion. We are filled, O Lord, with mystical prayers and joys; grant, we beseech Thee, that we may obtain by the intercession of Thy holy martyrs Perpetua and Felicitas the everlasting effects of what we do in life. Through our Lord.

MARCH 7

St. Thomas Aquinas, Confessor and Doctor

Double *White vestments*

St. Thomas, son of the Count of Aquino and of Theodora of Naples, was at the age of five committed to the care of the Benedictine monks at Monte Casino.

As a young man he determined, in spite of family opposition, to enter the Order of St. Dominic, whose greatest glory he is. On this occasion he so completely conquered the demon of impurity that from that time he was exempt from all temptation. For his innocence and his genius, the Church awarded him the title of "Angelic Doctor." The Council of Trent placed his "Theological Summa" next to the Bible in the hall of session. He died in the Cistercian monastery of Fossa Nuova in Campania on his way to the Council of Lyons, March 7, 1274.

Leo XIII declared him the patron of all Catholic schools.

Mass: *In médio*, p. 1010, except:

Collect. O God, who dost enlighten Thy Church with the wonderful learning of blessed Thomas, Thy confessor,

and dost render it fruitful by his holy works, grant us, we beseech Thee, both to understand that which he taught, and to follow his example in what he practiced. Through our Lord.

Epistle. *Wisdom 7, 7-14.* I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy and her riches I hide not; for she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gift of discipline.

MARCH 8

St. John of God, Confessor

Double *White vestments*

St. John of God was born in Portugal in 1495. At the age of 40, after a stormy youth, while listening to the word of God, he felt himself so inflamed with divine charity towards his neighbor (*Gospel*), that he distributed all he possessed to the poor and consecrated his life to their service.

Through his disinterestedness, and thanks to alms (*Epistle*) which St. John obtained for the erection of two large hospitals at Granada, "he enriched the Church with a new family" (*Collect*), which took the name of Brothers Hospitalers of St. John of God, and devotes itself to the healing of bodies and of souls.

A great fire having broken out in a hospital, he fearlessly rushed into the flames and saved all the sick, because the fire of divine love burning in his heart was greater than the one raging without (*Collect*). This heavenly love earned for him the name of John of God. He was continually absorbed in the contemplation of heavenly things (*Introit*). Struck down by a severe illness, he died kneeling

with his crucifix pressed to his heart. His death took place at Granada in 1550.

Leo XIII declared him Patron of hospitalers and of the sick and commanded his name to be placed in the Litanies of the dying.

Mass: Os justi, p. 1013, except:

Collect. O God, who didst cause blessed John, when burning with love of Thee, to walk unscathed through flames, and who by him didst enrich Thy Church with a new religious order: grant through the help of his merits that our vices may be healed by the fire of Thy love and that we may receive remedies unto eternal life. Through our Lord.

Gospel. *Matthew 22, 34-46.* At that time the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying: What think you of Christ; whose Son is He? They say to Him: David's. He saith to them: How then doth David, in spirit, call Him Lord; saying: The Lord said to my Lord: Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

MARCH 9

St. Frances of Rome, Widow

Double *White vestments*

Saint Frances, a noble Roman lady, showed forth the strength of virtues mentioned in the Epistle. She was married at the age of eleven to Lorenzo de Ponziani, and was for forty years the type of a perfect Christian spouse. Avoiding festivities, wearing the simplest apparel after she had accomplished her domestic duties, she devoted

to prayer and to the care of the poor all her spare time. She founded at Rome the House of the Oblates of the Congregation of Mount Olivet, under the rule of St. Benedict (1433). After the death of her husband, she retired there in order to purchase the precious pearl of eternal life (*Gospel*). To sustain her in her terrible encounters with the Spirit of Evil, God favored her with the visible presence of her guardian Angel, with whom she conversed familiarly (*Collect*). She died in 1440.

Mass: Cognóvi, p. 1036, except:

Collect. O God who, among other gifts of Thy grace, didst honor Thy servant Frances by frequent visitations of an angel: grant, we beseech Thee, that, helped by her prayers, we likewise may merit admittance into the fellowship of the angels. Through our Lord.

MARCH 10

The Forty Holy Martyrs

Semi-double *Red vestments*

Under the Emperor Licinius, in 320, forty soldiers of the garrison of Sebaste, in Armenia, bore glorious testimony to Christ (*Epistle*). For refusing to sacrifice to idols, they were, out of hatred for the name of Jesus (*Gospel*), "thrown into prison and tortured in many ways" (*Epistle*). Finally they were stripped of their clothes and exposed on a frozen pond. They asked God that "the forty who had entered the lists might be forty to win the crown, 40 being the number consecrated by the fasts of Jesus, Moses and Elias." One of them, whose courage failed, threw himself into a bath of tepid water prepared near by and perished in it. But their guard, touched by grace from above, took his place, and there were forty martyrs. When they had expired, their bodies were carried away on chariots to be burned, all except the youngest, who was still alive and whom they hoped to pervert to the worship of the gods. But his mother, who above all was his mother in Christ (*Communion*) took him in her arms, followed the convoy, and when her son had breathed his last she laid him with those who were more than ever his brothers in Jesus (*Gradual, Gospel, Communion*).

Introitus. Ps. 33, 18.
Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. Ps. 33, 2. Benedícám Dóminum in omni témpore:

Introit. The just cried, and the Lord heard them; and delivered them out of all their troubles. Ps. I will bless the Lord at all times: His praise

shall be ever in my mouth. *Ÿ.* | semper laus ejus in ore
 Glory be to the Father. | meo. *Ÿ.* Glória Patri.

Collect. Grant, we beseech Thee, O almighty God, that we, who acknowledge the boldness of Thy glorious martyrs in confessing Thy name, may experience likewise their loving intercession for us. Through our Lord.

Epistle: The saints through faith, p. 617.

Gradual. Behold how good and how pleasant it is for brethren to dwell together in unity. *Ÿ.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract. They that sow in tears, shall reap in joy. *Ÿ.* Going they went and wept, casting their seeds. *Ÿ.* But coming they shall come with joyfulness, carrying their sheaves.

Graduale. *Ps.* 132, 1-2. Ecce quam bonum et quam jucundum, habitare fratres in unum! *Ÿ.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Tractus. *Ps.* 125, 5-6. Qui seminant in lacrimis, in gaudio metent. *Ÿ.* Eúntes ibant et flebant, mittentes semina sua. *Ÿ.* Venientes autem venient cum exultatione, portantes manipulos suos.

Gospel: Jesus coming down, p. 995.

Offertory. Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Offertorium. *Ps.* 31, 11. Laetámini in Dómino et exultáte, justí: et gloriámini, omnes recti corde.

Secret. Look down, O Lord, upon the prayers and oblations of Thy faithful, that they may be agreeable to Thee on the feast of Thy saints, and obtain for us the help of Thy propitiation. Through our Lord.

Communion. Whosoever shall do the will of My Father who is in heaven, the same is My brother and sister, and mother, saith the Lord.

Communio. *Math.* 12, 50. Quicumque fécerit voluntátem Patris mei, qui in caelis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Postcommunion. Appeased, O Lord, by the intercession of Thy saints, grant we beseech Thee, that we may

obtain by the celebration of this temporal act our eternal salvation. Through our Lord.

MARCH 12

St. Gregory I, the Great, Pope and Doctor

Double *White vestments*

Born at Rome in 540, St. Gregory, the historian of St. Benedict, transformed his house into a monastery where the great patriarch's rule was observed. He was successively Abbot, Cardinal and Supreme Pontiff. He is with St. Ambrose, St. Augustine and St. Jerome one of the four great Latin doctors.

England owes her conversion to him: he sent her St. Augustine of Canterbury along with forty Benedictine monks, under whose guidance he hoped the Angles would become angels.

One of the oldest books of the Roman liturgy is called the "Gregorian Sacramentary" and the traditional Roman chant was called for ever after him "Gregorian Chant." Pope Pius X in 1903, and Pope Pius XI in 1928, have reminded the christians that "particular care should be taken to re-establish the Gregorian Chant in popular practice, in order that the faithful may again take a more active part, in the celebration of ecclesiastical offices."

St. Gregory died on March 12, 604.

Mass: *Si diligis me*, p. 978, except the following **Collects**:

Collect. O God, who didst bestow upon the soul of Thy servant Gregory the rewards of eternal happiness; mercifully grant, that we who are oppressed by the weight of our sins, may be relieved through his intercession. Through our Lord.

The **Creed** is said, St. Gregory being a Doctor.

Secret. Vouchsafe, O Lord, we beseech Thee, that through the intercession of blessed Gregory, this sacrifice may be profitable to us; by the offering of which Thou didst wash away the sins of the whole world. Through our Lord.

Preface of the Apostles, p. 573.

Postcommunion. O God, who didst make the blessed Pontiff Gregory equal in merits to Thy saints, grant in Thy mercy that we who keep his memory by this festival, may likewise imitate the example of his life. Through our Lord.

MARCH 16

(In Canada and in Jesuit Churches)

SS. John de Brébeuf and Companions, MartyrsDouble of the Second Class *Red vestments*

In the years 1642 to 1649, the French Jesuit Fathers John de Brébeuf, Gabriel Lalemant, Charles Garnier and Noël Chabanel, missionaries among the Hurons, were cruelly martyred by the Iroquois tribe, on Canadian ground; Fathers Isaac Jogues, Anthony Daniel and others, in the present state of New York. They were canonized by Pius XI in 1930.

Mass: *Hi sunt*, p. 889, as on September 26 in the U.S.A., without any Commemoration (except that of the Feria in Lent, with Last Gospel). However, in the **Collect** and **Postcommunion**, the name of St. John (de Brébeuf) comes before that of St. Isaac (Jogues). Instead of the Alleluia, the **Tract:** *Qui seminant*, p. 997, is said.

If March 16 falls on a Sunday, the feast is transferred to Monday 17, with a Commemoration of St. Patrick (and of the Feria, with Last Gospel).

MARCH 17

St. Patrick, Bishop, ConfessorDouble *White vestments*

Whilst in the fifth century the Franks, Germans, and other northern peoples had not yet received the light of the Gospel, God raised up "the confessor and bishop St. Patrick to announce His glory to the pagans" of Ireland (*Collect*). This holy bishop (*Introit*) put to such profit the talents he had received from God (*Gospel*) that he became the father of all this people (*Communion*) and that Ireland has preserved for him, after thirteen centuries, an ardent and tender devotion which nothing has been able to weaken. Strengthened by help from above (*Offertory*), he was great before kings and princes (*Epistle*). At first hostile, they ended by listening to him and helped him during his 33 years' apostleship to cover with churches, monasteries and schools the island which was soon to deserve the appellation of Isle of the Saints. St. Patrick died in 464. March 17 is a national day and a holy-day of obligation in Ireland.

Mass: *Státuit*, p. 1004, except:

Collect. O God, who didst vouchsafe to send blessed Patrick, confessor and bishop, to preach Thy glory to the Gentiles, grant that, through his merits and intercession, we may be enabled to accomplish by Thy

mercy, what Thou commandest us to do. Through our Lord.

MARCH 18

St. Cyril of Jerusalem, Bishop, Confessor

Double *White vestments*

St. Cyril instructed the catechumens at Jerusalem. We still possess most of the admirable homilies, which he preached every day for seven weeks before Easter. He there explains the Holy Scriptures, and the Creed. Wherefore the Church counts him among her Doctors (*Introit*).

Having become bishop of Jerusalem (*Communion*) he was thrice exiled by the Arians, who denied the divinity of Christ. Under Emperor Theodosius, he governed his church in peace, and predicted that Julian the Apostate's efforts to restore the Temple of Jerusalem would be vain. He took part in the Council of Constantinople (381), which again condemned the Arian heresy and that of Macedonius who denied the divinity of the Holy Ghost. He died in 386.

Mass: In médio, p. 1010, except:

Collect. Grant us, we beseech Thee, O almighty God, by the intercession of the blessed bishop Cyril, so to know Thee, the one true God, and Jesus Christ whom Thou hast sent, that we may be accounted worthy to be numbered for evermore among the sheep who hearken to His voice. Through our Lord.

Epistle: The just will give, p. 1012.

Gospel. *Matthew* 10, 23-28. At that time, Jesus said to His disciples: When they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye

not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell. **Creed.**

Secret. Look down, O Lord, upon the spotless victim we offer to Thee: and grant that by the merits of blessed Cyril, Thy confessor and bishop, we may ever strive to receive it into a clean heart. Through our Lord

Postcommunion. O Lord Jesus Christ, may the sacrament of Thine own Body and Blood which we have received sanctify our minds and hearts, through the prayers of the holy bishop Cyril, and thereby make us worthy to become partakers of the divine nature. Who livest and reignest.

MARCH 19

SAINT JOSEPH

Confessor, Spouse of the Blessed Virgin Mary

Double of the First Class *White vestments*



The Church always honors St. Joseph with Mary and Jesus, especially during the Christmas solemnities. All three members of the Holy Family are mentioned in today's *Gospel*, which is indeed the same as on the Vigil of Christmas.

Spouse of the Blessed Virgin and foster-father of Jesus, the divine child, St. Joseph faithfully fulfilled with great humility his beautiful mission of watching over the Holy Family at Nazareth. Thus he became the guardian of chaste souls and the protector of Christian homes, the model of domestic virtues and of humble daily toil. He is the just man whose soul, wholly turned to God, grows up like the cedar of Libanus (*Introit*);

wherefore he is rightly considered the model of contemplative souls. As "Christ and the Virgin were with him at his last hour," he is also the patron of the dying. Since the 15th century this feast is kept on

March 19th which liturgical tradition gives as the anniversary of his holy death. In 1621, Gregory XV extended it to the whole Church. See also note for the "Solemnity" of St. Joseph (third Wednesday after Easter) at the end of April.

If March 19th happens to fall in Holy Week, the feast of St. Joseph is transferred to the Tuesday after Low Sunday.

Introitus. *Ps.* 91, 13-14. Justus ut palma florébit: sicut cedrus Libani multiplicábitur: plantátus in domo Dómini, in átriis domus Dei nostri. (*T. P.* Allelúia, allelúia.) *Ps.* 91, 2. Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *Ÿ.* Glória Patri.

Introit. The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (*P. T.* Alleluia, alleluia.) *Ps.* It is good to give praise to the Lord; and to sing to Thy name, O most High. *Ÿ.* Glory be to the Father.

Collect. We beseech Thee, O Lord, that we may be helped by the merits of the Spouse of Thy most holy Mother, so that what we cannot obtain of ourselves, may be given to us through his intercession. Who livest and reignest.

Epistle: Beloved of God, p. 1018. **Gradual and Tract:** p. 1019.

In Paschaltide, in place of the Gradual and Tract, is said:

Allelúia, allelúia. *Ÿ.* *Ecclus.* 45, 9. Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia. *Ÿ.* Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia, *Ÿ.* The Lord loved him, and adorned him; He clothed him with a robe of glory. Alleluia. *Ÿ.* The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

Gospel. *Matthew* 1, 18-21. When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is

of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins. **Creed.**

Offertory. My truth and My mercy are with him: and in My name his horn shall be exalted. (*P. T. Alleluia.*)

Offertorium. *Ps. 88, 25.* Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. (*T. P. Alleluia.*)

Secret. We render Thee, O Lord, the debt of our service, humbly entreating that Thou wouldst preserve Thy gifts within us by the intercession of blessed Joseph, the Spouse of the Mother of Thy Son Jesus Christ our Lord; on whose holy festival we offer to Thee the sacrifice of praise. Through the same Lord.

Preface of St. Joseph, p. 573.

Communion. Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (*P. T. Alleluia.*)

Communio. *Matth. 1, 20.* Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. (*T. P. Alleluia.*)

Postcommunion. Come to our assistance, we beseech Thee, O merciful God; and through the intercession of blessed Joseph Thy confessor, graciously preserve Thy gifts about us. Through our Lord.

MARCH 21

St. Benedict, Abbot

Greater-double *White vestments*

The Roman Empire had fallen and Western Europe was being overrun by Barbarian hordes, when St. Benedict appeared as patriarch of the monks of the West. Born at Nursia, in Umbria, in 480, his parents sent him to Rome for his studies; but fleeing the city's worldliness, he sought refuge in the solitude of Subiaco, where he lived for three years in a cave. The renown of his virtues soon drew the people to him and he began to gather disciples; for them he founded in the mountains twelve monasteries "schools for the Lord's service," in which was observed the monastic motto: *Ora et labora*, pray and work.

Later on, he moved to Monte-Casino where he founded his principal monastery, and wrote his Rule. Like Moses on Sinai (*Epistle*), Benedict on Monte-Casino was the Lawgiver of his people. His first precept demands that nothing be preferred to liturgical worship.

St. Benedict died on March 21, 547, forty days after the death of his sister, St. Scholastica. Standing at the foot of the altar where he had just taken part in the Sacrifice by Holy Communion, and supported by his disciples who surrounded him, he gave his soul up to God.

St. Benedict is called the Doctor of humility. He was a prophet and wrought miracles. According to St. Gregory, he "was filled with the spirit of all the just." The circumstances of his death made him the patron of those who die piously.

Mass: Os justi, p. 1013. For the proper Mass of the Benedictines, see the Benedictine Supplement.

MARCH 24

Saint Gabriel, Archangel

Greater-double *White vestments*

Saint Gabriel was sent to Daniel to enlighten him as to the time when Christ would be born (*Epistle*), and to Zachary, at the hour in which he offered incense in the temple (*Offertory*), to announce to him the birth of John the Baptist, the Precursor of the Messiah (*Gospel*). "Only Gabriel, a name that means 'Power of God,' was found worthy among all the Angels," says St. Bernard, "to announce to Mary the designs of God with regard to her" (*Collect*).

Benedict XV extended the feast of St. Gabriel to the whole Church, and fixed it on the eve of the Annunciation.

Introitus. *Ps.* 102, 20. Benedicite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* 102, 1. Bénedic, ánima mea, Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. *V.* Glória Patri.

Introit. Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. *Ps.* Bless the Lord, O my soul: and let all that is within me bless His holy name. *V.* Glory be to the Father.

Collect. O God, who didst choose from among all other angels the archangel Gabriel to announce the mystery of Thine Incarnation, grant in Thy mercy that

celebrating his feast on earth we may reap the effect of his protection in heaven. Who livest.

Epistle. *Daniel* 9, 21-26. In those days behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me and spoke to me and said: O Daniel, I am now come forth to teach thee, that thou mightest understand. From the beginning of thy prayers thy word came forth: and I am come to show it to thee, because thou art a man of desires. Therefore, do thou mark the word and understand the vision. Seventy weeks are shortened upon the people and upon thy holy city, that transgression may be finished and sin may have an end and iniquity may be abolished and everlasting justice may be brought and vision and prophecy may be fulfilled and the Saint of Saints may be anointed. Know thou therefore and take notice that from the going forth of the world to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks: and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny Him shall not be His. And a people, with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

Gradual. Bless the Lord, all ye His angels, you that are mighty in strength and execute His words. *Ÿ.* Bless the Lord, O my soul, and let all that is within me bless His holy name.

Tract. Hail Mary, full of grace, the Lord is with thee. *Ÿ.* Blessed art thou among women, and blessed is the fruit of thy womb. *Ÿ.* Behold thou shalt conceive and shalt

Graduale. *Ps.* 102, 20, 1, *Benedícite Dóminum, omnes Angeli ejus, poténtes virtúte, qui fácitis verbum ejus. Ÿ. Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.*

Tractus. *Luc.* I. 28, 42, 31, 35. *Ave, Maria, grátia plena: Dóminus tecum. Ÿ. Benedícta tu in muliéribus: et benedictus fructus ventris tui. Ÿ. Ecce concípies et páries Fílium, et vocábis*

nomen ejus Emmánuel. *Ÿ*.
Spíritus Sanctus supervé-
niet in te, et virtus Altíssi-
mi obumbrábit tibi. *Ÿ*.
Ideóque et quod nascétur
ex te Sanctum, vocábitur
Filius Dei.

bring forth a son, and thou
shalt call his name Emmanuel.
Ÿ. The Holy Ghost shall come
upon thee, and the power of
the most High shall oversha-
dow thee. *Ÿ*. And therefore
also the Holy which shall be

born of thee shall be called the Son of God.

Gospel: The angel Gabriel, p. 968.

Offertorium. *Apoc.* 8,
3, 4. Stetit Angelus juxta
aram templi, habens thu-
ribulum áureum in manu
sua, et data sunt ei incénsa
multa: et ascéndit fumus
arómatum in conspéctu
Dei.

Offertory. An angel stood
near the altar of the temple,
having a golden censer in his
hand: and there was given to
Him much incense and the
smoke of the perfumes ascend-
ed before God.

Secret. May the offering of our service and the prayer
of the blessed archangel Gabriel be acceptable in Thy
sight, O Lord; that he whom we venerate on earth, may
be our advocate before Thee in heaven. Through our
Lord.

Communio. *Dan.* 3, 58.
Benedícite, omnes Angeli
Dómini, Dómino: hym-
num dícite, et superexal-
táte eum in saécula.

Communion. All ye angels of
the Lord, bless the Lord: sing
a hymn, and exalt Him above
all for ever.

Postcommunion. Having partaken in the mysteries of
Thy Body and Blood, implore Thy clemency, O Lord
our God; that we to whom Thine Incarnation was made
known by the message of Gabriel, may likewise obtain
through his help the benefits of that same Incarnation.
Who livest and reignest.

MARCH 25

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

Double of the First Class *White vestments*



Today's feast recalls the greatest event in history, the Incarnation of our Lord (*Gospel*) in the womb of a Virgin (*Epistle*). On this day the Word was made flesh, and assumed for ever the humanity of Jesus. The mystery of the Incarnation has earned for Mary her most glorious title, that of "Mother of God" (*Collect*). "Standing on the threshold of divinity" since she gave to the Word of God the flesh to which He was hypostatically united, the Virgin has always been honored by a supereminent worship, that of hyperdulia.

To March 25 will correspond, nine months later, December 25, the day on which will be manifested to the world the

miracle as yet only known to heaven and to the humble Virgin.

If March 25 falls in Holy Week or Easter Week, the Feast of the Annunciation is transferred to the Monday after Low Sunday.

Introit. All the rich among the people shall entreat thy countenance; after her shall virgins be brought to the King: her neighbors shall be brought to Thee in gladness and rejoicing. (*P. T. Alleluia, alleluia.*) *Ps.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Introitus. *Ps.* 44, 13, 15, 16. Vultum tuum deprecabuntur omnes divites plebis: adducuntur regi virgines post eam: proxima eius adducuntur tibi in laetitia et exultatione. (*T. P. Alleluia, alleluia.*) *Ps.* 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Glória Patri.

Collect: O God, and **Epistle:** The Lord spoke, from the Common of the B. V. M. in Advent, p. 967.

Before Easter, on March 25:

Graduale. *Ps.* 44, 3, 5. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. *V.* Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabiliter dextera tua.

Tractus. *Ps.* 44, 11, 12. Audi, filia, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. *Ÿ.* Vultum tuum deprecabúntur omnes dívites plebis: filiae regum in honóre tuo. *Ÿ.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. *Ÿ.* Adducéntur in lætítia et exsultatióne: adducéntur in templum Regis.

Gradual. Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. *Ÿ.* Because of truth and meekness, and justice; and thy right hand shall conduct thee wonderfully.

Tract. Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. *Ÿ.* All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. *Ÿ.* After her shall virgins be brought to the King; her neighbors shall be brought to Thee. *Ÿ.* They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

After Easter. instead of Gradual and Tract:

Allelúia, allelúia. *Ÿ.* *Luc.* 1, 28. Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia. *Ÿ.* *Num.* 17, 8. Virga Jesse flóruit: Virgo Deum et hóminem génuít: pacem Deus réddidit, in se reconcilians ima summis. Allelúia.

Alleluia, alleluia. *Ÿ.* Hail, Mary, full of grace: the Lord is with thee: Blessed art thou among women. Alleluia. *Ÿ.* The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath given peace, reconciling the lowest with the highest in Himself. Alleluia.

From the **Gospel**, the rest of the Mass from the Common in Advent, p. 968 **Creed**.

Preface of the Blessed Virgin Mary (Et te in Annuntiatióne), p. 572.

After Easter, **Alleluia** is added at the **Offertory** and **Communion**.

MARCH 27

St. John Damascene, Confessor and Doctor

Double *White vestments*

John, surnamed Damascene (or of Damascus), was raised up by God to defend the veneration of images, at a time when the Emperor Leo the Isaurian endeavored to destroy it. Filled with divine knowledge (*Epistle*), he strongly opposed the Iconoclasts (or destroyers of images, in Greek). His biography, written in the tenth century by the Patriarch John of Jerusalem, relates several legends recalled in the liturgy in his Mass. It says, for instance, that the emperor having accused him of betraying the Caliph of Damascus, of whom he was the counselor and minister, he was condemned to have his right hand cut off. But as in the case of the man with the dried up hand (*Gospel*), his hand was miraculously restored to him, for he promised the Virgin to use it henceforth in writing her praises. He kept his promise.

St. John Damascene fell asleep in the peace of Christ towards 749, and was proclaimed Doctor by Leo XIII.

Introit. Thou hast held me by my right hand, and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. Ps. How good is God to Israel, to them that are right of heart! *Ÿ.* Glory be.

Introitus Ps. 72, 24.
Tenuisti manum dexteram meam: et in voluntate tua deduxisti me, et cum gloria suscepisti me. Ps. 72, 1.
Quam bonus Israël Deus his, qui recto sunt corde!
Ÿ. Glória Patri.

Collect. Almighty and everlasting God, who, for the justifying of the devotion due to holy images, didst fill blessed John with heavenly learning, and with wonderful steadfastness of heart; grant that by his intercession and example we who venerate the images of the saints, may both imitate their virtues and enjoy their protection. Through our Lord.

Epistle. *Wisdom* 10, 10-17. The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. He forsook

not the just when he was sold, but delivered him from sinners: He went down with him into the pit, and in bands He left him not¹, till He brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him, and gave him everlasting glory. He delivered the just people and blameless seed from the nations that oppressed them. He entered into the soul of the servant of God and stood against dreadful kings in wonders and signs. And He rendered to the just the wages of their labors.

Graduale. *Ps. 17, 33, 35.* Deus, qui praeceñxit me virtúte: et pósuit immaculátam viam meam. *Ÿ.* Qui docet manus meas ad praélium: et posuisti, ut arcum aéreum, bráchia mea.

Tractus. *Ps. 17, 38, 39, 50.* Pérsequar inimicos meos, et comprehéndam illos. *Ÿ.* Confringam illos, nec póterunt stare: cadent subtus pedes meos. *Ÿ.* Proptérea confitébor in natióibus, Dómine, et nómini tuo psalmum dicam.

Gradual. God, who hath girt me with strength: and made my way blameless. Who teacheth my hands to war: and hast made my arms like a brazen bow.

Tract. I will pursue my enemies, and overtake them. *Ÿ.* I will break them, and they shall not be able to stand: they shall fall under my feet. *Ÿ.* Therefore will I give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name.

Gospel. *Luke 6, 6-11.* At that time: It came to pass also on another sabbath, that Jesus entered into the synagogue, and taught. And there was a man, whose right hand was withered. And the scribes and pharisees watched if He would heal on the sabbath; that they might find accusation against Him. But He knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled

1. Here ends the Epistle on the feast of St. John Capistran, March 28.

with madness; and they talked one with another, what they might do to Jesus. Creed.

Offertory. A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

Offertorium. *Job. 14, 7.*
Lignum habet spem: si præcisum fuerit, rursum virêscit, et rami ejus pululant.

Secret. O Lord, through the prayer of blessed John, and the pleading of Thy saints, whose images are set before us for veneration in our churches through his zeal; grant that the gifts which we offer be accounted worthy in Thy sight. Through our Lord.

Communion. The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Communio. Bráchia peccatórum conteréntur, confirmat autem justos Dóminus.

Postcommunion. May the holy gifts we have received, O Lord, be heavenly weapons in our defense: and may the patronage of blessed John, joined with that of all Thy saints, whose images, through his means, are held in honor in the churches, plead with one voice in our behalf, Through our Lord.

MARCH 28

St. John Capistran, Confessor

Semi-double *White vestments*

St. John, born at Capistrano in the Abruzzi on June 24, 1385, entered the order of St. Francis at the age of 39. He was chosen by God to deliver Europe from Islam, which threatened to invade it in the fifteenth century. Mohammed II had taken Constantinople, and was marching on Belgrade. Pope Callixtus III decreed a crusade. St. John preached it (*Gospel*) and with the noble Hungarian, John Hunyady, enrolled 70,000 improvised warriors, armed with forks and flails. John, whose "strength was the Lord" (*Introit*), assured the triumph of the Cross (*Collect*). He died in 1456.

Introit. I will rejoice in the Lord; and I will joy in God my Jesus: the Lord God is my strength. Ps. Rejoice to God

Introitus. *Hab. 3, 18-19.* Ego autem in Dómino gaudébo et exultábo in Deo Jesu meo: Deus Dó-

minus fortitúdo mea. *Ps.* 80, 2. Exsultáte Deo ad-
jutóri nostro, jubiláte Deo
Jacob. *Ÿ.* Glória Patri.

our helper: sing aloud to the
God of Jacob. *Ÿ.* Glory be to
the Father.

Collect. O God, who through blessed John didst
cause Thy faithful to triumph over the enemies of the
cross in the power of the most holy name of Jesus: grant,
we beseech Thee, that by his intercession we may over-
come the snares of our spiritual enemies, and deserve to
receive from Thee the crown of righteousness. Through
the same Lord.

Epistle: The Lord conducted, to: left him not, p. 680.

Graduale. *Ps.* 21, 24-
25. Qui timétis Dómi-
num, laudáte eum: uni-
vèrsum semen Jacob, glo-
rificáte eum. *Ÿ.* Timeat
eum omne semen Israël:
quóniam non sprevit, ne-
que despéxit deprecatió-
nem páuperis.

Gradual. Ye that fear the
Lord praise Him: all ye seed of
Jacob, glorify Him! *Ÿ.* Let all
the seed of Israel fear Him:
because He hath not slighted
nor despised the supplication
of the poor man.

Tractus. *Ex.* 15, 2, 3.
Fortitúdo mea et laus mea
Dóminus, et factus est
mihi in salutem: iste Deus
meus, et glorificábo eum.
Ÿ. Dóminus quasi vir pug-
nátor, omnípotens nomen
ejus. *Ÿ.* *Judith* 16, 3. Dó-
minus cónterens bella: Dó-
minus nomen est illi.

Tract. The Lord is my
strength and my praise, and
He is become salvation to me:
He is my God, and I will glo-
rify Him. *Ÿ.* The Lord is a
man of war, Almighty is His
name. *Ÿ.* The Lord who
breaketh battles; the Lord is
His name.

Gospel. *Luke* 9, 1-6. At that time, Jesus calling to-
gether the twelve apostles, gave them power and authority
over all devils, and to cure diseases. And He sent them
to preach the kingdom of God, and to heal the sick. And
He said to them: Take nothing for your journey; neither
staff, nor scrip, nor bread, nor money: neither have two
coats: and whatsoever house you shall enter into, abide
there, and depart not from thence. And whosoever will
not receive you, when ye go out of that city, shake off
even the dust of your feet for a testimony against them.

And going out, they went about through the towns; preaching the gospel; and healing everywhere.

<p>Offertory. He called upon the most high Sovereign while he assaulted the enemies on every side, and the great and holy God heard him.</p>	<p>Offertorium. <i>Ecclus. 46, 6.</i> Invocávit Altissimum poténtem in oppugnándo inimicos úndique, et audívit illum magnus et sanctus Deus.</p>
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Secret. Look down mercifully, O Lord, upon the sacrifice we offer unto Thee: through the intercession of blessed John, Thy confessor, may it ensure us safety under Thy protection and enable us to break the snares of our enemies. Through our Lord.

<p>Communion. They sang to Thy holy name, O Lord and praised Thy victorious hand.</p>	<p>Communio. <i>Sapient. 10, 20.</i> Decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt.</p>
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Postcommunion. Filled with heavenly food and refreshed with spiritual drink, we beseech Thee, O almighty God, that, moved by the intercession of blessed John, Thy confessor, Thou mayest defend us from our wicked enemy, and keep Thy Church in perpetual peace. Through our Lord.

APRIL 2

St. Francis of Paula, Confessor

Double *White vestments*

St. Francis was born at Paola in Calabria in 1416. When 13 years of age, "abandoning everything to acquire a treasure in the kingdom of heaven" (*Gospel*), he retired into a desert. Numerous disciples soon came, for whom he then founded the Order of Minims, that is to say, of the least in the house of God.

"Despising everything to gain Christ, he endeavored to resemble Him in His sufferings, so as to be able to participate in the glory of His resurrection" (*Epistle*). God, who exalts the humble (*Collect*), made him celebrated by numerous miracles and by the gift of prophecy. He died at the age of 91 in 1507.

Mass: Justus, p. 1015, except:

Collect. O God, who lifteth up the humble and hast raised Thy blessed confessor Francis to the glory of the saints; grant, we beseech Thee, that by his merits and example, we too may attain the happiness which Thou hast promised to the humble of heart. Through our Lord.

Epistle: The things that were gain, p. 609.

Secret. May these offerings of Thy devout people, with which we cover Thy altar, O Lord, be rendered pleasing to Thee, by the merits of blessed Francis and salutary to us through Thy mercy. Through our Lord.

Postcommunion. Having received this heavenly sacrament, we pray Thee, O Lord, that by the intercession of blessed Francis, Thy confessor, there may be conferred upon us help for this present life and for life everlasting. Through our Lord.

APRIL 4

St. Isidore, Bishop, Confessor and Doctor

Double *White vestments*

St. Isidore, brother of St. Leander, succeeded him in 601 as archbishop of Seville (*Communion*). Versed in all knowledge, he was considered the most learned man of his century. An indefatigable preacher of the Gospel, he opposed the Arians and other heretics "who closed their ears to truth and opened them to fables" (*Epistle*).

Wherefore, hardly 16 years after his death in 636, the Synod of Toledo, composed of 52 bishops, proclaimed him "excellent Doctor (*Collect*) and the most recent glory of the Catholic Church."

Mass: In médio, p. 1010.

APRIL 5

St. Vincent Ferrer, Confessor

Double *White vestments*

Vincent, born in Spain in 1350, entered at the age of 18 the Order of Preachers. He was called the "Angel of the Judgment" and he went over the whole of Europe, warning sinners "to be ready for the

Son of man who will come at an unexpected hour" (*Gospel*). The words of the prophet: "Arise, ye dead, and come to judgment," which he constantly repeated, caused the many miraculous conversions of which his life is full (*Epistle*). He put forth the proposal to end the Western schism by deposing the three Popes who claimed the tiara and declared himself in favor of Martin V. He died at Vannes in Brittany, in 1419.

Mass: Os justi, p. 1013, except:

Collect. O God, who wast pleased to make Thy Church illustrious by the merits and preaching of blessed Vincent, Thy confessor, grant that we Thy servants may be instructed by his example and be freed from all adversity by his protection. Through our Lord.

APRIL 11

St. Leo I, Pope and Doctor

Double *White vestments*

In St. Leo, surnamed the Great, are verified all the words of the Introit, Offertory and Communion of this Mass. As Doctor of the Church and defender of civilisation, he gained signal victories over heretics and barbarians. He opposed Eutyches who denied the two natures of Christ and Nestorius who affirmed that there were two persons in Jesus. The Council of Chalcedon exclaimed: "Peter has spoken by the mouth of Leo." Wherefore the *Gospel* reminds us of the prerogatives of the Chief Pastor of the Church. St. Leo stopped the advance of Attila, "the scourge of God," at the gates of Rome and decided him to retire to Pannonia. Many among the most beautiful old Collects of the Missal were composed by St. Leo.—He died April 11, 461.

Mass: Si diligis me, p. 978.

The **Creed** is said, St. Leo being a Doctor.

Preface of the Apostles, p. 573.

APRIL 13

St. Hermenegild, Martyr

Semi-double *Red vestments*

Hermenegild, son of the Arian King of the Visigoths in Spain, married the Catholic daughter of Frankish King, and was converted to Catholicism. His father threw him into a dungeon and in the

night of Easter caused an Arian bishop to take Communion to him. Hermenegild repelled the heretical bishop, and was put to death on April 13, 586. His father died recommending the martyr's brother, Recarede, to bring back the nation to the true faith. Thus Spain remained Catholic.

Outside Paschaltide, **Mass:** *Invirtute*, p. 986.

During Paschaltide, **Mass:** *Protexisti*, p. 999; except in both cases the following **Collect** and **Gospel**:

Collect. O God, who didst teach blessed Hermenegild, Thy martyr, to value the kingdom of heaven more than an earthly throne; grant, we beseech Thee, that following his example, we may despise all transitory things, and seek after those which are eternal. Through our Lord.

Gospel: *If any man come*, p. 983.

APRIL 14

St. Justin, Martyr

Double *Red vestments*

St. Justin was born at Nablus (Samaria) about the year 100. As a pagan philosopher, he examined and rejected the teaching of the pagan philosophical systems. Having become a Christian, and seeing in reason a precious auxiliary of faith, he opened at Rome the first school of Christian philosophy and there taught "the eminent science of Jesus Christ" (*Collect*). He became celebrated especially by the two Apologies which he had the courage (*Gospel*) to address successively to the persecutors, the emperor Antoninus and the Roman Senate (*Introit*). An edict of Antoninus mitigated the persecution. Marcus Aurelius on the contrary caused St. Justin to be scourged and condemned him to death. He died a martyr on April 13, about 165.

Commemoration of SS. Tiburtius, Valerian and Maximus, Martyrs. Valerian, the husband of St. Cecilia, Tiburtius, his brother, and Maximus, their executioner, who was converted at the sight of their courage, suffered martyrdom in Rome in 229.

Introitus. *Ps.* 118, 85, 46. Narraverunt mihi iniqui fabulationes, sed non ut lex tua: ego autem loquebar de testimoniis tuis in conspectu regum et non confundabar. (T. P. Alleluia, alleluia.) *Ps.* 118, 1.

Introit. The wicked have told me fables, but not as Thy law; but I spoke of Thy testimonies before kings, and I was not ashamed. (P. T. Alleluia, alleluia.) *Ps.* Blessed are the undefiled in the way, who walk

in the law of the Lord. *Ÿ.* | Beáti immaculáti in via,
 Glory be to the Father. | qui ámbulant in lege Dó-
 | mini. *Ÿ.* Glória Patri.

Collect. O God, who by the foolishness of the cross, didst wonderfully teach blessed Justin, Thy martyr, the excellent knowledge of Jesus Christ; grant us, through his intercession, that driving away all wiles of error, we may become steadfast in faith. Through the same Lord.

Collect for SS. Tiburtius and Companions. Grant us, we beseech Thee, O almighty God, that we may imitate the virtues of Thy holy martyrs Tiburtius, Valerian and Maximus, whose feast-day we are celebrating. Through our Lord.

Epistle. I *Corinthians* 1, 18-25, 30. Brethren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption.

Before Paschaltide:

Gradual. The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. *Ÿ.* I will destroy the wisdom of

Graduale. I *Cor.* 3, 19-20. Sapiéntia hujus mundi stultitia est apud Deum, scriptum est enim: Dóminus novit cogitationes sapiéntium, quóniam vanae sunt. *Ÿ.* I *Cor.* 1, 19. Per-

dam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo.

Tractus. *I Cor. 2, 2, 7-8.* Non judicávi me scire áliquíd inter vos nisi Jesum Christum, et hunc crucifixum. *Ÿ.* Lóquimur Dei sapiéntiam in mystério, quae abscondita est, quam praedestinávit Deus ante saécula in glóriam nostram. *Ÿ.* Quam nemo princípum hujus saéculi cognóvit. Si enim cognovissent, nunquam Dóminum glóriae crucifixissent.

the wise, and the prudence of the prudent I will reject.

Tract. I judged not myself to know anything among you but Jesus Christ, and Him crucified. *Ÿ.* We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world, unto our glory. *Ÿ.* Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

During Paschaltide:

Allelúia, allelúia. *Ÿ.* *I Cor. 3, 19, 20.* Sapiéntia hujus mundi stultitia est apud Deum, scriptum est enim: Dóminus novit cogitationés sapiéntium, quóniam vanae sunt. Allelúia. *Ÿ.* *Phil. 3, 8.* Verúmtamen existimo ómnia detriméntum esse propter eminentem sciéntiam Jesu Christi Dómini mei. Allelúia.

Alleluia, alleluia. *Ÿ.* The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. Alleluia. *Ÿ.* Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Gospel. *Luke 12, 2-8.* At that time, Jesus said to His disciples: There is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in the chambers shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye Him who, after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings, and not one

of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are more value than many sparrows. And I say to you: Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God.

Offertory. For I judged not myself to know anything among you, but Jesus Christ, and Him crucified. (*P. T. Alleluia.*)

Offertorium. *1 Cor. 2, 2.*
Non enim iudicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. (*T. P. Alleluia.*)

Secret. Graciously receive, O Lord, these our offerings, the marvellous mystery of which Thy holy martyr Justin resolutely defended against the calumnies of ungodly men. Through our Lord.

Secret for SS. Tiburtius and Companions. We beseech Thee, O Lord, that this sacred Victim which we offer in memory of the heavenly birthday of Thy holy martyrs, may both break the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord.

Communion. There is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day. (*P. T. Alleluia.*)

Communio. *2 Tim. 4, 8.*
Repósita est mihi corona justítiae, quam reddet mihi Dóminus in illa die justus iudex. (*T. P. Alleluia.*)

Postcommunion. Refreshed with heavenly food, we humbly entreat Thee, O Lord, that following the admonitions of blessed Justin, Thy martyr, we may ever give thanks for the gifts which we have received. Through our Lord.

Postcommunion for SS. Tiburtius and Companions. Being filled with Thy sacred gifts, we humbly beseech Thee, O Lord, that what we celebrate in fulfillment of our duty, we may feel in the increase of Thy saving grace. Through our Lord.

APRIL 17

St. Anicetus, Pope and MartyrSimple *Red Vestments*

St. Anicetus succeeded St. Pius as Pope. He governed the Church from 150 to 161 and took such a part in the sufferings of Christ (*Epistle*) that although he did not shed his blood for the faith he was given the title of martyr.

He preserved his flock from the heresies of Valentinus and Marcion. The great St. Polycarp came to him at Rome to confer especially about the date of the celebration of Easter.

Mass: Si diligis me, p. 978.

(Before Monday after Low Sunday, **Commemoration** is only made of St. Anicetus by the Collects of this Mass.)

APRIL 21

St. Anselm, Bishop, Confessor and DoctorDouble *White vestments*

A native of Aosta (Italy) and a monk in the famous Abbey of Bec in Normandy, St. Anselm became its abbot and later archbishop of Canterbury (*Communion*). He endeavored to develop the science of God by a rational method which cleared the way for scholastic theologians. "I do not try to understand in order to believe," he declared, "but I believe in order to understand." "A hero for doctrine and virtue," declares Urban II, "he was equally intrepid in fighting for the faith." Like a courageous pastor, he defended "in season and out of season" (*Epistle*), against the ambitious tyranny of the English king William Rufus, the sacred liberty which Jesus had bought for His flock with His blood. "Christ," he affirms, "loves nothing so much in this world as the liberty of His Church."

He died at the age of 73 on April 21, 1109.

Mass: In médio, p. 1010.

APRIL 22

SS. Soter and Caius, Popes and MartyrsSemi-double *Red vestments*

Soter succeeded Pope Anicetus in 161 and was martyred ten years later under Marcus Aurelius. Caius, whose relics are kept in the sanctuary of St. Sylvester at Rome, governed the Church a century later and was put to death in 296.

Mass: Si diligis me, p. 978, with the **Collect** in the plural form.

APRIL 23

St. George, Martyr

Semi-double *Red vestments*

St. George, born of a noble Cappadocian family, became an officer in the Roman army. After Diocletian published at Nicomedia his first edict against the Christians, St. George reproached him for his cruelty. He was subjected to such atrocious torments that the Eastern Church calls him the Great Martyr. He was beheaded in 303.

This patron of armies is venerated by Greeks and Latins. In Rome, the Station is held at St. George's church on the Thursday after Ash Wednesday. England chose him for her patron in the 13th century. Therefore in this country his feast is a double of first class with an octave. He is one of the 14 auxiliary saints (see July 25).

Mass: *Protexisti*, p. 999, except:

Collect. O God who dost gladden us by the merits and intercession of blessed George, Thy martyr; mercifully grant that we who beseech Thy blessings through him, may obtain them by the gift of Thy grace. Through our Lord.

Epistle: *Be mindful*, p. 989.

Secret. Sanctify, O Lord, the gifts we offer: and by the intercession of blessed George, Thy martyr, cleanse us by means of them from the stains of our sins. Through our Lord.

Postcommunion. We humbly beseech Thee, O almighty God, that those whom Thou hast refreshed with Thy sacraments, may by the intercession of blessed George Thy martyr, ever serve Thee by a life acceptable unto Thee. Through our Lord.

APRIL 24

St. Fidelis of Sigmaringen, Martyr

Double *Red vestments*

St. Fidelis was born at Sigmaringen (Suabia) in 1577. He was at first a magistrate and was called "the advocate of the poor." Having entered the Order of St. Francis, he obtained from God to shed his blood for the Catholic faith. He was sent to the country of the Grisons where Protestant soldiers, fearing his influence, stabbed him to death at Sévis in 1622 (*Collect*).

The *Gospel* of the Martyr's Mass in Paschaltide is, like the Sunday Gospels after Easter, a passage from the last discourse pronounced by the Master on the eve of His death. On the symbolical vine, which is Jesus, the branches that bear fruit are "carefully pruned in order that they may produce still more." That is why St. Fidelis was persecuted and put to death.

Mass: Protexísti, p. 999, except:

Collect. O God, who didst enkindle in the heart of blessed Fidelis a seraphic love, bestowing upon him the palm of martyrdom and the grace of working miracles in spreading the true faith; we beseech Thee, by his merits and intercession, to strengthen us by Thy grace, in faith and charity, that we may deserve to be found faithful in Thy service even unto death. Through our Lord.

Secret: Receive, and **Postcommunion:** Grant, p. 1001.

APRIL 25

The Greater Litanies

STATION AT ST. PETER'S *Violet vestments*

The Church celebrates to-day two solemnities which have nothing in common: The Greater Litanies, so called on account of their Roman origin, and the feast of St. Mark which is of later date. The Greater Litany originated at Rome with the substitution of a Christian procession for the "Robigalia," a pagan procession in honor of Robigo, the god or goddess of frost.

At the time of St. Gregory the Great, this procession began at the church of St. Lawrence in Lucina. Leaving the city by the Flaminian gate, the procession made a station at St. Valentine's, crossed the Milvian bridge and branched off to the left towards the Vatican. After halting at a cross, it entered the basilica of St. Peter for the celebration of the Holy Mysteries.

This litany is recited throughout the Church to keep away calamities, and to draw down the blessing of God on the harvest.



The whole Mass shows what assiduous prayer may obtain, when in the midst of our adversities (*Collects, Offertory*) we have recourse with confidence to our Father in heaven (*Epistle, Gospel, Communion*).

If the feast of St. Mark is transferred, the Litanies are not transferred, unless they fall on Easter Sunday. In which case they are transferred to the following Tuesday.

Procession: See **Antiphon:** Exsúrge, p. 386, the **Litany** of the Saints, p. 387, and the **Rogation Mass**, p. 396.

St. Mark, the Evangelist

Double of the Second Class *Red vestments*

St. Mark, the disciple of St. Peter, is one of the four Evangelists (*Collect*) who wrote, under the inspiration of the Holy Ghost, an abridged life of Jesus. His narration begins by the mission of St. John the Baptist whose "voice was heard in the desert"; he is represented with a lion lying at his feet, because the lion, one of the four symbolical animals in the vision of Ezechiel (*Epistle*) makes the desert re-echo with its roaring.

He was one of the seventy-two disciples (*Gospel*). He went to Egypt where he was the first to preach the Christian religion at Alexandria. His preaching of the Gospel, confirmed by his martyrdom, led him into Glory (*Secret*), and St. John portrays him as one of the four symbolical animals who attend the triumph of the imolated Lamb.

His body was taken to Venice, whose patron he has been since the ninth century. Rome possesses a church dedicated to St. Mark; the Station is held there on the Monday of the third week in Lent.

Introit. Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. *Ÿ.* Glory be.

Introitus. Ps. 63, 3. Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. Ps. 63, 2. Exáudi, Deus, oratíonem meam cum déprecor : a timóre inimíci éripe ánimam meam. *Ÿ.* Glória Patri.

Collect. O God, who by Thy grace didst raise up blessed Mark, Thy evangelist, to be a preacher of the gospel; grant, we beseech Thee, that we may ever profit by his teaching and be defended by his prayers. Through our Lord.

(Collect for the Rogations: Grant, p. 396.)

Epistle. *Ezechiel* I, 10-14. As for the likeness of the faces of the four living creatures: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Allelúia, allelúia. *Ÿ.*
Ps. 88, 6. Confitebúntur
caeli mirabilia tua, Dó-
mine: étenim veritátem
tuam in ecclésia sanctó-
rum. Allelúia. *Ÿ.* *Ps.* 20,
4. Posuísti, Dómine, su-
per caput ejus corónam de
lápide pretióso. Allelúia.

Alleluia, alleluia. *Ÿ.* The
heavens shall confess Thy
wonders, O Lord, and Thy
truth in the church of the
saints. Alleluia. *Ÿ.* Thou hast
set upon his head, O Lord, a
crown of precious stones.
Alleluia.

Gospel: The Lord appointed, p. 647. **Creed.**

Offertorium. *Ps.* 88, 6.
Confitebúntur caeli mira-
bília tua, Dómine, et veri-
tátem tuam in ecclésia
sanctorum, allelúia, alle-
lúia.

Offertory. The heavens shall
confess Thy wonders, O Lord,
and Thy truth in the church of
the saints, alleluia, alleluia.

Secret. Offering Thee our gifts on the solemnity of
blessed Mark Thy evangelist, we beseech Thee, O Lord,
that as the preaching of the gospel made him glorious,
likewise may his intercession render us acceptable to
Thee, both in word and work. Through our Lord.

(Secret for the Rogations: May these offerings, p. 397.)

Communion. The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Communio. Ps. 63, 11. Laetabitur justus in Domino et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

Postcommunion. We beseech Thee, O Lord, that Thy holy mysteries may afford us continual protection; and through the prayers of blessed Mark, Thy Evangelist, they may ever defend us from all adversity. Through our Lord.

(Postcommunion for the Rogations: Mercifully, p. 398.)

APRIL 26

SS. Cletus and Marcellinus, Popes and Martyrs

Semi-double *Red vestments*

St. Cletus is the third pope. Born at Rome, he was converted by St. Peter and succeeded St. Linus on the pontifical throne. He received the crown of martyrdom in 91, under the Emperor Domitian and was buried near the Prince of the Apostles. The name of St. Cletus is in the Canon (first list, p. 550).

St. Marcellinus was also a Roman. He governed the Church from 293 to 304, during the terrible persecution of Diocletian who caused him to be beheaded.

Mass: Si diligis me, p. 978, with the Collect in the plural form.

APRIL 27

St. Peter Canisius, Confessor and Doctor

Double *White vestments*

Born at Nimegen, Holland, on May 8, 1521, Peter De Hont (in latin: Canisius) as a young man entered the Society of Jesus. He shares with St. Boniface the title of "Apostle of Germany." By his preaching, controversy and books, by the foundation of colleges, he stopped the progress of Protestantism. He assisted in quality of theologian at the Council of Trent, and maintained the interests of the Church at the Diet of Augsburg and at the Conference of Worms. He refused the Bishoprics of Vienna and Cologne. We owe to him the first catechism of Christian doctrine. He died at Fribourg, Switzerland, on Dec. 21, 1597; he was canonized and proclaimed Doctor of the Church by Pope Pius XI.

Mass: In médio, p. 1010, except:

Collect. O God, who didst strengthen blessed Peter Thy confessor in virtue and doctrine for the defence of the Catholic faith: grant in Thy mercy, that by his example and teaching the erring may be brought to repentance, and the faithful persevere in confession of the truth. Through our Lord.

APRIL 28

St. Paul of the Cross, Confessor

Double *White vestments*

St. Paul of the Cross was born at Ovada in the State of Genoa in 1694. He had during all his life a burning love for Jesus crucified, and devoted himself to preaching everywhere with singular charity, the mystery of the Cross (*Collect, Epistle*). To carry out this great work in the Church (*Gospel*), he instituted the Passionists, who make a vow to propagate the blessed memory of the Saviour's Passion. He died in 1775.

Commemoration of St. Vitalis, Martyr. St. Vitalis, father of SS. Gervase and Protase, was put to death at Ravenna under Nero about 62 A. D. Having been tortured on the rack he was thrown into a deep hole and stoned to death. A church was consecrated to him in Rome: the Station is held there on the Friday in the Second Week in Lent. The church, dedicated to him in Ravenna, is a masterpiece of the Byzantine art.

Introitus. *Gal. 2, 19-20.* Christo confixus sum cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Fílii Dei, qui diléxit me, et trádedit semetípsum pro me, allelúia, allelúia. *Ps. 40, 2.* Beátus qui intélligit super egénum et páuperem: in die mala liberábit eum Dóminus. *Ÿ. Glória Patri.*

Introit. With Christ I am nailed to the Cross: but I live, now not I: but Christ liveth in me: I live in the faith of the Son of God, who loved me, and delivered Himself for me, alleluia, alleluia. *Ps.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *Ÿ. Glory be.*

Collect. O Lord Jesus Christ, who didst endow holy Paul with singular charity to preach the mystery of the Cross, and willed that through him a new family should flourish in the Church: grant us, through his intercession,

that ever recalling the memory of Thy passion upon earth, we may deserve to obtain the fruit of it in heaven. Who livest and reignest.

Collect for St. Vitalis: Grant (first for one Martyr) p. 1000.

Epistle. *Corinthians* 1. 17-25. Brethren, Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the Cross of Christ should be made void. For the word of the Cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Alleluia, alleluia. *Ÿ.* Christ died for all; that they also who live may not now live to themselves, but to Him who died for them, and rose again. **Alleluia.** *V.* And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. **Alleluia.**

Alleluia, alleluia. *Ÿ.* 2 *Cor.* 5, 15. Pro omnibus mortuus est Christus: ut, et qui vivunt jam non sibi vivant sed ei, qui pro ipsis mortuus est, et resurrexit. **Alleluia.** *Ÿ.* *Rom.* 8, 17. Si filii, et heredes: heredes quidem Dei, coheredes autem Christi: si tamen compatimur, ut et conglorificemur. **Alleluia.**

Gospel: The Lord appointed, p. 647.

Offertory. Walk in love, as Christ also hath loved us, and hath delivered Himself for us an oblation and a sacrifice to

Offertorium. *Eph.* 5, 2. Ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et

hóstiam Deo in odórem | God, for an odor of sweetness,
suavitátis, alleluía. | alleluia.

Secret. May these mysteries of Thy passion and death, O Lord, confer upon us the heavenly fervor with which holy Paul, in offering them, presented his body as a living sacrifice, holy and pleasing to Thee. Who livest and reignest.

Secret for St. Vitalis: Receive, p. 1001.

Communio. 1 *Pet.* 4, | **Communion.** If you partake
13. Communicántes Christi | of the sufferings of Christ, re-
sti passiónibus gaudéte, ut | joice, that when His glory shall
in revelatióne glóriæ ejus | be revealed, you may also be glad
gaudeátis exsultántes, al- | with exceeding joy, alleluia.
leluía.

Postcommunion. We have received, O Lord, the divine sacrament, the perpetual memorial of Thy boundless love; grant, we beseech Thee, that by the merits and example of holy Paul, we may draw from Thy fountains water springing up to eternal life, and in our conduct and life keep Thy most holy passion imprinted in our hearts. Who livest and reignest.

Postcommunion for St. Vitalis: Grant, p. 1001.

APRIL 29

St. Peter of Verona, Martyr

Double *Red vestments*

Born from Manichean parents at Verona about 1205, St. Peter while still a child opposed the heretics and later joined the Order of St. Dominic.

The ardor of his faith so enflamed him that he wished to die for it: an impious assassin sent by the Manichees murdered him on the road from Como to Milan in 1252.

Mass: Protexisti, p. 999, except:

Collect. Grant, we beseech Thee, O almighty God, that with fitting devotion we may follow the faith of blessed Peter, Thy martyr, who in the spreading of that same faith, was found worthy to win the palm of martyrdom. Through our Lord.

Epistle: Be mindful, p. 989.

Secret. Mercifully regard, O Lord, the prayers that we offer unto Thee through the intercession of blessed Peter, Thy martyr, and ever keep in Thy protection all defenders of the faith. Through our Lord.

Postcommunion. May the sacraments of which we have partaken defend Thy faithful people, O Lord, and by the intercession of blessed Peter, Thy martyr, ensure them safety against all the attacks of their enemies. Through our Lord.

APRIL 30

St. Catharine of Siena, Virgin

Double *White vestments*

St. Catharine of Siena (1347-1380) was the last but one of 25 children. In her childhood she chose Jesus for her Spouse (*Epistle*). Subjecting her delicate body to frightful mortifications, her only support during her prolonged fasts was Holy Communion (*Postcommunion*).

She received from the crucified Lord the stigmata and inspired knowledge concerning the most profound mysteries of religion. It was by her persuasion that Gregory XI left Avignon to return to Rome. She died at the age of 33.

Mass: *Dilexisti*, p. 1027, except:

Collect. Grant, we beseech Thee, O almighty God, that commemorating the heavenly birthday of blessed Catharine, Thy virgin, we may both rejoice on her festival and benefit by the example of so great a virtue. Through our Lord.

Secret. May our prayers, O Lord, ascend to Thee, together with the saving Victim in the virginal fragrance of the virtues of blessed Catharine, whose festival we are keeping. Through our Lord.

Postcommunion. May the heavenly banquet, O Lord, at which we have partaken, and from which the blessed Virgin Catharine drew sustenance for her earthly life, confer upon us life everlasting. Through our Lord.

For the **Solemnity of St. Joseph** and its Octave, see Proper of the Time, Wednesday of the third week after Easter, p. 375.

MAY 1

SS. Philip and James, Apostles

Double of the Second Class *Red vestments*

The feast of the apostles St. Philip and St. James at this date recalls the translation of their relics which took place at Rome, where the church of the Holy Apostles, consecrated on May 1st was dedicated to them and received their relics. This is the Stational church for all the Ember-Fridays, and Easter Thursday.

Like St. Peter and St. Andrew, St. Philip came from Bethsaida in Galilee. Like them he was crucified, which death he suffered at Hierapolis in Phrygia. Jesus addressed him at the multiplication of the loaves, and through him as intermediary, the Gentiles were able to talk with the Saviour. To him also we owe what the Master said in His discourse at the Last Supper: "Philip, who seeth Me, seeth My Father" (*Gospel*).

St. James, called the Less, was from Cana in Galilee. A cousin of our Lord, he was a brother of the apostle Jude, and was made bishop of Jerusalem by St. Peter. It is about him that St. Paul is speaking when he says: "I did not see any apostle except James the brother of the Lord." Summoned by the High Priest to deny his faith, he was hurled down from the terrace of the Temple; he had his head broken by a blow from a club.

Their names are inscribed in the Canon of the Mass (first list, p. 550).

Introitus. 2 *Es.* 9, 27. Clamavérunt ad te, Dómine, in témpore afflictiónis suae, et tu de caelo exaudísti eos, allelúia, allelúia. *Ps.* 32, 1. Exsultáte, justi, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

Introit. In the time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven, alleluia, alleluia. *Ps.* Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory be to the Father.

Collect. O God, who makest us glad by the yearly festival of Thine apostles Philip and James; grant, we beseech Thee, that we who rejoice in their merits, may be taught by their example. Through our Lord.

Epistle: Then shall the just, p. 1000.

Allelúia, allelúia. *V.* Alleluia, alleluia. *V.* The *Ps.* 88, 6. Confitebúntur | heavens shall confess Thy

wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *V.* So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.

caeli mirabilia tua, Dómine: etenim veritatem tuam in ecclésia sanctorum. Alleluia. *V.* *Joan.* 14, 9. Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum. Alleluia.

Gospel. *John* 14, 1-13. At that time, Jesus said to His disciples: Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, because I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him: I am the way, the truth, and the life. No man cometh to the Father, but by Me. If you had known Me, you would without doubt have known My Father also: and from henceforth you shall know Him; and you have seen Him. Philip saith to Him: Lord, show us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou: Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in My name, that I will do. **Creed.**

Offertory. The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church

Offertorium. *Ps.* 88, 6. Confitebuntur caeli mirabilia tua, Dómine: et veritatem tuam in Ecclésia

sanctorum, alleluia, alle- | of the saints, alleluia, alle-
luia. | luia.

Secret. Graciously accept, O Lord, the offerings we bring on the festival of Thy holy apostles Philip and James, and turn from us all the evils which we deserve. Through our Lord.

Preface of the Apostles, p. 573.

Communio. *Joann. 14,*
9, 10. Tanto tempore vo-
biscum sum, et non cogno-
vistis me? Philippe, qui
videt me, videt et Patrem
meum, alleluia: non credis,
quia ego in Patre, et Pater
in me est? Alleluia, alle-
luia.

Communion. So long a time
have I been with you, and have
you not known Me? Philip, he
that seeth Me, seeth My Father
also, alleluia; believest thou not
that I am in the Father, and
the Father in Me? Alleluia,
alleluia.

Postcommunion. Filled, O Lord, with these saving
mysteries, we entreat of Thee that we may be helped by
the prayers of those whose festival we celebrate. Through
our Lord.

MAY 2

St. Athanasius, Bishop, Confessor and Doctor

Double *White vestments*

After the persecutions of the pagan emperors which ended in 313, the Church had to face the heresies. Arius dared to despoil the divine Redeemer of all His glory as Son of God: making out to be just a creature, only higher in grace than the others.

God then raised up St. Athanasius, bishop of Alexandria, to preach the Master's truth, at the price of innumerable sacrifices (*Epistle, Gospel*).

In 325, Athanasius was the herald of the 318 bishops who condemned Arius at the Council of Nicea, proclaiming that Jesus was the Son consubstantial with the Father. That is why he is often represented with a symbol of the Trinity as an emblem. He died in 373 and was proclaimed Doctor of the Church.

Introitus. *Ecclus. 15, 5.*
In medio Ecclesiae aper-
ruit os ejus: et implevit
eum Dominus spiritu sa-
pientiae et intellectus: sto-

Introit. In the midst of the
Church the Lord opened his
mouth: and He filled him with
the spirit of wisdom and un-

derstanding: He clothed him with a robe of glory, alleluia, alleluia. Ps. It is good to give praise to the Lord: and to sing to Thy name, O most High. *Ÿ*. Glory be to the Father.

lam glóriæ induit eum, allelúia, allelúia. Ps. 91, 2. Bonum est confitèri Dómino: et psállere nómini tuo, Altissime. *Ÿ*. Glória Patri.

Collect. Graciously hear our prayers, we beseech Thee, O Lord, which we offer in solemn commemoration of blessed Athanasius, Thy confessor and bishop; and by the merits of him who worthily served Thee, absolve us from all our sins. Through our Lord.

Epistle. 2 *Corinthians*, 4, 5-14. Brethren, we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, for which cause I have spoken; we also believe, for which cause we speak also: knowing that He who raised up Jesus will raise up also us with Jesus, and place us with you.

Alleluia, alleluia. *Ÿ*. Thou art a priest for ever, according to the order of Melchisedech. Alleluia. *Ÿ*. Blessed is the man that endureth temptation; for when he hath been proved, he

Allelúia, allelúia. *Ÿ*. Ps. 109, 4. Tu es sacérdos in aetérnum secúndum ór-dinem Melchisedech. Allelúia. *Ÿ*. *Jac.* 1, 12. Beátus vir, qui suffert tentatíonem: quóniam cum pro-

bátus fúerit, accípiet corónam vitae. Allelúia. | shall receive the crown of life. Alleluia.

Gospel: When they shall persecute, p. 671. **Creed.**

Offertorium. *Ps.* 88, 21-22. Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et bráchium meum confortábit eum, allelúia. | **Offertory.** I have found David My servant: with My holy oil I have anointed him, and My hand shall strengthen him, alleluia.

Secret. We beseech, O Lord, that the yearly solemnity of holy Athanasius, Thy confessor and bishop, may render us acceptable to Thy mercy; that by these sacrifices of pious expiation, while a blessed reward is assured him, we may receive the gifts of Thy grace. Through our Lord.

Communio. *Matth.* 10, 27. Quod dico vobis in ténébris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta, allelúia. | **Communion.** That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops, alleluia.

Postcommunion. O God, the rewarder of faithful souls, grant that by the prayers of blessed Athanasius, Thy confessor and bishop, whose venerable festival we celebrate, we may obtain pardon. Through our Lord.

MAY 3

The Finding of the Holy Cross

Double of the Second Class *Red vestments*

After the victory Constantine gained through the power of the Cross which he had seen in the heavens, and whose sign he reproduced in the Labarum, St. Helena, his mother, went to Jerusalem to try to find the true Cross. At the beginning of the second century, Hadrian had Calvary and the Holy Sepulchre covered over with earth, the top of which became a terrace of 100 feet in length, where were erected a statue of Jupiter and a temple of Venus. The Empress had them razed to the ground, and dug up. The laborers found the nails and three crosses. The miraculous cure of a woman

authenticated the sacred tree (*Collect*), to which we owe "life, salvation and resurrection" (*Introit*).

St. Helena divided the precious wood in three. One part was deposited in Rome in the church of Holy Cross in Jerusalem. The second in Constantinople and the third in Jerusalem. This last relic having been carried off by the Persians and recovered by Heraclius, this emperor solemnly brought it back to Jerusalem on May 3rd, 628. This event is now specially remembered on September 14.

At Low Masses only: **Commemoration of SS. Alexander I, Pope, Eventius and Theodulus.** Martyrs, and of **St. Juvenal,** Bishop and Confessor.

Alexander governed the Church under the Emperor Hadrian. His name is inscribed in the Canon of the Mass (Second list, p. 552). He was martyred at the same time as the priests Eventius and Theodulus, in 117, and their bodies rest in Rome, in the church of St. Sabina, where the Station is held on Ash Wednesday. St. Juvenal, bishop of Narni, fell asleep on this day towards 377.

Introit. But it behooves us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection: by whom we are saved, and delivered, alleluia, alleluia. Ps. May God have mercy on us and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us. *V.* Glory be to the Father.

Introitus. *Gal. 6, 14.* Nos autem gloriári oportet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus, allelúia, allelúia. *Ps. 66, 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *V.* Glória Patri.

Collect. O God, who in the glorious Finding of the Cross of salvation didst renew the wonders of Thy passion; grant us by the price of the wood of life to win the palm of eternal life. Who livest and reignest.

(**Collect for SS. Alexander and Companions.** Grant, we beseech Thee, O almighty God, that we who keep the heavenly birthday of Thy saints, Alexander, Eventius, Theodulus and Juvenal, may by virtue of their prayers, be delivered from all the evils which threaten us. Through our Lord.)

Epistle. *Philippians 2, 5-11.* Brethren, Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with

God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all kneel down*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Allelúia, allelúia. *Ÿ.*
Ps. 95, 10. Dícite in gén-
tibus quia Dóminus reg-
návit a ligno. Allelúia. Ÿ.
Dulce lignum, dulces cla-
vos, dúlcia ferens póndera:
quae sola fuísti digna su-
stinére Regem caelórum
et Dóminum. Allelúia.

Alleluia, alleluia, *Ÿ.* Say ye among the Gentiles, that the Lord hath reigned from the wood. Alleluia. *Ÿ.* Sweet the wood, sweet the nails, sweet the burden that hangs thereon: to bear the King and Lord of heaven, no tree was worthy, save thou, O holy Cross. Alleluia.

Gospel. *John 3, 1-15.* At that time, there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to Him: Rabbi, we know that Thou art come, a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born, when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not that I said to thee: You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, nor whither He goeth; so is every one that is born of the Spirit. Nicodemus answered, and said to Him: How can these things be

done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in Him may not perish, but may have life everlasting. **Creed.**

Offertory. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord, alleluia.

Offertorium. *Ps.* 117, 16, 17. *Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini, allelúia.*

Secret. Look down in mercy, O Lord, upon the sacrifice we offer Thee, and may it free us from all the evils of war; and destroying the snares of our enemies, may we, under the banner of the holy Cross of Thy Son, be established in the peace of Thy protection. Through the same Lord.

(**Secret for SS. Alexander and Companions.** May thine abundant blessings, O Lord, come down upon this oblation: may it both mercifully work out our salvation, and likewise gladden us upon the festival of Thy saints. Through our Lord.)

Preface of the Cross, p. 565.

Communion. By the sign of the Cross, deliver us from our enemies, O Thou our God, alleluia.

Communio. *Per signum Crucis de inimicis nostris libera nos, Deus noster, allelúia.*

Postcommunion. Refreshed with food from heaven, and quickened with the spiritual cup, we beseech Thee, O almighty God, to save from the craft of the evil one, those whom Thou hast bidden to triumph by the wood

of the holy Cross of Thy Son, that chosen instrument of justice, for the salvation of the world. Through our Lord.

(Postcommunion for SS. Alexander and Companions. Our strength being renewed from having shared in Thy sacred gift, we beseech Thee, O Lord, our God, that by the intercession of Thy saints, Alexander, Eventius, Theodulus and Juvenal, we may ever feel the effect of the sacrament we celebrate. Through our Lord.)

MAY 4

St. Monica, Widow

Double *White vestments*

Born in Africa, St. Monica married a pagan whom she converted by her virtues. Having become a widow, she devoted herself to her son, Augustine, whose mind was corrupted by the errors of Manichaeism and his soul by the dissolute manners of Rome.

"Night and day she prayed" (*Epistle*) and "she shed for him more tears than other mothers shed over a coffin" (*Gospel*). "God, accepted these tears of charity" (*Collect*). He made the soul of Augustine to rise again from death and "He gave this son back to his mother" (*Gospel*).

St. Monica died at Ostia, in 387.

Mass: Cognóvi, p. 1036, except:

Collect. O God, the comforter of the sorrowful and the salvation of them that put their trust in Thee, who had merciful regard to the loving tears of blessed Monica, in bringing about the conversion of her son Augustine: grant that by their united intercession, we may grieve over our sins and attain grace and pardon from Thee. Through our Lord.

Epistle: Honor widows, p. 1038.

Gospel: Jesus went, p. 494.

MAY 5

St. Pius V, Pope

Double *White vestments*

Pius, born at Bosco in Lombardy, entered the Dominican Order at the age of fourteen. He became successively bishop, Cardinal and Pope. His pontificate, although short, was one of the most glorious of the sixteenth century. Protestantism had proclaimed the reformation and Islam threatened the West. To remedy the ills under which Christendom groaned, St. Pius V enforced obedience to the decrees of the Council of Trent, published a new edition of the Missal and Breviary and obtained, by the prayers he asked for, the glorious victory won by the Christian forces at Lepanto in 1571. He instituted, on that occasion, the feast of our Lady of Victories which became, later on, the feast of the most Holy Rosary.

He died on May 5, 1572, reciting a liturgical hymn for Paschaltide.

Mass: *Si diligis me*, p. 978, except:

Collect. O God, who for the overthrowing of the enemies of Thy Church and for the restoring of the beauty of Thy worship, didst choose blessed Pius as supreme Pontiff: grant that we may be defended by his patronage and so cleave unto Thy service, that overcoming all the snares of our enemies, we may rejoice in Thy eternal peace. Through our Lord.

MAY 6

St. John before the Latin Gate

Greater-double *Red vestments*

Jesus had promised James and John, sons of Zebedee, that they should drink the chalice of His passion so as to participate in the triumph of His resurrection (*Gospel*). According to a tradition, the Emperor Domitian caused John to be brought to Rome and condemned him to be plunged into a cauldron of boiling oil. But St. John, by a striking miracle, came forth from this torment more healthy and vigorous than before. A sanctuary was built on this spot near the Latin gate and dedicated to the holy Apostle. There is held the Station on Passion Saturday.

Mass: *Protexisti*, p. 999, except:

Collect. O God, who seest that on every side we are afflicted by our evils: deny us not, we entreat Thee, the

safeguard of the glorious intercession of blessed John Thine apostle and evangelist. Through our Lord.

Allelúia, allelúia. *Ÿ.*
Ps. 91, 13. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia. *Ÿ.* *Os.* 14, 6. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. *Ÿ.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. *Ÿ.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Gospel. *Matthew* 20, 20-23. At that time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering said: You know not what you ask, can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink; but to sit on My right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father. **Creed.**

Secret. Receive, we beseech Thee, O Lord, these our offerings and prayers; and cleanse us by virtue of these heavenly mysteries, and graciously hear us. Through our Lord.

Preface of the Apostles, p. 573.

Postcommunion. Being comforted, O Lord, with bread of heaven, we beg of Thee, by its virtue, to be nourished unto life everlasting. Through our Lord.

MAY 7

St. Stanislas, Bishop, Martyr

Double *Red vestments*

St. Stanislas, born in Poland, was made bishop of Cracow in 1072. He became an object of hatred to Boleslas II, whom he reproached for his tyranny and dissolute life. One day, while Stanislas was saying Mass, the king rushed at him, and slew him (*Collect*). This was in 1079. The saint is the patron of Poland.

Mass: Protexísti, p. 999, except:

Collect. O God, for whose honour the glorious bishop Stanislas fell under the swords of the wicked: grant, we beseech Thee, that all who implore his aid, may obtain salutary answer to their prayers. Through our Lord.

Secret: Sanctify, and **Postcommunion:** May this communion, p. 1001.

MAY 8

The Apparition of St. Michael the Archangel

Greater-double *White vestments*

St. Michael comes to defend us in battle (*Alleluia*). He came down from heaven (*Alleluia*) and appeared in Italy towards 525 under the pontificate of Gelasius I, in Apulia, on the summit of Monte Gargano, near the Adriatic. He requested that a sanctuary be erected, where God should be worshipped, in memory of himself and all the angels, and this place became celebrated on account of numerous miracles.

Mass: Benedícite Dóminum: see p. 894, feast of St. Michael, September 29, adding the **Alleluias** for P. T. at **Introit**, **Offertory** and **Communion**.

Instead of the Gradual and Alleluia the following is said:

Alleluia, alleluia. V̄. Holy archangel Michael, defend us in battle: that we may not perish in the dreadful judgment. **Alleluia.** V̄. The sea was shaken, and the earth trembled when the archangel Michael came down from heaven. **Alleluia.**

Allelúia, allelúia. V̄. Sancte Míchaël Archángele, defénde nos in praélio: ut non pereámus in treméndo juicio. **Allelúia.** V̄. Concússum est mare, et contrémuit terra, ubi Archángelus Míchaël descendit de caelo. **Allelúia.**

MAY 9

St. Gregory Nazianzen, Bishop, Confessor, Doctor

Double *White vestments*

Gregory was born at Nazianzus in Cappadocia. He was educated at Athens in all the sciences, at the same time as St. Basil the Great, with whom he remained united in the bonds of a holy friendship, in

their monastic life and in the episcopate. Having become bishop of Nazianzus and later patriarch of Constantinople, his profound knowledge of the Scriptures earned for him the title of Doctor and Theologian, which the Church has confirmed. St. Gregory died in 389.

Mass: In médio, p. 1010. **Epistle:** The just will give, p. 1012.

MAY 10

St. Antoninus, Bishop, Confessor

Double *White vestments*

At the age of 16 he entered the Order of St. Dominic, and became archbishop of Florence. His prudence earned for him the title of "Antoninus of Counsel." He died rich in merits in 1459.

Commemoration of SS. Gordian and Epimachus, Martyrs. Gordian, a Roman judge, was converted by a holy priest whom Julian, the Apostate, would have liked him to condemn. He was martyred towards 360 and was buried in the crypt where already lay the remains of the martyr St. Epimachus (†250), brought from Alexandria.

Mass: Státuit, p. 1004, except:

Collect. May the merits, O Lord, of St. Antoninus, Thy confessor and bishop, avail us: that we who praise Thy glory in him, may likewise rejoice in Thy mercy towards us. Through our Lord.

Collect for SS. Gordian and Epimachus. Grant, we beseech Thee, O almighty God, that we who keep the festival of Thy holy martyrs Gordian and Epimachus, may be assisted by their intercession with Thee. Through our Lord.

Secret for SS. Gordian and Epimachus. Graciously receive, O Lord, these offerings, which we dedicate to Thee relying on the merits of Thy holy martyrs Gordian and Epimachus; and grant that they may become for us an everlasting help. Through our Lord.

Postcommunion for SS. Gordian and Epimachus. O almighty God, we beseech Thee that, through the prayers of Thy holy martyrs Gordian and Epimachus, the heavenly food of which we have partaken, may be our sure defense in all adversity. Through our Lord.

MAY 12

SS. Nereus, Achilleus, Domitilla and Pancras, Martyrs

Semi-double *Red vestments*

Nereus and Achilleus, officers of the household of Flavia Domitilla, a niece of the Emperors Titus and Domitian, were baptized by St. Peter. The *Gospel* praises their faith when it praises that of the officer who obtained the cure of his son and believed in Jesus.

These saints having inspired Domitilla with the resolution to consecrate her virginity to God, Aurelianus, her betrothed, accused them all three of being Christians. Out of hatred for Christ, they were put to death under the Emperor Trajan at Terracina, about 100 A. D. Their bodies rest in Rome in the Church of SS. Nereus and Achilleus. This church was the original "Station" on Monday in Holy Week: the Station was transferred to St. Praxedes' in the XIIIth century because St. Nereus's was tottering: the church was restored in the XVIth.

St. Pancras was arrested in Rome at the age of fourteen around the year 304, under Diocletian, for having refused to sacrifice to the gods. St. Augustine dedicated to him the first church he built at Canterbury.

Introit. Behold the eyes of the Lord are on them that fear Him, hoping in His mercy, alleluia: to deliver their souls from death: for He is our helper and protector, alleluia, alleluia. Ps. Rejoice in the Lord, ye just: praise becometh the upright. *Ÿ.* Glory be to the Father.

Introitus. Ps. 32, 18, 19, 20. Ecce óculi Dómini super timéntes eum, sperántes in misericórdia ejus, alleluia: ut erípiat a morte ánimas eórum: quóniam adjútor et protéctor noster est, alleluia, alleluia. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet colaudátio. *Ÿ.* Glória Patri.

Collect. May the happy festival of Thy martyrs, Nereus, Achilleus, Domitilla and Pancras, ever animate our hearts, O Lord, and make us more worthy to serve Thee. Through our Lord.

Epistle: Then shall the just, p. 1000.

Alleluia, alleluia. *Ÿ.* This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia. *Ÿ.* The

Alleluia, alleluia. *Ÿ.* Haec est vera fratérnitas: quae vicit mundi crimina, Christum secúta est, inclyta tenens regna caeléstia. Alleluia. *Ÿ.* Te Mártyrum candidátus laudat

white-robed army of martyrs | *exercitus, Dómine. Alle-*
 praises Thee, O Lord. *Alleluia.* | *luia.*

Gospel: There was a certain ruler, p. 519.

Offertorium. *Ps. 88, 6.*
Confitebúntur caeli mira-
bília tua, Dómine, et veri-
tátem tuam in ecclésia
sanctórum, alleluia, alle-
luia.

Offertory. The heavens shall
 confess Thy wonders, O Lord,
 and Thy truth in the church of
 the saints, alleluia, alleluia.

Secret. We beseech Thee, O Lord, may the confession
 of Thy name by Thy holy martyrs Nereus, Achilleus,
 Domitilla and Pancras, be pleasing in Thy sight; may
 it both commend our offerings, and ever implore Thy
 forgiveness for us. Through our Lord.

Communio. *Ps. 32, 1.*
Gaudéte, justi, in Dómino,
alleluia: rectos decet col-
laudatio, alleluia.

Communion. Rejoice, ye just,
 in the Lord, alleluia: praise
 becometh the upright, alleluia.

Postcommunion. May the prayers of Thy blessed
 martyrs Nereus, Achilleus, Domitilla and Pancras, obtain
 for us, we beseech Thee, O Lord, that the holy sacra-
 ments we have received, may make us more and more
 pleasing unto Thee. Through our Lord.

MAY 13

St. Robert Bellarmine, Bishop, Confessor and Doctor

Double *White vestments*

Born at Montepulciano (Italy) on October 4, 1542, St. Robert Bellarmine entered the Society of Jesus, and became successively professor of theology and preacher at Louvain (1569-1576), director of the course of controversy in Rome, where St. Aloysius Gonzaga was his penitent, provincial of the Jesuits at Naples. He was sent by Sixtus V on a diplomatic mission to France, and raised to the cardinalate in spite of his unwillingness in 1599. Apart from the three years he spent in Capua as its archbishop, he passed his life in Rome, where he rendered signal services to Clement VIII, Paul V and Gregory XV. By his controversial books he dealt formidable blows to Protestantism, while by his catechism, translated into forty languages, he spread the knowledge of Christian doctrine in all countries of the world. Bellarmine died in Rome on September

17, 1621. He was canonized by Pius XI on June 29, 1930, and proclaimed Doctor of the Church on August 15, 1931.

Introit. In the midst of the Church the Lord opened his mouth: and He filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. Alleluia, alleluia. Ps. It is good to give praise to the Lord: and to sing to Thy name, O most High. V. Glory be to the Father.

Introitus. *Ecclus. 15, 5.* In médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ induit eum. Allelúia, allelúia. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altissime. V. Glória Patri.

Collect. O God who didst fill blessed Robert, Thy bishop and doctor, with wondrous learning and virtue, that he might break the snares of errors and defend the Apostolic See; grant us by his merits and intercession, that we may grow in the love of truth and that the hearts of those in error may return to the unity of Thy Church. Through our Lord.

Epistle: I wished, as on the feast of St. Thomas Aquinas, p. 665.

Alleluia, alleluia. V. They that are learned shall shine as the brightness of the firmament. Alleluia. V. They that instruct many to justice, as stars for all eternity. Alleluia.

Allelúia, allelúia. V. *Dan. 12, 3.* Qui docti fuerint, fulgébunt quasi splendor firmamenti. Allelúia. V. Qui ad justítiam erúdiunt multos, quasi stellæ in perpétuas aeternitátes. Allelúia.

Gospel: You are the salt, from the Common of Doctors, p. 1011.

Offertory. It is good for me to adhere to my God, to put my hope in the Lord. That I may declare all Thy praises, in the gates of the daughter of Sion, alleluia.

Offertorium. *Ps. 72, 28.* Mihi autem adhaerére Deo bonum est, pónere in Dómino spem meam: ut annúntiem omnes prædicationés tuas in portis filiae Sion, allelúia.

Secret. We offer Thee, O Lord, our sacrifice in an odor of sweetness: grant that being instructed by the counsels and examples of blessed Robert, we may run with joyful heart in the ways of thy commandments. Through our Lord.

Communio. *Matth. 5,*
15. Vos estis lux mundi:
sic luceat lux vestra coram
hominibus, ut videant ópera
vestra bona, et glorificent
Patrem vestrum qui
in caelis est, allelúia.

Communion. You are the
light of the world; let your light
so shine before men, that they
may see your good works and
glorify your Father who is in
heaven, alleluia.

Postcommunion. May the Sacraments which we have
received, O Lord, our God, maintain in us that ardent
charity, wherewith blessed Robert was intensely in-
flamed, and spent himself constantly for Thy Church.
Through our Lord.

MAY 14

St. Boniface, Martyr

Simple *Red vestments*

Arrested in Tarsus, Boniface "bore himself with great constancy
in the presence of his torturers" (*Epistle*). They tore his body with
iron hooks, they thrust pointed reeds under his nails, and poured
molten lead into his mouth. He was beheaded at Tarsus on May
14, about the year 307. His remains were brought to Rome and
deposited on Mount Aventine, in the church which took later on the
name of St. Alexis.

Mass: Protexísti, p. 999, except:

Collect. Grant us, we beseech Thee, O almighty God,
that the intercession of Thy holy martyr Boniface, whose
feast-day we celebrate, may avail with Thee in our be-
half. Through our Lord.

Secret: Receive, and **Postcommunion:** Refreshed, p. 1001.

MAY 15

St. John Baptist de la Salle, Confessor

Double *White vestments*

Born at Rheims on April 30th, 1641, St. John Baptist de la Salle
became a priest in Paris, and excelled by his piety at the altar. God
had raised him up "to give a Christian education to the poor and to
confirm youths in the way of truth" (*Collect*). He founded a new
religious congregation which he called "Brothers of the Christian
Schools" and which soon spread throughout the world.

He gave all he had to the poor (*Epistle*), and spent his days in austerities, and in serving Jesus in the children (*Gospel*); he passed the nights in prayer (*Introit*). He fell asleep in the Lord at Rouen on Good Friday, April 7, 1719.

Mass: Os justi, p. 1013, except:

Collect. O God, who didst raise up the holy confessor John Baptist for the Christian education of the poor and the strengthening of youth in the way of truth, and through him hast gathered together a new family within Thy Church, grant, we beseech Thee, that helped by his prayers and example, we may burn with zeal for Thy glory in the salvation of souls, and become worthy to share his crown in heaven. Through our Lord.

Gospel. *Matthew* 18, 1-5. At that time the disciples came to Jesus saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me.

MAY 16

St. Ubaldus, Bishop, Confessor

Semi-double *White vestments*

Ubaldus, born at Gubbio in Umbria, was consecrated bishop (*Introit, Epistle, Alleluia*). Pope Honorius II obliged him to take the government of that church (*Communion*).

He died in 1160.

Mass: Státuit, p. 1004, except:

Collect. Be appeased, O Lord, we beseech Thee, and come to our aid: and through the prayers of blessed Ubaldus, Thy confessor and bishop, stretch forth in our defense the right hand of Thy mercy and save us from all snares of the devil. Through our Lord.

MAY 17

St. Paschal Baylon, Confessor

Double *White vestments*

Born in the kingdom of Aragon in Spain, St. Paschal in his childhood tended sheep. At 20, he entered as a lay-brother the Order of St. Francis, where he became a model of austerity, obedience and poverty (*Epistle*). In his meditations he was absorbed into ecstasies of love, which enabled him to speak about the most obscure mysteries. For his devotion to the Blessed Sacrament (*Collect*), Pope Leo XIII declared him protector of all Eucharistic Congresses and works. Like "the servants who await the coming of their master" (*Gospel*), St. Paschal awaited the coming of Jesus at the exact hour he had foretold, May 17th, 1592, on the Sunday of Pentecost, the anniversary of his birth.

Mass: *Os justi*, p. 1013, except:

Collect. O God, who didst imbue blessed Paschal, Thy confessor, with wondrous love for the sacred mysteries of Thy Body and Blood: vouchsafe that we may likewise receive rich blessings from this divine banquet. Who livest and reignest.

MAY 18

St. Venantius, Martyr

Double *Red vestments*

Born at Camerino in Umbria, Venantius was led at the age of fifteen before Antiochus, governor of the town under the Emperor Decius. He was made to suffer cruel torments, but angels came and assisted him. "His tormentors were touched with repentance by his constancy" (*Epistle*) and many were converted. He was beheaded towards 250. His body lies at Camerino in the church dedicated to him.

During Paschaltide, Mass: *Protexisti*, p. 999. Outside Paschaltide, Mass: *In virtute*, p. 986. In both cases with the following **Collects**:

Collect. O God, who hast hallowed this day by the triumph of Thy blessed martyr Venantius: graciously hear the prayers of Thy people, and grant that we who venerate his merits, may imitate his constancy in the faith. Through our Lord.

Secret. May the merits of blessed Venantius render, O almighty God, this our oblation well-pleasing in Thy

sight; that being helped by his prayers, we may one day be called to share in his glory. Through our Lord.

Postcommunion. Most humbly we entreat of Thee, O Lord, that the prayers of blessed Venantius, Thy martyr, may obtain Thy pardon and grace for us, whom Thou hast fed with the Sacrament of everlasting life. Through our Lord.

MAY 19

St. Peter Celestine, Pope

Double *White vestments*

Born in 1221, Peter retired into the desert during his early youth. His virtues soon drew disciples to him, thus giving a start to the branch of the Benedictine Order which has ever since been known as the Celestines, from the name which St. Peter took when he became Pope.

In 1294, when over seventy-two of age he had to leave his sweet solitude, and was placed on the chair of St. Peter, which had been vacant 27 months. He thought himself incapable of bearing such a burden and "placing humility above that elevation" (*Collect*), he voluntarily resigned the highest dignity. He ended his days in contemplation, which his soul craved for, and died on May 19th, 1296.

Commemoration of St. Pudentiana, Virgin. The "title-church of Pudentiana" in Rome (Station on the Third Tuesday of Lent) is built on the site of the house of Pudens; the latter is, according to tradition, the senator who received St. Peter and the father of the two virgins Pudentiana and Praxedes (July 21). They distributed all their riches to the poor.

Pudentiana died at the age of sixteen.

Mass: *Si diligis me*, p. 978, except:

Collect. O God, who hast raised blessed Peter Celestine to the supreme Pontificate, and also taught him to prefer the virtue of humility, mercifully grant that following his example, we may despise the things of this world, and so merit to attain those rewards which Thou hast promised to the humble of heart. Through our Lord.

Collects for St. Pudentiana from the *Mass*:

Dilexisti, p. 1027.

MAY 20

St. Bernardine of Siena, ConfessorSemi-double *White Vestments*

Born of a noble family of Siena, St. Bernardine renounced all his possessions (*Gospel*), and entered the Order of St. Francis, one of whose glories he is. Traveling through towns and villages, everywhere he preached the name of Jesus (*Collect*) and thereby wrought many miracles.

St. Peter Celestine appeared to him to warn him of his approaching end which came on Ascension Eve, in 1444.

Mass: *Os justi*, p. 1013, except:

Collect. O Lord Jesus, who didst imbue blessed Bernardine, Thy confessor, with wondrous love of Thy name, we beseech Thee, by his merits and intercession, graciously to pour into our souls the spirit of Thy love. Who livest and reignest.

Gospel: Behold we have left, p. 1019.

MAY 25

St. Gregory VII, PopeDouble *White vestments*

Born at Soana in Tuscany, Hildebrand was educated at the Clunisian monastery of St. Mary on the Aventine Hill, Rome, and probably became a monk there. At that time the Church was exposed to the unhappy influence of lay princes, who granted ecclesiastical benefices; this became an occasion for simony and scandals. First as counsellor to six successive popes and then as pope himself, under the name of Gregory VII, the saint strove with constancy to reform the Church and to defend her liberty (*Collect*).

While he was saying Mass, a dove was seen to come down on him: the Holy Ghost thereby bore witness of the supernatural views that guided him in the government of the Church. The storm of opposition on the part of the Emperor, Henry IV, and his satellites was so violent that St. Gregory had to flee from Rome to Salerno where he died in 1085, pronouncing these words which sum up his life: "I have loved justice and hated iniquity, therefore do I die in exile."

Commemoration of St. Urban I. Pope and Martyr. This holy pope, martyred in 230, is believed to have been the same Urban who baptized Valerian, husband of St. Cecilia, Tiburtius, brother of Valerian, and Maximus, their jailer, whom we honored on April 14.

Mass: *Si dñligis me*, p. 978, except:

Collect. O God, the strength of all that put their trust in Thee, who for the defense of the liberty of Thy Church didst fill blessed Gregory, Thy confessor and bishop, with the virtue of constancy: grant that, helped by his prayers and example, we, too, may bravely overcome all adversity. Through our Lord.

Collects for St. Urban from the same Mass:

first Collect: Eternal Shepherd, p. 978;

second Secret: Kindly receive, and

second Postcommunion: We pray Thee, p. 981.

MAY 26

St. Philip Neri, Confessor

Double *White vestments*

St. Philip, born at Florence in the sixteenth century, founded the Congregation of the Oratory.

The Holy Ghost had inflamed him with such love for God (*Introit, Alleluia, Secret*), that the palpitations of his heart bent two of his ribs (*Communion*). He would spend whole nights in the contemplation of heavenly things, and the Spirit of Truth "taught him true wisdom" (*Epistle*). His conversations with Jesus filled him with such intense joy that he exclaimed: "Enough, Lord, enough!" He died in 1595 on the feast of Corpus Christi.

Commemoration of St. Eleutherius, Pope and Martyr, who governed the Church during 15 years, after the persecution of the Emperor Commodus. He died in 192 and was buried on the Vatican Hill near the body of St. Peter.

Introit. The charity of God is poured forth in our hearts, by His Spirit dwelling within us. (*P. T. Alleluia, alleluia.*) Ps. Bless the Lord, O my soul; and let all that is within me bless His holy name. *Ÿ.* Glory be to the Father.

Introitus. *Rom. 5, 5.* Cáritas Dei diffusa est in córdibus nostris per inhabitántem Spíritum ejus in nobis. (*T. P. Alleluia, alleluia.*) *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia quae intra me sunt, nómini sancto ejus. *Ÿ.* Glória Patri.

Collect. O God, who hast exalted blessed Philip, Thy confessor, in the glory of Thy saints: grant in Thy mercy, that we who rejoice in his festival, may profit by the example of his virtues. Through our Lord.

Collect for St. Eleutherius. Pope and Martyr; Eternal Shepherd, p. 978.

Epistle: I wished, p. 665.

After Paschaltide:

Graduale. *Ps.* 33, 12, 6. Veníte, filii, audíte me: timórem Dómini docébo vos. *Ÿ.* Accédite ad eum, et illuminámini: et fácies vestrae non confundéntur.

Allelúia, allelúia. *Ÿ.* *Lam.* 1, 13. De excélsó misit ignem in óssibus meis, et erudívit me. Allel.

In Paschaltide the Gradual is not said, but after the Alleluia and Verse as above, read the following Verse:

Ÿ. *Ps.* 38, 4. Concáluit cor meum intra me: et in meditatóne mea exardéscet ignis. Allelúia.

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

Alleluia, alleluia. *Ÿ.* From above He hath sent a fire into my bones, and hath instructed me. Alleluia.

Ÿ. My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel: Let your loins, p. 1014.

Offertorium. *Ps.* 118, 32. Viam mandatórum tuórum cucúrri cum dilastásti cor meum. (*T. P.* Allelúia.)

Offertory. I have run the way of Thy commandments, when Thou didst enlarge my heart. (*P. T.* Alleluia.)

Secret. Mercifully regard, we beseech Thee, O Lord, the sacrifice laid upon Thine altar: and may the Holy Ghost enkindle within us the same sacred fire which so wondrously penetrated the heart of blessed Philip. Through our Lord . . . in the unity of the same.

Secret for St. Eleutherius: We beseech Thee, p. 981.

Preface of the Apostles, p. 573.

Communio. *Ps.* 83, 3. Cor meum et caro mea exsultavérunt, in Deum vivum. (*T. P.* Allelúia.)

Communion. My heart and my flesh have rejoiced in the living God. (*P. T.* Alleluia.)

Postcommunion. Thou hast filled our hearts, O Lord, with the delights of heaven: grant that by the merits of blessed Philip, Thy confessor, and following his example, we may ever pursue those things by which we truly live. Through our Lord.

Postcommunion for St. Eleutherius: Be appeased, p. 981.

MAY 27

St. Bede, The Venerable, Confessor, Doctor

Double *White vestments*

Born at Yarrow in Northumberland, Bede was given as a child to St. Benedict Biscop, abbot of Wearmouth, and became himself a monk.

His writings, penetrated by holy doctrine (*Epistle*) were read aloud in the churches, even in his lifetime. As it is not allowed to call anybody Saint until after his death, he was called "The Venerable," by which title he is traditionally known.

On the Eve of the Ascension he received the Last Sacraments, embraced his brethren, lay down on the ground upon his hair cloth, said twice the "Glory be" and fell asleep in the Lord on May 27th, 735.

Commemoration of St. John I, Pope and Martyr (525-526). He governed the Church at the time when the Arian King Theodoric ravaged Italy. This king, having artfully enticed him to Ravenna, caused him to be thrown into a dark dungeon where he died. His body was buried at Rome in the Basilica of St. Peter.

Mass: In médio, p. 1010, except:

Collect. O God, who by the learning of blessed Bede, Thy confessor and doctor, hast glorified Thy Church: grant that Thy servants may ever be enlightened by his wisdom and helped by his merits. Through our Lord.

Collects for St. John I, Pope and Martyr, from Mass: Si diligis me, p. 978.

Preface of the Apostles, p. 573.

MAY 28

St. Augustine of Canterbury, Archbishop, Confessor

Double *White vestments*

The Benedictine St. Augustine shares with St. Gregory the Great the title of apostle of England. He was sent to Great Britain by St. Gregory (596), with 40 monks of his community, to christianize that nation (*Collect*). Wherefore the *Gospel* recalls the seventy-two disciples and the *Epistle* alludes to the apostolate of St. Paul.

Augustine converted Ethelbert, King of Kent, and baptized over ten thousand persons one Christmas day. He built a monastery at Canterbury, where he established later his episcopal seat. He died in 604.

Mass: Sacerdotes tui, p. 1007, except:

Collect. O God, who by the preaching and miracles of blessed Augustine, Thy confessor and bishop, didst vouchsafe to enlighten the English nation with the light of the true faith; moved by his prayers, vouchsafe that the hearts of those who have gone astray, may return to the unity of Thy truth, and that we may ever be of one mind in doing Thy will. Through our Lord.

Epistle. 1 *Thessalonians* 2, 2-9. Brethren, we had confidence in our God to speak unto you the gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But, as we were approved by God that the gospel should be committed to us, even so we speak, not as pleasing men, but God, who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we become little ones in the midst of you, as if a nurse should cherish her children: so desirous of you we would gladly impart unto you not only the gospel of God, but also our own souls; because you were become most dear unto us. For you remember, brethren, our labor and toil: working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God.

Gospel: The Lord appointed, p. 647.

Secret. Very humbly, O Lord, on this festival-day of blessed Augustine, Thy bishop and confessor, we offer up our sacrifice to Thee: beseeching humbly that those sheep which have been lost, may once more be gathered into the one fold, and fed with this food of salvation. Through our Lord.

Postcommunion. We who are strengthened by this Victim of salvation, humbly beseech Thee, O Lord, that by the prayers of blessed Augustine, this sacrifice may be offered in every place to the glory of Thy name. Through our Lord.

MAY 29

St. Mary Magdalen dei Pazzi, VirginSemi-double *White vestments*

Born at Florence (1566) of the Pazzi family, St. Mary Magdalen at the age of 10, consecrated her virginity to Christ. She took the Carmelite habit (1584) and, faithful to her motto: "To suffer, not to die," she offered to endure any torments for the salvation of infidels and sinners. She died in 1607 and her body which she mortified in every way has remained incorrupt to our day.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God, the lover of virginity, who hast enkindled in the heart of blessed Mary Magdalen, Thy virgin, a burning love for Thee, and adorned her with heavenly gifts: grant that we who celebrate her festival may imitate her in purity and love. Through our Lord.

MAY 30

St. Felix, Pope, MartyrSimple *Red vestments*

St. Felix became pope in 269. He sanctioned the use of celebrating Mass over the tombs of martyrs, and died himself a martyr in 274, under the persecution of Aurelian.

Mass: *Si diligis me*, p. 978.

MAY 31

St. Angela Merici, VirginDouble *White vestments*

Born at Desenzano, on the Lake of Garda, Angela entered the Third Order of St. Francis and united poverty and virginity to the severest austerities, to atone for the sins of the world. "The disorders of society," she used to say, "are caused by those in families; there are few Christian mothers, because the education of young girls is neglected." In consequence of a vision she founded in 1535 a new society of holy virgins (*Collect*). Its object being the Christian education of youth, she placed it under the patronage of St. Ursula, the chief of an army of virgins. She died in 1540 at Brescia.

Commemoration of St. Petronilla, Virgin. Aurelia Petronilla was delivered, by sudden death, from the snares laid to imperil her virginity. Her body rests in the Basilica of St. Peter in Rome.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God, who through blessed Angela didst cause a new society of holy virgins to flourish in Thy Church; grant through her intercession, that living angelic lives, and by detaching our hearts from earthly joys, we may merit to enjoy those that are eternal. Through our Lord.

Collects for St. Petronilla, from the same *Mass:*
Dilexisti, p. 1027.

Secret. May the sacrifice, O Lord, which we offer Thee in remembrance of blessed Angela, both implore for us the pardon of our iniquity, and obtain for us the gifts of Thy grace. Through our Lord.

Postcommunion. Refreshed with this heavenly food, we humbly beseech Thee, O Lord, that by the prayers and example of blessed Angela, we may be cleansed from all sin, and become pleasing to Thee both in body and mind. Through our Lord.

JUNE 2

SS. Marcellinus, Peter and Erasmus, Bishop, Martyrs

Simple *Red vestments*

The exorcist Peter, sent to prison, under the Emperor Diocletian, converted his jailer and all his family, and brought them to the priest Marcellinus who baptized them. Condemned by judge Serenus, both suffered atrocious torments (*Epistle*), and were beheaded, towards 303.

Both Saints are mentioned in the Canon of the Mass (second list, p. 552). The Station of the Saturday in the Second Week of Lent is held in the church dedicated to them.

St. Erasmus, bishop of Syria, afterwards hermit in Lebanon, was cruelly tortured several times in Antioch and in Illyria under the emperors Diocletian and Maximian. His legend tells that his entrails were wound round a windlass: he is therefore invoked for internal diseases, as one of the "fourteen auxiliary saints¹." He died in peace at Formiæ in Campania.

After Paschaltide:

¹ See July 25, feast of St. Christopher.

Introit. The just cried, and the Lord heard them; and delivered them out of all their troubles. Ps. I will bless the Lord at all times: His praise shall be ever in my mouth. *Ÿ.* Glory be to the Father.

Introitus. Ps. 33, 18. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. Ps. 33, 2. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. *Ÿ.* Glória Patri.

Collect. O God, who dost give us joy by the annual solemnity of Thy blessed martyrs, Marcellinus, Peter and Erasmus: grant, we beseech Thee, that we may be inspired by the examples of those in whose merits we rejoice. Through our Lord.

Epistle. *Romans* 8, 18-23. Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now; and not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

Gradual. The just cried, and the Lord heard them, and delivered them out of all their troubles. *Ÿ.* The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Alleluia, alleluia. *Ÿ.* I have chosen you out of the world, that ye should go, and bring forth fruit, and that your fruit should endure. Alleluia.

Graduale. Ps. 33, 18-19. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *Ÿ.* Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

Alleluia, alleluia. *Ÿ.* *Joann.* 15, 16. Ego vos elegi de mundo, ut eatis et fructum afferatis; et fructus vester maneat. Alleluia.

Gospel: When you shall hear, p. 993.

Offertorium. *Ps.* 31, 11. Laetámini in Dómino, et exsultáte, justi: et gloriámini, omnes recti corde.

Offertory. Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Secret. We beseech Thee, O Lord, that this sacred Victim which we offer in memory of the heavenly birthday of Thy holy martyrs, may both break the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord.

Communio. *Sapient.* 3, 1, 2, 3. Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipientium mori: illi autem sunt in pace.

Communion. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion. Being filled with Thy sacred gifts, we humbly beseech Thee, O Lord, that what we celebrate in fulfilment of our duty, we may feel in the increase of Thy saving grace. Through our Lord.

During Paschaltide, **Mass:** Sancti tui, p. 1002, with **Collects** and **Epistle** as before. The Gradual is omitted, and after the first verse of the **Alleluia**, is said:

V. *Ps.* 115, 15. Pretiósá in conspéctu Dómini mors sanctorum ejus. Alleluia.

V̄. Precious in the sight of the Lord is the death of His saints. Alleluia.

JUNE 4

St. Francis Caracciolo, Confessor

Double *White vestments*

Francis, of the noble family of Caracciolo, in the Abruzzi, was informed by a letter, providentially delivered to him by mistake, of the project of founding the new Order of Minor Clerks Regular: he joined it.

In this institute he practised penance and prayer in a high degree (*Collect*), especially before the Blessed Sacrament (*Introit*). He died in 1608, on the Vigil of Corpus Christi, aged only forty (*Epistle*).

Introitus. *Ps.* 21, 15; 68, 10. Factum est cor me-

Introit. My heart is become like wax melting in the midst

of my bowels: for the zeal of Thy house hath eaten me up. (P. T. Alleluia, alleluia.) Ps. How good is God to Israel: to them that are of a right heart. V̄. Glory be to the Father.

um tamquam cera liquescens in medio ventris mei: quoniam zelus domus tuae comedit me. (T. P. Alleluia, alleluia.) Ps. 72, 1. Quam bonus Israel Deus: his, qui recto sunt corde. V̄. Glória Patri.

Collect. O God, who didst adorn blessed Francis, the founder of a new Order, with a zeal for prayer and a love of penance; grant that Thy servants may make such progress in the imitation of his virtues, that by constant prayer, and bringing their bodies into subjection, they may deserve to attain heavenly glory. Through our Lord.

Epistle. *Wisdom 4, 7-14.* The just man, if he be prevented with death, shall be in rest. For venerable age is not that of a long time, nor counted by the number of years; but the understanding of a man is grey hairs. And a spotless life is old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities.

After Paschaltide:

Gradual. As the heart panteth after the fountains of waters, so my soul panteth after Thee, O God. V̄. My soul hath thirsted after the strong living God.

Alleluia, alleluia. V̄. My flesh and my heart hath fainted away: Thou art the God of my heart, and the God that is my portion for ever. Alleluia.

Graduale. Ps. 41, 2. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus. V̄. Ps. 41, 3. Sitivit anima mea ad Deum fortem vivum.

Alleluia, alleluia. V̄. Ps. 72, 26. Defecit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in aeternum. Alleluia.

During Paschaltide:

Allelúia, allelúia. *Ÿ.*
Ps. 64, 5. *Beátus*
quem elegisti, et assump-
sisti: inhabitabit in átriis
tuis. Allelúia. *Ÿ.* *Ps.* 111
 9. *Dispérsit, dedit pau-*
péribus: justítia ejus ma-
net in saéculum saéculi.
Allelúia.

Alleluia, alleluia. *Ÿ.* Blessed
 is he whom Thou hast chosen
 and taken to Thee he shall
 dwell in Thy courts. Alleluia.
Ÿ. He hath distributed, he
 hath given to the poor, his
 justice remaineth for ever and
 ever. Alleluia.

Gospel: Let your loins, p. 1014.

Offertorium. *Ps.* 91, 13.
Justus ut palma florébit;
sicut cedrus Libani mul-
tiplicábitur. (T. P. Alle-
lúia.)

Offertory. The just man
 shall flourish like the palm-
 tree: he shall grow up like the
 cedar of Libanus. (*P. T.*
Alleluia.)

Secret. Grant, O most merciful Jesus, that commem-
 orating the glorious merits of blessed Francis, and
 being inflamed with the same fire of charity, we may be
 found worthy to assist about this Thy holy table. Who
 livest and reignest.

Communio. *Ps.* 30, 20.
Quam magna multitúdo
dulcédinis tuae, Dómine,
quam abscondísti timén-
tibus te! (T. P. Allelúia.)

Communion. O how great is
 the multitude of Thy sweet-
 ness, O Lord, which Thou hast
 hidden for them that fear Thee!
 (*P. T. Allel.*)

Postcommunion. May we ever, O Lord, thankfully call
 to mind, and ever more and more profit by the divine
 sacrifice we have offered up to Thy majesty on this day,
 consecrated to the memory of Francis Thy saint.
 Through our Lord.

JUNE 5

St. Boniface, Bishop, Martyr

Double *Red vestments*

St. Boniface, born in England at the end of the seventh century,
 is one of the greatest figures of the Benedictine apostolate. Gregory
 II sent him to Hesse, Saxony and Thuringia, where he merited the
 title of Apostle of Germany (*Collect*).

Appointed archbishop of Mainz by Pope Zachary, he, by his order, anointed Pepin, King of the Franks.

After the death of St. Willibrord, the Church of Utrecht in Frisia was committed to his care. The Frisians massacred him at Dokkum with thirty of his monks, in June 755. His body was buried in the celebrated abbey of Fulda which he had founded.

Introit. I will rejoice in Jerusalem, and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying. My elect shall not labor in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. (*P. T.* Alleluia, alleluia.) *Ps.* We have heard, O God, with our ears: our fathers have declared to us the work Thou hast wrought in their days. *V.* Glory be.

Introitus. *Is.* 65, 19, 23. Exsultábo in Jerúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne; quia semen benedictórum Dómini est, et nepótes eórum cum eis. (*T. P.* Alleluia, alleluia.) *Ps.* 43, 2. Deus, áuribus nostris audívimus: patres nostri narravérunt opus, quod operátus es in diébus eórum. *V.* Glória Patri.

Collect. O God, who didst vouchsafe by the zeal of blessed Boniface, Thy martyr and bishop, to call a great multitude of peoples to the knowledge of Thy name; grant in Thy mercy, that we who keep this festival day, may also enjoy his protection. Through our Lord.

Epistle: Let us now praise, p. 653.

After Paschaltide:

Gradual. Partaking of the sufferings of Christ rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. *V.* If you be reproached for the name of Christ, you shall be blessed: for that which is of the honor, glory and power of God, and that which is His spirit resteth upon you.

Graduale. *1. Pet.* 4, 13-14. Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriæ ejus gaudeátis exsultántes. *V.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honoris, glóriæ, et virtútis Dei, et qui est ejus spíritus, super vos requiéscet.

Allelúia, allelúia. *Ÿ.*
Is. 66, 12. Declinábo super eum quasi flúvium pacis, et quasi torréntem inundántem glóriam. Allelúia.

Alleluia, alleluia. *Ÿ.* I will bring upon him as it were a river of peace and as an overflowing torrent the glory. Alleluia.

During Paschaltide:

Allelúia, allelúia. *Ÿ.*
Is. 66, 10, 14. Laetámini cum Jerúsalem, et exultáte in ea omnes, qui dilígitis Dóminum. Allelúia. *Ÿ.* Vidébitis, et gaudébit cor vestrum: cognoscétur manus Dómini servis ejus. Allelúia.

Alleluia, alleluia, *Ÿ.* Rejoice with Jerusalem, and be glad with her, all you that love the Lord. Alleluia. *Ÿ.* You shall see, and your heart shall rejoice: the hand of the Lord shall be known to His servants. Alleluia.

Gospel: Jesus seeing the multitudes, p. 940.

Offertorium. *Ps. 15, 7, 8.* Benedícám Dóminum, qui tríbuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (T. P. Allelúia.)

Offertory. I will bless the Lord who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved. (P. T. Alleluia.)

Secret. May Thine abundant blessing descend upon this sacrifice, we beseech Thee, O Lord, to work, by Thy mercy, our sanctification; and make us rejoice on this feast of St. Boniface, Thy martyr and bishop. Through our Lord.

Communio. *Apoc. 3, 21.* Qui vicerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (T. P. Allelúia.)

Communion. To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne. (P. T. Alleluia.)

Postcommunion. Having been sanctified by this mystery of salvation, we beseech Thee, O Lord, that the godly intercession of St. Boniface, Thy martyr and bishop, may never fail us, since Thou hast given him to us for our protection. Through our Lord.

JUNE 6

St. Norbert, Bishop, ConfessorDouble *White vestments*

Norbert, born in 1080 at Xanten on the Rhine, was educated at the Emperor's Court. One day when he was riding through a storm, he heard like St. Paul a voice calling him to the service of the Church. Having been admitted to holy orders, he devoted himself entirely to preaching the word of God (*Collect*).

Later on he chose a retreat in a deserted spot, called Prémontré, not far from Soissons, and founded there the Order of Canons Regular called Premonstratensians (*Collect*). He became archbishop of Magdeburg (*Introit, Epistle, Gradual, Offertory*). He helped Pope Innocent II to triumph over the anti-pope Anacletus and was the friend of St. Bernard. He defeated the heretic Tanchelmus who denied the real presence of Christ in the Holy Eucharist. He died in 1134.

Mass: Stâtuit, p. 1004, except:

Collect. O God, who didst raise up blessed Norbert, Thy confessor and bishop, to be an illustrious preacher of Thy word, and through him didst beget another Order in Thy Church; grant, we beseech Thee, that through the pleading of his merits, we may practice by Thy grace that which he taught both by word and deed. Through our Lord.

JUNE 9

SS. Primus and Felician, MartyrsSimple *Red vestments*

Primus and Felician were Romans. Brothers by blood, they remained in their old age brothers by their martyrdom (*Alleluia*), which they suffered under Diocletian and Maximian. Felician, nailed by his hands and feet to the trunk of a tree, remained hanging there for three days. The pretor ordered that molten lead should be poured into the mouth of Primus in presence of his brother.

They were led to the amphitheatre, but the lions who were to devour them crouched at their feet. Finally they were beheaded (286). The faithful of Rome honor their precious remains in the church of St. Stephen on Mount Coelius.

After Paschaltide, **Introit:** Sapiéntiam, p. 994.

Collect. Make us, we beseech Thee, O Lord, ever to celebrate worthily the feast of Thy holy martyrs Primus

and Felician: and by their loving intercession ever to feel Thy protection. Through our Lord.

Epistle: But the just, p. 995

Graduale. *Ps.* 88, 6, 2. Confitebúntur caeli mirabilia tua, Dómine: étenim veritátem tuam in Ecclésia sanctorum. *V.* Misericórdias tuas, Dómine, in aeternum cantábo, in generatióne et progénie.

Allelúia, allelúia. *V.* Haec est vera fratérnitas, quae vicit mundi crimina: Christum secúta est, inclyta tenens regna caeléstia. Allelúia.

Gradual. The heavens shall confess Thy wonders, O Lord, and Thy truth in the Church of the saints. *V.* Thy mercy, O Lord, I will sing forever, to generation and generation.

Alleluia, alleluia. *V.* This is the true brotherhood which overcame the wickedness of the world; it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Gospel. *Matthew* II, 25-30. At that time, Jesus answered, and said: I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls; for My yoke is sweet and My burden light.

Offertorium. *Ps.* 67, 36. Mirábilis Deus in sanctis suis: Deus Israél, ipse dabit virtútem, et fortitúdinem plebi suae: benedíctus Deus, allelúia.

Offertory. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people, blessed be God, alleluia.

Secret. May the sacrifice, O Lord, which we are about to offer up in memory of the precious martyrdom of Thy saints, appease Thy wrath; may it wash away our

sins, and may it make pleasing before Thee the prayers of Thy servants. Through our Lord.

Communion. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

Communio. *Joan. 15, 16.* Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat.

Postcommunion. O almighty God, we beseech Thee, that the solemn feast of Thy holy martyrs, Primus and Felician, which is celebrated by these holy mysteries, may be to us an assurance of Thy merciful forgiveness. Through our Lord.

During Paschaltide, **Mass:** Sancti tui, p. 1002, with **Collects** and **Gospel** as above. The Gradual is omitted. The **Alleluia** is said and as second **Verse:**

Ÿ. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Ÿ. Te Mártyrum candidátus laudat exércitus, Dómine. Alleluia.

JUNE 10

St. Margaret, Queen of Scots

Semi-double *White vestments*

The holy queen Margaret reigned for thirty years over Scotland. She subjected herself to fearful mortifications and by her example she brought the king, her husband, to a better life and her subjects to more Christian morals. She brought up her eight children with such piety that several of them led a life of high perfection. Nothing, however, was more admirable in her than her ardent charity towards her neighbor (*Collect*). She was called the mother of orphans and the treasurer of the poor of Jesus Christ. Purified by six months of bodily suffering, she gave up her soul to God in 1093 at Dunfermline near Edinburgh. She was chosen by Clement X as patron of the Scottish nation. Let us invoke her for the return of Scotland to Roman unity.

Mass: Cognóvi, p. 1036, except:

Collect. O God, who didst imbue the blessed queen Margaret with a spirit of singular charity towards the poor: grant that, through her prayers and example, Thy love may ever grow in our hearts. Through our Lord.

JUNE II

St. Barnabas, Apostle

Greater-double *Red vestments*

When St. Paul came to Jerusalem for the first time after his conversion, and wished to submit to the approval of Peter the mission to the Gentiles committed to him by the Master Himself, it was St. Barnabas who presented him to the apostles.

St. Barnabas evangelized, during twelve years, with St. Paul, the pagans in the island of Cyprus and in Asia Minor (*Gradual*). Wherefore the Church honors him as an apostle and the liturgy applies to him the words of Jesus to the twelve (*Offertory and Communion*). The Jews of Salamis in Cyprus plotted against him. Remembering then the words of the Master who sent His apostles like sheep in the midst of wolves (*Gospel*), he said to the faithful: "The wolf only attacks the shepherd first to throw himself next upon the flock. Be firm in the faith." The Holy Ghost dictated to him the words he had to say to the Jews (*Gospel*): but they stoned him as a blasphemer. He was buried with the Gospel of St. Matthew which he had copied with his own hand. His name is mentioned in the Canon of the Mass immediately after that of St. Matthias (second list p. 552.)¹

Introitus. *Ps.* 138, 17. |
Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps.* 138, 1-2. Dómine, probásti me et cognovísti me: tu cognovísti sessiónem meam et resurrectionem meam. *V.* Glória Patri.

Introit. To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. *V.* Glory be to the Father.

Collect. O God, who givest us joy by the merits and intercession of blessed Barnabas, Thy apostle, mercifully grant that we, who beg blessings of Thee through him, may obtain them by the gift of Thy grace. Through our Lord.

Epistle. *Acts of the Apostles* II, 21-26; 13, 1-3. In those days, a great number of believers at Antioch were converted to the Lord; and the tidings came to the ears

¹ In the "Communicantes" figure eleven of the apostles chosen by our Lord Himself and St. Paul whom the Church does not separate from St. Peter.—St. Matthias and St. Barnabas are mentioned in the "Nobis quoque peccatoribus" because they were called to the apostleship after the death of the Saviour. There are then altogether fourteen apostles mentioned in the two places just as fourteen apostles are celebrated in the liturgical year.

of the Church that was at Jerusalem, touching these things, and they sent Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

Gradual. Their sound went forth into all the earth; and their words to the ends of the world. *Ÿ.* The heavens show forth the glory of God; and the firmament declareth the work of His hands.

Alleluia, alleluia. *Ÿ.* I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. Alleluia.

Graduale. *Ps. 18, 5, 2.*
In omnem terram exivit
sonus eorum: et in fines
orbis terrae verba eorum.
Ÿ. Caeli enarrant glóriam
Dei: et ópera mánuum
ejus annúntiat firmamén-
tum.

Allelúia, allelúia. *Ÿ.*
Joan. 15, 16. Ego vos
elégi de mundo, ut eátis,
et fructum afferátis, et
fructus vester máneat. Al-
lelúia.

Gospel. *Matthew 10, 16-22.* At that time, Jesus said to His disciples: Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before

governors, and before kings, for My sake, for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak: for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for My name's sake: but he that shall persevere to the end, he shall be saved. **Creed.**

Offertorium. *Ps.* 44, 17-18. Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Offertory. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Secret. Sanctify, O Lord, the gifts we offer, and by the intercession of blessed Barnabas, Thy apostle, cleanse us by their virtue from the stains of our sins. Through our Lord.

Preface of the Apostles, p. 573.

Communio. *Matth.* 19, 28. Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israél.

Communion. You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel.

Postcommunion. We humbly beseech Thee, O almighty God, that, by the intercession of blessed Barnabas, Thy apostle, Thou wouldst enable those to serve Thee worthily, whom Thou dost refresh by Thy sacraments. Through our Lord.

In Paschaltide, the **Mass:** *Protexísti* is said, p. 999, with **Collects, Epistle and Gospel** as above.

JUNE 12

St. John of San Facondo, ConfessorDouble *White vestments*

St. John was born at San Facondo (or Sahagun) in Spain and his youth was spent in a Benedictine monastery. He was favored by the Holy Ghost with a marvellous gift for peace-making (*Collect*). He distributed his rich revenues among the poor (*Epistle*) and devoted his time to works of charity, to prayer and to contemplation (*Introit*). Having entered the Order of St. Augustine, he was distinguished for his extraordinary devotion during Holy Mass. He died in 1470.

Commemoration of SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs. These saints, Roman soldiers, became Christians under Diocletian. They were beheaded. Their bodies were thrown to the wild beasts who respected them; they were buried with honor by the Christians.

Mass: *Os justi*, p. 1013, except:

Collect. O God, the author of peace, and lover of charity, who didst adorn blessed John, Thy confessor, with a wonderful grace for reconciling those at variance; grant by his merits and intercession, that, being established in Thy charity, we may not by any temptations be separated from Thee. Through our Lord.

Collect for SS. Basilides and Comp. O Lord, may the keeping of this festival of the heavenly birthday of Thy holy martyrs, Basilides, Cyrinus, Nabor and Nazarius, shed brightness on our lives; and may the eternal glory granted them, be increased by the devout service we pay Thee. Through our Lord.

Secret for SS. Basilides and Comp. We venerate, O Lord, this day, the blood shed by Thy holy Martyrs; and in their honor we offer up this solemn sacrifice celebrating the miracles of Thy grace, by which so great a victory was won. Through our Lord.

Postcommunion for SS. Basilides and Comp. Grant, we beseech Thee, O Lord, that we who year by year keep the festival of Thy holy martyrs Basilides, Cyrinus, Nabor and Nazarius, may at all times enjoy their protection. Through our Lord.

JUNE 13

St. Anthony of Padua, Confessor and Doctor

Double *White Vestments*

“Of all the sons of the patriarch of Assisi,” writes Dom Guéranger “the best known, the most powerful before God and men, is Anthony.”

Born at Lisbon, of noble parents, he despised all riches and entered the religious host. Sent to Tuscany, he received the mission to preach (*Introit, Epistle, Gradual*). His miracles, wisdom and eloquence caused him to be called the Ark of the Testament and the Hammer of Heretics. A year before his death he came to Padua where he died at the age of thirty five in 1231. Pope Pius XII proclaimed him Doctor of the Church in 1946.

Remembering how Anthony recovered, by divine intervention, a sacred book that had been stolen from him, let us ask this Saint not only to make us recover earthly and perishable things but also to obtain for us spiritual help and eternal riches (*Collect*).

Mass: In médio, p. 1010, except the **Collects:**

Collect. May the votive solemnity of blessed Anthony, Thy confessor and doctor, give joy to Thy Church, O God; that it may be ever defended by spiritual assistance and deserve to possess eternal joys. Through our Lord.

Secret. May the present offering, O Lord, avail Thy people unto salvation, for whom Thou hast vouchsafed to offer Thyself, a living victim to the Father, who, with the same God the Father and the Holy Spirit, etc.

Postcommunion. Being filled with divine gifts, we beseech Thee, O Lord, that by the merits and intercession of blessed Anthony, Thy confessor and doctor, we may experience the effect of the salutary sacrifice. Through our Lord.

JUNE 14

St. Basil the Great, Bishop, Confessor and Doctor

Double *White vestments*

St. Basil was born at Caesarea in Cappadocia. After having completed his studies at Constantinople and Athens with his intimate friend Gregory Nazianzen, he embraced monastic life in the province of Pontus. Later as a bishop, he nourished with holy truth the people of Caesarea (*Communion*).

He was the author of the famous monastic rule that was praised by St. Benedict and is still observed by the monks of the East. He attacked the Arians, who denied the divinity of Jesus Christ, and the Macedonians by firmly establishing the Catholic dogma regarding the Holy Ghost.

He is one of the four great Doctors of the East. He died in 379.

Introit: In médio, p. 1010.

Collect. Graciously hear, we beseech Thee, O Lord, the prayers we offer to Thee on this festival day of blessed Basil, Thy confessor and bishop: he deserved to render Thee a worthy service; may his merits appeal to Thee to absolve us from all our sins. Through our Lord.

Epistle: I charge thee, and **Gradual:** Os justi, from the Common, p. 1010.

Alleluia, alleluia. *Ÿ.* I have found David My servant: with My holy oil I have anointed him. Alleluia.

Allelúia, allelúia. *Ÿ.* Ps. 88, 21. Inveni David servum meum, óleo sancto meo unxi eum. Allelúia.

Gospel. *Luke 14, 26-33.* At that time, Jesus said to His disciples: If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross and come after Me cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple. Salt is good: but if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear. **Creed.**

Offertorium. *Ps.* 88, 25.
Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. My truth and My mercy shall be with him, and in My name shall his horn be exalted.

Secret. May the festival we keep year by year in honor of blessed Basil, Thy confessor and bishop, make us pleasing, O Lord, to Thy loving kindness; and may this devout service of propitiation, while adding to his happy reward, obtain for us the gifts of Thy grace. Through our Lord.

Communio. *Luc.* 12, 42. Fidélis servus et prudens, quem constituit dominus super familiam suam: ut det illis in témpore trítici mensúram.

Communion. A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season.

Postcommunion. O God, the rewarder of faithful souls, grant through the prayers of blessed Basil, Thy confessor and bishop, whose venerable feast-day we are celebrating, that we may receive the pardon of our sins. Through our Lord.

JUNE 15

SS. Vitus, Modestus and Crescentia, Martyrs

Simple *Red vestments*

St. Guy (in Latin Vitus), a Sicilian, was saved from the cruelty of his father, who persecuted him for his faith, by Modestus, his tutor and by Crescentia his nurse who took him to another part of the country. There he freed the son of the emperor Diocletian from the torments of the devil (*Gospel*). But the ungrateful prince caused him to be arrested with Modestus and Crescentia. They were plunged into a cauldron of molten lead and flaming resin (*Epistle*) and were then quartered. They died in 303. St. Vitus is one of the fourteen auxiliary saints: Christians have recourse to St. Guy, to be preserved from the bite of mad dogs and from the sad disease which bears his name.

Introit: *Multae tribulationes*, p. 758.

Collect. Grant to Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus,

Modestus and Crescentia, not to be proud-minded, but to make progress by humility pleasing unto Thee; that despising what is evil, she may exercise with an eager love the things which are right. Through our Lord.

Epistle: The souls of the just, p. 992.

Gradual. The saints shall rejoice in glory: they shall be joyful in their beds. *Ÿ.* Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

Alleluia, alleluia. *Ÿ.* Thy saints shall bless Thee, O Lord, they shall speak of the glory of Thy kingdom. Alleluia.

Graduale. *Ps. 149, 5, 1.* Exsultábunt sancti in gló-ria: laetabúntur in cubílibus suis. *Ÿ.* Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctórum.

Allelúia, allelúia. *Ÿ.* *Ps. 144, 10-11.* Sancti tui, Dómine, benedícunt te: glóriam regni tui dicent. Allelúia.

Gospel. *Luke 10, 16-20.* At that time, Jesus said to His disciples: He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name. And He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

Offertory. God is wonderful in His saints, the God of Israel is He who will give power and strength to His people: blessed be God.

Offertorium. *Ps. 67, 36.* Mirábilis Deus in sanctis suis: Deus Israél ipse dabit virtútem et fortitúdinem plebis suae: benedíctus Deus.

Secret. Even as the offering we lay before Thee, O Lord, in honor of Thy saints, bears witness to Thine almighty power, so likewise may it ensure to us the fruit of Thy salvation. Through our Lord.

Communio. *Sapient.* 3, 1-2, 3. Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Communion. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die; but they are in peace.

Postcommunion. Refreshed by Thy solemn blessing, O Lord, we beseech Thee, through the prayers of Thy holy martyrs Vitus, Modestus and Crescentia, that this healing sacrament may avail us in body and in soul. Through our Lord.

JUNE 18

St. Ephrem, Deacon, Confessor and Doctor

Double *White vestments*

St. Ephrem was born at Nisibis in Mesopotamia. His father, a pagan priest, cast him out of his home. He then went as a hermit in the desert and was ordained deacon of Edessa (*Communion*). In order to refute the numerous errors which were being spread by the prayers and canticles of the heretics, he wrote poems and Christian hymns; that is why he is called "the harp of the holy Ghost." He always had a great devotion to our Lady. He died at Edessa in 375. Benedict XV proclaimed him a Doctor of the universal Church (*Collect*).

Commemoration of SS. Mark and Marcellianus, Martyrs. SS. Mark and Marcellianus were brothers (*Alleluia*). Persecuted for their faith, like the Prophets and the Apostles (*Gospel*), under the Emperor Diocletian they were nailed by the feet to a post where they remained hanging.

"Never," they exclaimed, "have we enjoyed such delights as those we feel in suffering for Jesus Christ."

After a day and night of suffering, they were pierced with arrows, and died.

Mass: In médio, p. 1010, except:

Collect. O God, who hast willed to illuminate Thy Church by the wondrous learning and excellent merits of the life of blessed Ephrem Thy confessor and doctor: we humbly beseech Thee that through his intercession Thou mayest defend it by Thine everlasting power against the wickedness and snares of the enemy. Through our Lord.

Collect for SS. Mark and Marcellianus. Grant, we beseech Thee, almighty God, that we who celebrate the heavenly birthday of Thy holy martyrs Mark and Marcellianus, may through their intercession, be delivered from all threatening evils. Through our Lord.

Secret for SS. Mark and Marcellianus. Sanctify O Lord, the offerings dedicated to Thee, and look upon us, appeased by them and by the intercession of Thy holy martyrs, Mark and Marcellianus. Through our Lord.

Postcommunion for SS. Mark and Marcellianus. We who have been filled with the gift of Thy salvation, humbly beseech Thee, O Lord, that, by the intercession of Thy holy martyrs Mark and Marcellianus, we may be renewed by that which we delight to taste. Through our Lord.

JUNE 19

St. Juliana Falconieri, Virgin

Double *White vestments*

Born at Florence in 1270, of the illustrious family of Falconieri, Juliana gave great signs of holiness from her early childhood. To hear sin spoken of made her tremble (*Introit*).

At the age of 15, she solemnly consecrated her virginity to God (*Epistle, Gospel*).

Having founded the Order of Mantellate¹ she was asked by St. Philip Benizi to take charge of the whole Order of Servites which honors in a special manner the Sorrows of the Virgin.

Twice a week her only food was the Bread of Angels. At the age of 71, unable to take any food, she asked that the sacred Host she could not receive, be held near her heart; it disappeared miraculously, leaving on her flesh an imprint of a host bearing the image of Jesus crucified (*Collect*). She died on June 19, 1341.

Commemoration of SS. Gervase and Protase. Sons of St. Vitalis and St. Valeria, these two saints were martyred under Nero at Milan (first cent.). Gervase was beaten to death, and Protase, after having been scourged, was beheaded. St. Ambrose discovered their bodies in 386 and placed them under the altar in the church that bears his name, and where his own remains rest now between those of the two martyrs. Their names are included in the litanies of the saints.

1. They were called Mantellate on account of the short mantle they wore.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God, who didst wonderfully refresh blessed Juliana, Thy virgin, whilst sick unto death, with the precious Body of Thy Son: we beseech Thee, through her merits that when our last hour shall have come, we may likewise be comforted and strengthened and be safely guided by Thee into our heavenly abode. Through the same Lord.

Collects for SS. Gervase and Protase from the Mass: *Salus autem*, p. 996, but the names of the saints are omitted in the Secret.

JUNE 20

St. Silverius, Pope, Martyr

Simple *Red vestments*

A son of Pope St. Hormisdas, who was married before receiving holy orders, Silverius succeeded Agapitus on the pontifical throne. Empress Theodora entreated him to restore to the see of Constantinople a heresiarch, who had been deposed by Agapitus. The pope having refused, Theodora caused him to be exiled in the Island of Ponza.

Silverius, worn out by privations and sufferings, fell asleep in the Lord in 538. His body, carried to Rome and buried in the Vatican Basilica, was made famous by numerous miracles.

Mass: *Si dfligis me*, p. 978

JUNE 21

St. Aloysius Gonzaga, Confessor

Double *White vestments*

The Holy Ghost, "distributor of heavenly gifts" (*Collect*), made of Aloysius, a young prince of the noble family of Gonzaga, an angel on earth (*Introit*), uniting in him all the marvels of innocence and mortification (*Collect*). He was born in the Castle of Castiglione in Italy. When only nine years old, he made a vow of virginity at Florence. At twelve, he received the Bread of Angels for the first time from the hands of St. Charles Borromeo (*Communion*). At the age of seventeen he entered at Rome the Company of Jesus, of which he is one of the glories. He died in the twenty-third year of his age, a victim to his devotion to the plague-stricken. Benedict XIII gave him as a pattern to young people.

Introit. Thou hast made him a little less than the angels: Thou hast crowned him with glory and honor. *Ps.* Praise ye the Lord, all His angels: praise ye Him, all His hosts. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 8, 6. Minuisti eum paulo minus ab Angelis: glória et honóre coronásti eum. *Ps.* 148; 2. Laudáte Dóminum, omnes Angeli ejus laudáte eum, omnes virtútes ejus. *Ÿ.* Glória Patri.

Collect. O God, who, in distributing Thy heavenly gifts, didst in the angelic youth Aloysius, unite wonderful innocence of life with an equal spirit of penance: grant through his merits and prayers, that we who have not followed him in his innocence, may imitate him in his penance. Through our Lord.

Epistle: Blessed is, p. 1013 as far as: established in the Lord.*

Gradual. My hope, O Lord, from my youth: by Thee have I been confirmed from the womb; from my mother's womb Thou art my protector. *Ÿ.* But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight for ever.

Alleluia, alleluia. *Ÿ.* Blessed is he whom Thou hast chosen and taken to Thee; he shall dwell in Thy courts. Alleluia.

Graduale. *Ps.* 70, 5-6. Dómine, spes mea a juventúte mea: in te confirmátus sum ex útero: de ventre matris meae tu es protéc-tor meus. *Ÿ.* *Ps.* 40, 13. Me autem propter innocéntiam suscepísti: et confirmásti me in conspéctu tuo in aetérnum.

Allelúia, allelúia. *Ÿ.* *Ps.* 64, 5. Beátus quem elegísti et assumpsísti: inhabitábit in átriis tuis Allelúia.

Gospel. *Matthew* 22, 29-40. At that time, Jesus answering, said to the Sadducees: You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, were in admiration at His doctrine. But the pharisees, hearing that He had silenced the saddu-

cees, came together, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.

Offertorium. *Ps.* 23, 3-4. Quis ascendet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Offertory. Who shall ascend unto the mountain of the Lord, or who shall stand in His holy place? The innocent in hands, and clean of heart.

Secret. Grant, O Lord, that we may sit at the heavenly banquet clothed in the nuptial garment, which by a holy life and continual tears the blessed Aloysius adorned with priceless pearls. Through our Lord.

Communio *Ps.* 77, 24-25. Panem caeli dedit eis: panem Angelórum manducávit homo.

Communion. He gave them the bread of heaven: man ate the bread of angels.

Postcommunion. Grant, O Lord, that we who have been fed with the food of angels, may also live the lives of angels; and after the example of him whom we honor this day, always continue to give thanks unto Thee. Through our Lord.

JUNE 22

St. Paulinus, Bishop, Confessor

Double *White vestments*

Paulinus, born in 353 of a Roman family at Bordeaux, in Aquitaine, became Senator at the age of twenty-five. Elected consul, he established his residence at Nola, in Campania, near the tomb of St. Felix (feast on January 14), where he was suddenly touched by grace and soon after baptized. He abandoned his great riches (*Epistle and Gospel*), he became a priest, and later bishop of Nola (*Introit, Gradual, Alleluia, Offertory, Communion*). He died in 431 at the age of seventy-eight, and was buried near St. Felix at Nola.

Introit. Let Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of Thy anointed. Ps. O Lord, remember David and all his meekness. V. Glory be to the Father.

Introitus. Ps. 131, 9-10. Sacerdotes tui, Domine, induant justitiam: et sancti tui exsultent: propter David servum tuum, non avertas faciem Christi tui. Ps. 131, 1. Meménto, Domine, David: et omnis mansuetudinis ejus. V. Glória Patri.

Collect. O God, who hast promised a hundredfold hereafter and life everlasting to those who leave all things in this world for Thy sake; grant in Thy mercy that following in the footsteps of the holy bishop Paulinus, we may despise the things of this world and desire only those of heaven. Who livest and reignest.

Epistle. 2 *Corinthians* 8, 9-15. Brethren: You know the grace of our Lord Jesus Christ, that, being rich, He became poor for your sakes; that through His poverty you might be rich. And herein I give my counsel: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform it also indeed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burthened, but by an equality. In this present time let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written: He that had much had nothing over; and he that had little had no want.

Gradual, and Alleluia: Ecce sacerdos, p. 1005.

Gospel. *Luke* 12, 32-34. At that time, Jesus said to His disciples: Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourself bags which grow not old, a treasure in heaven which falleth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Offertory: *Invéni David*, p. 1006.

Secret. Give unto us, O Lord, to unite, after the example of the holy bishop Paulinus, a sacrifice of perfect charity with the offering we lay upon Thine altar; and by our zeal in doing good may we merit Thine everlasting mercy. Through our Lord.

Communion: *Fidélis servus*, p. 1007.

Postcommunion. Grant unto us through these sacred mysteries, O Lord, the love of charity and humility which Thy holy bishop Paulinus drew from this divine source, and through his intercession pour forth in Thy bounty the riches of Thy grace upon those who call upon Thee. Through our Lord.

JUNE 23

The Vigil of St. John the Baptist

Violet vestments

This Vigil recalls the apparition of the archangel Gabriel to Zachary, revealing to him that he was to be the father of a son who shall be named John, which means "the Lord has pardoned," and who shall be the Precursor of the Messiah.

Introitus. *Luc. I, 13, 15, 14.* Ne tíneas, Zacharía, exaudíta est orátio tua: et Elisabeth uxor tua páriet tibi fílium, et vocábis nomen ejus Joánnem: et erit magnus coram Dómino: et Spírítu sancto replébitur adhuc ex útero matris suae: et multi in nativítate ejus gaudébunt. *Ps. 20, 2.* Dómine, in virtúte tua laetábitur rex: et super salutáre tuum exsultábit vehemén-ter. *Ÿ. Glória Patri.*

Introit. Fear not Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. *Ps.* In Thy strength, O Lord, the king shall joy: and in Thy salvation he shall rejoice exceedingly. *Ÿ. Glory be to the Father.*

Collect. Grant, we beseech Thee, O almighty God, that Thy servants may walk in the way of salvation; and

by following the exhortations of blessed John the precursor, may safely attain unto Him whom he foretold, Thy Son, our Lord Jesus Christ, who with Thee liveth.

Second Collect: of the B. V. M., p. 964. **Third Collect:** Against the persecutors of the Church, or For the Pope, p. 975.

Epistle. *Jeremias* 1, 4-10. In those days the word of the Lord came to me, saying: Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said: Ah, ah, ah, Lord God; behold I cannot speak, for I am a child. And the Lord said to me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and the Lord said to me: Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant; saith the Lord almighty.

Gradual. There was a man sent from God, whose name was John. *Ÿ.* This man came to bear witness of the light, to prepare unto the Lord a perfect people.

Graduale. *Joan.* 1, 6-7. Fuit homo missus a Deo, cui nomen erat Joannes. *Ÿ.* Hic venit ut testimonium perhiberet de lumine, parare Domino plebem perfectam.

Gospel. *Luke* 1, 5-17. There was, in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed his priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying

without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him: Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God: and he shall go before Him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

Offertorium. *Ps. 8, 6-7.*
Glória et honóre coronásti
eum: et constituísti eum
super ópera mánuum tu-
árum, Dómine.

Offertory. Thou hast crown-
ed him with glory and honor,
and hast set him over the works
of Thy hands, O Lord.

Secret. Sanctify, O Lord, the gifts we offer unto Thee, and by the intercession of blessed John the Baptist; cleanse us by these from the stains of our sins. Through our Lord.

Other Secrets, pp. 966 and 975.

Communio. *Ps. 20, 6.*
Magna est glória ejus in
salutári tuo: glóriam et
magnum decórem impónes
super eum, Dómine.

Communion. His glory is
great in Thy salvation; glory
and great beauty shalt Thou
lay upon him, O Lord.

Postcommunion. May the excellent prayer of blessed John the Baptist accompany us, O Lord; and may he obtain for us the mercy of Him whose coming he foretold, our Lord Jesus Christ, Thy Son, who with Thee liveth.

Other Postcommunions, pp. 966 and 975-976

JUNE 24

THE NATIVITY OF ST. JOHN THE BAPTIST



Double of the First Class with
an Octave

White vestments

“A Prophet of the most High” (*Alleluia*), St John is pre-figured by Isaias and Jeremias (*Introit, Epistle, Gradual*); still more, he was consecrated before birth to announce Jesus (*Secret*) and to prepare souls for His coming.

Three months have elapsed since the archangel Gabriel (March 25) announced to Mary that Elizabeth would have a son. The same archangel had announced to Zachary that “many would rejoice in the birth of St. John the Baptist.” Indeed not only “the neighbors and relations of Elizabeth” solemnized the event, but every year, on its anniversary,

the whole Church celebrates this “Summer Christmas.” In the Middle Ages it was even a custom in some places to celebrate three Masses on this day, in order to imitate the Winter Christmas.”

After the feast of the Nativity of St. John, the days become shorter, while, on the contrary, after the Nativity of the Saviour, of which this feast is the prelude, the days become longer. The Precursor must efface himself before Jesus who is the true light of faith “He must increase,” says St. John, “and I must decrease.”

The solstices were the occasion of pagan feasts when bonfires were lighted to honor the orb which gives us light. The Church gave them a Christian meaning, seeing in them a symbol of St. John who was “a burning and brilliant lamp,”² that precedes the “true light.”³

The name of the Precursor is inscribed in the Canon of the Mass at the head of the second list, p. 552.

Introit. The Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow

Introitus. *Is. 44, 1, 2.*
De ventre matris meae vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suae pro-

1. John 3, 30.
2. John, 5, 35.
3. John, 1, 9.

téxit me, et pósuit me quasi sagíttam eléctam. *Ps.* 91, 2. Bonum est confitéri Dómino: et psállere nomini tuo, Altíssime. *Ÿ.* Glória Patri.

of His hand He hath protected me, and hath made me as a chosen arrow. *Ps.* It is good to give praise to the Lord, and to sing to Thy name, O Most High. *Ÿ.* Glory be.

Collect. O God, who hast made this day honorable to us by the birth of blessed John; pour forth upon Thy people the grace of spiritual joys, and direct the souls of all Thy faithful into the way of eternal salvation. Through our Lord.

Epistle. *Isaias* 49, 1-3, 5, 6, 7. Lesson from Isaias the Prophet. Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother He hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow; in His quiver He has hidden me. And He said to me: Thou art My servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be His servant: Behold I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth. Kings shall see and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

Graduale. *Jerem.* 1, 5, 9. Priúsqvam te formárem in útero, novi te: et ántequam exíres de ventre, sanctificávi te. *Ÿ.* Misit Dóminus manum suam, et tétigit os meum, et dixit mihi:

Gradual. Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. *Ÿ.* The Lord put forth His hand, and touched my mouth, and said to me:

Allelúia, allelúia. *Ÿ.* *Luc.* 1, 76. Tu, puer, prophéta Altíssimi vocáberis: praeíbis ante Dóminum paráre vias ejus. Allelúia.

Alleluia, alleluia. *Ÿ.* Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Gospel. *Luke* 1, 57-68. Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord hath showed His great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said, not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea; and they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel, because He hath visited, and wrought the redemption of His people.

The Creed is not said on this feast of the Precursor of the Gospel, unless it is a Sunday.

<p>Offertory. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.</p>	<p>Offertorium. <i>Ps.</i> 19, 13. Justus ut palma florébit: sicut cedrus, quae in Líbano est, multiplicábitur.</p>
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Secret. We heap up our gifts upon Thine altars, O Lord, that we may with due honor celebrate the birthday of him who both foretold the coming of the Saviour of the world and pointed Him out, when He came, our Lord Jesus Christ, Thy Son: Who with Thee liveth.

<p>Communion. Thou, child, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord to prepare His ways.</p>	<p>Communio. <i>Luc.</i> 1, 76. Tu, puer, prophéta Altísimi vocáberis: praeibis enim ante fáciem Dómini paráre vias ejus.</p>
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Postcommunion. Let Thy Church, O God, be glad at the birth of blessed John the Baptist; through whom she knew the Author of her new birth, our Lord Jesus Christ, Thy Son: Who with Thee liveth.

JUNE 25

St. William, AbbotDouble *White vestments*

William was born at Vercelli, in Piedmont. Having left his family and renounced his riches (*Gospel*), he built a monastery on Monte Vergine. Like Moses, to whom God gave His law on the mountain (*Epistle*), he gave to the congregation of hermits, whose father he became (*Communion*), a rule, inspired, in a great measure, by that of St. Benedict. He became renowned by his numerous miracles.

After having foretold the moment of his death, he fell asleep in the Lord in 1142.

Mass: *Os justi* of Abbots, p. 1018, except:

Collect. O God, who, to help our weakness, hast given us Thy saints to be our example and protection in the way of salvation; grant that we may so venerate the merits of the blessed abbot, William, that we may both gain his prayers and follow in his footsteps. Through our Lord.

Commemoration of the Octave of St. John the Baptist, p. 755.

JUNE 26

SS. John and Paul, MartyrsDouble *Red vestments*

The two brothers John and Paul were Romans and in the service of Constantia, daughter of Constantine. In 362, Julian the Apostate, having invited them to be among his familiar friends, they refused, so as to remain faithful to Jesus.

Ten days were allowed them to deliberate, and they used them in distributing all they possessed to the poor. They became brothers more than ever, by the same martyrdom (*Collect, Gradual, Alleluia*).

Their names are mentioned in the Canon of the Mass (first list, p. 550). Their bodies rest in the ancient church erected in their honor on mount Coelius at Rome. It is there that the Station is held on the Friday after Ash-Wednesday.

Introit. Many were the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. *Ps.* I will bless the Lord at all times: His praise shall be always in my mouth. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 33, 20-21. Multae tribulationes iustorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. *Ps.* 33, 2. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. *Ÿ.* Glória Patri.

Collect. Grant, we beseech Thee, almighty God, that we may receive twofold joy on this day's festival of the triumph of blessed John and Paul, whom the same faith and martyrdom made truly brethren. Through our Lord.

Collect for the Octave of St. John the Baptist: O God, p. 755.

Epistle. *Ecclesiasticus* 44, 10-15. These are men of mercy, whose godly deeds have not failed: good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants: and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise.

Gradual. Behold how good and how pleasant it is for brethren to dwell together in unity. *Ÿ.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Alleluia, alleluia. *Ÿ.* This is the true fraternity, which overcame the guilt of the world: they followed Christ, and attained the glorious kingdom of heaven. Alleluia.

Graduale. *Ps.* 132, 1-2. Ecce quam bonum et quam jucundum habitare fratres in unum. *Ÿ.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Allelúia, allelúia. *Ÿ.* Haec est vera fraternitas, quae vicit mundi crimina: Christum secuta est, inclyta tenens regna caeléstia. Allelúia.

Offertorium. *Ps. 5, 12-13.* Gloriabúntur in te omnes, qui diligunt nomen tuum, quóniam tu, Dómine, benedíces justo: Dómine, ut scuto bonae voluntátis tuae coronásti nos.

Offertory. All they that love Thy name shall glory in Thee, for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us, as with a shield of Thy good will.

Secret. Graciously receive, O Lord, the sacred Victim, consecrated to Thee through the merits of Thy holy martyrs, John and Paul, and grant that it may be unto us an everlasting help. Through our Lord.

Secret for the Octave of St. John the Baptist:
We heap up, p. 756.

Communio. *Sapient. 3, 4, 5, 6.* Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Communion. Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Postcommunion. We have received, O Lord, Thy heavenly sacraments on this festival, kept in honor of Thy holy martyrs, John and Paul: grant, we beseech Thee, that what we practice during our life-time may bring us to everlasting bliss. Through our Lord.

Postcommunion for the Octave of St. John the Baptist:
Let Thy Church, p. 757.

JUNE 27

Within the Octave of St. John the Baptist

The Church, honoring the Saints in proportion to the part they played in the mystery of the Incarnation of the Word, gives to St. John a special place.

Every day at Mass, in the Confiteor, *Suscipe* and *Nobis quoque peccatoribus*, the name of St. John the Baptist precedes that of the apostles. It is the same in the Litany of the Saints, where he even comes before St. Joseph. Last of the Prophets and Precursor of Christ, he is the link between the Old and the New Testament.

Let us remember that, having baptized the Master, he who is named John the Baptist has presided over our own christening, since all baptistries (particularly that of St. John Lateran in Rome)

are dedicated to him, and his image is regularly to be used for the decoration of baptismal fonts. Having thus been brought by him to Jesus, let us also through St. John approach the Eucharist, reciting the words of the Agnus Dei, by which he indicated the Saviour.

Mass as on the feast-day, p. 754.

Second Collects: of the B. V. M., pp. 964-966. **Third Collects:** Against the persecutors of the Church, or For the Pope, pp. 975-976.

JUNE 28

St. Irenaeus, Bishop and Martyr

Double *Red vestments*

Towards the end of the second century when gnostic sects endeavored to undermine the basis of the Christian religion, God raised up St. Irenaeus and "granted him the grace to destroy the heresies by the truth of his doctrine" (*Collect*).

Succeeding St. Pothinus in the See of Lyons in 177, St. Irenaeus declared that "every church must be in agreement with the Church of Rome on matters of doctrine, because the apostolic tradition has been handed down to us through the succession of Roman Pontiffs."

St. Irenaeus has been called the father of Catholic theology and the golden link joining the spirit of the Gospel to the doctrine of the Fathers. An ear-witness of those who had listened to the teaching of the Apostles (*Alleluia*), he was the first to write a rational exposition of our faith.

St. Jerome gives him the glorious title of Martyr, as he is believed to have died during the persecution of Septimus Severus in 202. Benedict XV extended his feast to the universal Church.

Introit. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity. Ps. Attend, O My people, to My law: incline your ear to the words of My mouth. V. Glory be to the Father.

Introitus. *Mal.* 2, 6. Lex veritatis fuit in ore ejus, et iniquitas non est inventa in labiis ejus: in pace, et in acqutate ambulavit mecum, et multos avertit ab iniquitate. Ps. 77, 1. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei. V. Gloria...

Collect. O God, who didst grant that blessed Irenaeus, Thy martyr and bishop, should both overcome heresy by the truth of his doctrine, and establish peace in Thy Church: give unto Thy people, we beseech Thee, con-

stancy in their holy religion, and grant us Thy peace in our days. Through our Lord.

Collects for the Octave of St. John, p. 755, and for the Vigil of the Apostles, p. 763.

Epistle. 2 *Timothy* 3, 14-17; 4, 1-5. Dearly beloved: Continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them: and because from thine infancy thou hast known the holy scriptures, which can instruct thee to salvation, through the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming, and His kingdom: Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall come a time when they shall not endure sound doctrine; but according to their own desires shall heap up to themselves teachers, having itching ears, and from the truth, indeed, will turn away their hearing and be turned unto fables. But do thou watch; in all things labor; do the work of an evangelist: fulfill thy ministry.

Graduale. *Ps.* 121, 8. Propter fratres meos, et próximos meos loquēbar pacem de te. *Ÿ.* *Ps.* 36, 37. Custódi innocēntiam, et vide aequitátem: quóniam sunt reliquiae hómini pacífico.

Allelúia, allelúia. *Ÿ.* *Ecclus.* 6, 35. In multítudine presbyterórum prudentium sta, et sapiéntiae illórum ex corde conjungere, ut omnem narratió-nem Dei possis audire. Allelúia.

Gradual. For my brethren's and my neighbor's sake I spoke peace concerning thee. *Ÿ.* Keep innocence and behold equity; for to a man who loves peace there are things that remain over.

Alleluia, alleluia, *Ÿ.* Stand in the multitude of the prudent priests, and from thy heart join thyself to their wisdom, that thou mayest hear every discourse of God. Alleluia.

Gospel: see p. 990 from: *Fear ye not them . . .

Offertory. My doctrine I make to shine forth to all like the dawn at morn, and will declare it afar off.

Offertorium. *Ecclus. 24, 44.* Doctrinam quasi antelucánum illúmino ómnibus, et enarrábo illam usque ad longínquum.

Secret. O God, who permittest not the nations believing in Thee to be shaken by any terrors, deign to receive the prayers and offerings of Thy people; that peace may be granted us by Thy merciful love, and all Christian lands may be safe from every enemy. Through our Lord.

Secrets for the Octave, p. 756, and for the **Vigil**, p. 764.

Communion. See ye, that I have not labored for myself only, but for all that seek out the truth.

Communio. *Ecclus. 24, 47.* Vidéte quóniam non soli mihi laborávi, sed ómnibus exquiréntibus veritátem.

Postcommunion. O God, who art the author and lover of peace, whom to know is to live, whom to serve is to reign, defend Thy suppliant people from all assaults; that we who put our trust in Thy protection, by the intercession of blessed Irenaeus, Thy martyr and bishop, may not fear any enemy. Through our Lord.

Postcommunions for the Octave, p. 757, and for the **Vigil**, p. 764.
As **Last Gospel** the Gospel of the Vigil is said, p. 764.

THE SAME DAY

The Vigil of the Feast of SS. Peter and Paul

Violet vestments

Introit. The Lord saith to Peter: Whenthou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not: and this He said, signifying by what death

Introitus. *Joan. 21, 18-19.* Dicit Dóminus Petro: Cum esses júnior, cingébas te, ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificatúrus esset Deum. *Ps. 18, 1.* Caeli enárrant

glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *Ÿ*. Glória. | he should glorify God. Ps. The heavens show forth the glory of God: and the firmament declareth the works of His hands. *Ÿ*. Glory be.

The Gloria in excelsis is not said.

Collect. We beseech Thee, almighty God, that Thou suffer no disturbance to shake us, whom Thou hast founded as on a rock on the confession of Thine apostles. Through our Lord.

Collect for St. Irenaeus, p. 760, and for the Octave of St. John, p. 755.

Epistle. *Acts of the Apostles* 3, 1-10. In those days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Graduale. *Ps.* 18, 5, 2. In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum. *Ÿ*. Caeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Gradual. Their sound went forth into all the earth: and their words to the ends of the world. *Ÿ*. The heavens show forth the glory of God: and the firmament declareth the works of His hands.

Gospel. *John* 21, 15-19. At that time, Jesus said to Peter: Simon son of John, lovest thou Me more than these? He saith to Him: Yea Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him the third time: Simon, son of John, lovest thou Me? Peter was afflicted because He saith to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things; Thou knowest that I love Thee. He said to him: Feed My sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God.

Offertory. To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertorium. *Ps.* 138, 17. Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Secret. Sanctify, O Lord, the offering of Thy people, and through the intercession of Thine apostles, cleanse us from the stains of our sins. Through our Lord.

Secrets for **St. Irenaeus** p. 762, and for the **Octave of St. John** p. 756.

Communion. Simon, son of John, lovest thou Me more than these? Lord, Thou knowest all things, Thou knowest, Lord, that I love Thee.

Communio. *Joan.* 21, 15, 17. Simon Joánnis, díligis me plus his? Dómine, tu ómnia nosti: tu scis, Dómine, quia amo te.

Postcommunion. Thou hast filled us, O Lord, with heavenly food: be moved by the prayers of Thine apostles, and deliver us from all dangers. Through our Lord.

Postcommunions for **St. Irenaeus**, p. 762, and for the **Octave of St. John**, p. 757.

JUNE 29

THE HOLY APOSTLES PETER AND PAUL

Double of the First Class with
an Octave

Red vestments

St. Peter was crucified and St. Paul was beheaded in Rome, during the persecution under Nero in the year 67.

To-day the whole Church rejoices, for "God has consecrated this day by the martyrdom of the Apostles Peter and Paul" (*Collect*): In early times, this double martyrdom was celebrated in both the grand basilicas erected at Rome over the tombs "of these two Princes who by the cross and the sword have obtained their seat in the eternal senate." Later, on account of the distance which separates the two churches the festival was divided, St. Peter

being more specially honored on June 29 and St. Paul on June 30.

St. Peter, bishop of Rome, is the Vicar of Christ, that is to say His visible representative. As is shown in the *Preface, Alleluia, Gospel, Offertory* and *Communion*, the Jews had rejected Jesus. They also rejected His successor (*Epistle*). Displacing the religious centre of the world, St. Peter left Jerusalem for Rome which became the eternal city and the seat of the Popes.

St. Peter, the first Pope, speaks in the name of Christ Who has communicated to him His infallibility.

St. Peter and his successors, placed at the head of the Church, the "kingdom of heaven" upon earth, truly govern the Church in the name of Christ Who has invested them with His power and supreme authority (*Gospel*).

The names of St. Peter and St. Paul head the list of the apostles in the Canon of the Mass (first list, p. 550).

With "the Church which prayed unceasingly to God for St. Peter" (*Epistle*), let us pray for his successor "the servant of God, our Holy Father the Pope" (*Canon of the Mass*).

Introitus. *Acts 12, 11.*
Nunc scio vere, quia misit
Dóminus Angelum suum:
et eripuit me de manu He-
ródís, et de omni exspecta-
tíone plebis Judaeórum.

Introit. Now I know in very
deed, that the Lord hath sent
His angel, and hath delivered
me out of the hand of Herod,
and from all the expectation of



the people of the Jews. Ps. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. V̄. Glory be.

Ps. 138, 1-2. Dómine, probásti me, et cognovisti me: tu cognovisti sessió-nem meam, et resurrectai ónem meam. V̄. Glória Patri.

Collect. O God, who hast made holy this day with the martyrdom of Thine apostles Peter and Paul; grant that Thy Church may in all things follow the precepts of those from whom it first received the faith. Through our Lord.

Epistle. *Acts of the Apostles* 12, 1-11. In those days, Herod the king stretched forth his hand to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands; and the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out, he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Graduale. *Ps.* 44, 17-18. Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine. *Ÿ.* Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. *Ÿ.* *Matth.* 16, 18. Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam. Allelúia.

Gradual. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *Ÿ.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. *Ÿ.* Thou art Peter, and upon this rock I will build My church. Alleluia.

Gospel. *Matthew* 16, 13-19. At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying: Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. **Creed.**

Offertorium. *Ps.* 44, 17-18. Constitues eos principes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Offertory. Thou shalt make them princes over all the earth; they shall remember Thy name, O Lord, throughout all generations.

Secret. May the prayer of Thy apostles accompany the divine Victim which we offer to Thy name; and grant that by it we may be cleansed and defended. Through our Lord.

The **Preface** of the Apostles, p. 573, and the **Creed** are said during the whole Octave.

Communion. Thou art Peter: and upon this rock I will build my church.

Communio. *Matth. 16, 18.* Tu es Petrus, et super hanc petram aedificábo Ecclésiám meam.

Postcommunion. Thou hast fed us with bread from heaven, O Lord; by the prayers of Thine apostles keep us from all harm. Through our Lord.

JUNE 30

Commemoration of St. Paul, Apostle

Greater-double *Red vestments*

With Peter, the new Moses, leader of the new Israel, is associated Paul, the new Aaron, more eloquent than the first, chosen in his mother's womb to announce to the Gentiles the riches of the grace of Christ (*Collect, Gradual, Epistle*).

Introit. I know whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day, being a just judge. Ps. Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. *Ÿ.* Glory be.

Introitus. *2 Tim. 1, 12.* Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem justus iudex. *Ps. 138, 1-2.* Dómine, probásti me, et cognovisti me: tu cognovísti sessiónem meam et resurrectiónem meam. *Ÿ.* Glória Patri.

Collect. O God, who didst teach the multitude of the Gentiles by the preaching of blessed Paul the apostle; grant, we beseech Thee, that we who celebrate his heavenly birthday, may also enjoy his patronage with Thee. Through our Lord.

Collect for St. Peter. O God, who, upon blessed Peter, Thine apostle, didst bestow the pontifical power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest and reignest.

Collect for St. John the Baptist: O God, p. 755.

Epistle. *Galatians* I, 11-20. Brethren, I give you to understand that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased Him, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the apostles I saw none, saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

Graduale. *Gal. 2, 8-9.* Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognóvērunt grátiam Dei, quae data est mihi. *V.* *1 Cor. 15, 10.* Grátia Dei in me vácuá non fuit: sed grátia ejus semper in me manet.

Allelúia, allelúia. *V.* Sancte Paule Apóstole, praedicátor veritátis, et doctor géntium, intercède pro nobis. Allelúia.

Gradual. He who wrought in Peter to the apostleship, wrought in me also among the Gentiles; and they knew the grace of God, which was given to me. *V.* The grace of God in me hath not been void; but His grace always remaineth in me.

Alleluia, alleluia. *V.* Holy apostle Paul, preacher of truth, and doctor of the Gentiles, intercede for us. Alleluia.

Gospel: Behold I send you, p. 738. **Creed.**

Offertorium. *Pss: 138, 17.* Mihi autem nimis honoráti sunt amíci tui,

Offertory. To me Thy friends, O God, are made exceedingly honorable; their

principality is exceedingly strengthened. | Deus: nimis confortátus est principátus eórum.

Secret. Sanctify, O Lord, the offerings of Thy people through the prayers of Thy apostle Paul, that this sacrifice which is pleasing to Thee as being of Thy institution, may become more pleasing by his intercession and support. Through our Lord.

Secret for St. Peter. May the prayer of the blessed apostle Peter commend to Thee, we beseech Thee, O Lord, the prayers and sacrifices of Thy Church; that what we celebrate in his honor may procure for us Thy pardon. Through our Lord.

Secret for St. John the Baptist: We heap up, p. 756.
Preface of the Apostles, p. 573.

<p>Communion. Amen I say to you, that you, who have left all things and followed Me, shall receive an hundredfold, and shall possess life everlasting.</p>	<p>Communio. <i>Matth.</i> 19, 28-29. Amen dico vobis: quod vos, qui reliquistis ómnia et secúti estis me, centuplum accipiétis et vitam aetérnam possidébitis.</p>
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Postcommunion. Relying, O Lord, on the intercession of blessed Paul, Thine apostle, we, who have received Thy sacraments, most humbly beg of Thee, that the mysteries we have celebrated to his glory, may be unto us a healing remedy. Through our Lord.

Postcommunion for St. Peter. May the sacrifice we have offered fill us with joy, O Lord, that as we proclaim Thee wonderful in Thy apostle Peter, so through him we may receive the gift of Thy pardon. Through our Lord.

Postcommunion for St. John the Baptist: Let Thy Church, p. 757.

JULY I

Feast of the Most Precious Blood of Our Lord Jesus Christ

Double of the First Class *Red vestments*

To perpetuate the memory of his return to Rome in 1849 after the Revolution of 1848, and to show that it was due to the Saviour's

merits, Pius IX, at the time a refugee at Gaeta, instituted the Feast of the Precious Blood. Pius XI made it a Double of the First Class in 1934.

As on the feast of the Sacred Heart, the *Gospel* presents to our view the thrust of the lance which pierced the side of the Divine Crucified, blood and water gushing forth.

Introitus. *Apoc.* 5, 9-10. Redemisti nos, Dómine, in ságuine tuo, ex omni tribu et lingua et pópulo et natióne: et fecisti nos Deo nostro regnum. *Ps.* 88, 2. Misericórdias Dómini in aetérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. *V.* Glória Patri.

Introit. Thou hast redeemed us, O Lord, in Thy blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom. *Ps.* The mercies of the Lord I will sing for ever: I will show forth Thy truth with my mouth to generation and generation. *V.* Glory be.

Collect. O almighty and everlasting God, who didst appoint Thine only-begotten Son the Redeemer of the world, and hast willed to be appeased by His blood; grant unto us, we beseech Thee, so to venerate with solemn worship the price of our redemption and by its power be so defended against the evils of this life, that we may enjoy the fruit thereof for evermore in heaven. Through the same Lord.

(At Low Masses, **Collect for the Octave Day of St. John**, O God, p. 755.

Epistle: Christ being come, p. 220.

Graduale. *1 Joan.* 5, 6 et 7-8. Hic est qui venit per aquam et ságuinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. *V.* Tres sunt qui testimónium dant in caelo: Pater, Verbum et Spíritus sanctus: et hi tres unum sunt. Et tres sunt qui testimónium dant in terra: Spíritus, aqua et sanguis: et hi tres unum sunt.

Gradual. This is He that came by the water and blood, Jesus Christ; not by water only, but by water and blood. *V.* There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

Alleluia, alleluia. V. If we receive the testimony of men, the testimony of God is greater. Alleluia.

Allelúia, allelúia. V̄
—1 *Joan.* 5, 9. Si testimónium hóminum accípimus, testimónium Dei majus est. Allelúia.

Gospel. *John* 19, 30-35. At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. **Creed.**

Offertory. The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Offertorium. 1 *Cor.* 10, 16. Calix benedictiónis, cui benedícimus, nonne comunicátio sánguinis Christi est? et panis, quem frángimus, nonne participátio córporis Dómini est?

Secret. We pray that through these divine mysteries, we may draw near to Jesus, the Mediator of the new Testament: and upon Thine altars, O Lord of Hosts, we may renew the sprinkling of that blood which pleadeth better than that of Abel. Through the same Lord.

(Secret for St. John, p. 756). Preface of the Cross, p. 565.

Communion. Christ was offered once to exhaust the sins of many; the second time He shall appear without sin to them that expect Him, unto salvation.

Communio. *Heb.* 9, 28. Christus semel oblátus est ad multórum exhauriéndá peccáta: secúndo sine peccáto apparebit exspectántibus se in salútem.

Postcommunion. We who have been admitted to the holy table, O Lord, have drawn waters with joy from the fountains of the Saviour; may His blood, we beseech Thee, be within us as a fountain of water springing up unto eternal life: who liveth and reigneth.

(Postcommunion for St. John, p. 757.)

JULY 2

The Visitation of the Blessed Virgin Mary

Double of the Second Class *White vestments*

The angel Gabriel had announced to Mary that God would soon give a son to Elizabeth. The Virgin at once betook herself to the town (Hebron or Aïn-Karim?) where her cousin lived.

On this day, as in the Season of Advent, the Church recalls together the memories of the Precursor and of Jesus and Mary. Ember Friday in Advent recalled to us this same mystery of the Visitation (see p. 19). Mary visits Elizabeth and Jesus visits and sanctifies John. Wherefore St. John leaps with joy and Elizabeth, filled by Him with the Holy Ghost, exclaims: "Blessed art thou among women and blessed is the fruit of thy womb" (*Gospel*).

The Virgin, Mother of God, then pronounces a "sublime canticle" (Introit), the Magnificat.

This feast was instituted for the whole world, in 1389, by Urban VI, in order to obtain the end of the great western schism. It was later on raised to the rite of double of the Second Class by Pius IX, for on this feast was completed at Rome in 1849 the victory of the Church over the Revolution.

At Low Masses **Commemoration** of the Holy Martyrs **Processus and Martinian** Peter and Paul, cast into the Mamertine prison, converted their two warders Processus and Martinian, and baptized them. Brought before the statue of Jupiter, these two new Christians refused to adore him and were put to death.

Introitus. Sedulius. Salve, sancta parens, enixa puerpera regem: qui caelum, terramque regit in saecula saeculorum. *Ps.* 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea regi. *V.* Glória Patri.

Introit. Hail, holy Mother, thou who didst bring forth the King who ruleth heaven and earth for ever and ever. *Ps.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Collect. We beseech Thee, O Lord, bestow on Thy servants the gift of Thy heavenly grace; that as the child-

bearing of the blessed Virgin was the beginning of our salvation, so the solemn festival of her Visitation may bring us an increase of peace. Through our Lord.

(Collect for SS. Processus and Martinian.) O God, who didst surround us and protect us by the glorious confession of Thy holy martyrs Processus and Martinian; grant us both to profit by their example and to rejoice in their intercession. Through our Lord.

Epistle. *Canticle of Canticles* 2, 8-16. Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall; looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ear; for thy voice is sweet, and thy face comely.

Gradual. Blessed and venerable art thou, O Virgin Mary: without blemish to thy purity thou wast made the Mother of the Saviour. *Ÿ.* O Virgin Mother of God, He whom the whole world cannot contain, being made man, enclosed Himself in thy womb.

Alleluia, alleluia. *Ÿ.* Happy art thou, O holy Virgin Mary and most worthy of all praise: for out of thee hath risen the sun of justice, Christ our God. **Alleluia.**

Graduale. *Benedicta et venerabilis es, Virgo Maria: quae sine tactu pudoris, inventa es Mater Salvatoris. Ÿ. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.*

Alleluia, alleluia. *Ÿ. Felix es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiae, Christus Deus noster. Alleluia.*

Offertorium. Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes virgo.

Offertory. Blessed art thou, O Virgin Mary: the Creator of all things thou didst bear; Him who made thee thou didst bring forth; and a Virgin evermore dost thou remain.

Secret. May the humanity of Thy only-begotten Son be our help, O Lord; that Jesus Christ our Lord, who when born of a virgin did not diminish but did consecrate the integrity of His mother, may on this solemnity of her Visitation, deliver us from our sins, and make our oblation acceptable to Thee. Who with Thee liveth.

(**Secret for SS. Processus and Martinian.**) Do Thou, O Lord, graciously accept our prayers and offerings, and may the intercession of Thy saints, help to make what we bring, worthy in Thy sight. Through our Lord.

Preface of the Blessed Virgin: Et te in Visitatióne, p. 572.

Communio. Beáta víscera Mariæ Vírginis, quae portavérunt aetérni Patris Fílium.

Communion. Blessed is the womb of the Virgin Mary, which bore the son of the eternal Father.

Postcommunion. We have received, O Lord, the sacraments of this yearly celebration; grant, we beseech Thee, that they may confer upon us remedies for this life and for all eternity. Through our Lord.

Postcommunion. Refreshed by the offering of Thy sacred Body and Thy precious Blood O Lord our God: we humbly implore Thee that the divine mysteries which we have devoutly celebrated, may ensure our redemption. Through the same Lord.

JULY 3

St. Leo II, Pope

Semi-double *White vestments*

Pope Leo II, a Sicilian by birth, approved the acts of the Sixth Council which condemned the Monothelites who taught that Christ

had only one will. Well versed in sacred singing, he perfected the melodies of the Psalms and of the Hymns. He was truly the father of the poor and by his example and preaching led every one to virtue. He died in 683 and was buried in the basilica of St. Peter.

Mass: *Si diligis me*, p. 978. **Commemoration of the Octave of SS. Peter and Paul**, by the Collects of the Mass of July 4.

JULY 4

Within the Octave of the Holy Apostles Peter and Paul

Semi-double *Red vestments*

Introit, To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 138, 17. *Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.* *Ps.* 138, 1-2. *Dómine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.* *Ÿ.* *Glória Patri.*

Collect. O God, who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul; vouchsafe that Thy Church may in all things obey the commandments of those through whom from the beginning she received the faith. Through our Lord.

Second Collect of the B. V. M., p. 964. **Third Collect:** Against the persecutors of the Church, or For the Pope, p. 975.

Epistle. *Acts of the Apostles* 5, 12-16. In those days, by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches; that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusálem a multitude out of the neighboring

cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Graduale. *Ps. 44, 17-18.* Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. *Ÿ.* Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúia, allelúia. *Ÿ.* *Luc. 22, 32.* Rogávi pro te, Petre, ut non deficiat fides tua: et tu aliquándo convérsus, confirma fratres tuos. Allelúia.

Gradual. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *Ÿ.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *Ÿ.* I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

Gospel: Behold we have left, p. 1019.

Offertorium. *Ps. 18, 5.* In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum.

Offertory. Their sound went forth into all the earth; and their words to the ends of the world.

Secret. O Lord, may the prayer of the apostles accompany the divine Victim which we offer to Thy name; and grant that by it we may be cleansed and defended. Through our Lord.

Second Secret: p. 966. **Third Secret:** p. 975.
Preface of the Apostles, p. 573.

Communio. *Matth. 19, 28.* Vos qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israél.

Communion. You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion. Thou hast filled us, O Lord, with heavenly food: be moved by the prayers of Thine apostles, and deliver us from all dangers. Through our Lord.

Second Postcommunion: p. 966. **Third Postcommunion:** pp. 975-976

JULY 5

St. Anthony-Mary Zaccaria, Confessor

Double *White vestments*

Anthony-Mary was born at Cremona. Having won his degree of Doctor of Medicine at Padua, he understood by a warning from God, that he was called to heal spiritual rather than bodily diseases. More faithful than the rich young ruler, he left everything to follow Jesus (*Gospel*). He founded the Order of Clerks Regular whose members are called Barnabites, because they took up their abode in Rome near the Church of St. Barnabas. St. Anthony-Mary gave them St. Paul as model and protector (*Collect*). The *Introit*, *Gradual*, *Alleluia*, and the *Communion* apply to him the very words of the apostle, and the *Epistle* is that in which the Doctor of the Gentiles gives to his disciple Timothy the counsels that guided him in his teaching. Consoled by a heavenly vision of the apostles, he died a holy death at the age of thirty-six in 1539.

Introit. My speech and my preaching was not in the persuasive words of human wisdom, but in the showing of spirit and power. Ps. I will praise Thee, O Lord, with my whole heart; in the council of the just, and in the congregation. *V.* Glory be to the Father.

Introitus. I *Cor.* 2, 4. Sermo meus et praedicatio mea non in persuasibilibus humanae sapientiae verbis, sed in ostensione spiritus et virtutis. Ps. 110, 1. Confitébor tibi, Dómine, in toto corde meo, in consilio justorum et congregatióne. *V.* Glória Patri.

Collect. Make us, O Lord God, in the spirit of Paul the apostle, thoroughly to learn the science of Jesus Christ which surpasseth all understanding, by which blessed Anthony-Mary enriched Thy Church with new families of clerics and virgins. Through the same Lord.

Collect for the Octave of SS. Peter and Paul, p. 766.

Epistle. I *Timothy* 4, 8-16. Godliness is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptation. For therefore we labor and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Till I

come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Graduale. *Phil. 1, 8-9.* Testis mihi est Deus, quo modo cūpiam omnes vos in visceribus Jesu Christi. Et hoc oro, ut caritas vestra magis ac magis abundet in scientia et in omni sensu. *Ÿ. Phil. 1, 10.* Ut probetis potiōra, ut sitis sinceri et sine offēsa in diem Christi.

Allelúia, allelúia. *Ÿ. Phil. 1, 11.* Replēti fructu justitiae per Jesum Christum, in glóriam et laudem Dei. Allelúia.

Gradual. For God is my witness, how I long after you in the bowels of Jesus Christ. And this I pray that your charity may more and more abound in knowledge and in all understanding. *Ÿ.* That you may approve the better things, that you may be sincere and without offense unto the day of Jesus Christ.

Alleluia, alleluia. *Ÿ.* Filled with the fruit of justice through Jesus Christ unto the glory and praise of God. Alleluia.

Gospel. *Mark 10, 15-21.* At that time, Jesus said to His disciples. Whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing the children, and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not steal, bear not false witness, do no fraud, honor thy father and mother. But he answering said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou

shalt have treasure in heaven; and come, follow Me. Creed.

Offertory. I will sing praise to Thee in the sight of the angels; I will adore at Thy holy temple, and give glory to Thy name.

Offertorium. *Ps.* 137, 1-2. In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Secret. Grant, O Lord, that we may bring to Thy heavenly banquet purity both of mind and body, such as wonderfully shone forth from blessed Anthony-Mary, when he offered this most holy sacrifice. Through our Lord.

Secret for the Octave of SS. Peter and Paul, p. 767.
Preface of the Apostles, p. 573.

Communion. Be followers of me, brethren, and observe them who walk so as you have our model.

Communio. *Phil.* 3, 17. Imitatóres mei estóte, fratres, et observáte eos, qui ita ámbulant, sicut habétis formam nostram.

Postcommunion. May the heavenly banquet at which we have been nourished, O Lord Jesus Christ, inflame our hearts with the fire of charity, with which blessed Anthony-Mary was filled when he bore the holy standard of the Eucharist against the enemies of Thy Church: who livest and reignest.

Postcommunion for the Octave of SS. Peter and Paul, p. 768.

JULY 6

The Octave-Day of SS. Peter and Paul, Apostles

Greater-double *Red vestments*

Introit. Let the people show forth the wisdom of the saints, and the Church declare their praise; and their names shall live unto generation and generation. *Ps.* Rejoice in the Lord, ye just: praise becometh

Introitus. *Ecclus.* 44, 15, 14. Sapiéntiam sanctorum narrent pópuli, et laudes eórum nuntiet ecclésia: nómina autem eórum vivent in saéculum saéculi. *Ps.* 32, 1. Exsultáte, justí, in Dómino:

rectos decet collaudatio. | the upright. V. Glory be to
 V. Glória Patri. | the Father.

Collect. O God, whose right hand upheld blessed Peter walking upon the waves, lest he should sink, and delivered his fellow-apostle Paul when shipwrecked for the third time from the depth of the sea; hear us in Thy mercy, and grant that through their merits we may obtain the glory of everlasting life. Who livest and reignest.

Epistle: These are men, p. 758.

Graduale. *Sapient.* 3, 1-2, 3. Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae. V. Visi sunt oculis insipientium mori, illi autem sunt in pace.

Allelúia, allelúia. V. *Luc.* 22, 28-29, 30. Vos estis, qui permansistis mecum in tentationibus meis: et ego dispóno vobis regnum, ut sedeátis super thronos, judicantes duodecim tribus Israël. Allelúia.

Gradual. The souls of the just are in the hand of God, and the torment of malice shall not touch them. V. In the sight of the unwise they seemed to die, but they are in peace.

Alleluia, alleluia. V. You are they who have continued with me in my temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Gospel. *Matthew* 14, 22-23. At that time, Jesus obliged His disciples to go up into the boat, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went into a mountain alone to pray; and when it was evening, He was there alone. But the boat in the midst of the sea was tossed with the waves; for the wind was contrary: and in the fourth watch of the night, He came to them walking upon the sea; and they seeing Him walking upon the sea, were troubled saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them saying, Be of good heart: it is I, fear ye not. And Peter making answer, said: Lord, if it be Thou, bid me to come to Thee upon the waters. And He said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying:

Lord, save me. And immediately Jesus stretching forth His hand, took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the boat, the wind ceased; and they that were in the boat, came and adored Him, saying: Indeed Thou art the Son of God. **Creed.**

Offertory. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Offertorium. *Ps.* 149, 5-6. Exsultábunt sancti in glória, laetabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum.

Secret. We offer up to Thee, O Lord, our prayers and our gifts, that by the pleading of Thy holy apostles Peter and Paul, they may become worthy of Thy regard. Through our Lord.

Preface of the Apostles, p. 573.

Communion. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise, they seemed to die, but they are in peace.

Communio. *Sapient.* 3, 1-2, 3. Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipientium mori: illi autem sunt in pace.

Postcommunion. Protect Thy people, O Lord, and evermore help those who put their trust in the patronage of Thy holy apostles, Peter and Paul. Through our Lord.

JULY 7

SS. Cyril and Methodius, Bishops, Confessors

Double *White vestments*

Born at Salonica, SS. Cyril and Methodius were brothers; after having studied at Constantinople, they brought innumerable recruits to Peter from among the Bulgarians, Moravians and Bohemians (*Collect*).

They were anointed bishops by Pope Adrian II (*Introit, Epistle, Alleluia*). Having invented the Slav alphabet, they translated the Scriptures and celebrated the sacred rites in that language. St. Cyril died in 869 and was buried at Rome near the relics of St. Clement, which he had brought from Chersonesus. St. Methodius died in 885.

Introitus. *Ps.* 131, 9-10. Sacerdotes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps.* 131, 1. **Meménto, Dómine, David:** et omnis mansuetúdinis ejus. *Ÿ.* Glória Patri.

Introit. Let Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of Thy anointed. *Ps.* O Lord, remember David, and all his meekness. *Ÿ.* Glory be.

Collect. Almighty and everlasting God, who, by the ministry of Thy blessed confessors and bishops Cyril and Methodius, wast pleased to bring the nations of Slavonia to the knowledge of Thy name: grant that we who glory in keeping their festival may have fellowship with them for evermore. Through our Lord.

Epistle, Gradual and Alleluia of the Mass: Sacerdotes tui, p. 1007.

Gospel: The Lord appointed, p. 647.

Offertorium. *Ps.* 67, 36. Mirábilis Deus in sanctis suis: Deus Israël, ipse dedit virtútem et fortitúdinem plebi suae: benedíctus Deus.

Offertory. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people: blessed be God.

Secret. Look down, we beseech Thee, O Lord, on our prayers and the oblations of Thy faithful, that they may be pleasing to Thee on the festival of Thy saints and may obtain for us the aid of Thy mercy. Through our Lord.

Communio. *Matth.* 10, 27. Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta.

Communion. That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops.

Postcommunion. We beseech Thee, O almighty God, that as Thou dost deign to bestow on us heavenly gifts, so Thou wouldst, through the intercession of Thy saints, Cyril and Methodius, grant us grace to despise the earthly things. Through our Lord.

JULY 8

St. Elizabeth, Queen of Portugal, Widow

Semi-double *White vestments*

A daughter of Peter II, King of Aragon, she inherited the name and virtues of her great-aunt, St. Elizabeth of Hungary. She married Denis I, King of Portugal. She had received the prerogative of re-establishing peace where there had been divisions and of mitigating the fury of war (*Collect*). When she became a widow she took the habit of the Third Order of St. Francis, distributed her riches (*Gospel*), and died at Estremos in 1336; her body has remained incorrupt.

Mass: Cognóvi, p. 1036, except:

Collect. O most merciful God, who didst endow the blessed queen Elizabeth among other excellent gifts, with the privilege of appeasing the fury of war; grant us by her intercession, that after peace in this mortal life, which we humbly implore, we may attain eternal joys. Through our Lord.

JULY 10

The Seven Brothers Mm., SS. Rufina and Secunda, Virgins, Martyrs

Semi-double *Red vestments*

The Church, celebrating to-day the triumph of the seven sons of Saint Felicitas, who were martyred under their mother's eyes, praises this courageous woman (*Epistle*), who, by exhorting them to die, recalls the mother of the Machabees.

She extended her maternity to the souls of her children by making them accomplish the will of God (*Gospel, Communion*—see November 23). They died in A.D. 150 under the Emperor Antoninus.

A century later Rufina and Secunda, sisters by birth, became doubly so by mixing their blood at the same execution, rather than lose the virginity they had consecrated to Jesus, their Spouse. They were martyred at Rome under the Emperors Valerian and Gallienus, in 257.

Introit. Praise the Lord, ye children, praise ye the name of the Lord; who maketh the barren woman to dwell in a house, the joyful mother of

Introitus. Ps. 112, 1, 9. Laudáte, púeri, Dóminum, laudáte nomen Dómini: qui habitáre facit stérilem in domo, matrem

filiorum laetantem. *Ps.*
112, 2. Sit nomen Domini
benedictum: ex hoc nunc,
et usque in saeculum. *Ÿ.*
Gloria Patri.

children. *Ps.* Blessed be the
name of the Lord, from hence-
forth now and forever. *Ÿ.*
Glory be to the Father.

Collect. Grant, we beseech Thee, O almighty God,
that we, who acknowledge the boldness of Thy glorious
martyrs in confessing Thy name, may experience like-
wise their loving intercession for us. Through our Lord.

Epistle: Who shall find, p. 1036.

Graduale. *Ps.* 123, 7-8.
Anima nostra, sicut pas-
ser, erepta est de laqueo
venantium. *Ÿ.* Laqueus
contritus est, et nos libe-
rati sumus: adiutorium
nostrum in nomine Do-
mini, qui fecit caelum et
terram.

Gradual. Our soul hath been
delivered, as a sparrow, out of
the snare of the fowlers. *Ÿ.*
The snare is broken, and we
are delivered: our help is in the
name of the Lord, who made
heaven and earth.

Alleluia, alleluia. *Ÿ.*
Haec est vera fraternitas,
quae vicit mundi crimina:
Christum secuta est, in-
clyta tenens regna caelés-
ia. Alleluia.

Alleluia, alleluia. *Ÿ.* This is
the true brotherhood, which
overcame the wickedness of
the world: it followed Christ,
attaining the glorious kingdom
of heaven. Alleluia.

Gospel. *Matthew* 12, 46-50. At that time: As Jesus
was speaking to the multitudes, behold His mother and
His brethren stood without, seeking to speak to Him;
and one said to Him: Behold Thy mother and Thy brethren
stand without seeking Thee. But He answering him
that told Him, said: Who is My mother, and who are
My brethren? And stretching forth His hand towards
His disciples, He said: Behold My mother and My
brethren: for whosoever shall do the will of My Father
that is in heaven, he is My brother, and sister and mother.

Offertorium. *Ps.* 123,
7. Anima nostra, sicut
passer, erepta est de la-
queo venantium: laqueus
contritus est, et nos libe-
rati sumus.

Offertory. Our soul hath
been delivered, as a sparrow,
out of the snare of the fowlers:
the snare is broken, and we are
delivered.

Secret. Be appeased, we beseech Thee, O Lord, and graciously regard these our sacrifices: may they, through the intercession of Thy holy martyrs, grant us increase in devotion and assurance of salvation. Through our Lord.

Communion. Whosoever shall do the will of My Father, who is in heaven, he is My brother, and sister, and mother, saith the Lord.

Communio. *Matth. 12, 50.* Quicumque fecerit voluntatem Patris mei, qui in caelis est: ipse meus frater et soror et mater est, dicit Dóminus.

Postcommunion. Grant unto us, O almighty God, we beseech Thee, that through the intercession of Thy saints, we may obtain in its fullness that salvation of which these mysteries are to us the pledge. Through our Lord.

JULY 11

St. Pius I, Pope, Martyr

Simple *Red vestments*

St. Pius I, Pope from 158 to 167, seems to have been the brother of Hermas or "Pastor", author of one of the very first books we have speaking of the sacrament of Penance. The two brothers, who belonged to the senatorial family of the Pudens, were probably the founders of the church of the Pastor, which bears at Rome the name of their family, the Pudentiana, and was the titular church of the Sovereign Pontiffs.

To fulfill his office of good pastor, St. Pius I endured many hardships for his sheep. He was buried on the Vatican.

Mass: Si dilígis me, p. 978.

JULY 12

St. John Gualbert, Abbot

Double *White vestments*

John Gualbert was born at Florence, towards 999. One Good Friday escorted by his armed attendants, he met alone and unattended, the murderer of his brother. He was about to pierce him with his lance when the murderer threw himself at his feet and craved for

pardon for the sake of Jesus crucified. At the thought of God's tender love, John forgave and embraced him as a brother.

Still more touched by grace he became a monk and soon a law-giver like Moses (*Epistle*); he founded, at Vallombrosa in Tuscany, a new Order to which he gave the rule of St. Benedict (*Communion*).

Simony reigned everywhere in Italy. His firmness and eloquence banished this disorder from Tuscany. So, when he died in 1073, they inscribed on his tomb: To John Gualbert, citizen of Florence, liberator of Italy.

Commemoration of SS. Nabor and Felix, Martyrs. These two saints, who had St. Ambrose for their panegyrist, received the palm of martyrdom at Milan under Diocletian, in 303.

Mass: Os justi, of Abbots, p. 1018, except the Gospel.

Collect for SS. Nabor and Felix. Grant, we beseech Thee, O Lord, that even as we never fail to keep the birthday of Thy holy martyrs Nabor and Felix, so we may enjoy their continual intercession. Through our Lord.

Gospel. *Matthew* 5, 43-48. At that time Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you: Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh His son to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have: do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

Secret for SS. Nabor and Felix. May the intercession, O Lord, of Thy holy martyrs, Nabor and Felix, make the offerings of Thy people to be well-pleasing in Thy sight. These offerings are laid before Thee on the day of the triumph of Thy saints, for the sake of whose merits may they be found worthy of Thy gracious regard. Through our Lord.

Postcommunion for SS. Nabor and Felix. Comforted, O Lord, by the gift of Thy sacrament, on the day hallowed by the triumph of Thy saints, vouchsafe that we may en-

joy those good things which are everlasting, with which, by Thy grace, we are now refreshed. Through our Lord.

JULY 13

St. Anacletus, Pope, Martyr

Semi-double *Red vestments*

Anacletus, born in Athens, was pope during the persecution of Trajan.

He received the crown of martyrdom (*Collects*), and was buried on the Vatican in 112.

Mass: Si diligis me, p. 978.

JULY 14

St. Bonaventure, Bishop, Confessor, Doctor

Double *White vestments*

St. Bonaventure was born in Tuscany in 1221. He entered the Franciscan Order, in consequence of a miraculous cure due to the intercession of St. Francis of Assisi. His master Alexander of Hales, used to say that one would have thought him preserved from original sin. He taught at the University of Paris at the same time as his friend St. Thomas Aquinas.

Appointed General of his Order, and later a Cardinal (*Communion, Alleluia*), he died in 1274 during the general Council of Lyons, where Greeks and Latins admired the ardor and clear-mindedness of this "Seraphic Doctor".

Mass: In médio, p. 1010, except:

Alleluia, alleluia. *Ÿ.* The Lord hath sworn, and He will not repent. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Allelúia, allelúia. *Ÿ.* Ps. 109, 4. Jurávit Dóminus, et non poenitébit eum: Tu es sacérdos in aetérnum, secúndum órđinem Melchisedech. Allelúia.

Offertorium. Ps. 88, 25. Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret. May the yearly festival of saint Bonaventure Thy confessor and pontiff, we beseech Thee, O Lord, render us acceptable unto Thy loving kindness; that by means of this office of holy reconciliation, a blessed reward may be rendered to him, and to us the gifts of Thy grace. Through our Lord.

Postcommunion. O God, who dost reward the faithful souls, grant that we may obtain pardon through the intercession of blessed Bonaventure Thy confessor and pontiff, whose holy feast we celebrate. Through our Lord.

JULY 15

St. Henry, Emperor and Confessor

Semi-double *White vestments*

Henry II, called the Pious, was Duke of Bavaria in 995, King of Germany in 1002, and head of the Holy Roman Empire from 1014 to 1024.

He made an oath to Benedict VIII, who had crowned him, to be faithful in all things to him and his successors". He did his best to make religion better known by rebuilding churches, and founding monasteries which he endowed (*Epistle*). Detained by a grave illness at Monte Casino, he was miraculously cured through the intercession of St. Benedict. Not satisfied with being admitted as a secular oblate of Cluny, he asked to be received into the abbey of St. Vanne at Verdun. The abbot commanded him, in the name of religious obedience, to re-ascend the imperial throne.

By agreement with his holy spouse Cunegund, he kept absolute virginity. He founded the bishopric of Bamberg, to which he left all his possessions. He was buried in its cathedral in 1024.

Mass: *Os justi*, p. 1013, except:

Collect. O God, who on this day didst remove blessed Henry, Thy confessor, from the government of an earthly empire and raise him to the eternal kingdom; we humbly beseech Thee that, even as Thou didst prevent him with the fullness of grace and didst give him strength to overcome the enticements of this life, so Thou wouldst enable us through his example, to shun the allurements of this world and come to Thee with pure hearts. Through our Lord.

JULY 16

Commemoration of the Blessed Virgin Mary of Mount Carmel

Greater-double *White vestments*

The Order of Mount Carmel, founded in the twelfth century by a Calabrian priest, rightly claims to be continuing a more ancient monastic tradition coming from Palestine. According to this, a number of men who walked in the footsteps of the holy Prophets Elias and Eliseus, and whom John the Baptist had prepared for the advent of Jesus, embraced the Christian faith, and erected the first church to the Blessed Virgin on Mount Carmel, at the very spot where Elias had seen a cloud arise, a figure of the fecundity of the Mother of God. They were called: Brethren of Blessed Mary of Mount Carmel (*Collect*).

In 1245 Innocent IV gave his approbation to the rule of the Carmelites under the generalship of Simon Stock, an English saint. In July, 1251, Our Blessed Lady appeared to this saint and promised a special blessing to all, religious as well as others, who would wear the habit of the Order. Pope Innocent IV and John XXII in his Sabbatine Bull, granted numerous privileges to those who would wear the scapular and belong to the Confraternity of Our Lady of Mount Carmel. Ever since 1322, the Carmelites have been keeping the feast of Our Lady of Mount Carmel; but it was extended to all Christendom by Benedict XIII, in 1726.

Introit. Let us all rejoice in the Lord, celebrating a festival day in honor of the blessed Virgin Mary, on whose solemnity the angels rejoice, and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my works to the King. *Ÿ*. Glory be to the Father.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Mariæ Virginis: de cujus solemnitate gaudent Angeli, et colláudant Fílium Dei. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ*. Glória Patri.

Collect. O God, who hast been pleased to honor the Order of Carmel with the particular title of Mary ever Virgin and Thy Mother, grant, we beseech Thee, that we, who celebrate this day her commemoration by a solemn office, may be shielded by her protection, and attain eternal joys. Who livest and reignest.

Epistle: As the vine, p. 597.

Gradual. O Virgin Mary, | **Graduale.** Benedícta et
blessed and venerable art thou: | venerábilis es, Virgo Ma-

ria: quae sine tactu pudoris inventa es Mater Salvatoris. *Ÿ*. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúia, allelúia. *Ÿ*. Per te, Dei Genitrix, nobis est vita perditata: quae de caelo suscepisti prolem, et mundo genuisti Salvatorem. Allelúia.

without blemish to thy maidenhood, thou didst become the mother of the Saviour. *Ÿ*. O Virgin Mother of God, He whom the whole world availeth not to contain, being made man, shut Himself up within thy womb.

Alleluia, alleluia, *Ÿ*. Through thee, O Mother of God, has the life we had lost been given back to us: for, from heaven receiving Him who became Thy Son, thou on the world hast bestowed its Saviour. Alleluia.

Gospel. *Luke* II, 27-28. At that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said: Yea rather blessed are they who hear the word of God, and keep it. Creed.

Offertorium. *Jerem*, 18, 20. Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Offertory. Be mindful, O Virgin Mother, to speak good things before God's face in our behalf, so that He may turn away His anger from us.

Secret. Hallow, we beseech Thee, O Lord, our oblations offered to Thee, and by the most salutary intercession of blessed Mary, mother of God, grant that they may profit us unto salvation. Through the same Lord.

Preface of the Bl. Virgin Mary: Et te in Commemoratione, p. 572.

Communio. Regina mundi dignissima, Maria Virgo perpetua, intercède pro nostra pace et salute, quae genuisti Christum Dominum Salvatorem omnium.

Communion. Most worthy queen of the world, Mary ever Virgin, pray for our peace and safety; thou who didst bring forth Christ the Lord and saviour of all mankind.

Postcommunion. May the holy intercession of Thy glorious mother Mary, ever Virgin, help us, O Lord, we beseech Thee; and may those on whom she has bestowed blessings unto eternal life be delivered from all danger and become united by her loving kindness. Through our Lord.

JULY 17

St. Alexius, Confessor

Semi-double *White vestments*

St. Alexius, born at Rome about 350, was the son of the Senator Euphemian. He renounced his patrimony and piously visited as a pilgrim the sanctuaries of the East. He died in the fifth century under the Pontificate of Innocent I. His body was buried in Rome on Mount Aventine, in the old church of St. Boniface (May 14), now dedicated to St. Alexius.

Mass: *Os justi*, p. 1013, except:

Epistle. 1 *Timothy* 6, 6-12. Dearly beloved: Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

Gospel: Behold we have left, p. 1019.

JULY 18

St. Camillus de Lellis, Confessor

Double *White vestments*

Born in 1550 in the Kingdom of Naples, St. Camillus founded a congregation of Clerks Regular, consecrating themselves to the ser-

vice of the sick. Inspired by the example of Jesus Who died for us (*Epistle*) and Who has declared that there is no greater proof of love than to give one's life for others (*Introit, Gospel*) these religious promise to tend the sick, even those stricken with the plague. St. Camillus, as well as his Institute, received from God a special grace to help souls to emerge victoriously from the death-struggle (*Collect, Secret*), wherefore the name of this saint has been included by the Church in the Litany for the agonizing. St. Camillus died at Rome on July 14, 1614. Leo XIII placed all hospitals and sick people under his patronage; later, Pius XI placed all nursing Sisters under his protection.

Commemoration of St. Symphorosa and her seven sons, Martyrs. St. Symphorosa of Tivoli, wife of the martyr St. Getulus, was the mother of seven sons to whom she taught the faith. Arrested at Tivoli by order of the Emperor Hadrian, she was hung up by the hair and then thrown into the River Teverone with a stone tied to her neck. All her children, stretched on stakes by means of pulleys, imitated her constancy; all were martyred about 125.

Introitus. *Joan. 15, 13.* Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amicis suis. *Ps. 40, 2.* Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus. *V. Glória Patri.*

Introit. Greater love than this no man hath, that a man lay down his life for his friends. *Ps.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *V.* Glory be to the Father.

Collect. O God, who didst endow saint Camillus with a special grace of charity for the relief of souls in their last agony: we beseech Thee, by his merits to pour into our hearts the spirit of Thy love, that in the hour of our death we may overcome the enemy, and deserve to win a heavenly crown. Through our Lord.

Collect for St. Symphorosa and her sons. O God, by whose grace we keep the festival of Thy holy Martyrs Symphorosa and her sons; grant that we may enjoy their fellowship in everlasting bliss. Through our Lord.

Epistle. *1 John 3, 13-18.* Dearly beloved, wonder not, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have

known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *Ÿ.* The law of his God is in his heart; and his steps shall not be supplanted.

Alleluia, alleluia. *Ÿ.* Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

Graduale. *Ps. 36, 30-31.* Os justi meditabitur sapiéntiam, et lingua ejus loquetur judícium. *Ÿ.* Lex Dei ejus in corde ipsíus: et non supplantabuntur gressus ejus.

Alleluia, alleluia. *Ÿ.* *Ps. III, 1.* Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. Alleluia.

Gospel: This is my commandment, p. 977.

Offertory. In Thy strength, O Lord, the just shall exult and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertorium. *Ps. 20, 2-3.* In virtúte tua, Dómine, laetabitur justus, et super salutare tuum exsultabit veheménter: desidérium animae ejus tribuisti ei.

Secret. May the spotless Victim, by which we renew the work of the boundless love of our Lord Jesus Christ, be, through the intercession of saint Camillus, a wholesome remedy against all infirmities of body and soul, and in our last agony comfort and protection. Through the same Lord.

Secret for St. Symphorosa and her sons. We offer to Thee, O Lord, the gifts of our devotion: may they please Thee as honoring Thy saints; and through Thy mercy, may they be profitable to us. Through our Lord.

Communion. I was sick and you visited Me: Amen, amen I say to you, as long as you did

Communio. *Matth. 25, 36, 40.* Infirmus fui, et visitástis me. Amen, amen dico vobis: Quámdu fe-

cistis uni ex his fratribus meis minimis, mihi fe- cistis.		it to one of these My least brethren, you did it to Me.
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Postcommunion. By this heavenly food which we have taken with loving devotion while keeping the festival of saint Camillus, Thy confessor; grant we beseech Thee, O Lord, that at the hour of our death we may be refreshed with the sacraments and cleansed from all sins, and may be found worthy to be received rejoicing into the bosom of Thy mercy. Who livest and reignest.

Postcommunion for St. Symphorosa and her sons. Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs Symphorosa and her sons, to receive into a pure heart the divine sacrament which we take with our mouth. Through our Lord.

JULY 19

St. Vincent de Paul, Confessor

Double *White vestments*

Vincent de Paul was born near Dax (France). When still a young priest he fell into the hands of Turkish pirates who carried him to Africa. Having returned to France, he became successively a parish priest and chaplain to the galley-slaves. St. Francis of Sales entrusted to him later the spiritual direction of the nuns of the Visitation. He founded a religious Congregation under the title of Priests of the Mission or Lazarists, and he bound them by a special vow, to undertake this apostolic work: he sent them to preach missions, especially to the ignorant country people of that time, and to establish seminaries.

In order to help poor foundlings, young girls whose virtue was exposed to danger, and others insane, invalided or sick, he founded, in conjunction with St. Louise de Marillac, the Congregation of the Daughters of Charity, now better known as Sisters of St. Vincent.

After a life which recalls the apostolate of St. Paul (*Epistle*), and which caused Leo XIII to proclaim him the special patron of all charitable associations, St. Vincent died in 1660 at St. Lazarus's house, Paris.

Mass: Justus, p. 1015, except:

Collect. O God, who, for the preaching of the Gospel to the poor and for promoting the honor of the priesthood didst endue blessed Vincent with the zeal of an

apostle: grant, we humbly pray Thee, that we who venerate his holy life, may profit by the examples of virtue he has left us. Through our Lord.

Gospel: The Lord appointed, p. 647.

JULY 20

St. Jerome Emilian, Confessor

Double *White vestments*

Born at Venice, Jerome was chosen by Heaven to be the Father of orphans and of the poor (*Collect*). As Jesus had asked the young man in the Gospel to do, he left everything and, like his Master, made little children come unto him (*Gospel*). He founded at Somascha, between Milan and Bergamo, a Congregation whose object was to educate youth in orphanages and colleges. Dividing his bread with those who were hungry, and covering the naked, he opened asylums for the poor and gave them abundant alms with the help of the nobility of Pavia and Milan (*Epistle, Gradual, Alleluia*).

After carrying victims of the plague on his own shoulders to their burial place, he in turn died of that illness in 1537 (*Offertory*).

Commemoration of St. Margaret, Virgin and Martyr. Margaret, who had been taught the Christian religion by her nurse, perished by the sword, at Antioch in Pisidia during the last general persecution between the year 255 and 275. Her cult spread from the East to the West, during the Crusades. She is especially invoked by those about to become mothers. Her name is in the list of the fourteen Auxiliary Saints (see notice July 25).

Introit. My liver is poured out upon the earth, for the destruction of the daughter of my people, when the child and the suckling fainted away in the streets of the city. Ps. Praise the Lord, ye children: praise ye the name of the Lord. V. Glory be.

Introitus. Jer. Lam. 2, 11. Effusum est in terra jecur meum super contritione filiae populi mei, cum deficeret parvulus et lactens in plateis oppidi. Ps. 112, 1. Laudate, pueri, Dominum: laudate nomen Domini. V. Gloria Patri.

Collect. O God, the Father of mercies, grant by the merits and prayers of blessed Jerome, whom Thou didst raise up to be the father and helper of orphans, that we may faithfully keep the spirit of adoption whereby we are both in deed and in name Thy children. Through our Lord.

Collect for St. Margaret: May blessed Margaret, p. 1024.

Epistle. *Isaias* 58, 7-11. The Lord says: Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Graduale. *Prov.* 5, 16. Deriventur fontes tui foras, et in platéis aquas tuas divide. *V.* *Ps.* 111, 5-6. Jucundus homo qui miseretur et commodat: dispónet sermónes suos in iudicio, quia in aeternum non commovébitur.

Allelúia, allelúia. *V.* *Ps.* 111, 9. Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. Allelúia.

Gradual. Let thy fountains be conveyed abroad, and in the streets divide thy waters! *V.* Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved for ever.

Alleluia, alleluia. *V.* He hath distributed, he hath given to the poor; his justice remaineth for ever and ever. Alleluia.

Gospel. *Matthew* 19, 13-21. At that time, little children were presented to Jesus, that He should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such. And when He had imposed hands upon them, He departed from thence. And behold one came to Him, and said to Him: Good Master, what

good shall I do, that I may have life everlasting? Who said to him: Why askest thou Me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to Him: Which? And Jesus said: Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and thou shalt love thy neighbor as thyself. The young man saith to Him: All these things have I kept from my youth; what is yet wanting to me? Jesus saith to him: 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.

Offertory. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

Offertoriura. *Tob. 12, 12.* Quando orábas cum lácrimis et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepe-liébas eos: ego óbtuli oratió-nem tuam Dómino.

Secret. Most merciful God, who didst destroy the old man in blessed Jerome and renew him after Thine own image; grant that through his merits, we in like manner may be renewed in spirit; and that our offering of this atoning victim, may rise up as a most sweet odor unto Thee. Through our Lord.

Secret for St. Margaret: Graciously accept, p. 1026.

Communion. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Communio. *Jac. 1, 27.* Relígio munda, et immaculáta apud Deum et Patrem, haec est: visitáre pupílos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saéculo.

Postcommunion. Comforted, O Lord, with the Bread of angels, most humbly we ask of Thee, that we who, year by year, rejoice in keeping the memory of blessed Jerome, Thy confessor, may also imitate his example

and thus obtain a most ample reward in Thy kingdom. Through our Lord.

Postcommunion for St. Margaret: Filled, p. 1026.

JULY 21

St. Praxedes, Virgin

Simple *White vestments*

The feast of St. Pius I, on July 11, recalled to our mind St. Pudentiana (May 19) and her sister St. Praxedes, who both placed their house at the disposal of this holy pontiff. In the 13th century the Church of St. Praxedes replaced that of SS. Nereus and Achilles as stational church for Monday in Holy Week.

Praxedes consecrated her virginity to God (*Epistle*), and renounced her great wealth in favor of the poor and of the Church.

The religious ceremonies, which took place in her house, attracted the attention of the pagans. Many Christians were arrested there and led away to death.

She died under Antoninus in the second century, after having besought God to deliver her from the sight of such woeful scenes. Her body was laid by that of her father and sister in the cemetery of her grand-mother Priscilla.

Introitus. Ps. 118, 46-47. Loquébar de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. V̄. Glória Patri.

Introit. I spoke of Thy testimonies before kings, and I was not ashamed; I meditated also on Thy commandments, which I loved exceedingly. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. V̄. Glory be.

Collect. Graciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Praxedes, Thy virgin, may, by our feeling of loving devotion, advance in our knowledge of Thee. Through our Lord.

Epistle: Concerning virgins, p. 1031.

Graduale. Ps. 44, 8. Dilexisti justítiam, et odisti iniquitátem. V̄. Prop-

Gradual. Thou hast loved justice, and hated iniquity. V̄. Therefore God, Thy God,

hath anointed thee with the oil of gladness.

Alleluia, alleluia. *Ÿ.* With thy comeliness and thy beauty, set out, proceed prosperously and reign. **Alleluia.**

térica unxit te Deus, Deus tuus, óleo lætitiæ.

Allelúia, allelúia. *Ÿ.* *Ps.* 44, 5. Spécie tua et pulchritúdine tua inténde, própserè procéde et regna. **Allelúia.**

Gospel: The Kingdom . . . is like to a treasure, p. 1025.

Offertory. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Offertorium. *Ps.* 44, 3. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in actérnum, et in saéculum saéculi.

Secret. O Lord, may the offerings be pleasant in Thy sight which Thy faithful people bring to Thee in honor of Thy saints: for the sake of whose merits they know that they have received help in their tribulation. Through our Lord.

Communion. The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

Communio. *Matth.* 13, 45-46. Símile est regnum caelórum hómini negotiátóri, quaerénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

Postcommunion. With holy gifts, O Lord, Thou hast fed Thy servants; comfort us ever, we beseech Thee, by her intercession, whose festival we celebrate. Through our Lord.

JULY 22

St. Mary Magdalen, Penitent

Double *White vestments*

This Mass celebrates the converted sinner of Magdala, in Galilee; the Collect supposes, according to certain tradition, that she was the same person as Mary, Lazarus' sister, of Bethany in Judea.

Repentance transformed her love. "Because she has loved much, many sins are forgiven her" (*Gospel*). And while she, like the spouse in the Canticle (*Epistle*), was seeking where they have

laid her divine Lord after His Crucifixion, at which she was present in utmost sorrow and grief, Christ called her by her name and bade her to announce His resurrection to the disciples. On account of which the Creed is recited on this day as in the Masses of the apostles.

Introitus. *Ps.* 118, 95-96. Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum nimis. *Ps.* 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri.

Introit. The wicked have waited for me to destroy me; I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory be to the Father.

Collect. May the prayers of blessed Mary Magdalen help us, O Lord: for it was in answer to them that Thou didst call her brother Lazarus, four days after death, back from the grave to life. Who livest and reignest.

Epistle. *Canticle of Canticles* 3, 2-5; 8, 6-7. I will rise and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth; I held him, and I will not let him go till I bring him in to my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

Graduale. *Ps.* 44, 8. Dilexísti justitiam, et odísti iniquitatem. *V.* Prop-

Gradual. Thou hast loved justice, and hated iniquity. *V.* Therefore God, Thy God,

hath anointed Thee with the oil of gladness.

Alleluia, alleluia. *Ÿ.* Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. *Alleluia.*

térea unxit te Deus, Deus tuus, óleo lætitiæ.

Allelúia, allelúia. *Ÿ.* *Ps.* 44, 3. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. *Allelúia.*

Gospel: One of the Pharisees, p. 232. **Creed.**

Offertory. The daughters of Kings in Thy glory: the queen stood on Thy right hand in gilded clothing, surrounded with variety.

Offertorium. *Ps.* 44, 10. *Filiæ regum in honóre tuo: ádstitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte.*

Secret. May the glorious merits of blessed Mary Magdalen, we beseech Thee, O Lord, make these our offerings acceptable to Thee: for Thine only-begotten Son vouchsafed graciously to accept the humble service she rendered. Who livest and reignest.

Communion. I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all Thy commandments; I have hated all wicked ways

Communio. *Ps.* 118, 121, 122, 128. *Feci júdicium et justítiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui.*

Postcommunion. Having received, O Lord, Thy precious Body and Blood, the one salutary medicine of our souls: may we, through the intercession of Saint Mary Magdalen, be delivered from all evil. Who livest and reignest.

JULY 23

St. Apollinaris, Bishop, Martyr

Double Red vestments

Apollinaris is said to have come from Antioch to Rome with St. Peter who anointed him bishop (*Introit, Gradual, Alleluia*) and sent him to Ravenna to preach the Gospel of Jesus Christ. Therefore the *Epistle* and the *Gospel* describe the duties of those who are to guide the Church.

Arrested by pagan priests, he was cruelly beaten and cast into prison, then exiled to the banks of the Danube and to Thrace. Having returned to Ravenna he again suffered persecution and died a martyr in 79. Two remarkable old churches have been dedicated to him at Ravenna.

Commemoration of St. Liborius, Bishop and Confessor. St. Liborius was born in the 4th century in Gaul and left everything to consecrate himself to the service of the altar. He became bishop of Le Mans and after a life devoted to preaching, prayer and austerities he died in A.D. 397.

Introitus. *Dan. 3, 84, 87.* Sacerdotes Dei, benedicite Dóminum: sancti et húmiles corde, laudáte Deum. *Ps. Dan. 3, 57.* Benedicite, ómnia opera Dómini, Dómino: laudáte et superexaltáte eum in saécula. *Ÿ. Glória Patri.*

Introit. Ye priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. *Ps.* All ye works of the Lord, bless the Lord, praise and exalt Him above all for ever. *Ÿ.* Glory be to the Father.

Collect. O God, the rewarder of faithful souls, who hast consecrated this day by the martyrdom of blessed Apollinaris, Thy priest: we, Thy servants, beseech Thee to grant that the prayer of him whose fast-day we keep, may obtain for us forgiveness. Through our Lord.

Collect for St. Liborius: Grant, p. 1004.

Epistle. *1 Peter 5, 1-11.* Dearly beloved: The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart: and whence the prince of pastors shall appear, you shall receive a neverfading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble He giveth grace. Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may de-

vour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual. I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. *Ÿ.* The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

Alleluia, alleluia. *V.* The Lord hath sworn, and He will not repent: thou art a priest for ever according to the order of Melchisedech. Alleluia.

Graduale. *Ps. 88, 21-23.* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *Ÿ.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocébit ei.

Alleluia, alleluia. *Ÿ.* *Ps. 109, 4.* Juravit Dominus, et non poenitebit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech. Alleluia.

Gospel. *Luke 22, 24-30.* *✠* Continuation of the holy Gospel according to St. Luke. At that time: There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that served. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as He that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

Offertory. My truth and My mercy shall be with him: and **Offertorium.** *Ps. 88, 25.* Veritas mea et misericór-

dia mea cum ipso: et in | in My name shall his horn be
nómine meo exaltábitur | exalted.
cornu ejus.

Secret. Look graciously, O Lord, upon the offerings which we bring in commemoration of blessed Apollinaris, Thy priest and martyr, and which we offer for the forgiving of our sins. Through our Lord.

Secret for St. Liborius: May Thy saints, p. 1006.

Communio. *Matth.* 25, 20, 21. Dómine, quinque talénta tradidisti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone et fidélis, quia in pauca fuisti fidélis, supra multa te constitúam: intra in gáudium Dómini tui. | **Communion.** Lord, Thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of the Lord.

Postcommunion. Having received Thy holy mysteries, O Lord, we beseech Thee, that the protection of blessed Apollinaris henceforth fail us not; since Thou dost ever mercifully regard those to whom Thou grantest such assistance. Through our Lord.

Postcommunion for St. Liborius: Grant, p. 1007.

JULY 24

The Vigil of St. James, Apostle

Violet vestments

One of the College of Twelve, prefigured by the twelve sons of Jacob, this saint received his inheritance and had to evangelize part of the Church, of which the promised land is a symbol (*Epistle*).

Commemoration of St. Christina, Virgin and Martyr. St. Christina, born in Tuscany, at the age of ten took away the silver idols in her father's house and broke them up. On this account she was tied to a post and pierced with arrows. This was under Diocletian towards A.D. 300.

Mass of the Vigil of an Apostle: Ego autem, p. 976.

Collects for St. Christina from the Mass: Me expectavérunt, p. 1023.

JULY 25

St. James, Apostle

Double of the Second Class *Red vestments*

St. James, brother of St. John, and son of Zebedee, was a native of Bethsaida in Galilee. He is surnamed the Greater, i. e. the elder, because he was older than the other Apostle James. With his brother St. John and St. Peter, he was privileged to witness the Transfiguration of Jesus and His agony in the Garden of Olives.

Christ foretold the martyrdom and the reward of the two brothers (*Gospel, Communion*). St. James was the first of all the Apostles to have the honor of sacrificing his life for Christ. He was beheaded in Jerusalem, towards the year 42, by order of Herod Agrippa, who persecuted the early Christians to please the Jews and obtain their support.

It would seem that for fear of the Arabs, who were masters of Jerusalem, the body of the Saint was later carried to Compostella, in Spain, where he is greatly honored. July 25 recalls the date of this translation. His name is inscribed in the Canon of the Mass with that of St. John, his brother. (First list p. 550.)

At Low Masses, **Commemoration of St. Christopher, Martyr.** St. Christopher was a native of Chanaan. His name (who bears Christ) expresses his love for Jesus. A generous soul, he walked like a giant in the way of virtue. The piety of our fathers inspired by this grand allegory caused them to place a colossal statue of St. Christopher at the entrance to cathedrals. Even a legend grew, that he was really a giant, and that he had carried the Infant Jesus on his shoulders over a river. He was martyred towards A.D. 250. He is one of the "fourteen Auxiliary Saints."

Introit. To me, Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. *Ÿ.* Glory be.

Introitus. Ps. 138, 17. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1-2. Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. *Ÿ.* Glória Patri.

Collect. We beseech Thee, O Lord, keep and sanctify Thy people; that strengthened by the help of Thine apostle James they may please Thee by their conduct and serve Thee with a quiet mind. Through our Lord.

(Collect for St. Christopher: Grant, p. 987.)

Epistle. I *Corinthians*, 4, 9-15. Brethren, I think that God hath set forth us apostles the last, as it were men

appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor.¹ Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

Graduale. *Ps.* 44, 17-18. *Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. V̄. Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.*

Allelúia, allelúia. *V̄. Joan.* 15, 16. *Ego vos elégi de mundo, ut eátis et fructum afferátis: et fructus vester máneat. Allelúia.*

Gradual. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V̄.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. *V̄.* I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Gospel: The mother of the sons, as on May 6, p. 711.
The **Creed** is said.

Offertorium. *Ps.* 18, 5. *In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum.*

Offertory. Their sound hath gone forth into all the earth; and their words unto the ends of the world.

Secret. May the glorious passion of blessed James, Thine apostle, move Thee to look indulgently upon the offerings of Thy people; and through his prayers, may our gifts which we unworthily present unto Thee, be made well-pleasing in Thy sight. Through our Lord.

1. St. Paul speaks ironically to the Corinthians, who imagine they can please God by allowing themselves to be guided by what the world deems wisdom.

(Secret for St. Christopher: Receive, p. 988)

Preface of the Apostles, p. 573.

Communion. You that have followed Me shall sit upon seats, judging the twelve tribes of Israel.

Communio. *Matth.* 19, 28. Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israël.

Postcommunion. Come to our help, we beseech Thee, O Lord, by the intercession of Thy blessed apostle James, on whose festival we have joyfully received Thy holy mysteries. Through our Lord.

(Postcommunion for St. Christopher: Grant, p. 989.)

The Fourteen Auxiliary Saints

The name of "Auxiliary Saints" is given to a group of fourteen saints particularly noted for the efficacy of their intercession. They were often represented together. They are to be recognized:

1. St. George (*April* '23), by the dragon he strikes down. He is invoked against herpetic diseases.
2. St. Blaise (*February* 3), by his two candles crossed. He is invoked against diseases of the throat.
3. St. Erasmus (*June* 2), by entrails wound round a windlass. He is invoked against diseases of the stomach.
4. St. Pantaleon (*July* 27), by his nailed hands. Invoked against consumption.
5. St. Vitus (or Guy) (*June* 15), by his cross. Invoked against chorea (St. Vitus's dance), lethargy, the bite of venomous or mad beasts.
6. St. Christopher (*July* 25), by the Infant Jesus he bears. He is invoked in storms, tempests, plagues, and for the avoidance of accidents in traveling. (Blessing of motorcars).
7. St. Denis (*October* 9), by his head which he holds in his hands. Invoked for people possessed of devils.
8. St. Cyriacus (*August* 8), by his deacon's vestments. Invoked against diseases of the eye and diabolical possession.
9. St. Achatius (*May* 8), by his crown of thorns. Invoked against headaches.
10. St. Eustace (*September* 20), by his stag and hunting equipment. Invoked for preservation from fire, eternal or temporal.
11. St. Giles (*September* 1), by his monastic dress and his hind. Invoked against panic, epilepsy, madness, nocturnal terrors.
12. St. Margaret (*July* 20), by the dragon she keeps in chains. Invoked against pains in the loins and by women about to become mothers.

13. St. Barbara (*December 4*), by her tower and the ciborium surmounted by a sacred Host. Invoked against lightnings and sudden death.
14. St. Catharine (*November 25*), by her broken wheel. "The wise counselor" is invoked by students, Christian philosophers, orators, barristers, etc.

JULY 26

St. Anne, Mother of the Blessed Virgin Mary

Double of the Second Class *White vestments*

As her name Anne signifies, "grace" was poured on her and she was blessed by God for ever (*Communion, Collect*). The spouse of St. Joachim surpassed all women by her privileges and graces (*Epistle*). Devotion to St. Anne is founded on the bond which unites her to Mary, of whom she is the mother, and to the Incarnate Word, of Whom she is the grandmother. Its ancient liturgy dates from the sixth century for the East and from the eighth century for the West. This feast was authorized by Urban IV in 1378, and extended to the whole Church by Sixtus IV; but its date (July 26) was fixed by Gregory XIII in 1584.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Annae: de cuius solemnitate gaudent Angeli et colláudant Fílium Dei. *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. *Ps.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Collect. O God, who didst vouchsafe to blessed Anne the grace to be mother of her who was to bring forth Thine only-begotten Son; grant, in Thy mercy, that we who keep her festival may be aided by her intercession. Through the same Lord.

Epistle: Who shall find, p. 1036.

Graduale. *Ps.* 44, 8. Dilexísti justítiam, et odísti iniquitátem. *V.* Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Gradual. Thou hast loved justice, and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. V. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever and ever. Alleluia.

Allelúia, allelúia. V. Ps. 44, 3. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. Allelúia.

Gospel: The Kingdom . . . is like to a treasure, p. 1025.

Offertory. The daughters of kings in Thy glory; the queen stood on Thy right hand in gilded clothing, surrounded with variety.

Offertorium. Ps. 44, 10. Filiae regum in honóre tuo, ádstitit regína a dextris tuis, in vestitu deauráto, circúmdata varietáte.

Secret. Be appeased, we beseech Thee, O Lord, by the holy sacrifice we are now about to offer: and by the intercession of blessed Anne, the mother of her who brought forth Thy Son, our Lord Jesus Christ, may it increase our devotion and further our salvation. Through the same Lord.

Communion. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Communio. Ps. 44, 3. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saéculum saéculi.

Postcommunion. Comforted by Thy heavenly sacraments, we beseech Thee, O Lord our God, that by the intercession of blessed Anne, whom Thou didst choose to be the mother of her who brought forth Thy Son, we may deserve to arrive at eternal life. Through the same Lord.

JULY 27

St. Pantaleon, Martyr

Simple *Red vestments*

St. Pantaleon was tortured on the rack and burned with torches; he was consoled in his torments by an apparition of the Lord and died by the sword at Nicodemia (Asia Minor), under Diocletian about 303. Having been Diocletian's own physician, medical men honor him, together with St. Luke, St. Cosmas and St. Damian, as their patron. He is one of the "fourteen Auxiliary Saints" (see notice p. 808).

Mass: Laetábitur, p. 989.

JULY 28

SS. Nazarius and Celsus, Martyrs Victor I, Pope
and Martyr and Innocent I, PopeSemi-double *Red vestments*

Nazarius, baptized by Pope St. Linus at Rome, in his turn baptized young Celsus who was born at Cimiez near Nicc. They were beheaded at Milan about the year 68. In 395 their bodies were discovered and in the tomb of St. Nazarius was found a phial of his blood as red as if it had been shed that very day.

Victor I, born in Africa, succeeded St. Eleutherius on the pontifical throne. He fixed the date of Easter for the whole Church according to the rules still now observed. He was martyred under Septimus Severus, about 202.

Innocent I was born at Albano and was a contemporary of St. Augustine and of St. Jerome. The latter wrote of him: "Keep the faith of Innocent who sits in the Apostolic Chair". He died A.D. 417.

Mass: Intret in conspéctu, p. 992, except:

Collect. May we draw strength, O Lord, from the blessed confession of Thy saints, Nazarius, Celsus, Victor and Innocent: and do Thou vouchsafe that it be ever a help to us in our weakness. Through our Lord.

Epistle. *Wisdom* 10, 17-20. God rendered to the just the wages of their labors, and conducted them in a wonderful way; and He was to them for a covert by day, and for the light of stars by night; and He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell He brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand, O Lord, our God.

Secret. Grant, almighty God, that these our gifts, offered in memory of Thy saints, Nazarius, Celsus, Victor and Innocent, may be pleasing to Thee; and may we be enlivened in receiving them. Through our Lord.

Communio. *Sapient.* 3, 4, 5, 6. Et si coram hominibus torménta passi sunt, Deus tentávit eos: tam-

Communion. And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath

proved them, and as holocausts
He hath received them.

quam aurum in fornace
probavit eos, et quasi ho-
locáusta accepit eos.

Postcommunion. May the prayers of Thy saints, Nazarius, Celsus, Victor and Innocent, avail, O Lord, to appease Thee; and grant that the mystery which we celebrate in this temporal life may be our salvation in eternity. Through our Lord.

JULY 29

St. Martha, Virgin

Semi-double *White vestments*

One week after the feast of St. Mary Magdalen (and of Mary, Lazarus' sister), we honor his other sister, Martha.

She lived at Bethany, two miles from Jerusalem. Jesus liked to stay at their house when He was in Judaea. There He spent the days which preceded His death. Martha, who was the elder, therefore often had the honor of being the hostess of Jesus (*Gospel, Communion*). Jesus made her understand that certain souls, called by God, choose a still better part, since they commence on earth what all shall do in heaven.

Let us esteem at its just value the position that Jesus reserves to Mary, and if He calls us to share in Martha's solicitude, let us endeavor, like the saints, to make up by the spirit of prayer, for what is wanting in active life.

Commemoration of SS. Felix, Simplicius, Faustinus and Beatrice, Martyrs. Pope Felix II was martyred in Tuscany in the time of the Arians, about 365. Simplicius and Faustinus were put to death at Rome under Diocletian A.D. 304. Beatrice, their sister, was strangled in prison. Leo II placed the relics of these three martyrs in a church at Rome dedicated in their names.

Mass: *Dilexisti*, p. 1027, except the Gospel.

Collect for SS. Felix, etc. Grant, we beseech Thee, O Lord, that as Christian people rejoice in being able to celebrate the temporal solemnity of Thy martyrs Felix, Simplicius, Faustinus and Beatrice, so they may also rejoice thereat in life eternal and receive the fruit of the sacrifice which they offer. Through our Lord.

Gospel. *Luke* 10, 38-42. At that time: Jesus entered into a certain town; and a certain woman, named Martha, received Him into her house: and she had a sister

called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: who stood and said: Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary, Mary hath chosen the best part, which shall not be taken away from her.

Secret for SS. Felix, etc. In memory, O Lord, of the holy martyrs Felix, Simplicius, Faustinus and Beatrice, we bring Thee offerings; humbly praying that they may obtain for us both forgiveness and salvation. Through our Lord.

Postcommunion for SS. Felix, etc. Grant, O almighty God, we beseech Thee, that having celebrated the feast of Thy holy martyrs Felix, Simplicius, Faustinus and Beatrice, by these heavenly mysteries, we may obtain the forgiveness of our sins. Through our Lord.

JULY 30

SS. Abdon and Sennen, Martyrs

Simple *Red vestments*

Abdon and Sennen, born in Persia, were taken to Rome in 254, under the cruel Emperor Decius. They were scourged with cords weighted with lead, and beheaded.

Introlit: Intret, from the first Mass of several Martyrs, p. 992.

Collect. O God, who didst endow Thy holy martyrs Abdon and Sennen with abundant gifts of grace that they might come to their present glory; forgive the sins of Thy servants, that, the merits of Thy saints pleading in their behalf, they may deserve to be delivered from all adversity. Through our Lord.

Epistle: In all things, as on Oct. 25, p. 930.

Graduale. *Exod.* 15, 11. | **Gradual.** God is glorious in
Gloriosus Deus in sanctis | His saints: wonderful in maj-

esty, doing wonders. *V.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Alleluia, alleluia. *V̇.* The souls of the just are in the hand of God, and the torment of malice shall not touch them. Alleluia.

Gospel: Jesus seeing, as on All Saints' day, p. 940. (No Creed).

Offertory. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people: blessed be God, alleluia.

Secret. May, O Lord, the sacred victim we offer up in memory of the birthday of Thy holy Martyrs, break the bonds of our wickedness and move Thee in Thy loving kindness to be merciful in our regard. Through our Lord.

Communion. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm, take possession of the children of them, that have been punished with death.

Postcommunion. By the operation of this mystery, O Lord, may our sins be washed away and through the intercession of Thy holy martyrs Abdon and Sennen, our righteous desires be fulfilled. Through our Lord.

suis: mirabilis in majestate, faciens prodigia. *V̇.* *Exod.* 15, 6. *Dextera tua Domine, glorificata est in virtute: dextera manus tua confrigit inimicos.*

Alleluia, alleluia. *V̇.* *Sapient.* 3, 1. *Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae. Alleluia.*

Offertorium. *Ps.* 67, 36. *Mirabilis Deus in Sanctis suis: Deus Israel, ipse dabit virtutem et fortitudinem plebi suae: benedictus Deus, alleluia.*

Communio. *Ps.* 78, 2, 11. *Posuerunt mortalia servorum tuorum, Domine, escas volatilibus caeli, carnes sanctorum tuorum bestiis terrae: secundum magnitudinem brachii tui posside filios morte punitorum.*

JULY 31

St. Ignatius of Loyola, Confessor

Double *White vestments*

Ignatius, born at Loyola in Northern Spain, in 1491, came as page to the court of king Ferdinand V, and chose a military career. At the siege of Pamplona, he was severely wounded in the leg. During his long convalescence, in the absence of books of chivalry for which he had a passion, they gave him the lives of Jesus Christ and of the Saints to read. This reading was for him a revelation. He then laid down his sword at the feet of the Virgin, in the Benedictine Abbey at Montserrat, and his generous soul, once enamored of worldly glory, now only longed for the greater glory of the King Whom henceforth he will serve (*Collect*). There he read the "Exercitatorium" of Abbot Cisneros; they inspired him his "Spiritual Exercises" which he wrote and practised first himself in the solitude of Manresa. He started then studying for the priesthood, and at Paris, in the chapel of the Benedictine nuns of Montmartre, he founded with his first companions the admirable Society of Jesus, raised up by Providence to combat protestantism, Jansenism and returning paganism. To the three religious vows they added a fourth, by which they bound themselves to go wherever the Pope will send them for the salvation of souls.

St. Ignatius arms his sons by giving them for their shield the name of Jesus (*Introit*), for their breastplate the love of God which the Saviour came to enflame on earth (*Communion*) and whose symbol, the Sacred Heart, they gloriously bear in the folds of their flag; for their sword, preaching, writing, teaching and all other forms of apostolate; and for motto: A.M.D.G.: to the greater glory of God.

St. Ignatius, the first General of his Society, sent St. Francis Xavier to the Far-East, and died in Rome, on July 31, 1556.

Introitus. *Phil.* 2, 10-11. In nómine Jesu omne genu flectátur, caeléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* 5, 12-13. Gloriabúntur in te omnes qui díligunt nomen tuum: quóniam tu benedíces justo. *V.* Glória...

Introit. In the name of Jesus let every knee bow, of things in heaven, on earth and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* All they that love Thy name shall glory in Thee: for Thou wilt bless the just. *V.* Glory be to the Father.

Collect. O God, who for the spreading of the greater glory of Thy name didst, by means of blessed Ignatius, strengthen Thy church militant with a new army; grant

that by his aid and by his example we may so fight on earth as to become worthy to be crowned with him in heaven. Through our Lord.

Epistle: Be mindful, p. 989.

Gradual. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V.* To show forth Thy mercy in the morning and Thy truth in the night.

Alleluia, alleluia, V. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Graduale. *Ps.* 91, 13, 14. Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V.* *Ps.* 91, 3. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. V. *Jac.* 1, 12. Beátus vir cui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

Gospel: The Lord appointed, p. 647.

Offertory. My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertorium. *Ps.* 88, 25. Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret. O Lord God, may the gracious prayers of blessed Ignatius accompany our offerings; and may these most sacred mysteries, which Thou hast ordained to be the fount of all holiness, in truth sanctify us likewise. Through our Lord.

Communion. I am come to send fire upon the earth, and what will I but that it be enkindled?

Communio. *Luc.* 12, 49. Ignem veni mittere in terram: et quid volo, nisi ut accendátur?

Postcommunion. O Lord, may the sacrifice of praise which, in thanksgiving for blessed Ignatius, we have offered up to Thee, by virtue of his intercession, lead us where we shall praise Thy majesty for evermore. Through our Lord.

AUGUST I

St. Peter's Chains

Greater-double *White vestments*

The Church venerates on this day in the basilica of St. Peter "ad vincula" on Mount Esquiline at Rome, the chains with which the prince of the apostles was fettered (*Collect, Epistle*). This church, where the Station is held on the Monday of the first week in Lent and on the Monday in the Octave of Pentecost, was built over the baths of Trajan and restored towards the middle of the fifth century by the princess Eudoxia, whence the name of Eudoxian basilica sometimes given to it. It was dedicated on August 1, so as to substitute a solemnity in honor of the Head of the Church (*Alleluia, Gospel, Communion*) for the pagan festival in honor of Emperor Augustus¹.

Commemoration of St. Paul. There are preserved with St. Peter's chains four links of the chains which bound his arms during his captivity at Rome.

Commemoration of the Holy Machabees, Martyrs. The seven Machabees, who were brothers, were martyred with their mother under Antiochus Epiplanes. Their feast is kept this day because their relics are kept at Rome in the Church of St. Peter's Chains.

Mass as on June 29, p. 765, except the following **Collects** and **Alleluia**:

Collect. O God, who didst loose the blessed apostle Peter from his bonds and didst send him forth unharmed; loose, we pray Thee, the chains of our sins, and in Thy great mercy keep us from all evil. Through our Lord.

Collect for St. Paul. O God, who by the preaching of blessed Paul the apostle, didst teach the multitude of the Gentiles: grant, that we who devoutly keep him in memory, may feel the might of his advocacy in our behalf. Through our Lord.

Collect for the Holy Machabees. Be it ours, O Lord, to rejoice in the triumph of the holy brethren, Thy martyrs: on our faith may it bestow a crown of virtues, and may it be our comfort, that it has added many saints to the number of our advocates. Through our Lord.

Alleluia, alleluia. Ψ . | **Alleluia, alleluia.** Ψ . O
Solve, jubente Deo, terrâ- | Peter, at the bidding of God,

1. As a compliment to the Emperor Augustus they gave his name to the sixth month of the year formerly called Sextilis, for in old Rome the year began in March. The word August comes from Augustus, as July from Julius Cæsar. The following months kept their denomination: of seventh (September) eighth (October), ninth (November) and tenth (December).

loose the chains of earth, who openest to the blessed the kingdom of heaven. Alleluia. rum, Petre, caténas: qui facis ut páteant caeléstia regna beátis. Alleluia.

Secret. Blessed Peter, Thine Apostle, interceding on our behalf, may the sacrifice we offer to Thee, O Lord, ever quicken and defend us. Through our Lord.

Secret for St. Paul. Moved by the prayers of Paul, Thine apostle, do Thou, O Lord, hallow the offerings of Thy people: and may this sacrifice, always acceptable to Thee who hast ordained it, be yet more pleasing in Thy sight, as our holy protector pleads for us. Through our Lord.

Secret for the Holy Machabees. In honor of Thy holy martyrs, may we, O Lord, devoutly celebrate Thy mysteries: ever may they be to us a fresher joy and a surer defence. Through our Lord.

Preface of the Apostles, p. 573.

Postcommunion. Thou hast vouchsafed, O Lord, our God, to nourish us with the sacrificial food of Thy sacred Body and precious Blood: grant that the mysteries we celebrate with loving devotion, may bring us sure salvation. Through our Lord.

Postcommunion for St. Paul. Relying, O Lord, on the intercession of blessed Paul, Thine apostle, we, who have received Thy sacraments, most humbly beg of Thee, that the mysteries we have celebrated to His glory, may profit us to the healing of our souls. Through our Lord.

Postcommunion for the Holy Machabees. O almighty God, to us, who in memory of Thy martyrs, have received Thy sacraments, vouchsafe, we beseech Thee, that we may grow in Thy grace by emulating their faith. Through our Lord.

AUGUST 2

St. Alphonsus Mary de Liguori, Bishop, Confessor,
DoctorDouble *White vestments*

Born in 1696, this Neapolitan nobleman, well known as a barrister, renounced his prospects of a brilliant career, to devote himself to the service of Jesus Christ (*Epistle, Offertory*). "The Spirit of the Lord is upon him sending him to preach the Gospel to the poor" (*Introit*) "to bring the people to penance" (*Alleluia*) and "to announce the Kingdom of God" (*Gospel*). He founded the Congregation of the Most Holy Redeemer (*Collect*) or Redemptorists.

St. Alphonsus was forced to accept the bishopric of "St. Agatha of the Goths," near Naples. He died at the age of 91 in 1787.

He was given the title of Doctor of the Church, which he deserved for all his valuable writings in moral theology. He condensed all his treatise on grace in one sentence: "He who prays is saved, he who does not pray is damned." Pope Pius VII wanted to keep in Rome as a relic the three fingers with which this Doctor had written so well.

Commemoration of St. Stephen, Pope and Martyr, Of Roman birth, St. Stephen I was Pope during the persecution of Valerian. He celebrated the Holy Mysteries and held councils in the crypts of the martyrs. In 257 towards the end of the Mass he was saying, he was surprised by the persecutors and beheaded when sitting on his pontifical chair.

Introitus. *Luc. 4, 18.*
Spiritus Dómini super me:
propter quod unxit me:
evangelizáre paupéribus
misit me, sanáre contritos
corde. *Ps. 77, 1.* Attén-
dite, pópule meus, legem
meam: inclináte aurem
vestram in verba oris mei.
Ÿ. Glória Patri.

Introit. The Spirit of the Lord is upon me, wherefore He hath anointed me, to preach the gospel to the poor He hath sent me, to heal the contrite of heart. *Ps.* Attend, O My people, to My law: incline your ear to the words of My mouth. Ÿ. Glory be to the Father.

Collect. O God who, through the burning zeal for the salvation of souls of blessed Alphonsus Mary, Thy confessor and bishop, didst enrich Thy Church with fresh offspring: grant, we beseech Thee, that imbued with his wholesome doctrine, and strengthened by his examples, we may, by Thy grace, come happily unto Thee. Through our Lord.

Collect for St. Stephen, Pope and Martyr: Eternal Shepherd, p. 978

Epistle. 2 *Timothy* 2, 1-7. Dearly beloved: Be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to whom he hath engaged himself. For he also that striveth for the mastery is not crowned, except he strive lawfully. The husbandman that laboreth must first partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

Gradual. I remembered, O Lord, Thy judgments of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake Thy law. *Ÿ.* I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation.

Alleluia, alleluia. *Ÿ.* He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart towards the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Graduale. *Ps.* 118, 52-53. Memor fui iudiciorum tuorum a saeculo, Domine, et consolatus sum: defectio tenuit me pro peccatoribus derelinquentibus legem tuam. *Ÿ.* *Ps.* 39, 11. Justitiam tuam non abscondi in corde meo: veritatem tuam et salutarem tuam dixi.

Alleluia, alleluia. *Ÿ.* *Ecclus.* 49, 3-4. Ipse est directus divinitus in paenitentiam gentis, et tulit abominaciones impietatis: et gubernavit ad Dominum cor ipsius: et in diebus peccatorum corroboravit pietatem. Alleluia.

Gospel: The Lord appointed. p. 647.

Offertory. Honor the Lord with thy substance, and give Him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Offertorium. *Prov.* 3, 9, 27. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum, qui potest: si vales, et ipse benefac.

Secret. O Lord Jesus Christ, consume our hearts with the heavenly fire of this sacrifice as an odor of sweetness who didst grant to blessed Alphonsus Mary to celebrate these mysteries, and by their means to offer himself as a holy victim unto thee. Who livest and reignest.

Secret for St. Stephen: We beseech Thee, p. 981. **Preface of the Apostles,** p. 573.

<p>Communio. <i>Ecclus.</i> 1, 1, 9. <i>Sacerdos magnus, qui in vita sua suffulsit domum, et in diebus suis corroboravit templum, quasi ignis effulgens et thus ardens in igne.</i></p>	<p>Communion. A great priest, who in his life propped up the house, and in his days fortified the temple as a bright fire, and franckincense burning in the fire.</p>
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Postcommunion. O God, who didst make blessed Alphonsus Mary, Thy confessor and bishop, a faithful dispenser and preacher of this divine mystery: moved by his merits and prayers, grant that Thy faithful people may receive it frequently, and by receiving it, give unceasing praise to Thee. Through our Lord.

Postcommunion for St. Stephen: Be appeased, p. 981.

AUGUST 3

The Finding of the body of St. Stephen, the First Martyr

Semi-double *Red vestments*

Gamaliel, the teacher of St. Paul, had buried, at his country-house of Kapher Gamala (20 miles from Jerusalem) the holy martyrs Stephen, Nicodemus and his own son Abibas. He himself was buried there.

These precious relics, long ignored, were miraculously discovered on December 5, 415, by a priest, and they wrought numerous cures.

On December 26, the relics were brought over to Jerusalem, and this translation gave a date for the feast of St. Stephen.

These relics are now in Rome at St. Laurence-without-the-Walls.

Mass as on the **Feast of St. Stephen**, Dec. 26, p. 44, without the Commemoration, Preface and Communicantes of Christmas; and substituting in the Collect: "the Invention" instead of "the heavenly birthday."

AUGUST 4

St. Dominic, Confessor

Greater-double *White vestments*

In 1215, Innocent III saw in a dream the tottering walls of St. John Lateran, held up by the powerful shoulders of a friar. This friar was St. Dominic of Gusman, a Spaniard. Likewise, before his birth, his mother had seen in a vision her child in the shape of a little dog holding a torch in its mouth; for he was to rekindle the flame of faith in the world.

Called Dominic, because his parents attributed his birth to the prayers of the holy abbot Dominic of Silos, he truly belonged to the Lord (Dominus) by his zeal and purity.

Having witnessed the many evils caused by the heretic Albigenses in the south of France, he founded the Order of the Friars Preachers (*Communion*), to teach doctrine and to preach the devotion to the Rosary. He died on August 6, 1221.

Introit: Os justi, p. 1018.

Collect. O God who, by the merits and teaching of blessed Dominic, Thy confessor, hast been pleased to enlighten thy Church, grant that through his prayers, she may not be deprived of temporal help, and may continually advance in spiritual growth. Through our Lord.

Epistle: I charge thee, p. 1010.

Gradual. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *Ÿ.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *Ÿ.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Graduale. *Ps. 91, 13, 14.* Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. *Ÿ. Ps. 91, 3.* Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Alleluia, alleluia. *Ÿ. Os. 14, 6.* Justus germinabit sicut lilium: et florebit in aeternum ante Dominum. Alleluia.

Gospel: Let your loins, p. 1014. **Offertory:** Veritas mea, p. 1015

Secret. Hallow, O Lord, the offerings we dedicate to Thee: that by the merits of blessed Dominic, Thy confessor, they may benefit us unto the healing of our souls. Through our Lord.

Communio. *Luc.* 12, 42. *Fidélis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram.*

Communion. A faithful and wise steward, whom the Lord has set over His family; to give them their measure of wheat in due season.

Postcommunion. Grant, we beseech Thee, almighty God, that we who are weighed down by the burden of our sins, may be relieved by the protection of blessed Dominic, Thy confessor. Through our Lord.

AUGUST 5

The Dedication of the Church of our Lady of the Snow

Greater-double *White vestments*

This church was built at Rome, on Mount Esquiline, in the fourth century during the pontificate of Pope Liberius. A popular tradition ascribed its foundation to a noble patrician who, having been favored with a vision of Mary, caused it to be erected on a spot covered by a miraculous fall of snow.

This sanctuary was rebuilt and dedicated by Sixtus III in 432, to Mary, whom the Council of Ephesus (431) had just proclaimed the Mother of God. The mosaics of the triumphal arch, restored in 1931-1934, glorify this divine maternity. The Basilica is also called "St. Mary of the Crib" because portions of the crib are preserved there, and "St. Mary Major" because it is the most important church in Rome dedicated to the Blessed Virgin. The ceiling is covered with the first gold brought to Rome from America.

In this church the station is held on the first Sunday in Advent, at Christmas, on the feast of St. John, at Easter, on Rogation Monday, and on all Wednesdays in Ember Weeks.

Mass: *Salve sancta Parens* p. 964. The **Creed** is said. **Preface of the Blessed Virgin:** *Et te in Festivitate* p. 572.

AUGUST 6

The Transfiguration of Our Lord Jesus Christ

Double of the Second Class *White vestments*

The feast of the Transfiguration of Jesus had long been solemnized on August 6, in different churches of the East and West. Callistus III extended it to the whole Church, to commemorate the

victory of John Hunyady over the Turks, near Belgrade in 1456, and which was announced at Rome on August 6.

Pius X raised it to the rank of double of the second class, for it is the title-feast of the Cathedral of Rome (St. Saviour and St. John Lateran: see also November 9).

At Low Masses, **Commemoration of SS. Sixtus II, Pope and Martyr, Felicissimus and Agapitus, Martyrs.** Pope St. Sixtus II was martyred in 258, during the cruel persecution of Valerian, with his two deacons Felicissimus and Agapitus. His name is mentioned in the Canon of the Mass among the Popes (first list, p. 550.)

Laurence, his first deacon, seeing him led to death, exclaimed: "Why do you abandon me, Father, you who never offer the holy sacrifice without your deacon?" "You will follow me in three days," replied Sixtus (see August 10).

Introit. Thy lightnings enlightened the world: the earth shook and trembled. Ps. How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. *Ÿ.* Glory be to the Father.

Introitus. Ps. 76, 19. Illuxérunt coruscationes tuæ orbi terræ: commóta est, et contrémuit terra. Ps. 83, 2-3. Quam dilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Domini. *Ÿ.* Glória Patri.

Collect. O God, who in the glorious Transfiguration of Thine only-begotten Son didst confirm the mysteries of the faith by the testimony of the fathers, and who by Thy voice from the shining cloud, didst in wondrous manner foreshow the perfect adoption of sons: make us, in Thy loving kindness, we beseech Thee, as co-heirs with Him who is the King of Glory, and in that very glory call us in the end to share. Through the same Lord.

(Collect for SS. Sixtus II, Felicissimus and Agapitus: O God, p. 994.)

Epistle. 2 Peter 1, 16-19. Dearly beloved: We have not followed cunningly-devised fables, when we made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of His majesty. For He received from God the Father honor and glory; this voice coming down to Him from the excellent glory: This is My beloved Son in whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark

place, until the day dawn, and the day-star arise in your hearts.

Graduale. *Ps.* 44, 3, 2. *Speciosus forma prae filiis hominum: diffusa est gratia in labiis tuis. V. Eructavit cor meum verbum bonum: dico ego opera mea Regi.*

Alleluia, alleluia. *V. Sapient.* 7, 26. *Candor est lucis aeternae, speculum sine macula, et imago bonitatis illius. Alleluia.*

Gradual. Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. *V.* My heart hath uttered a good word. I speak My works to the King.

Alleluia, alleluia. *V.* He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Gospel: Jesus taketh Peter, p. 148, as on the second Sunday in Lent. **Creed.**

Offertorium. *Ps.* III, 3. *Glória et divitiae in domo ejus: et justitia ejus manet in saeculum saeculi, alleluia.*

Offertory. Glory and wealth are in his house: and his justice remaineth for ever and ever. Alleluia.

Secret. Mindful of the glorious Transfiguration of Thine only-begotten Son, hallow, we beseech Thee, O Lord, the gifts we offer: and by the brightness of His glory, cleanse us from the stains of sin. Through the same Lord.

(Secret for SS. Sixtus and Companions: We offer, p. 996.)

Preface for Christmas, p. 563.

Communio. *Matth.* 17, 9. *Visiónem quam vidístis, némini dixéritis, donec a mórtuis resúrgat Fílius hóminis.*

Communion. Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Postcommunion. Vouchsafe unto us, we beseech Thee, almighty God, by the intelligence of a pure mind to attain to the understanding of the most sacred mystery of the Transfiguration of Thy Son, which with solemn worship we venerate. Through the same Lord.

(Postcommunion for SS. Sixtus and Companions: Grant us, p. 996)

AUGUST 7

St. Cajetan, Confessor

Double *White vestments*

St. Cajetan founded the first Congregation of Clerks Regular or Theatines, who endeavor to imitate the manner of life of the apostles (*Collect*). Trusting in God (*Gospel*), they refrained from begging alms and waited until the faithful brought them help.

This Saint's zeal for others' salvation caused him to be called the Hunter of Souls. It was said that he was an angel at the altar and an apostle in the pulpit. He died at Naples on August 7, 1547.

Commemoration of St. Donatus, Bishop and Martyr. Donatus, bishop of Arezzo in Tuscany, was beheaded in 361, under Julian the Apostate.

Mass: *Os justi*, p. 1013, except the following *Collects*, and the *Gospel*.

Collect. O God, Who didst bestow upon blessed Cajetan, Thy confessor, to live the life of an apostle; grant, we beseech Thee, that by his intercession and example, we may always trust in Thee and desire only heavenly things. Through our Lord.

Collect for St. Donatus. O God, the glory of Thy priests, grant, we beseech Thee, that we may experience the help of Thy holy martyr and bishop Donatus, whose festival we celebrate. Through our Lord.

Gospel: No man can serve two masters, as on the 14th Sunday after Pentecost, p. 491.

Secret. Grant us, we beseech Thee, almighty God, that the offering which we humbly make may be pleasing to Thee for the glory of Thy saints, and purify us alike in body and soul. Through our Lord.

Secret for St. Donatus. For the glory of Thy name, O Lord, we seek to do honor to Thy holy bishop and martyr Donatus; grant, we beseech Thee, that by virtue of his intercession, the fruits of piety and devotion may be multiplied within us. Through our Lord.

Postcommunion. Vouchsafe, we beseech Thee, almighty God, that the heavenly food of which we have partaken, may, by the intercession of blessed Cajetan, Thy confessor, strengthen us against all adversity. Through our Lord.

Postcommunion for St. Donatus. Almighty and merciful God, who makest us not only partakers, but also ministers of Thy sacraments; grant that by the intercession of blessed Donatus, Thy martyr and bishop, it may profit us to have fellowship with him in faith and in holy service rendered to Thee. Through our Lord.

AUGUST 8

SS. Cyriacus, Largus and Smaragdus, Martyrs

Semi-double *Red vestments*

St. Cyriacus, a deacon of the Roman Church under Popes Marcellinus and Marcellus, was put to death in 303, during the persecution of Diocletian. He had twenty-two Christian companions, among whom were Largus and Smaragdus. St. Cyriacus is one of the "14 Auxiliary Saints." (See July, 25.)

Introitus. *Ps. 33, 10-11.*
 Timéte Dóminum, omnes sancti ejus, quóniam nihil deest timéntibus eum: dívites eguérunt, et esuriérunt; inquirentes autem Dóminum non deficient omni bono. *Ps. 33, 2.*
 Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V. Glória Patri.*

Introit. Fear the Lord, all ye His saints; for there is no want to them that fear Him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. *Ps. I* will bless the Lord at all times: His praise shall be always in my mouth. *V. Glory be to the Father.*

Collect. O God, who dost gladden us by the yearly festival of Thy holy martyrs Cyriacus, Largus and Smaragdus; in Thy loving kindness, make us, we beseech Thee, to imitate the fortitude with which suffered the holy men whose feast-day we are celebrating. Through our Lord.

Epistle. *1 Thessalonians 2, 13-16.* Brethren, We give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. For you, brethren, are become followers of the churches

of God which are in Judea, in Christ Jesus; for you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men: prohibiting us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Gradual. Fear the Lord, all ye His saints; for there is no want to them that fear Him. *Ÿ.* But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. *Ÿ.* The just shall shine, and shall run to and fro like sparks among the reeds for ever. Alleluia.

Gospel. *Mark 16, 15-18.* At that time: Jesus said to His disciples: Go ye unto the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

Offertory. Be glad in the Lord, and rejoice ye just: and glory all ye right of heart.

Graduale. *Ps. 33, 10, 11.* Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. *Ÿ.* Inquiréntes autem Dóminum, non deficient omni bono.

Alleluia, alleluia. *Ÿ.* *Sapient. 3, 7.* Fulgébunt justi, et tamquam scintillae in arundinétó discúrrunt in aetérnum. Alleluia.

Offertorium. *Ps. 31, 11.* Laetámuni in Dómino, et exsultáte, justi: et gloriámuni, omnes recti corde.

Secret. May our devotion, O Lord, be acceptable in Thy sight; and may the holy Sacrifice which is being offered in honor of Thy saints, avail us to the saving of our souls. Through our Lord.

Communion. And these signs shall follow them that believe

Communio. *Marc. 16, 17, 18.* Signa autem eos qui in me credunt, haec

sequéntur: daemónia ej- cient: super aegros manus impónet et bene habé- bunt.	in Me: they shall lay their hands upon the sick, and they shall recover.
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Postcommunion. Refreshed by having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of Thy holy martyrs Cyriacus, Largus and Smaragdus, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

AUGUST 9

St. John-Mary Vianney, Confessor

... Double *White vestments*

John Vianney was born at Dardilly, near Lyons, on May 8, 1786. Ordained priest at Grenoble in August of 1815, he was parish priest of Ars for nearly forty-two years. This "priest according to God's heart" was admirable both by his pastoral zeal, and by the unflagging ardor of his prayer and penance. His simple preaching touched the hearts of young and old. Crowds flocked to the holy priest, who sat on some days up to 16 hours in the confessional. He rejoiced to make up in his body what was wanting to the sufferings of Christ for the Church which is His body. He died on August 4, 1859, and was beatified by Pius X, in 1905, and canonized by Pius XI on May 31, 1925.

Commemorations of the **Vigil of St. Laurence** (see following Mass), and of **St. Romanus, Martyr**. Romanus, a soldier, begged St. Laurence to baptize him. This he obtained, and was in his turn cruelly beaten and at last beheaded.

Mass: Os justi, p. 1013, except:

Collect. Almighty and merciful God, who didst bestow upon blessed John Mary wonderful pastoral zeal and a great fervor for prayer and penance; grant, we beseech Thee, that by his example and intercession we may be able to gain the souls of our brethren for Christ, and with them attain to everlasting glory. Through the same Lord.

Collect for the Vigil of St. Laurence from the following Mass:
Hear, O Lord, p. 830.

Collect for St. Romanus. Grant, we beseech Thee, O almighty God, that by the intercession of blessed Romanus, Thy martyr, we may be delivered from all

adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

Secret. We offer unto Thee, O Lord, the sacrifice of praise, in remembrance of Thy saints; through whose intercession we trust to be delivered both from present and future ills. Through our Lord.

Secret for the Vigil of St. Laurence: Graciously receive, p. 831.

Secret for St. Romanus. We beseech Thee, O Lord, to receive our offerings and prayers; and by Thy heavenly mysteries, cleanse us and mercifully hear us. Through our Lord.

Postcommunion. Refreshed with this heavenly food and drink, we humbly beseech Thee, our God, that we may be protected by his prayers, in whose remembrance we have received them. Through our Lord.

Postcommunion for the Vigil of St. Laurence: Vouchsafe, p. 831.

Postcommunion for St. Romanus. We beseech Thee, almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus, Thy martyr, be strengthened by it against all harm. Through our Lord.

THE SAME DAY

The Vigil of St. Laurence, Martyr

Violet vestments

Introit. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory. Ps. Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *Ÿ*. Glory be to the Father.

Introitus. *Ps. 11, 19.* Dispérsit, dedit paupéribus: justítia ejus manet in saéculum saéculi: cornu ejus exaltábitur in glória. *Ps. 11, 1.* Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ*. Glória Patri.

Collect. Hear, O Lord, our prayers, and by the intercession of Thy holy martyr Laurence, whose festival we

anticipate, graciously grant us perpetual mercy. Through our Lord.

Collects for St. John-Mary Vianney: Almighty, and for **St. Romanus:** Grant, from preceding Mass, p. 829.

Epistle: I will give glory, p. 1033.

Graduale. *Ps. III, 9, 2.* Dispérsit, dedit paupéribus: justítia ejus manet in saéculum saéculi. *Ÿ.* Potens in terra erit semen ejus: generátio rectórum benedicétur.

Gradual. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. *Ÿ.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Gospel: If any man will come, p. 985.

Offertorium. *Job. 16, 20.* Orátio mea munda est: et ideo peto, ut detur locus voci meae in coelo; quia ibi est judex meus, et cóncius meus in excélsis: ascéndat ad Dóminum deprecátio mea.

Offertory. My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Secret. Graciously receive, O Lord, the sacrifice we offer to Thee, and by the intercession of blessed Laurence, Thy martyr, do Thou vouchsafe to loose the bonds of our sins. Through our Lord.

Secrets for St. John-Mary: We offer, and for **St. Romanus:** We beseech Thee, from preceding Mass, p. 830.

Communio. *Matth. 16, 24.* Qui vult veníre post me, ábneget semetípsum: et tollat crucem suam, et sequátur me.

Communion. He that will come after Me, let him deny himself, and take up his cross and follow Me.

Postcommunion. Vouchsafe we beseech Thee, O Lord, that we who gladly keep the festival in memory of blessed Laurence, Thy martyr, may rejoice in his presence for ever in heaven. Through our Lord.

Postcommunions for St. John-Mary: Refreshed, and for **St. Romanus:** We beseech Thee, from preceding Mass, p. 830.

AUGUST 10

St. Laurence, Martyr

Double of the Second Class with a Simple octave *Red vestments*

The Basilica of St. Laurence-without-the-Walls, where the remains of the glorious deacon are preserved, is with St. John Lateran, St. Peter, St. Mary Major, and St. Paul-without-the-Walls, one of the five patriarchal basilicas where the Pope alone says Mass at the High Altar in order to show that his jurisdiction extends over all the Churches in the world which are under the patriarchates of Rome, Jerusalem, Alexandria, Antioch and Constantinople.

Here is held the Station on Septuagesima Sunday, on the third Sunday in Lent, on the Wednesday after Easter, and on the Thursday after Pentecost.¹

St. Laurence was the first of the seven deacons attached to the service of the Roman Church. His duty was to assist the Roman Pontiff when celebrating the Holy Mysteries, to distribute the Eucharist to the faithful and to administer the possessions of the Church and help the poor. (*Introit, Gradual*). He was arrested by the prefect of Rome; but when he was called upon to deliver the riches of the Church, he showed a crowd of poor people saying: "These are the real treasures of the Church, by the inestimable gift of their faith, and because they convert our alms into imperishable treasures for us."

He was laid on a gridiron under which were placed half-lighted coals, so as to prolong his tortures and make his death more painful.

He died in 258. His name is mentioned in the Canon of the Mass among the Roman martyrs (first list, p. 550).

The *Collect* of this day was placed by the Church after the Canticle of the three youths in the furnace, in the thanksgiving after Mass.

Introit. Praise and beauty are before Him: holiness and majesty in His sanctuary. *Ps.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. *V.* Glory be to the Father.

Introitus. *Ps.* 95, 6. Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus. *Ps.* 95, 1. Cantate Domino canticum novum: cantate Domino, omnis terra. *V.* Glória Patri.

Collect. Grant us, we pray Thee, almighty God, to quench the flames of our vices; even as Thou gavest

1. Rome possesses seven other churches dedicated to St. Laurence, among which are St. Laurence in Paneperna, where the Saint was martyred and where they hold the Station on the Thursday of the first week in Lent, St. Laurence in Lucina, where part of his gridiron is kept and where is held the Station on the Friday of the third week in Lent, and St. Laurence in Damaso where is held the Station on the Tuesday of the fourth week in Lent.

blessed Laurence grace to overcome his fiery torments. Through our Lord.

Epistle. *2 Corinthians* 9, 6-10. Brethren: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

Graduale. *Ps.* 16, 3. Probásti, Dómine, cor meum, et visitásti nocte. *V.* Igne me examinásti, et non est invénta in me iníquitas.

Allelúia, allelúia. *V.* Levíta Lauréntius bonum opus operátus est: qui per signum crucis caecos illuminávit. Allelúia.

Gradual. Thou hast proved my heart, O Lord, and visited it by night. *V.* Thou hast tried me by fire, and iniquity hath not been found in me.

Alleluia, alleluia. *V.* The Levite Laurence wrought a good work, who by the sign of the cross, gave sight to the blind. Alleluia.

Gospel. *John* 12, 24-26. At that time: Jesus said to His disciples: Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertorium. *Ps.* 95, 6. Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus.

Offertory. Praise and beauty are before Him: holiness and majesty are in His sanctuary.

Secret. Graciously accept, we beseech Thee, O Lord, the gifts which we offer to thee; and by the merits of blessed Laurence pleading for us, grant that we may be helped in the way of salvation. Through our Lord.

Communion. If any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

Communio. *Joan. 12, 26.* Qui mihi ministrat me sequatur: et ubi ego sum, illic et minister meus erit.

Postcommunion. Filled with Thy sacred gifts, most humbly, O Lord, we pray Thee, that by the intercession of Thy blessed martyr Laurence, this our service, which it was our bounden duty to perform, may make us grow in Thy saving grace. Through our Lord.

AUGUST 11

SS. Tiburtius and Susanna, Martyrs

Simple *Red vestments*

Like St. Laurence, Tiburtius, son of the prefect of Rome, was thrown into the flames. Armed with the sign of the Cross, the Martyr walked full of confidence on the burning coal. He was then led out of the town and beheaded on the Lavicanian Way, in 286.

On the same day Susanna, who, on account of her vow of virginity had refused to marry Galerius Maximus, son of the Emperor Diocletian, was beheaded in her house, about 295. Her body is preserved with that of her father, St. Gabinus and that of St. Felicitas, mother of the seven martyrs honored on July 10, in the Church of St. Susanna, where the Station is held on the Saturday of the third week in Lent.

Mass: *Salus autem*, p. 996, except:

Collect. May the unfailing protection of Thy holy martyrs Tiburtius and Susanna comfort us, O Lord; for never dost Thou turn away Thine eyes of mercy from those to whom such help is given. Through our Lord.

Epistle. *Hebrews 11, 33-39.* Brethren: By faith the saints conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered

strength from weakness, became valiant in war, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith, were found in Christ Jesus our Lord.

Secret. Listen, O Lord, to the prayers of Thy people, and look with favor upon the gifts they bring, that what they offer for Thy sacred mysteries, may by the prayers of Thy saints become pleasing to Thee. Through our Lord.

Postcommunion. We have received, O Lord, the pledge of eternal salvation; may the prayers of Thy holy martyrs obtain that it be to us a help for this life, and for that which is to come. Through our Lord.

AUGUST 12

St. Clare, Virgin

Double *White vestments*

St. Clare was born at Assisi, at the end of the 12th century. On a visit to St. Francis, she expressed to him her desire of becoming the spouse of Christ (*Epistle*). He sent her first to the Benedictine nuns. Her sister, Agnes, having joined her, St. Francis placed them in a small house adjacent to the Church of St. Damian. Very soon their mother and many other persons joined them. Their rule entailed austerities unknown until then in monasteries for women. They walked bare-footed, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives.

The extraordinary devotion of St. Clare to the Blessed Sacrament was rewarded by a miracle. On the day when the Saracens, who were besieging Assisi, tried to enter the Convent of St. Damian, she held up the ciborium and put them to flight.

On August 11, 1253, she was visited by a choir of Virgins, in white robes, among whom was one who surpassed in beauty all the

others (*Offertory*), and she went to meet her spouse (*Communion*). Two years after she was canonized by Pope Alexander IV.

Mass: *Dilexisti*, p. 1027.

AUGUST 13

SS. Hippolytus and Cassian, Martyrs.

Simple *Red vestments*

Hippolytus, who was to guard St. Laurence in his prison, was converted by the Saint. He was martyred about 258 and was buried not far from the tomb of St. Laurence, where a church was built in his honor. On the same day, Cassian of Imola, a schoolmaster, was delivered, with his hands tied behind his back, to his young pagan pupils who pierced him to death with their stilettos.

Mass: *Salus autem*, p. 996, except:

Collect. Grant, we beseech Thee, O almighty God, that this venerable solemnity of Thy holy martyrs Hippolytus and Cassian, may increase our devotion and promote our salvation. Through our Lord.

Secret. Favorably regard, O Lord, the offerings Thy people lay before Thee, on this the feast-day of Thy saints: and may their witness to Thy truth, avail us in the way of salvation. Through our Lord.

Postcommunion. May the reception of Thy sacraments be our salvation, O Lord, and strengthen us in the light of Thy truth. Through our Lord.

AUGUST 14

The Vigil of the Assumption of the Blessed Virgin Mary

Violet vestments

The death of the Virgin resembled rather a short sleep, hence it was called "Dormitio." The feast of the Assumption follows logically, as well as that of the Immaculate Conception, from her first and unique privilege of divine Maternity. For sin never having defiled the soul of Mary, it was right that her body, in which the Word had become Incarnate, should not be touched by the corruption of the tomb.

Commemoration of St. Eusebius, Confessor. St. Eusebius, a Roman priest, opposed the Arians under the reign of Constantius. Imprisoned in his room by order of the Emperor, he persevered seven months in prayer, and fell asleep in the Lord about the middle of the fourth century. The Station of the Friday in the fourth week in Lent is held in an ancient church bearing his name.

Introitus. *Ps. 44, 13, 15-16.* Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V.* Glória Patri.

Introit. All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to Thee in gladness and rejoicing. *Ps.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory be.

Collect. O God, who didst vouchsafe to choose for Thy dwelling the virginal womb of blessed Mary; grant, we beseech Thee, that we who enjoy her intercession, may assist with joy at her festival. Who livest.

Collect for St. Eusebius. O God, who dost gladden us by the yearly solemnity of blessed Eusebius, Thy confessor, mercifully grant that we who celebrate his birthday may by following his example draw near unto Thee. Through our Lord.

Collect of the Holy Ghost, p. 975.

Epistle: As the vine, p. 597.

Graduale. Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris invénta es mater Salvatóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Gradual. Thou art blessed and venerable, O Virgin Mary, who with purity unstained didst become the Mother of our Saviour. *V.* O Virgin Mother of God, He whom the whole world cannot hold, was enclosed in thy womb and was made man.

Gospel. *Luke 11, 27-28.* At that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice said to Him: Blessed is the womb that bore Thee, and the breasts that gave

Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.

Offertory. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him who made thee and remainest a virgin for ever.

Offertorium. Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes virgo.

Secret. May our offerings be commended to Thy mercy O Lord, through the prayer of the Mother of God, whom Thou didst take out of this present life, that she might confidently plead before Thy face for the forgiveness of our sins. Through the same Lord.

Secret for St. Eusebius. We offer unto Thee, O Lord, the sacrifice of praise, in remembrance of Thy saints; through whose intercession we trust to be delivered both from present and future ills. Through our Lord.

Secret of the Holy Ghost, p. 975.

Common Preface, p. 549.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Communio. Beáta viscera Mariæ Virgínis, quae portavérunt aetérni Patris Fílium.

Postcommunion. Grant, O merciful God, protection to us in our weakness, that we who look forward to the festival of the holy Mother of God, may by the help of her intercession, rise from our sins. Through the same Lord.

Postcommunion for St. Eusebius. Refreshed with this heavenly food and drink, we humbly beseech Thee, our God, that we may be protected by his prayers in whose remembrance we have received them. Through our Lord.

Postcommunion of the Holy Ghost, p. 975.

AUGUST 15

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Double of the First Class with
an Octave

White Vestments

The belief in the Assumption of our Lady goes back to the oldest Christian tradition. Gradually it found its expression in the writings of the Fathers, and in the various liturgies (from the sixth century at Jerusalem, from the seventh in Rome).

On November 1, 1950, Pope Pius XII has defined it as a dogma, i.e. he has solemnly proclaimed as a part of divine Revelation, that "the Blessed Virgin Mary, the Immaculate Mother of God, at the end of her earthly career, has been taken up into heaven with body and soul".

Time, place and other circumstances of the Assumption are neither included in the definition, nor alluded to in the new Mass: prayers, chants and readings only emphasize the fact of the corporal glorification, and its necessary connexion with the two preceding privileges of Mary: her Immaculate Conception and her divine Maternity.

This Mass sees the glorified Virgin in the person of the Woman clothed with the Sun (*Apoc., Introit*); in the King's Daughter with golden robes (*Ps. 44, Gradual*); in the Woman who, with her Son, will be the victorious enemy of the serpent (*Gen., Offertory*). It applies to her the praise deserved by Judith (*Epistle*). It recognizes in Mary's Assumption the fulfilling of her own prophecy in the Magnificat (*Gospel*). The Collects ask that, after Mary's example, we may be longing for heaven (*Collect and Secret*), obtain the glorious resurrection (*Postcom.*) and partake everlasting bliss (*Collect*).

Introitus. *Apoc. 12.1.* Signum magnum apparuit in caelo: mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. *Ps. 97, 1.* Cantate Domino canticum novum: quia mi-



Introit. A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Ps.* Sing ye to the Lord a new canticle: because He

hath done wonderful things. | *rabília fecit.* *Ÿ. Glória*
Ÿ. Glory be to the Father. | *Patri.*

Collect. Almighty and everlasting God, who hast taken up the Immaculate Virgin Mary, the Mother of Thy Son, with body and soul into heavenly glory; grant, we beseech Thee, that we may always, intent on higher things, deserve to be partakers of her glory. Through the same Lord.

Epistle. *Judith* 13, 22-25; 15, 10. The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord, who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies; because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord, for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

Gradual. Hearken, O daughter, and see, and incline thy ear: and the king shall greatly desire thy beauty. *Ÿ.* The daughter of the king comes in, all beautiful: her robes are of golden cloth.

Alleluia, alleluia. *Ÿ.* Mary hath been taken up into heaven: the choirs of angels rejoice. Alleluia.

Graduale. *Ps. 44, 11-12, 14.* Audi filia, et vide, et inclina aurem tuam, et concupiscet rex pulchritudinem tuam. *Ÿ.* Totà decóra ingreditur filia regis, textúrae áureae sunt amictus ejus.

Allelúia, Allelúia. *Ÿ.* Assúpta est María in cælum: gaudet exércitus Angelórum. Allelúia.

Gospel. *Luke* 1, 41-50. At that time, Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to

me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour; because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name. And His mercy is from generation unto generations, to them that fear Him. **Creed.**

Offertorium. *Gen. 3, 15.*
Inimicitias ponam inter te
et Mulierem, et semen
tuum et semen illius.

Offertory. I will put enmities,
between thee and the woman,
and between thy seed and her
seed.

Secret. May the offering of our devotion ascend to Thee, O Lord; and through the intercession of the most blessed Virgin Mary, who was taken up into heaven, may our hearts be inflamed with the fire of love, and continually long for Thee. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Assumptione, p. 572.

Communio. *Luc. 1, 48-49.* Beátam me dicent omnes generatiónes, quia fecit mihi magna qui potens est.

Communion. All generations shall call me blessed, because He that is mighty hath done great things to me.

Postcommunion. Now that we have received, O Lord, the Sacrament of salvation, grant, we beseech Thee, that through the merits and the intercession of the blessed Virgin Mary, who was taken up into heaven, we may be brought to the glory of the resurrection. Through our Lord.

AUGUST 16

St. Joachim, Father of the Blessed Virgin Mary, Confessor

Double of the Second Class *White vestments*

Wishing to associate the name of Joachim with the triumph of his blessed daughter, the Church has transferred his feast from March

20 to the day following the Assumption. Leo XIII, whose baptismal name was Joachim, raised his feast and that of St. Anne to the rank of double of the second class (1879).

"The Hebrew name Joachim means preparation of the Lord. Is it not he, in fact, who prepares the Temple of the Lord, the Virgin?" (St. Epiphanes.)

According to tradition, he divided what he had into three parts, of which the first was given to the temple, the second to the poor, and the third was all he kept for himself. (*Introit and Gradual*).

As grace perfects nature without destroying it, it may be affirmed that Joachim, united like St. Joseph and St. Anne by a very intimate tie to the Mother of God and her Son, is called to exercise his perpetual patronage (*Collect*) with regard to the Church, the body of Christ, or with regard to our souls of which Mary is mother.

Introit. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. Ps. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. *Ÿ*. Glory be to the Father.

Introitus. Ps. III, 9. Dispérsit, dedit paupéribus: justitia ejus manet in saéculum saéculi: cornu ejus exaltábitur in glória. Ps. III, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ*. Glória Patri.

Collect. O God, who of all Thy saints didst choose blessed Joachim to be father of the Mother of Thy Son; grant, we beseech Thee, that we who keep his feast-day, may ever experience his patronage. Through the same Lord.

Epistle: Blessed is the man, p. 1013.

Gradual. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. *Ÿ*. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Alleluia, alleluia. *Ÿ*. O Joachim, spouse of holy Anne, father of the glorious Virgin, assist now thy servants unto salvation. Alleluia.

Graduale. Ps. III, 9, 2. Dispérsit, dedit paupéribus: justitia ejus manet in saéculum saéculi. *Ÿ*. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Allelúia, allelúia. *Ÿ*. O Jóachim, sanctae conjux Annae, pater almae Virginitis, hic fámulis ferto salutis opem. Allelúia.

Gospel: The book of the generation, p. 597. **Creed.**

Offertorium. *Ps.* 8, 6-7.
Glória et honóre coronásti
eum: et constituísti eum
super ópera mánuum tu-
árum, Dómine.

Offertory. Thou hast
crowned him with glory and
honor: and hast set him over
the works of Thy hands, O
Lord.

Secret. Receive, most merciful God, this sacrifice which we offer up to Thy majesty in honor of the holy patriarch Joachim, the father of the Virgin Mary; that through his intercession with that of his spouse and of his most blessed child, we may become worthy to have our sins wholly forgiven, and to win everlasting glory. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Assumptióne, p. 572.

Communio. *Luc.* 12,
42. Fidélis servus et pru-
dens, quem constituit dó-
minus super famíliam su-
am: ut det illis in témpore
tritici mensúram.

Communion. A faithful and
wise steward, whom his lord
set over his family; to give
them their measure of wheat in
due season.

Postcommunion. We beseech Thee, almighty God, that by these mysteries which we have received, and by the merits and prayers of blessed Joachim, father of the Mother of Thy beloved Son, our Lord Jesus Christ, which plead for us, we may become worthy to receive Thy grace in this life and everlasting glory in the world to come. Through the same Lord.

AUGUST 17

St. Hyacinth, Confessor

Double *White vestments*

St. Hyacinth, called the Apostle of the North, was born in 1185 at the castle of Kamin, near Breslau. He was received into the Order of Friar Preachers, by St. Dominic, in Rome. At the age of 33, he was made superior of the mission which this saint sent to Poland. He then went over to Austria, Poland, Denmark, Scotland and Livonia, everywhere preaching the word of God, which his numerous miracles confirmed. He died in 1257, on August 15, feast of the Assumption.

Commemoration of the Octave of the Assumption, and of the Octave Day of St. Laurence.

Mass: *Or just.*, p. 1013, with *Greed.*

Collect for the Octave of the Assumption: *Forgive*, p. 840.

Collect for the Octave Day of St. Laurence. Stir up within Thy Church, O Lord, the Spirit which blessed Laurence Thy deacon obeyed: that therewith we too may be filled and may strive to love what he loved and may put in practice what he taught. Through our Lord . . . in the unity of the same Holy Spirit.

Secret for the Octave of the Assumption: *May the prayer*, p. 841.

Secret for St. Laurence. Let the holy prayers of blessed Laurence recommend our sacrifice to Thee, O Lord, we beseech Thee; so that it may be received by Thee through the merits of him in whose memory it is solemnly offered. Through our Lord.

Preface of the Blessed Virgin Mary, p. 572.

Postcommunion for the Octave of the Assumption: *Having been*, p. 841.

Postcommunion for St. Laurence. We humbly beseech Thee, almighty God, through the intercession of blessed Laurence Thy martyr, to keep under Thy protection for evermore those whom Thou hast fed with these gifts from heaven. Through our Lord.

AUGUST 18

Within the Octave of the Assumption

Semi-double White vestments

Pope Leo IV instituted this Octave as early as 847.

Pope Pius XII modified it in two ways: he first shortened it (1944), reserving the Octave Day (see Aug. 22) to the veneration of the Immaculate Heart of Mary. But in 1950 the definition of the dogma of the Assumption enhanced the importance of the whole Octave, and stimulated the faithful to keep it with fervor.

Commemoration of St. Agapitus, who was only fifteen years old when he was martyred by the sword at Praeneste (or Palestrina) near Rome, in 275.

Mass as on the Feast, p. 839.

Collect for St. Agapitus. Let Thy Church rejoice, O God, in the intercession of the holy martyr Agapitus, in whose prayers she trusts; and through them may she ever devoutly serve Thee and abide in peace and safety. Through our Lord.

Collect of the Holy Ghost: O God, p. 975

Secret for St. Agapitus. Do Thou, O Lord, receive the gifts which we present unto Thee on this feast of him on whose help we rely for our deliverance. Through our Lord.

Secret of the Holy Ghost: Hallow, p. 975

Postcommunion for St. Agapitus. Thou hast fed Thy servants, O Lord, with holy gifts; be moved by the prayers of the Saint whose feast we keep, to comfort us ever. Through our Lord.

Postcommunion of the Holy Ghost: May the infusion, p. 975.

AUGUST 19

St. John Eudes, Confessor

Double *White vestments*

St. John Eudes born on November 14, 1601, at Rye (Orne) in France, founded in 1643 the Congregation of Religious of Jesus and Mary, known as the Eudists, and in 1644 the Congregation of the Sisters of our Lady of Charity. Renowned as a preacher and ascetic writer, he promoted the public worship of the Sacred Hearts of Jesus and Mary (*Collect*). He died at Caen on August 19, 1680, was beatified in 1909, and canonized in 1925.

Commemoration of the Octave of the Assumption.

Mass: *Os justi*, p. 1013, except:

Collect. O God, who didst wonderfully inflame blessed John Thy confessor to promote the public worship of the Sacred Heart of Jesus and Mary, and through him didst will to found new religious families in the Church; grant, we beseech thee, that we who venerate his merits may also be taught by the example of his virtues. Through the same Lord.

Collects for the Octave, pp. 840-841.

Creed. Preface of the B. V. M., p. 572.

AUGUST 20

St. Bernard, Abbot, Doctor

Double *White vestments*

St. Bernard, born in 1090 of a noble Burgundian family, succeeded at the age of 22 in winning over to Christ thirty noblemen who with him embraced monastic life at Citeaux. There the Cistercian Order, a branch of the old Benedictine trunk, acquired a new vigor (*Offertory*). He founded the famous abbey of Clairvaux, that possessed soon a community of seven hundred monks. An austere monk, a great Christian orator and a learned doctor (Doctor mellifluus, the honey-mouth Doctor), he was the luminary, mentioned in the Gospel, which enlightened Europe in the twelfth century. He impressed upon it a truly Christian character. Pope Eugenius III, who had received his monastic training from him, solicited and received his counsels; he was consulted by Kings and prelates. He attacked the schismatic Anacletus, the heretics Abelard, Arnold of Brescia and Peter de Bruys, and lastly Islam by preaching the second crusade.

St. Bernard died at Clairvaux on August 20, 1153. He left 165 monasteries. He was placed among the Doctors of the Church by Pius VIII. In his writings, he celebrated Our Lady with an ardent piety. The three last invocations of the *Salve Regina*, O clement, O loving, O sweet Virgin Mary, were very specially dear to him. This anthem, said at the end of office in this season, is chanted every evening in the year by the Cistercians.

Commemoration of the Octave of the Assumption.

Mass: In médio, p. 1010, with **Epistle:** The just will give, p. 1012.

Collects for the Octave of the Assumption, pp. 840-841.

Creed. Preface of the B. V. M., p. 572.

AUGUST 21

St. Jane Frances Fremiot de Chantal

Double *White vestments*

Like Mary, whose Assumption we have been celebrating, St. Jane Frances de Chantal was a spouse, a mother and a widow. Born at Dijon, she was called Jane, because the day she was baptized, January 3, 1572, was the feast day of St. John the Almoner; at her confirmation she added the name of Frances. She married Baron de Chantal and was a saintly mother to her six children.

At the death of Baron de Chantal (1601), she consecrated herself to God by a vow of perpetual chastity, and she wrote with a red hot iron the name of Jesus on her breast.

This strong woman, spoken of in the Epistle, left everything to acquire at this price the precious pearl of a religious life (*Gospel*).

In spite of her maternal feelings she passed over the body of her son who opposed his mother's departure, and founded with the help of St. Francis of Sales (see Jan. 29), the Order of the Visitation. She died at Moulins on December 13, 1641.

Commemoration of the Octave of the Assumption.

Mass: Cognovi, p. 1036, except:

Collect. Almighty and merciful God, who didst endow blessed Jane Frances with wonderful strength of soul, and wast pleased to lead her, burning always with love of Thee, through every path of life along the way of perfection; who, by means of her, didst bless Thy Church with new and illustrious spiritual offspring: graciously regard her merits and prayers, and grant that we who fully conscious of our own weakness, put all our trust in the strength which comes from Thee, may by the help of Thy grace, overcome all things which withstand us. Through our Lord.

Collect for the Octave of the Assumption: Forgive, p. 840.

Creed.

Secret. May this saving victim, O Lord, enkindle in our hearts the self-same fire of love which, ardently burning in the heart of blessed Jane Frances, consumed it in the flames of everlasting charity. Through our Lord.

Secret for the Octave: May the prayer, p. 841.

Preface of the B. V. M., p. 572.

Postcommunion. Pour forth, O Lord, upon us whom Thou hast vouchsafed to fill with bread from heaven, the spirit of Thy charity; and, moved by the supplication in our behalf of blessed Jane Frances, teach us to despise worldly things, but with clean hearts to seek after Thee alone. Through our Lord . . . in the unity of the same Holy Spirit.

Postcommunion for the Octave:

Having been, p. 841.

AUGUST 22

The Immaculate Heart of the Blessed Virgin Mary

Double of the Second Class *White vestments*

The liturgical worship of "the most pure Heart of Mary" was first joined to that of the Sacred Heart of Jesus, in the XVIIth century, by St. John Eudes; Pope Pius VII allowed some places to keep a feast in its honor, on the Sunday after the octave of her Assumption. Pius IX granted it a proper Mass (*Omnis gloria*). In other places it was kept on July 9th, or on the Sunday or (since 1920) on the Saturday after the feast of the Sacred Heart.

In 1917, the Blessed Virgin, appearing to three children at Fatima (Portugal) had requested and foretold an increase of this devotion. Twenty-five years later, on December 8th, 1942, amidst the sufferings of the second world-war, Pope Pius XII, whose episcopal consecration took place on the very same day as the first apparition of Fatima, consecrated the Church and the world to the "Immaculate Heart of Mary"; in 1944, he extended the feast to the Universal Church, gave it a new Mass and fixed it to the Octave-Day of the Assumption.

The Heart of Mary is the symbol of the love which she fosters for God and for her divine Son (*Epistle*), but also of the maternal care she keeps in Heaven for all human souls which Jesus entrusted to her (*Gospel, Communion*). We exalt the holiness of her Heart (*Gradual, Offertory*), and we pray her (*Introit, Collects*) to obtain "peace for all nations, freedom for the Church, conversion for the sinners, and for all faithful, love for chastity and the practice of all virtues" (Decree of May 4th, 1944).

No commemoration of the octave of the Assumption is made in this Mass.

At Low Masses, **Commemoration of SS. Timothy, Hippolytus and Symphorian.** Timothy of Antioch came to Rome in 310. He was cruelly beaten and quicklime was sprinkled over his torn flesh. At last he was beheaded in 311.

At Ostia, on this day but towards the year 225, Hippolytus, bishop of Porto, was thrown into a hole filled with water.

Again on the same date, but about the year 180, during Aurelian's reign, Symphorian, while still in his youth, was beheaded at Autun, in France.

Introit. Let us come with confidence to the throne of grace, that we may obtain mercy, and may find grace for a timely help. Ps. My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Introitus. *Hebr.* 4, 16. Adeámus cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inveniámus in auxilio oportúno. *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Collect. Almighty and everlasting God, who in the heart of the blessed Virgin Mary didst prepare a dwelling worthy of the Holy Ghost; grant in Thy mercy, that we who with devout minds celebrate the festival of that immaculate heart, may be able to live according to Thine own Heart. Through our Lord . . . in the unity of the same Holy Ghost.

Collect for SS. Timothy, etc. Deny us not, O merciful Lord, Thy help: but listening to the prayers of Thy blessed martyrs Timothy, Hippolytus and Symphorian, stretch forth over us the right hand of Thy merciful forgiveness. Through our Lord.

Epistle: As the vine, p. 597.

Graduale. *Ps.* 12, 6. Exsultabit cor meum in salutari tuo: cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi. *Ÿ.* *Ps.* 44, 18. Memores erunt nominis tui in omni generatione et generationem: propterea populi confitebuntur tibi in aeternum.

Alleluia, alleluia. *Ÿ.* *Luc.* 1, 46-47. Magnificat anima mea Dominum: et exsultavit spiritus meus in Deo salutari meo. Alleluia.

Gradual. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most High. *Ÿ.* They shall remember thy name throughout all generations. Therefore shall people praise thee for ever.

Alleluia, alleluia. *Ÿ.* My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. Alleluia.

Gospel. *John* 19, 25-27. At that time, there stood by the Cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother: Woman, behold thy son. After that He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. **Creed.**

Offertorium. *Luc.* 1, 46-49. Exsultavit spiritus meus in Deo salutari meo; quia

Offertory. My spirit hath rejoiced in God my Saviour; because He that is mighty hath

done great things to me and
holy is His name. | fecit mihi magna qui potens
est et sanctum nomen ejus.

Secret. We who offer to Thy majesty the Lamb without spot, beseech Thee, O Lord, that our hearts may be kindled by the divine fire which in an ineffable manner inflamed the heart of the blessed Virgin Mary. Through the same Lord.

Secret for SS. Timothy, etc. May, O Lord, be acceptable to Thee the offering which Thy faithful people bring to Thee in honor of Thy saints: for the sake of whose merits they know they have obtained help in tribulation. Through our Lord.

Preface of the Blessed Virgin Mary:

Et te in Festivitate, p. 572.

Communion. Jesus saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

Communio. *Joan.* 19, 27. Dixit Jesus matri suae: Mulier, ecce filius tuus: deinde dixit discipulo: Ecce Mater tua. Et ex illa hora accepit eam discipulus in sua.

Postcommunion. Refreshed by these divine gifts we humbly beseech Thee, O Lord, that by the intercession of the Blessed Virgin Mary the solemn feast of whose immaculate heart we now celebrate, we may be delivered from present dangers and obtain the joys of everlasting life. Through our Lord.

Postcommunion for SS. Timothy etc. We, upon whom Thou hast lavished Thy heavenly gifts, entreat of Thee, O Lord, our God that, by the intercession of Thy holy martyrs Timothy, Hippolytus and Symphorian, we may partake of them for evermore. Through our Lord.

AUGUST 23

St. Philip Benizi, Confessor

Double *White vestments*

Born at Florence of the illustrious family of Benizi, St. Philip entered, after a vision of our Lady, the Order of the Servants of the Virgin Mary, called Servites, which had been instituted fifteen years before. Hearing Mass on Easter Thursday in the Servite convent, Philip applied to himself the words addressed to Philip the deacon in the Epistle of that day. Entering as a lay brother, he was later on ordained a priest, and became general of the Servites.

He refused to be elected Pope and hid himself in the mountains. God then called him to evangelize Italy, France and Germany; he tried to calm the animosity between the Guelfs and the Ghibellines.

He was seized by a burning fever on Assumption Day, and died at Todi in 1285, on the day of the Octave.

Commemoration of the Vigil of St. Bartholomew, Apostle.

Mass: Justus, p. 1015, except:

Collect. O God, who in blessed Philip, Thy confessor, hast set before us a marvellous example of humility: do Thou bestow upon us Thy servants, the grace to despise, as he did, all earthly prosperity, and ever to strive after heavenly things. Through our Lord.

Collects for the Vigil of St. Bartholomew from the Mass: Ego autem, p. 976.

Last Gospel from the Mass of the Vigil: This is my Commandment, p.977

THE SAME DAY

The Vigil of St. Bartholomew, Apostle

*Violet vestments***Mass:** Ego autem, p. 976

Commemoration of St. Philip Benizi: Collects from preceding Mass.

AUGUST 24

St. Bartholomew, Apostle

Double of the Second Class *Red vestments*

Bartholomew, or the son of Tholomy, is, according to common opinion, the disciple whom St. Philip brought to our Lord, under the name of Nathanael and whom the Master praised on account of his innocence and the simplicity of his heart (John I, 45-49: the other Gospels call him Bartholomew).

Born at Cana, in Galilee, he received the grace of the apostleship (*Epistle*) and preached the faith in Arabia: according to certain traditions he was flayed alive.

His relics are venerated at Rome, in the Church of St. Bartholomew on an island formed by the Tiber. His name is mentioned in the Canon of the Mass among the apostles (first list, p. 550).

Introit. To me, Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Ps. Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. *V.* Glory be to the Father.

Introitus. Ps. 138, 17. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. 138, 1-2. Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. *V.* Gloria Patri.

Collect. Almighty and everlasting God, who hast given us this day a reverent and holy joy in the feast of Thy blessed apostle Bartholomew: grant, we beseech Thee, unto Thy church ever to love that which he believed and to preach that which he taught. Through.

Epistle. *1 Corinthians* 12, 27-31. Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

Gradual. Thou shalt make them princes over all the earth: they shall be mindful of Thy name, O Lord. *V.* Instead of thy fathers sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. *V.* O Lord, the glorious choir of the apostles praises Thee. Alleluia.

Graduale. Ps. 44, 17-18. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Alleluia, alleluia. *V.* Te gloriosus Apostolorum chorus laudat, Domine. Alleluia.

Gospel. *Luke 6, 12-19.* At that time, Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God: and when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast, both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.

Creed.

Offertorium. *Ps. 138,*
17. *Mihi autem nimis honoráti, sunt amíci tui, Deus: nimis confortátus est principátus eórum.*

Offertory. To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Secret. Celebrating the festival of blessed Bartholomew, Thine apostle, we beseech Thee, O Lord, that we who offer this sacrifice of praise in his memory, may by his help receive Thy benefits. Through our Lord.

Preface of the Apostles, p. 573.

Communio. *Matth. 19,*
28. *Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël, dicit Dóminus.*

Communion. You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Postcommunion. May the pledge of eternal salvation which we have received, O Lord, we beseech Thee, through the intercession of blessed Bartholomew Thine apostle, bring us help both for this present life and for that which is to come. Through our Lord.

AUGUST 25

St. Louis, King and Confessor

Semi-double *White vestments*

Louis IX, born in 1215, became King of France at the age of 12 and was very piously brought up by his mother, Queen Blanche, who taught him to wish rather to die than to commit a mortal sin. He liked to be called Louis of Poissy, the place where he had been baptized. "Despising the pleasures of the world, he only strove to please Jesus Christ, the true King" (*Collect*).

Every day he heard two masses. At midnight he rose for Matins and began his day with Prime. He introduced into his chapel the custom of genuflecting at the words in the Creed: "et homo factus est", and of bowing down humbly at the passage in the Passion when Jesus expires. Both these pious practices were adopted by the Church.

Most austere to himself, he was most charitable to others. At Vincennes, he used to sit down at the foot of an oak-tree, and there listen to all who wished to talk to him.

One day, following some illness, he promised to undertake a Crusade to conquer Jerusalem. Victorious at first, he later fell into the hands of the Saracens. Restored to freedom, he remained five years in the East helping the Christians. On his return to Paris, he built the Sainte Chapelle, as a precious reliquary for the holy Crown of thorns and an important particle of the true Cross.

In 1270 he undertook another crusade, but an epidemic struck at his army, and he himself, lying on ashes, gave up his soul to God near Tunis in 1270, at the same hour that Christ died on the cross.

Mass: *Os justi*, p. 1013, except:

Collect. O God, who didst remove blessed Louis, Thy confessor, from an earthly throne to the glory of Thy heavenly kingdom; grant, we beseech Thee, through his merits and prayers, that we may be permitted to share in the kingdom of Jesus Christ Thy Son, the King of kings. Who with Thee liveth and reigneth.

Epistle: *The Lord conducted*, p. 987.

Gospel. *Luke* 19, 12-26. At that time, Jesus spoke this parable to His disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them: Trade till I come. But his citizens hated him; and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received

the kingdom: and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds: and he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds: and he said to him: Be thou also over five cities. And another came, saying: Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

Secret. O almighty God, grant, we beseech Thee, that the prayers of blessed Louis, Thy confessor, who disdained the pleasures of the world, and sought to please only to Christ his King, may make us acceptable to Thee. Through our Lord.

Postcommunion. O God, who didst give Thy blessed confessor Louis renown on earth and glory in heaven, do Thou, we beseech Thee, appoint him a defender of Thy Church. Through our Lord.

AUGUST 26

St. Zephyrinus, Pope and Martyr

Simple *Red vestments*

St. Zephyrinus succeeded St. Victorinus as Pope in 202.

He had to defend the dogma of the unity of God and the Trinity of persons and to suffer persecution, for which he has been given the title of martyr. He died on December 20, 218.

Mass: *Si diligis me*, p. 978

AUGUST 27

St. Joseph Calasanctius, Confessor

Double *White vestments*

St. Joseph was born in Aragon, of the noble family of Calasanz. Having become a priest, he started teaching and training children in piety, especially those of the poor. He then founded the Order of the Poor Clerks Regular of the Pious Schools of the Mother of God called "Scolopi." He died in 1648 at the age of 92.

Introit. Come, children, hearken to me: I will teach you the fear of the Lord. Ps. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory be to the Father.

Introitus. Ps. 33, 12. Veníte, filii, audíte me: timórem Dómini docébo vos. Ps. 33, 2. Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

Collect. O God, who by means of holy Joseph, Thy confessor, hast vouchsafed to provide Thy Church with fresh help, for training the minds of youth in knowledge and piety: grant, we beseech Thee, that, through his example and intercession, we may so live and so teach, as to deserve an eternal reward. Through our Lord.

Epistle: *The Lord conducted*, p. 987.

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted.

Graduale. Ps. 36, 30-31. Os justí meditábitur sapiéntiam, et lingua ejus loquétur júdicium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Allelúia, allelúia. V̄.
fac. 1, 12. Beátus vir, qui
 suffert tentatiónem: quóni-
 am cum probátus fúerit,
 accípiet corónam vitæ. Al-
 lelúia.

Alleluia, alleluia. V̄. Blessed
 is the man that endureth
 temptation: for when he hath
 been proved he shall receive
 the crown of life. Alleluia.

Gospel. *Matthew 18, 1-5.* At that time, the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in My name, receiveth Me.

Offertorium. *Ps. 9, 17.*
 Desidérium páuperum ex-
 audívit Dóminus: prae-
 paratiónem cordis eórum
 audívit auris tua.

Offertory. The Lord hath
 heard the desire of the poor:
 Thy ear hath heard the prep-
 aration of their heart.

Secret. We lay our gifts upon Thine altar, O Lord, that they may procure mercy for us, through the prayers of the saint, by whose patronage thou hast granted us to be assisted. Through our Lord.

Communio. *Marc. 10,*
14. Sínite párvulos veníre
 ad me, et ne prohibuéritis
 eos: tálíum est enim re-
 gnum Dei.

Communion. Suffer the little
 children to come to me, and
 forbid them not, for of such is
 the kingdom of God.

Postcommunion. Sanctified by this salutary mystery, we beseech Thee, O Lord, that through the intercession of holy Joseph, Thy confessor, we may ever become more and more devout. Through our Lord.

AUGUST 28

St. Augustine, Bishop, Confessor and DoctorDouble *White vestments*

Augustine was born in 354 at Tagasta in northern Africa. He went to Rome and to Milan to teach rhetoric. He had already fallen in the Manichean heresy and into grave moral disorders. St. Monica, his desolate mother prayed to God incessantly with tears, still following the steps of her son. St. Ambrose, bishop of Milan, received him kindly and enlightened him in divine knowledge. One day, inspired by heaven, he opened the Epistles of St. Paul and read: "Wallow not in debauchery and impurity; but clothe yourselves in our Lord Jesus Christ." He immediately made up his mind, and at the age of 32, on Holy Saturday 307, he was baptized. Soon after, he was ordained priest, then at the age of 41 became bishop of Hippo. From that moment he began to live canonically¹, that is to say, in common with his clerks. This community spread in Africa and in Gaul. The rule of St. Augustine, which makes him one of the four great founders of religious orders, is drawn from the 211th epistle which he wrote for nuns and which later on was adapted for men.

His writings, especially those about grace, made of St. Augustine one of the four great doctors of the West.

In 430, almost 36 years after his consecration as bishop, he died while reciting the Penitential Psalms.

Commemoration of St. Hermes, a Martyr who was beheaded with several other Saints in Rome, in the time of Pope St. Alexander († about 133).

Mass: In médio, p. 1010, except:

Collect. O almighty God, attend to our supplications, and by the intercession of blessed Augustine, Thy confessor and bishop graciously grant the effect of Thy wonted mercy to those, to whom Thou givest firm trust in Thy loving kindness for which we hope. Through our Lord.

Collect for St. Hermes. O God, who in his passion didst endow blessed Hermes, Thy martyr, with the virtue of constancy in suffering, grant us, in imitation of him, to despise worldly prosperity for the love of Thee, and to fear no temporal adversity. Through our Lord.

1. The word canon, canonicus, derives from Kanon, meaning a list of clerks attached to a church with a stipend for their subsistence. To live canonically was to live in common. Later on it meant to lead a regular life, under a rule. Nowadays, there are still orders of "Canons Regular." The "Secular Canons" are either "titular" constituting the higher clergy attached to a cathedral or collegiate church, or "honorary," honored with a distinction by a bishop.

Graduale. *Ps.* 36, 30-31. Os justi meditabitur sapiéntiam, et lingua ejus loquétur júdicium. *V̇.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Allelúia, allelúia. *V̇.* Invéni David servum meum, óleo sancto meo unxi eum. Allelúia.

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V̇.* The law of his God is in his heart: and his steps shall not be supplanted.

Alleluia, alleluia. *V̇.* I have found David My servant: with My holy oil I have anointed him. Alleluia.

Secret for St. Hermes. In memory of Thy saints we offer to Thee, O Lord, our sacrifice of praise: grant, we beseech Thee, that what was to them a source of glory, may profit us unto salvation. Through our Lord.

Postcommunion for St. Hermes. Filled, O Lord, with heavenly blessings: most humbly we entreat of Thy mercy that, blessed Hermes, Thy martyr, interceding for us, we may feel the benefit of what we humbly celebrate. Through our Lord.

AUGUST 29

The Beheading of St. John the Baptist

Greater-double *Red vestments*

Having celebrated the nativity on earth of St. John the Baptist on June 24th the Church to-day honors his glorious birth in heaven. Besides our Lord and the Blessed Virgin, he is the only one whose temporal birth is celebrated.

The Gospel relates his imprisonment and death. This happened towards the feast of Easter, one year before the Passion of Jesus; but the anniversary is solemnized on the day when the venerable relic of his head was found again at Emesa, in Syria, in 453.

Commemoration of St. Sabina, Martyr, who was struck by the sword in Rome, about 127, under the emperor Hadrian.

Introitus. *Ps.* 118, 46-47. Loquébar de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. *Ps.*

Introit. I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps.*

It is good to give praise to the Lord: and to sing to Thy name, O most High. *Ÿ.* Glory be to the Father. 91, 2. Bonum est confitèri Dómino: et psállere nómini tuo, Altíssime. *Ÿ.* Glória Patri.

Collect. May the holy festival of Saint John the Baptist, Thy forerunner and martyr, we beseech Thee O Lord, win for us help unto salvation: Who livest and reignest.

Collect for St. Sabina. O God, who among the marvels of Thy mighty power hast granted the triumph of martyrdom even to the weaker sex; grant, in Thy mercy, that we who keep the birthday of blessed Sabina, Thy martyr, may by her example, draw nearer to Thee. Through our Lord.

Epistle. *Jeremias* 1, 17-19. In those days: The word of the Lord came to me, saying: Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid in their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

Gradual. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *Ÿ.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *Ÿ.* The just shall spring as the lily, and flourish for ever before the Lord. Alleluia.

Graduale. *Ps.* 91, 13, 14. Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *Ÿ.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia. *Ÿ.* *Os.* 14, 6. Justus germínábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Gospel. *Mark* 6, 17-19. At that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because

he had married her. For John said to Herod: It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him, did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. And he swore to her: Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

Offertorium. *Ps.* 20, 2-3. In virtúte tua, Dómine, lactábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuisti ei.

Offertory. In Thy strength, O Lord, the just man shall exult, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Secret. We beseech Thee, O Lord, that the offerings which in memory of the passion of Thy holy martyr Saint John the Baptist, we bring before Thee, may, through his prayers, profit us unto salvation. Through our Lord.

Secret for St. Sabina. In Thy bounty receive, O Lord, the offerings which we set apart for Thee by the merits

of blessed Sabina, Thy martyr; and grant that they may help us forevermore. Through our Lord.

Communion. O Lord, Thou hast set on his head a crown of precious stones.

Communio. *Ps.* 20, 4. Posuisti, Dómine, in cápite ejus corónam de lápide pretiósó.

Postcommunion. May the festival of St. John the Baptist bring us grace, O Lord, both to venerate what is signified by the glorious sacraments which we have received and to rejoice at what they have wrought within us. Through our Lord.

Postcommunion for St. Sabina. We who have been filled from the gifts of Thy bounty, beseech Thee, O Lord our God, that through the intercession of blessed Sabina, Thy martyr, we may ever live by that which we have received. Through our Lord.

AUGUST 30

St. Rose of Lima, Virgin

Double *White vestments*

About one hundred years after the discovery of the New World, the virgin Rose, the first flower of sanctity which bloomed in South America, was born at Lima, the capital of Peru.

She was only five years old when she made the vow of perpetual virginity. Later, to avoid being obliged to marry, she cut off her beautiful hair. She became a Tertiary of the Order of St. Dominic, under the name of Rose of St. Mary, and gave herself up to prayer and austere mortification. She died aged 30, on August 29, 1617.

Commemoration of SS. Felix and Adauctus, martyrs. Under the Emperors Diocletian and Maximian, in 303, the priest Felix was tortured on the rack and condemned to death. While he was led to the place of execution on the Ostian way in Rome, he met a Christian who publicly confessed his faith and was beheaded with him. The faithful, not knowing his real name, called him Adauctus, which means added, because he shared the triumph of St. Felix.

Mass: *Dilexisti*, p. 1027, except the Collect:

Collect. Almighty God, the giver of every good gifts, who, presenting blessed Rose with the dew of heavenly grace, wast pleased to cause her to blossom in the Indies as a lovely flower of virginity and patience: grant to us,

Thy servants, so to run in the perfume of her sweetness, that we too may deserve to become a sweet odor of Christ. Who with Thee liveth.

Collect for SS. Felix and Adaucus. Most humbly, O Lord, we entreat of Thy Majesty, that, even as Thou dost ever rejoice us by the commemoration of Thy saints, so Thou wouldst always defend us by their supplication. Through our Lord.

Secret for SS. Felix, etc. Look down, O Lord, upon the sacrifice which Thy people offer to Thee; and while they celebrate it in honor of Thy saints, may they know that it avails to their own salvation. Through our Lord.

Postcommunion for SS. Felix, etc. We who are filled with gifts from heaven, beseech Thee, O Lord, that through the intercession of Thy saints we may never cease to offer thanks to Thee. Through our Lord.

AUGUST 31

St. Raymund Nonnatus, Confessor

Double *White vestments*

St. Raymund had never known his mother of whom he was prematurely deprived by death. He implored the Virgin to adopt him as her son. Mary revealed to him that he was to devote himself to the ransoming of captives (*Collect*). He entered the Order of our Lady of Ransom and was sent to Africa to ransom Christians from the hand of the Mohammedans. He delivered many and gave himself up as a hostage. His mouth was closed with a padlock which pierced his lips, and he was thrown into a narrow cell. He died in 1240.

Mass: *Os justi*, p. 1018, except:

Collect. O God, who didst bless holy Raymund, Thy confessor, with wondrous success in delivering Thy faithful held in bondage by the infidels: give ear to his prayers, and vouchsafe to us, together with freedom from the slavery of sin, the grace, readily to perform whatsoever we know to be pleasing to Thee. Through our Lord.

SEPTEMBER I

St. Giles, AbbotSimple *White vestments*

According to a tradition, St. Giles was born at Athens but fled from his fatherland to avoid his reputation of being a saint becoming too well known. He went to France where he was able to lead, near Nimes, the life of a hermit. There he consented to King Theodoric's request by building a monastery and he became its first Abbot. He died some eight years later towards 721.

The ancient Missals place him among the "fourteen Auxiliary Saints" (see July 25). He is represented with his hand pierced by an arrow, and trying to protect a tame hind. The legend tells that he was discovered in his hermitage by the hunters of the king, who were pursuing his hind.

Commemoration of the Twelve Holy Brothers Martyrs. Africans by birth, these Saints were martyred in various places in the third century under the Emperors Diocletian and Maximian.

Mass: Os justi (of Abbots), p. 1013

Collect for the Twelve Holy Brothers. May the crown of martyrdom of the holy Brothers gladden us, O Lord; may it add strength to our faith and encourage us by the intercession of so many saints. Through our Lord.

Secret for the Twelve Holy Brothers. In memory of Thy holy martyrs, may we, O Lord, devoutly celebrate Thy mysteries: and may they bring us both surer protection and greater joy. Through our Lord.

Postcommunion for the Twelve Holy Brothers. O almighty God, we beseech Thee, that we, who commemorate Thy saints by the reception of Thy sacrament, may also follow with greater steadfastness the example of their faith. Through our Lord.

SEPTEMBER 2

St. Stephen, King and ConfessorSemi-double *White vestments*

St. Stephen became the first King of Hungary when the Pope had raised the country into a kingdom. Having married the sister of the Emperor St. Henry, he spent whole nights in prayer, practised austerities, and encouraged by the Queen, his wife, gave abundant alms (*Epistle*).

On account of his zeal for the propagation of the faith he received the title of Apostolic King or Apostle of Hungary, and the privilege to have the cross borne before him and his successors. He built a large basilica in honor of Mary, whom he proclaimed Patroness of Hungary.

He died in 1038 on the "Day of the great Lady," that is, the feast of the Assumption, as the Hungarians call it, in virtue of an edict from this holy King.

Mass: *Os justi*, p. 1013, except:

Collect. O almighty God, whose Church, whilst he ruled upon earth, possessed in blessed Stephen, Thy confessor, a mighty promoter; grant that she may yet find in him a glorious defender in heaven. Through our Lord.

Gospel: A certain nobleman, p. 854.

Secret. Graciously look down, O Lord, on the victim we offer; and by Thy grace, enable us who celebrate the mysteries of our Lord's passion, to imitate what therein is set forth. Through our Lord.

Postcommunion. Grant, we beseech Thee, almighty God, that we may follow with due devotion the faith of blessed Stephen Thy confessor, who by spreading the same faith, became worthy to pass from an earthly realm to the glory of the heavenly kingdom. Through our Lord.

SEPTEMBER 5

St. Laurence Justinian, Bishop, Confessor

Semi-double *White vestments*

St. Laurence, born in Venice of the illustrious family of Giustini, entered among the Canons of St. George of Alga.

He practised great austerity and assiduous prayer, and had the most ardent love for God and his neighbor. He was chosen by Eugenius IV to be the first patriarch of Venice.

He died in 1455.

Mass: *Státuit*, p. 1004.

SEPTEMBER 8

The Nativity of the Blessed Virgin Mary

Double of the Second Class *White vestments*

This very ancient feast was already kept in Rome in the seventh century; but in 1245, at the first Council of Lyons, Pope Innocent IV added to the feast an Octave, which is now a simple octave.

It was this date that was used to establish that of the Immaculate Conception (there are nine months between December 8 and September 8).

At Low Masses, **Commemoration of St. Adrian, Martyr.** According to the Roman Martyrology, St. Adrian and twenty-three other saints suffered martyrdom at Nicomedia in Asia Minor, towards 303, under the Emperors Diocletian and Maximian-Augustus. The body of St. Adrian was later taken to Rome on September 8.

Introit. Hail, holy Mother! giving birth to thy Child, thou didst bring forth the King, who ruleth the heavens and the earth for ever and ever. Ps. My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Introitus. Sedulius. Salve, sancta Parens, enixa puérpera Regem: qui caelum terrámque regit in saécula saeculorum. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Collect. We beseech Thee, O Lord, grant to Thy servants, the gift of Thy heavenly grace; that as the child-bearing of the Blessed Virgin was the beginning of salvation, so the joyful festival of her Nativity may bring us an increase of peace. Through our Lord.

Collect for St. Adrian: Grant, p. 987.

Epistle. *Wisdom* 8, 22-25. The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He

established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

Graduale. Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris invénta es Mater Salvatóris. *Ps.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúia, allelúia. *Ps.* Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiae Christus Deus noster. Allelúia.

Gradual. O Virgin Mary, blessed and venerable art thou: without blemish to thy maidenhood, thou didst become the Mother of the Saviour. *Ps.* O Virgin Mother of God, He whom the whole world availeth not to contain, being made man, shut Himself up within thy womb.

Alleluia, alleluia. *Ps.* Happy indeed art thou, O sacred Virgin, and most worthy of all high praise: for out of thee hath risen the sun of justice, Christ who is our God. Alleluia.

Gospel: The book of the generation, p. 597.—**Creed.**

Offertorium. Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes Virgo.

Offertory. Truly blessed art thou, O Virgin Mary: the Creator of all things thou didst bear; Him who made thee thou didst bring forth; and a virgin for evermore thou dost remain.

Secret. May the humanity of Thy only-begotten Son be our succor, O Lord, that He, who, born of a virgin,

did not diminish, but hallowed the integrity of His mother, may, on this festival of her Nativity, deliver us from our sins, and make our offerings acceptable to Thee. Who with Thee liveth.

Secret for St. Adrian: Receive, p. 988.

Preface of the Blessed Virgin Mary: Et te in Nativitate, p. 572.

<p>Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.</p>	<p>Communio. Beáta víscera Mariæ Vírginis quae portavérunt aetérni Patris Filium.</p>
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Postcommunion. Grant, we beseech Thee, O Lord, that Thy holy sacraments, which we have received in celebration of this annual feast, may be for us both a healing remedy against all the ills of this life, and an assurance of happiness in that which is to come. Through our Lord.

Postcommunion for St. Adrian: Grant, p. 989.

SEPTEMBER 9

St. Gorgonius, Martyr

Simple Red vestments

Gorgonius was born at Nicomedia. While an officer of Diocletian, and with the help of his colleague Dorothy, he converted all the servants of the palace. They were hung up and their bodies lacerated by whips; then vinegar and salt were thrown on their uncovered entrails and they were strangled after having been roasted on a gridiron. This happened at Nicomedia in A. D. 303. Later, the body of St. Gorgonius was buried at Rome on the Latin Way, whence it was eventually translated to the basilica of St. Peter.

Mass: Laetábitur, p. 989, except:

Collect. O Lord, may Thy holy Gorgonius make us glad by his intercession and cause us to rejoice on his holy festival. Through our Lord.

Secret. May the sacrifice which we Thy servants offer up, O Lord, be pleasing to Thee; for which may Thy holy martyr Gorgonius be an intercessor. Through our Lord.

Postcommunion. May Thy eternal sweetness descend upon and quicken Thine household, O Lord: and in Thy martyr Gorgonius, may it ever be refreshed by the good odor of Christ, Thy Son. Who with Thee liveth and reigneth.

SEPTEMBER 10

St. Nicholas of Tolentino, Confessor

Double *White vestments*

Nicholas was born after a pilgrimage made by his parents to the tomb of St. Nicholas of Myra, at Bari.

Following the example of his holy patron, and though not being yet in his teens, he used to fast several times a week. A sermon by a Hermit of St. Augustine, on contempt of the world, determined him to join that Order. He lived a long time at Tolentino, and died in 1308.

Mass: Justus, p. 1015.

SEPTEMBER 11

SS. Protus and Hyacinth, Martyrs

Simple *Red vestments*

After having been cruelly scourged, these two brothers were beheaded at Rome about 260 under Valerian and Gallian.

Mass: Salus autem, p. 996, except:

Collect. Lord, let the glorious confession of Thy blessed martyrs Protus and Hyacinth strengthen us, and let their loving intercession continually shield us. Through our Lord.

Secret. We present to Thee, O Lord, the offerings which we owe to Thee in memory of Thy holy martyrs Protus and Hyacinth; grant, we beseech Thee, that they may work within us healing and salvation for evermore. Through our Lord.

Postcommunion. May Thy holy gifts which we have received, cleanse us, O Lord, we beseech Thee, through the prayers of Thy blessed martyrs, Protus and Hyacinth. Through our Lord.

SEPTEMBER 12

The Most Holy Name of Mary

Greater-double *White vestments*

Eight days after the birth of the Virgin, according to the custom of the Jews, her holy parents gave her the name of Mary. Wherefore, during the Octave of the Nativity, the liturgy keeps a feast in honor of this holy name.

Spain, with the approval of Rome, in 1513, was the first to celebrate it, and in 1683 it was extended to the whole Church by Innocent XI to thank Mary for the victory which John Sobieski, King of Poland, had just won over the Turks who were besieging Vienna, and threatening not only Western Europe, but also Christendom in general.

The Hebrew name of Mary, Myriam, means Lady or sovereign.

Introit. All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbors shall be brought to Thee in gladness and rejoicing. Ps. My heart hath uttered a good word: I speak my works to the King. *Ÿ.* Glory be to the Father.

Introitus. Ps. 44, 13, 15, 16. Vultum tuum deprecabuntur omnes divites plebis: adducuntur Regi virgines post eam: proxima eus adducuntur tibi in laetitia et exultatione. Ps. 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Glória Patri.

Collect. To Thy faithful people, rejoicing in the name and protection of the most holy Virgin Mary, vouchsafe, O almighty God, we beseech Thee, through her loving intercession, to be delivered from all evils here on earth, and to be accounted worthy to enter into everlasting joys in heaven. Through our Lord.

Epistle: As the vine, p. 597.

Gradual. O Virgin Mary, blessed and venerable art thou; without blemish to thy maidenhood, thou didst become the Mother of the Saviour. *Ÿ.* O Virgin, Mother of God, He whom the whole world availeth not to contain, being made man, shut Himself up within thy womb.

Graduale. Benedicta et venerabilis es, Virgo Maria: quae sine tactu pudoris, inventa es Mater Salvatoris. *Ÿ.* Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúia, allelúia. V̄.
Post partum, Virgo, inviolata permansisti: Dei Genitrix, intercede pro nobis. Allelúia.

Alleluia, alleluia. V. After childbirth thou didst remain a pure virgin; intercede for us, O Mother of God. Alleluia.

Gospel: The angel Gabriel, p. 968.

Offertorium. *Luc.* 1, 28, 42. Ave, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus, et benedictus fructus ventris tui.

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

Secret. Through Thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever virgin, may this oblation avail us now and always to ensure our prosperity and peace. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Festivitate, p. 572.

Communio. Beáta viscera Mariæ Vírginis quæ portavérunt aetérni Patris Fílium.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion. Give unto us, O Lord, who have received these helps to salvation, to find, wheresoever we may be, a sure defence in the patronage of blessed Mary ever virgin: for it is in honor of her that we have made our offerings to Thy majesty. Through our Lord.

SEPTEMBER 14

The Exaltation of the Holy Cross

Greater-double *Red vestments*

On September 14, in 335, took place at Jerusalem the dedication of Constantine's basilica, which enclosed both Calvary and the Holy Sepulcher. It was at the same time the anniversary of the finding of the Holy Cross. But another event, giving a new object to the feast of the Exaltation, caused the Finding to be recalled rather on May 3.

About 615, Chosroes, King of Persia, took Jerusalem and carried off the relic of the Holy Cross. Fourteen years later, the Emperor Heraclius defeated Chosroes. He then insisted on the restitution of the Cross. On carrying it on his shoulders in great pomp to

Calvary, Heraclius, who was loaded with ornaments of gold and precious stones, was held back by an invincible force at the entrance gate. Zacharias, bishop of Jerusalem, said to him: "With these ornaments you are far from imitating the poverty of Jesus Christ and His humility in bearing His Cross." Heraclius thereupon doffed his splendid garb and walked barefooted with a common cloak on his shoulders, to Calvary.

Introit. But it behooves us to glory in the Cross of our Lord, Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. Ps. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us; and may He have mercy on us. *V.* Glory be to the Father.

Collect. O God, who year by year, dost gladden us by the feast of the Exaltation of the holy Cross: we beseech Thee, grant unto us, who on earth have known its mystery, to be found worthy to enjoy the rewards of its redemption in heaven. Through our Lord.

Epistle: Let this mind, as on May 3, p. 706.

Gradual. Christ became obedient for us unto death: even the death of the cross. *V.* Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Alleluia, alleluia. *V.* Sweet the wood, sweet the nails, sweet the load that hangs thereon: for thou alone O holy Cross, wast worthy to bear up the King and Lord of heaven. Alleluia.

Introitus. *Gal. 6, 14.* Nos autem gloriári oportet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus. *Ps. 66,* 2. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *V.* Glória Patri.

Graduale. *Phil. 2, 8-9.* Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *V.* Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúia, allelúia. *V.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quae sola fuisti digna sustinére Regem caelórum, et Dóminum. Allelúia.

Gospel. *John 12, 31-36.* At that time: Jesus said to the multitudes of the Jews: Now is the judgment of the

world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light. **Creed.**

Offertorium. *Prótege, Dómine, plebem tuam per signum sanctae Crucis, ab insidiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrificium nostrum, allelúia.*

Offertory. By the sign of the holy Cross, protect Thy people, O Lord, from the snares of every foe: that we may exhibit to Thee a pleasing service, and our sacrifice may become acceptable, alleluia.

Secret. We are now, O Lord our God, about to feed on the Body and Blood of our Lord Jesus Christ, by whom the banner of the holy Cross was hallowed; grant, we beseech Thee, that since we have been found worthy to worship that same holy Cross, may we enjoy for evermore the glorious salvation it has won for us. Through the same Lord.

Preface of the Holy Cross, p. 565.

Communio. *Per signum Crucis de inimicis nostris libera nos, Deus noster.*

Communion. By the sign of the cross deliver us from our enemies, O Thou who art our God.

Postcommunion. Be Thou with us, O Lord, our God: and defend with Thine abiding help, those whom Thou makest to rejoice in the honor of Thy holy Cross. Through our Lord.

SEPTEMBER 15

The Seven Sorrows of the Blessed Virgin Mary

Double of the Second Class *White vestments*

This feast was celebrated by the Servites in the 17th century. In 1817 it was extended by Pius VII to the whole Church to recall the sufferings she had undergone in the person of her exiled and captive head, delivered by the protection of the Blessed Virgin. Pius X in 1908 raised this feast to the 2nd class and in 1912 fixed it on this day, when it takes the place of the octave day of the Nativity of our Lady.

At Low Masses, **Commemoration of St. Nicomedes, Martyr.** He was a priest, in Rome, under the Emperor Domitian in the first century. Having refused to sacrifice to the gods, he was beaten with thongs covered with lead.

Introit. There stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome and Mary Magdalen. *Ps.* Woman, behold thy son, said Jesus; to the disciple however: Behold thy mother. *Ps.* Glory be to the Father.

Introitus. *Joan.* 19, 25. Stabant juxta crucem Jesu mater ejus, et soror matris ejus. Maria Cleophae, et Salome, et Maria Magdalene. *Ps.* *Joan.* 19, 26-27. Mulier, ecce filius tuus: dixit Jesus; ad discipulum autem: Ecce mater tua. *V.* **Glória Patri.**

Collect. O God, at whose passion, as Simeon foretold, the most sweet soul of Mary, Thy glorious Virgin Mother, was pierced by a sword of sorrow; mercifully grant that we who reverently meditate upon her sorrows may reap the happy fruit of Thy passion: Who livest and reignest.

Collect for St. Nicomedes. Be nigh, O Lord, to Thy people, that they may profit by the glorious merits of blessed Nicomedes Thy martyr, and may ever be helped by his prayers to win Thy mercy. Through our Lord.

Epistle. *Judith* 13, 22, 23-25. The Lord hath blessed thee by His power, who by thee hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of man, who shall be mindful of the power of the Lord for ever;

for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Graduale. Dolorosa et lacrimabilis es, Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris. *Ÿ.* Virgo Dei Genitrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitae factus homo.

Alleluia, alleluia. *Ÿ.* Stabat sancta Maria, caeli Regina et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa.

Sequentia. Stabat Mater dolorosa
Juxta crucem lacrimosa
Dum pendebat Filius.

Cujus animam gementem
Contristatam et dolentem
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.

Quae maerebat et dolēbat,
Pia Mater, dum vidēbat
Nati poenas inclyti.

Quis est homo qui non
fleret,
Matrem Christi si vidēret
In tanto supplicio?

Gradual. Thou art sorrowful and tearful, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son, our Redeemer. *Ÿ.* O Virgin, Mother of God, He whom the whole world doth not contain, beareth this punishment of the cross; He the author of life made man.

Alleluia, alleluia. *Ÿ.* Holy Mary, the Queen of heaven and mistress of the world, stood by the cross of our Lord Jesus Christ, full of grief.

Sequence. At the cross her station keeping,
Stood the mournful Mother weeping

Close to Jesus to the last.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword has passed.

Oh, how sad and sore distress'd
Was that Mother, highly blest
Of the sole-begotten One!

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep
Whelm'd in miseries so deep
Christ's dear Mother to behold?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruis'd, derided, curs'd,
defil'd,

She beheld her tender child:
All with bloody scourges rent.

For the sins of His own
nation,

Saw Him hang in desolation,
Till His spirit forth He sent.

O Thou Mother! fount of
love!

Touch my spirit from above;
Make my heart with thine
accord.

Make me feel as thou hast
felt;

Make my soul to glow and melt
With the love of Christ our
Lord.

Holy Mother! pierce me
through;

In my heart each wound renew
Of my Saviour crucified.

Let me share with thee His
pain,

Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with
thee,

Mourning Him who mourn'd
for me,

All the days that I may live.

By the cross with thee so
stay,

There with thee to weep and
pray,

Is all I ask of thee to give.

Quis non posset contri-
stári,

Christi Matrem contem-
plári

Doléntem cum Fílio?

Pro peccátis suae gentis

Vidit Jesum in torméntis

Et flagéllis súbditum.

Vidit suum dulcem na-
tum

Moriéndo desolátum,

Dum emísit spíritum.

Eia Mater, fons amóris

Me sentíre vim dolóris

Fac, ut tecum lúgeam.

Fac ut árdeat cor meum

In amándo Christum De-
um,

Ut sibi compláceam.

Sancta Mater, istud
agas,

Crucifixi fige plagas

Cordi meo válide.

Tui Natí vulneráti,

Tam dignáti pro me pati

Poenas mecum dívide.

Fac me tecum pie fleré

Crucifixo condolére,

Donec ego víxero.

Juxta crucem tecum
stare,

Et me tibi sociáre

In planctu desídero.

Virgo vírginum prae-
clára,

Mihi jam non sis amára:

Fac me tecum plángere.

Fac ut portem Christi
mortem,

Passiónis fac consórtem,

Et plagas recólere.

Fac me plagis vulnerári,

Fac me cruce inebriári,

Et cruóre Filii.

Flammis ne urar suc-
census,

Per te, Virgo, sim defensus

In die júdicii.

Christe, cum sit hinc
exíre,

Da per Matrem me veníre

Ad palmam victóriæ.

Quando corpus morié-
tur,

Fac ut ánimæ donétur

Paradísi glória.

Amen. Alleluía.

Virgin of all virgins best,
Listen to my fond request:
Let me share thy grief divine.

Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with His every
wound,
Steep my soul till it hath
swoon'd

In His very blood away.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful Judgment day.

Christ, when Thou shalt call
me hence,

Be Thy Mother my defense,
Be Thy cross my victory.

While my body here decays,
May my soul Thy goodness
praise,

Safe in Paradise with Thee.

Amen. Alleluia.

Gospel. *John* 19, 25-27. At that time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother: Woman, behold thy son. After that He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. **Creed.**

Offertorium. *Jerem.* 18, 28. Recordáre, Virgo Mater Dei, dum stéteris in conspectu Dómini, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Offertory. Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

Secret. We offer unto Thee our prayers and oblations, O Lord Jesus Christ, humbly beseeching Thee, that we

who recall in our prayers the piercing of the most sweet soul of blessed Mary, Thy Mother, through the merits of Thy death and the manifold intercession of Thy mother share the reward of the blessed. Who livest.

Secret for St. Nicomedes. Graciously receive, O Lord, the gifts which we offer and may the prayer of the blessed martyr Nicomedes make them acceptable to Thy majesty. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Transfixiōne, p. 572.

<p>Communion. Happy the senses of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.</p>	<p>Communio. Felices sensus beatæ Mariæ Virginis, qui sine morte meruerunt martyrii palmam sub cruce Dómini.</p>
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Postcommunion. May the divine sacrifice, O Lord Jesus Christ, of which we, commemorating the transfixion of Thy Virgin Mother, have partaken, obtain for us from Thy mercy every good and salutary gift. Who livest and reignest.

Postcommunion for St. Nicomedes. May the sacrament which we have received cleanse us, O Lord, and through the intercession of blessed Nicomedes Thy martyr, loose us from all sin. Through our Lord.

SEPTEMBER 16

SS. Cornelius and Cyprian, Bishops and Martyrs

Semi-double Red vestments

Cornelius, a Roman, was Pope during the reign of the Emperors Gallus and Volusian. He had to oppose Novatian, the first anti-pope. He transferred the bodies of the Apostles Peter and Paul from the catacomb of St. Sebastian, where they had been placed some forty years before, each to the place of his martyrdom. He was beheaded in 253.

Cyprian was a barrister at Carthage, when he was converted to Christianity. Later he became bishop of Carthage. This illustrious Father of the Latin Church lived in one of the most troubled periods of the Church in Africa. He was martyred five years after St. Cornelius on the day when this holy Pope's remains were transferred to

Rome. That explains why their names have been joined also in the Canon of the Mass (first list, p. 550).

Commemoration of SS. Euphemia, Lucy and Geminianus, Martyrs. Euphemia, a virgin was condemned to the wild beasts at Chalcedon in 307. Lucy, a noble widow of 75, and Geminianus, were beheaded at Rome, by order of Diocletian, about 300.

Mass: Intret, of several Martyrs, p. 992

Collect for SS. Euphemia, etc. Grant a joyful issue to our prayers, O Lord, so that we who year by year devoutly keep the day on which Thy holy martyrs Euphemia, Lucy and Geminianus suffered, may also follow them in the steadfastness of their faith. Through our Lord.

Secret for SS. Euphemia, etc. Mercifully consider the offerings of Thy people, O Lord, we beseech Thee; and may we rejoice in the intercession of those whose festival Thou grantest us to celebrate. Through our Lord.

Postcommunion for SS. Euphemia, etc. Graciously hear our prayers, O Lord, and let us never cease to enjoy the help of Thy holy martyrs Euphemia, Lucy and Geminianus, whose feast we are solemnly keeping. Through our Lord.

SEPTEMBER 17

The Impression of the Stigmata of St. Francis, Confessor

Double *White vestments*

Two years before his death, St. Francis retired to mount Alverno where he began a fast of 40 days in honor of St. Michael the Archangel. One day during a deep meditation, he saw a figure like a Seraph with six wings dazzling and burning, and whose hands and feet were nailed to a cross, a symbol of crucified love.

In order that this love might become an example to us all, five wounds resembling those of Jesus on the Cross appeared on the hands, feet and side of St. Francis. The fact was so well established and known, that Benedict XI instituted this feast which Paul V extended to the whole Church.

Mass: as on October 4, p. 902, except:

Collect. O Lord Jesus Christ, who when the world was growing cold, in order that our hearts might burn

anew with the fire of Thy love, didst in the flesh of the most blessed Francis renew the sacred marks of Thy passion; mercifully grant that by his merits and prayers, we may ever carry our cross, and bring forth fruits worthy of penance: Who livest and reignest.

Gospel: If any man will come, p. 985.

Postcommunion. O God, who in divers ways, didst show in blessed Francis, Thy confessor, the wonderful mysteries of Thy cross, grant, we beseech Thee, that we may ever follow the example of his devotion, and be strengthened by constant meditation on that same cross. Through our Lord.

SEPTEMBER 18

St. Joseph of Cupertino, Confessor

Double *White vestments*

St. Joseph of Cupertino, a spiritual son of St. Francis as a Conventual Friar, strove to remain attached to the Cross by the nails of complete poverty, heroic obedience and angelic purity.

He accepted with holy patience and great serenity all sorts of injuries (*Offertory*). Wherefore God who exalts the humble caused this lay brother to be made a priest. He wrought such miracles that he implored heaven to withdraw from him the remarkable powers with which he was endowed. He died a holy death at Osimo (Italy) in 1663.

Introit. The love of God is honorable wisdom: and they to whom she shall show herself, love her by the sight, and by the knowledge of her great works. Ps. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory be to the Father.

Introitus. *Ecclus. 1, 14-15.* Diléctio Dei honorábilis sapiéntia: quibus autem apparúerit in visu, diligunt eam in visióne, et in agnitióne magnálium suórum. *Ps. 83, 2.* Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómini. V. Glória Patri.

Collect. O God, who didst ordain that Thine only-begotten Son should be lifted up above the earth and draw all things to Himself; mercifully grant that through

the merits and example of Thy seraphic confessor Joseph we may be lifted up above all earthly desires and be found worthy to come unto Him: Who with Thee liveth.

Epistle. 1 *Corinthians* 13, 1-8. Brethren: If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious: seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

Graduale. *Ps.* 20, 4-5. Dómine, praevenísti eum in benedictionibus dulcedinis: posuísti in cápite ejus corónam de lápide pretiósó. *Ÿ.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saéculum saéculi.

Allelúia, allelúia. *Ÿ.* *Ecclus.* 11, 13. Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus. Allelúia.

Gradual. O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. *Ÿ.* He asked life of Thee, and Thou hast given him length of days for ever, and for ages of ages.

Alleluia, alleluia. *Ÿ.* The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

Gospel: Jesus spoke, p. 516.

Offertorium. *Ps.* 34, 13. Ego autem, cum mihi molésti essent, induébar cilicio. Humiliábam in je-júnió ánimam meam: et

Offertory. But as for me, when they were troublesome to me, I was clothed with hair cloth. I humbled my soul with

fasting; and my prayer shall be turned into my bosom. | oratio mea in sinu meo convertétur.

Secret. In memory of Thy saints, O Lord, we offer Thee a sacrifice of praise, by which we hope to be delivered from all evils both present and to come. Through our Lord.

Communion. I am poor and sorrowful: Thy salvation, O God, hath set me up. I will praise the name of God with a canticle; and I will magnify Him with praise. | **Communio.** Ps. 68, 30-31. Ego sum pauper et dolens: salus tua, Deus, suscepit me. Laudábo nomen Dei cum cántico: et magnificábo eum in laude.

Postcommunion. Refreshed with food and drink from heaven, we humbly beseech Thee, O Lord our God, that we may be strengthened by the intercession of the saint in whose memory we have received these precious gifts. Through our Lord.

SEPTEMBER 19

St. Januarius and his Companions, Martyrs

Double *Red vestments*

Januarius, bishop of Benevento, Festus his deacon, Desiderius his lector, the deacons Socius and Proculus, Eutychius and Acutius were beheaded at Pozzuoli under Diocletian (A.D. 305). The body of St. Januarius was taken to Naples and buried in the church where his blood is still preserved in a glass phial. When the phial is placed near the head of the holy martyr, the blood liquefies and bubbles as if it had just been shed. The miracle takes place three times each year: the first time it lasts nine days, beginning on the first Sunday of May; the second time eight days from September 19th to the 26th, and the third time on December 16th.

Mass: *Salus autem*, p. 996

Gospel: As Jesus was sitting, p. 999

SEPTEMBER 20

St. Eustace and his Companions, Martyrs*Double Red vestments*

"One day," says the legend, "while Eustace, a Roman officer, was hunting a stag of extraordinary size, the animal suddenly turned round and between its horns was seen a crucifix¹." He became a Christian.

Eustace returned victorious from an expedition, but having refused to thank the gods for this triumph, he was exposed to the lions with his wife and children. They were then shut up in a red hot brazen bull. This was under Hadrian, A.D. 120.

St. Eustace is one of the fourteen Auxiliary Saints (see July 25).

Mass: Sapiéntiam, p. 994.

Commemoration of the Vigil of St. Matthew, by the Collects

of the Mass: Ego autem, p. 976.

Last Gospel: Jesus saw, from the following Mass.

THE SAME DAY

The Vigil of St. Matthew, Apostle and Evangelist*Violet vestments*

In the *Gospel* of the Mass of the Vigil, St. Luke related the call of this apostle. In the *Gospel* of the feast, we shall read St. Matthew's own account.

A Galilean by birth, his name before his conversion was Levi; he was a publican. This profession was that of collecting the Roman taxes, and was very odious to the Jews. The publican was considered by the pharisees to be the type of the sinner. Wherefore the Church shows us Jesus as the healer of souls which He calls to penance (*Gospel*).

Mass: Ego autem, p. 976, except the **Gospel**.

Commemoration of SS. Eustace and Companions, by the Collects
of Mass: Sapiéntiam, p. 994.

Gospel. *Luke* 5, 27-32. At that time, Jesus saw a publican, named Levi, sitting at the receipt of custom; and He said to him: Follow Me. And, leaving all things he rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a great company of publicans, and of others, that were at table

1. A similar legend is told about St. Hubert, bishop of Liége in Belgium.

with them. But the pharisees and scribes murmured, saying to His disciples: Why do you eat and drink with publicans and sinners? And Jesus answering, said to them: They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners to penance.

SEPTEMBER 21

St. Matthew, Apostle and Evangelist

Double of the Second Class *Red vestments*

The *Epistle* describes the famous vision where Ezechiel saw four symbolical animals which from the earliest centuries have been recognised as types of the four evangelists. St. Matthew is represented by the animal with a human face, because he commences his Gospel by tracing the human descent of Jesus. After having preached in Palestine, St. Matthew went to Ethiopia, where he was martyred. His name is in the Canon of the Mass in the group of the apostles (first list, p. 550).

Introit. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps.* Be not emulous of evil doers; nor envy them that work iniquity. *V.* Glory be to the Father.

Introitus. *Ps.* 36, 30-31. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. *Ps.* 36, 1. Noli aemulari in malignantibus: neque zelaveris facientes iniquitatem. *V.* Gloria Patri.

Collect. We beseech Thee, O Lord, let the prayers of blessed Matthew, Thine apostle and evangelist, assist us: that those things which by ourselves we cannot obtain, may be granted us by his intercession. Through our Lord.

Epistle: As for the likeness, p. 695.

Gradual. Blessed is the man that feareth the Lord: he delights exceedingly in His commandments. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Graduale. *Ps.* III, 1-2. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur.

Allelúia, allelúia. *Ÿ.*
Te gloriósus Apostolórum
chorus laudat, Dómine.
Allelúia.

Alleluia, alleluia. *Ÿ.* Thee
the glorious choir of Apostles
doth praise, O Lord. Alleluia.

Gospel. *Matthew 9, 9-13.* At that time, Jesus saw a man sitting in the custom-house, named Matthew, and He saith to him: Follow Me. And he arose up, and followed Him. And it came to pass, as He was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and His disciples. And the pharisees seeing it, said to His disciples: Why doth your Master eat with publicans and sinners? But Jesus hearing it said: They that are in health need not a physician; but they that are ill. Go then, and learn what this meaneth: I will have mercy, and not sacrifice. For I am not come to call the just, but sinners. **Creed.**

Offertorium. *Ps. 20, 4-5.* Posuísti, Dómine, in cápite ejus corónam de lápide pretiósó: vitam pétiit a te, et tribuísti ei, allelúia.

Offertory. O Lord, Thou hast set on his head a crown of precious stones: he asked life of Thee, and Thou didst grant it to him, alleluia.

Secret. May the supplications of Thy blessed apostle and evangelist Matthew, we pray Thee, O Lord, commend to Thee the oblation of Thy Church, which he instructed by his glorious teaching. Through our Lord.

Preface of the Holy Apostles, p. 573.

Communio. *Ps. 20, 6.* Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Communion. His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion. Having received Thy sacraments O Lord, and relying on the intercession of blessed Matthew, Thine apostle and evangelist, we humbly ask of Thee, that the mysteries we have celebrated in thanksgiving for the glory Thou hast bestowed upon him, may profit us to the healing of our souls. Through our Lord.

SEPTEMBER 22

St. Thomas of Villanova, Bishop, ConfessorDouble *White vestments*

Thomas was born in Spain in 1488. From his earliest childhood he had the tenderest compassion for the poor. Having entered the Order of Hermits of St. Augustine, he was made Superior; later he refused the archbishopric of Granada, but was forced to accept that of Valencia (*Introit, Épistle, Gradual, Offertory*). He used to spend on the poor up to his last penny (*Collect*). He died on September 18, 1555.

Commemoration of St. Maurice and Companions, Martyrs. When the Emperor Maximian led his army into Gaul, the Theban Legion composed of 660 soldiers under the command of St. Maurice, refused to take part in the ceremonies in honor of the gods. They were massacred, about 286, at Agaune, now called St. Maurice (Valais, Switzerland).

Mass: Státuit, p. 1004, except:

Collect. O God, who didst endow the blessed bishop Thomas in an extraordinary degree with the virtue of charity towards the poor; we beseech Thee through his intercession, do Thou, in Thy loving kindness, pour forth the riches of Thy mercy upon all who humbly pray to Thee. Through our Lord.

Collect for St. Maurice. O almighty God, grant, we beseech Thee, that this solemn festival of Thy holy martyrs Maurice and his companions, may give us joy; that we may glory in the birthday of the saints, in whose prayers we put our trust. Through our Lord.

Secret. May the annual festival of blessed Thomas Thy confessor and bishop, we beseech Thee, O Lord, render us acceptable unto Thy loving kindness: that by means of this office of reconciliation, a blessed reward may be rendered to him, and to us the gifts of Thy grace. Through our Lord.

Secret for St. Maurice. Graciously look, we beseech Thee, O Lord, upon the gifts which we offer in memory of Thy martyrs, Maurice and his companions; and grant, through their intercession which is pleasing to Thee, that they may bring us grace for evermore. Through our Lord.

Postcommunion. O God, who dost reward the faithful souls, grant that we may obtain pardon of our sins through the intercession of blessed Thomas Thy confessor and bishop, whose venerable feast we celebrate. Through our Lord.

Postcommunion for St. Maurice. Thou hast comforted us, O Lord, with Thy sacraments and filled us with heavenly joy, grant, we most humbly beseech Thee, that we may be protected by the help of the saints in whose victory we glory. Through our Lord.

SEPTEMBER 23

St. Linus, Pope and Martyr

Semi-double *Red vestments*

St. Linus, who succeeded St. Peter in the government of the Church, was martyred and buried on the Vatican next to the Prince of the Apostles. The name of St. Linus is mentioned in the Canon of the Mass, after the names of the apostles (first list, p. 550).

Commemoration of St. Thecla, Virgin and Martyr. St. Thecla, brought to the faith by the Apostle Paul at Iconium (Asia Minor), died in peace at Seleucia.—She is considered a martyr by the Church, for according to old traditions she suffered the torments on flames and wild beasts, confessing her faith in Christ, and only escaped death by the miraculous intervention of God. That is why the Church invokes her name in the prayers for a departing soul.

Mass: *Si diligis me*, p. 978

Collect for St. Thecla. Grant, we beseech Thee, almighty God, that we who keep the birthday of blessed Thecla, Thy virgin and martyr, may both rejoice in her yearly festival, and profit by the example of such great faith. Through our Lord.

Secret for St. Thecla. Receive, O Lord, the offerings which we bring on the festival of blessed Thecla, Thy virgin and martyr, by whose intercession we hope for deliverance. Through our Lord.

Postcommunion for St. Thecla. May we be helped, O Lord, by the mysteries we have received; and through the intercession of blessed Thecla, Thy virgin and martyr,

may they give us protection and joy for evermore.
Through our Lord.

SEPTEMBER 24

Our Lady of Ransom

Greater-double *White vestments*

The Blessed Virgin appeared in 1218, to St. Peter Nolasco, to St. Raymund of Peñafort and to James, king of Aragon, requesting them to found a religious institute with the object of delivering Christian captives from the barbarous Saracens (*Collect*), who then held a great part of Spain.

In consequence of this, on August 10, 1218, King James established the royal, military and religious Order of our Lady of Ransom. Most of them were knights, and while the clerics recited divine office in the commanderies, they guarded the coasts and delivered prisoners. This pious work spread everywhere and produced heroes of charity who collected alms for the ransom of Christians, and who often gave themselves up in exchange for Christian prisoners.

This feast, originally kept only by the Order, was extended to the whole Church by Innocent XII in the 17th century.

Mass: Salve, p. 964, except:

Collect. O God, who by means of the most glorious Mother of Thy Son wast pleased to give new children to Thy Church for the deliverance of Christ's faithful from the power of the heathen; grant, we beseech Thee, that we who love and honor her as the foundress of so great a work may, by her merits and intercession, be ourselves delivered from all sin and from the bondage of the evil one. Through the same Lord.

Creed, Preface of the Blessed Virgin Mary: Et te in Festivitate, p. 572.

SEPTEMBER 26

SS. Cyprian and Justina, Martyrs

Simple *Red vestments*

The holy virgin Justina after having endured many tortures under the Emperor Diocletian converted to Christ Cyprian the magician. Both were martyred at Nicomedia (Asia Minor) in 304. Their bodies after having been exposed to wild beasts were carried to Rome by Christian mariners, and later, buried in St. John Lateran.

Mass: *Salus autem*, p. 996, except:

Collect. O Lord, may Thy blessed martyrs Cyprian and Justina ever support us by their protection, for Thou never ceasest to look with mercy upon those to whom Thou givest the help of Thy saints. Through our Lord.

Secret. We offer to Thee, O Lord, the gifts of our devotion, that they may be pleasing to Thee in honor of Thy saints, and be made salutary to us through Thy mercy. Through our Lord.

Postcommunion. Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs Cyprian and Justina, that what we take with our mouths we may receive with pure minds. Through our Lord.

THE SAME DAY

In some dioceses of the United States

In Canada and in Jesuit Churches, see March 996.

SS. Isaac Jogues, John de Brébeuf and Companions, MARTYRS

Red vestments

The French Jesuit missionaries, Fathers Isaac Jogues and Anthony Daniel, the coadjutor Brother René Goupil, and the oblate John de la Lande, were martyred in a territory which is now in the State of New-York; Fathers John de Brébeuf, Gabriel Lalemant, Charles Garnier and Noel Chabanel in Canada. They had worked amidst great privations for the conversion of the Hurons. Taken prisoners by the Iroquois tribe, in the years 1642 to 1649. They were put to atrocious tortures, which they bore with joy for the love of God. They were canonized by Pius XI in 1930.

Introitus. *Apoc.* 7, 14. Hi sunt qui venérunt de tribulatione magna, et lavérunt stolas suas et dealbavérunt eas in sanguine Agni. *Ps.* 116, 1. Laudáte Dóminum, omnes gentes: laudáte eum, omnes populi. *V.* Glória.

Introit. These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb. *Ps.* Praise the Lord all ye nations: praise him all ye people. *V.* Glory be.

Collect. O God, who hast hallowed the first-fruits of the faith in the northern regions of America by the

preaching and blood of Thy blessed martyrs Isaac, John and their companions, grant in Thy mercy, that through their intercession the plentiful harvest of the faithful may increase everywhere from day to day. Through our Lord.

Collect for SS. Cyprian and Justina: O Lord, from preceding Mass.

Epistle. *2 Corinthians* 12, 11-15. Brethren: I ought to have been commended by you. For I have no way come short of them that are above measure apostles, although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs and wonders and mighty deeds. For what is there that you have had less than the other churches but that I myself was not burthensome to you? Pardon me this injury. Behold now the third time I am ready to come to you and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. But I most gladly will spend and be spent myself for your souls: although loving you more, I be loved less.

Gradual. Our soul hath been delivered as a sparrow out of the snare of the fowlers. *Ÿ.* The snare is broken: and we are delivered. Our help is in the name of the Lord, who made heaven and earth.

Alleluia, alleluia. *Ÿ.* For as the sufferings of Christ abound in us; so also by Christ doth our comfort abound. Alleluia.

Graduale. *Ps.* 123, 7-8. Anima nostra sicut passer erepta est de láqueo ventantium. *Ÿ.* Láqueus contritus est et nos liberati sumus: adjutorium nostrum in nómine Dómini, qui fecit caelum et terram.

Alleluia, alleluia. *Ÿ.* *2 Cor.* 1, 5. Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra. Alleluia.

Gospel: Jesus coming down, p. 995.

Offertory. As gold in the furnace, the Lord hath proved them and as a victim of a holocaust He hath received them.

Offertorium. *Sap.*, 3, 6. Tamquam aurum in fornace probavit illos Dóminus, et quasi holocausti hostiam accepit illos.

Secret. Grant, O Lord, that with pure minds we may offer the spotless sacrifice, which their unsullied purity of life and desire for continual mortification made a banquet full of all sweetness for Thy holy martyrs. Through our Lord.

Secret for SS. Cyprian and Justina: We offer, from preceding Mass.

Communio. *Phil.* 1, 20-21. Magnificabitur Christus in corpore meo, sive per vitam, sive per mortem: mihi enim vivere Christus est et mori lucrum.

Communio. Christ shall be magnified in my body, whether it be by life or by death. For to me, to live is Christ: and to die is gain.

Postcommunion. Almighty God, grant unto us who are refreshed by the bread of the strong, that as Thy blessed martyrs Isaac, John and their companions strengthened by the same, were ready to lay down their lives for their brethren, so also we, bearing one another's burdens, may love our neighbors in all deed and in truth. Through our Lord.

Postcommunion for SS. Cyprian and Justina: Grant us, from preceding Mass.

SEPTEMBER 27

SS. Cosmas and Damian, Martyrs

Semi-double *Red vestments*

SS. Cosmas and Damian, brothers by blood, by their faith in Jesus Christ and by their common martyrdom under Diocletian and Maximian (*Alleluia*), were born at Aegea, in Arabia. As physicians, they healed the worst diseases as much by the virtue of Christ as by their medical knowledge. They were apostles rather than physicians, healing the souls as well as the bodies, thereby following the example of Jesus in Palestine (*Gospel*). They were denounced to the prefect Lysias. Though under constant tortures, they suffered no injury from sea, fire and other devices, but finally they were beheaded with the sword, about 285. Their bodies were taken to Rome and laid in the ancient temple of Romulus transformed into a church which was dedicated to them and where the Station is held on the Thursday of the third week in Lent. Their names are mentioned in the Canon of the Mass after several Roman martyrs (first list, p. 550).

Introit. Let the people show forth the wisdom of the saints, and the Church declare their praise: and their names shall live unto generation and generation. *Ps.* Rejoice in the Lord, O ye just: praise becometh the upright. *Ÿ.* Glory be to the Father.

Introitus. *Ecclus.* 44, 15, 14. Sapiéntiam sanctorum narrent populi, et laudes eorum nuntiet Ecclesia: nomina autem eorum vivent in saeculum saeculi. *Ps;* 32, 1. Exultate, justi, in Domino: rectos decet collaudatio. *Ÿ.* Glória Patri.

Collect. Vouchsafe, O almighty God, we beseech Thee, unto us who celebrate the birthday of Thy holy martyrs Cosmas and Damian, that we may by their intercession be delivered from all the evils that threaten us. Through our Lord.

Epistle: from the Mass: *Sapiéntiam*, p. 995.

Gradual. The just cried, and the Lord heard them: and delivered them out of all their troubles. *Ÿ.* The Lord is nigh unto them that are of a contrite heart: and the humble of spirit shall be saved.

Alleluia, alleluia. *Ÿ.* This is the true brotherhood which overcame the wickedness of the world: it followed Christ, and possesses the peerless kingdom of heaven. Alleluia.

Graduale. *Ps.* 33, 18-19. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *Ÿ.* Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

Alleluia, alleluia. *Ÿ.* Haec est vera fraternitas quae vicit mundi crimina: Christum secuta est, inclyta tenens regna caelestia. Alleluia.

Gospel: from the Mass: *Sapiéntiam*, p. 995.

Offertory. All they that love Thy name shall glory in Thee: for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us with the shield of Thy good will.

Offertorium. *Ps.* 5, 12-13. Gloriabuntur in te omnes qui diligunt nomen tuum: quoniam tu, Domine, benedices justo: Domine, ut scuto bonae voluntatis tuae coronasti nos.

Secret. May the devout prayers of Thy saints never fail us, O Lord; may they render our offerings pleasing

in Thy sight and may they ever win for us forgiveness. Through our Lord.

Communio. *Ps.* 78, 2,
11. Posuerunt mortalia
servorum tuorum, Domine,
escas volatilibus caeli,
carnes sanctorum tuorum
bestiis terrae: secundum
magnitudinem brachii tui
posside filios morte puni-
torum.

Communion. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of them that have been punished by death.

Postcommunion. May Thy people, we beseech Thee O Lord, find protection in the participation of the heavenly banquet granted to them, and in the intercession of the saints conferred upon them. Through our Lord.

SEPTEMBER 28

St. Wenceslas, Duke, Martyr

Semi-double *Red vestments*

With his alms, Wenceslas, Duke of Bohemia, used to help orphans, widows and poor people, deliver captives and visit prisoners. Legends grew round the charity of "good king Wenceslas". He kept the treasure of his virginity intact. Such was his devotion for the Holy Eucharist that, with his hands, he used to sow the wheat and press the grapes which were to be used for Holy Mass. However, at the instigation of his own mother, he was killed by his impious brother Boleslas (*Gospel*), while praying in church. This happened in the year 938. Hungary, Poland and Bohemia chose him as their patron.

Mass: In virtúte, p. 986, except:

Collect. O God who, in bestowing upon blessed Wenceslas the palm of martyrdom, didst translate him from an earthly principality to the glory of heaven: shield us through his prayers from all adversity, and grant us to rejoice in his company. Through our Lord.

SEPTEMBER 29

THE DEDICATION OF SAINT MICHAEL THE ARCHANGEL



Double of the First class

White vestments

September 29 was formerly dedicated to all the angels (*Introit, Collect, Gradual, Communion*), wherefore Pope Boniface II, about 530, chose that date to dedicate a church in the great circus, at Rome, to St. Michael. The Mass composed for this occasion became that of the 18th Sunday after Pentecost, and it relates to the dedication of a church. The Mass we now say on September 29 was composed at a later date.

The Hebrew meaning of Michael is: Who is like God, and recalls the combat which took place in heaven between the archangel and Lucifer. As

we have fallen through sin into the power of Satan, it is St. Michael's part to continue the fight for our deliverance (*Alleluia, and Prayer after low Mass*): wherefore our guardian angels are subordinate to him. He offers to God the prayers of the saints symbolised by incense whose smoke rises towards heaven (*Offertory, Blessing of the incense*). When a Christian has left this world, we pray that the standard-bearer St. Michael should introduce him into heaven (*Offertory of Requiem Mass*). He is also often represented with the scales of divine justice wherein souls are weighed. His name is mentioned in the Confiteor, after that of Mary who is the Queen of Angels.

St. Michael is the protector of the Church as in the days of the Old Testament he was the protecting angel of the Synagogue. To him also does the liturgy attribute the revelation of the future made to St. John in the Apocalypse (*Epistle*).

Introit. Bless the Lord all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Ps. Bless the Lord, O my soul: and let all

Introitus. Ps. 102, 20. Benedicite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónem ejus. Ps. 102, 1. Bénedic, ánima mea,

Dómino: et ómnia, quae | that is within me bless His
 intra me sunt, nómini san- | holy name. V̄. Glory be to the
 cto ejus. V̄. Glória Patri. | Father.

Collect. O God, who in a wonderful order hast established the ministry of angels and of men, mercifully grant that even as Thy holy angels ever do Thee service in heaven, so at all times they may defend us on earth. Through our Lord.

Epistle *Apocalypse* 1, 1-5. In those days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in His own blood.

Graduale. *Ps.* 102, 20,
 1. Benedícite Dóminum,
 omnes Angeli ejus: potén-
 tes virtúte, qui fácitis ver-
 bum ejus. V̄. Bénedic,
 ánima mea, Dóminum, et
 ómnia interióra mea no-
 men sanctum ejus.

Alleluia, alleluia. V̄.
 Sancte Mícheal Archán-
 gele, defénde nos in prae-
 lio: ut non pereámus in
 treméndo júdicio. Alle-
 luia.

Gradual. Bless the Lord all ye His angels: you that are mighty in strength, that do His will. V̄. O my soul bless thou the Lord: and all that is within me praise His holy name.

Alleluia, alleluia. V̄. Holy archangel Michael, defend us in battle: that we may not perish in the dreadful judgment. Alleluia.

Gospel. *Matthew* 18, 1-10. At that time, the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the kingdom of heaven? and Jesus calling unto Him a little child, set him in the midst of them, and

said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimèd or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father who is in heaven. **Creed.**

Offertory. An angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

Offertorium. *Apoc. 8,* 3, 4. Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua, et data sunt ei incensa multa: et ascendit fumus aromatum in conspectu Dei, alleluia.

Secret. We offer up to Thee, O Lord, the sacrifice of praise: and most humbly pray that, by the suffrages of Thy holy angels pleading for us, Thou wouldst graciously receive it and make it to avail to our salvation. Through our Lord.

Communion. All ye angels of the Lord bless the Lord: sing a hymn, and exalt Him above all for ever.

Communio. *Dan. 3, 58.* Benedicite, omnes Angeli Dómini Dóminum: hymnum dicite, et superexaltate eum in saécula.

Postcommunion. Relying, O Lord, upon the intercession of Thy blessed archangel Michael, we humbly

beseech of Thee, that the sacrament which has passed our lips may quicken our souls. Through our Lord.

SEPTEMBER 30

St. Jerome, Priest, Confessor, Doctor

Double *White vestments*

Jerome was born at Stridon, in Dalmatia, but was educated and baptized in Rome. Ordained priest, he retired to a monastery founded by two Roman ladies, St. Paula and St. Eustochium, at Bethlehem. Mortifying himself by perpetual abstinence, and meditating on the Scriptures (*Gradual*), he wrote the Latin translation of the Bible known as the Vulgate, which is the official version adopted by the Church.

He died in 420 and his body lies in the Church of St. Mary Major, in Rome.

Mass: In médio, p. 1010, except the **Collects**:

Collect. O God, who for the expounding of Holy Scripture, didst raise up in Thy Church the great and holy doctor Jerome; grant, we beseech Thee, that, through his intercession and merits, we may put in practice what both by word and by work he has taught us. Through our Lord.

Secret. Grant us through Thy heavenly gifts, we beseech Thee, O Lord, that we may serve Thee, with willing minds; and may the offerings, which we bring, through the intercession of blessed Jerome, Thy confessor, work in us both healing and glory. Through our Lord.

Postcommunion. We who are filled with Thy heavenly food, beseech Thee, O Lord, that by the intercession of blessed Jerome, Thy confessor, we may be found worthy to win the grace of Thy mercy. Through our Lord.

OCTOBER 1

St. Remigius, Bishop, Confessor

Simple *White vestments*

St. Remigius, bishop of Rheims, converted the Franks, by baptizing their king Clovis. He died on January 13, 533; October 1 is the anniversary of a translation of his relics.

Mass: Státuit, p. 1004.

OCTOBER 2

The Holy Guardian Angels

Greater-double *White vestments*

This feast, kept in Spain since the 16th century, was extended to the whole Church by Paul V in 1608 and fixed by Clement X in 1670 on the first free day after the feast of St. Michael, namely October 2. The angels are messengers of divine commands (*Offertory*). The holy Fathers teach that they preside over all created things, and St. Paul declares "that their mission is to serve the future heirs of salvation." This is why they are called guardian angels (*Collect*). It is generally thought that kingdoms, provinces, families, dioceses, churches, religious communities each have their protecting angel¹. That there is one for each just man, there can be no doubt, and the Church applies to the souls that are under the New Law what is written about the people under the Old Law (*Epistle*). This faithful companion deserves our gratitude and the veneration due to a blessed Spirit who already enjoys the beatific vision (*Gospel*).

Introit. Bless the Lord all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of all His orders. Ps. Bless the Lord, O my soul; and let all that is within me praise His holy name. *V.* Glory be to the Father.

Introitus. Ps. 102, 20. Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. Ps. 102, 1. Bénedic, ánima mea, Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. *V.* Glória Patri.

Collect. O God, who in Thine ineffable providence, hast sent Thy holy angels to watch over us: grant, we humbly pray, that we may always be defended by their

1. In some countries, e.g. in Brazil, they celebrate the feast of the Angel of the Nation. St. Francis of Sales says that the bishop as such has another guardian angel.

protection and may rejoice in their fellowship for evermore. Through our Lord.

Epistle. *Exodus* 23, 20-23. Thus saith the Lord God: Behold, I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be condemned, for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee: and My angel shall go before thee.

Graduale. *Ps.* 90, 11-12. Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. *V.* In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

Alleluia, alleluia. *V.* *Ps.* 102, 21. Benedicite Domino, omnes virtutes ejus: ministri ejus, qui faciunt voluntatem ejus. Alleluia.

Gradual. God hath given His Angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Alleluia, alleluia. *V.* Bless the Lord, all ye His hosts: you ministers of His who do His will. Alleluia.

Gospel: Who, thinkest Thou, p. 895. **Creed.**

Offertorium. *Ps.* 102, 20, 21. Benedicite Domino, omnes Angeli ejus: ministri ejus, qui faciunt verbum ejus, ad audiendam vocem sermonum ejus.

Offertory. Bless the Lord, all ye His angels: you ministers of His who execute His word, hearkening to the voice of His orders.

Secret. Receive, O Lord, the gifts which we offer in veneration of Thy holy angels: and in Thy great mercy, grant that under their unceasing guardianship, we may escape the present dangers, and may attain that life which is everlasting. Through our Lord.

Communio. *Dan.* 3, 58. Benedicite, omnes Angeli

Communion. All ye angels of the Lord, bless the Lord; sing

a hymn, and exalt Him above
all for ever.

Dómini, Dóminum: hym-
num dicite et superexal-
táte eum in saécula.

Postcommunion. We have received Thy divine mys-
teries, O Lord, in joyful celebration of the feast of Thy
holy angels; we beseech Thee, that by their protection we
may always be safe from the wiles of our enemies and
guarded from all harm. Through our Lord.

OCTOBER 3

St. Teresa of the Child Jesus, Virgin.

Double *White vestments*

Mary-Frances-Teresa Martin was born at Alençon (France) on Jan. 2, 1873. She was brought up in a most Christian family, and educated by the Benedictine nuns at Lisieux. At the age of fifteen, she was allowed to enter the Carmelite convent in that town, and at twenty-four she slept in the peace of the Lord, on September 30, 1897. She simply served God with a constant and assiduous fidelity in little things, and taught her novices "the way of spiritual childhood" (*Gospel*). Pope Pius XI beatified this "Little Flower" in 1923, canonized her in 1925, and two years later proclaimed her the heavenly Patroness of all Catholic Missions, on account of her apostolic spirit. Yet in the cloister, her whole life was a "sacrifice of love, a holocaust to merciful love."

"I do not intend to remain inactive in heaven," she said on her death-bed, "I wish to go on working for the Church and for souls." "After my death I will let fall a shower of roses." "I feel that my mission is soon to begin, my mission to make others love the good God as I love Him...to teach my little way to souls. I wish to spend my heaven in doing good upon earth."

Introit. Come from Libanus,
myspouse, come from Libanus,
come; thou hast wounded my
heart, my sister, my spouse,
thou hast wounded my heart.
Ps. Praise the Lord, ye children:
praise ye the name of the Lord.
V. Glory be to the Father.

Introitus. *Cant.* 4, 8-9,
Veni de Líbano, sponsa
mea. veni de Líbano, veni:
vulnerásti cor meum, so-
ror mea sponsa, vulnerásti
cor meum. *Ps.* 112, 1.
Laudáte, púeri, Dómi-
num: laudáte nomen Dó-
mini. V. Glória Patri.

Collect. O Lord, who hast said: Unless ye become as
little children ye shall not enter into the kingdom of
heaven: grant us, we beseech Thee, so to follow in

humility and simplicity of heart, the footsteps of the blessed virgin Teresa, that we may obtain everlasting rewards. Who livest.

Epistle. *Isaias* 66, 12-14. Thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you: and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known His servants.

Graduale. *Matth.* 11, 25. Confíteor tibi, Pater, Dómine caeli et terrae, quia abscondísti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. *Ÿ.* Dómine, spes mea a juventúte mea.

Allelúia, allelúia. *Ÿ.* *Ecclus.* 39, 17-19. Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicite Dóminum in opéribus suis. Allelúia.

Gradual. I confess to thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones. *Ÿ.* My hope, O Lord, from my youth.

Alleluia, alleluia. *Ÿ.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as frankincense. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles and bless the Lord in His works. Alleluia.

Gospel. *Matthew* 18, 1-4. At that time, the disciples came to Jesus saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

Offertory. My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour: because he hath regarded the humility of his handmaid. He that is mighty hath done great things to me.

Offertorium. *Luc. 1, 46-48, 49.* Magnificat anima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancillae suae: fecit mihi magna qui potens est.

Secret. May the holy supplication of Thy virgin, blessed Teresa, we beseech Thee, O Lord, make our sacrifice pleasing to Thee, so that it may become acceptable by the merits of her in whose honor it is offered. Through our Lord.

Communion. He led her about and taught her, and he kept her as the apple of his eye. As an eagle he has spread his wings and hath taken her and carried her on his shoulders. The Lord alone was her leader.

Communio. *Deut. 32, 10-12.* Circumdúxit eam, et dócuit: et custodívit quasi pupíllam óculi sui. Sicut áquila expándit alas suas, et assúmpsit eam, atque portávit in húmeris suis. Dóminus solus dux ejus fuit.

Postcommunion. May the heavenly mystery, O Lord, enkindle us with the fire of that love, by which Thy virgin, blessed Teresa, gave herself to Thee as a victim of love for mankind. Through our Lord.

OCTOBER 4

St. Francis of Assisi, Confessor

Greater-double *White vestments*

Born at Assisi in Umbria, in 1182, John-Francis Bernardone was yet a frivolous young man, when a Crucifix, still preserved in the church of St. Damian, called him to "restore the tottering Church." He embraced a life of evangelical poverty. Francis soon made disciples (*Communion*) who shared his humility and his ardor for the conversion of the people.

"My dear brothers," he would say, "let us preach penance by example rather than by word."

He gave them a Rule which was approved by Innocent III, in 1210.

In the following year, he obtained from the Benedictines the little church of our Lady of the Angels called Portiuncula¹, which was the cradle of his Order. Ten years after its birth, there were five thousand brothers in several countries; St. Francis gave them the name of Friars Minor, and he himself remained a deacon all his life. After this first Order, he founded the Order of "Poor Clares" thus called after St. Clare; lastly, in 1221, he founded a third called the "Order of Penance" for lay people.

St. Francis wanted to go as a missionary to Palestine and Morocco, but Divine Providence stopped him on the way. The divine love which burned in him caused him to be surnamed Seraphic.

On October 4, 1226, he gave up his soul to God while finishing the last verse of Psalm 141: "Bring my soul out of prison, O Lord, that I may praise Thy name."

Introitus. *Gal. 6, 14.* Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 141, 2.* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *Ÿ. Glória Patri.*

Introit. But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. *Ps. I* cried to the Lord with my voice: with my voice I made supplication to the Lord. *Ÿ.* Glory be to the Father.

Collect. O God, who through the merits of blessed Francis dost enrich Thy Church with new offspring; grant that by imitating him we may despise the things of this world and ever rejoice in the partaking of Thy heavenly gifts. Through our Lord.

Epistle. *Galatians 6, 14-18.* Brethren: But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and, whosoever shall follow this rule, peace on them and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of

1. The "indulgence of Portiuncula" was granted to St. Francis by the Pope. Nowadays, a plenary indulgence may be gained every time one enters and prays in this chapel six times Our Father, Hail Mary and Glory be, under the usual conditions of confession and Holy Communion. On August 2, anniversary day of the consecration of the large basilica which was built over it, this indulgence may be gained in any church. A similar indulgence exists on All Souls day (and the afternoon of All Saints), formerly reserved to Benedictine churches where it exists now on March 21. On July 16 (O. L. of Mt. Carmel) the same privilege is still reserved to Carmelite churches; on Rosary Sunday to the churches of the Confraternity of the Rosary, etc.

the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren! Amen.

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *Ÿ.* The law of his God is in his heart: and his steps shall not be supplanted.

Alleluia, alleluia. *Ÿ.* Francis, the poor and lowly, enters, a rich man, into heaven, welcomed with heavenly hymns. Alleluia.

Graduale. *Ps. 36, 30-31.* Os justi meditabitur sapiéntiam, et lingua ejus loquetur judícium. *Ÿ.* Lex Dei ejus in corde ipsius: et non supplantabúntur gressus ejus.

Allelúia, allelúia. *Ÿ.* Franciscus pauper et húmilis, caelum dives ingreditur, hymnis caeléstibus honorátur. Allelúia.

Gospel. *Matthew 11, 25-30.* At that time, Jesus answering, said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertorium. *Ps. 88, 25.* Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltabitur cornu ejus.

Secret. Sanctify, O Lord, the gifts we offer and by the intercession of blessed Francis cleanse us from every stain of sin. Through our Lord.

Communion. A faithful and wise steward, whom the Lord set over His family: to give

Communio. *Luc. 12, 42.* Fidélis servus et prudens, quem constituit dómínus super familiam su-

am: ut det illis in témpore | them their measure of wheat in
trítici mensúram. | due season.

Postcommunion. May the grace from heaven magnify Thy Church, O Lord, which Thou hast willed to illustrate by the glorious merits and example of Thy holy confessor Francis. Through our Lord.

OCTOBER 5

St. Placid and his Companions, Martyrs

Simple *Red vestments*

St. Placid, the seven-year-old son of a Roman patrician, was committed to the care of St. Benedict at Subiaco, just as Maurus was at the age of twelve. Both, trained by him to the monastic life, were to follow him to Monte Casino where St. Benedict founded that great Benedictine monastery. A tradition tells us that St. Benedict would have sent St. Maurus to France and St. Placid to Sicily.

To-day's Mass commemorates the death of the Sicilian monks who were martyred about 541 by the Saracens. Through there is no data to prove that these monks were St. Placid and his companions, the fact is not impossible.

Mass: *Salus autem*, p. 996, except the **Collects** which are those of the *Mass: Sapiéntiam*, pp. 994 and 996.

OCTOBER 6

St. Bruno, Confessor

Double *White vestments*

Bruno was born at Cologne, in the 11th century. With six of his friends, he retired on one of the desert heights of Dauphiny called the Chartreuse (*Gospel*). There he founded the first monastery of the Order of penance and contemplation, called the Carthusians, the most austere of all Orders. St. Bruno died on October 6, 1101.

Mass: *Os justi*, p. 1018, except:

Collect. We implore, O Lord, that we may be helped by the intercession of Saint Bruno, Thy confessor; that we, who by our evil deeds have deeply offended Thy majesty, may by his merits and intercession, obtain the pardon of our sins. Through our Lord.

Postcommunion. Vouchsafe, we beseech Thee, almighty God, that the heavenly food of which we have partaken, may, through the intercession of blessed Bruno, Thy confessor, protect us against all adversity. Through our Lord.



OCTOBER 7

**The Most Holy
Rosary of the
Blessed Virgin
Mary**

Double of the Second
Class

White vestments

It was the custom in the Middle Ages, as formerly among the Romans, for noble personages to wear crowns of flowers called chaplets. These crowns were offered to persons of distinction as a feudal due.

Our Lady, as Queen of heaven and of souls, has a right to the same homage: wherefore the Church asks us to recognize the title of Mary as Queen of the Holy Rosary, and to offer her a triple chaplet of roses, to which she has given the name of Rosary.

The Collects reminds us that the recitation of the Rosary is a mental prayer in which we meditate on the mysteries of the life, death and resurrection of Jesus; with these Mary was intimately associated. The feast of the Rosary celebrates thus a summary of the liturgical year.

The Gospel reminds us that the Hail Mary repeats the words of Gabriel to our Lady. The 150 Hail Mary's take the place of the 150 psalms. And the other vocal prayers of the Rosary: Our Father, Creed and Glory be are also drawn from liturgical sources.

This feast was instituted as a special commemoration of the victory gained at Lepanto, on Sunday October 7, 1571, when the forces of Islam threatening to invade Europe were broken: a favor due to the recitation of the Rosary. Prescribed by Gregory XIII for certain churches, it was extended to the Catholic world by Clement XI in thanksgiving for another triumph over the same enemy in Hungary in 1716 by the Emperor Charles VI, and raised to the rank of second Class by Leo XIII, to obtain our Lady's help amidst the present trials of the Church.

At Low Masses, **Commemoration of St. Mark, Pope.** Mark, a Roman, succeeded St. Sylvester and occupied the Holy See eight months, during the peaceful reign of Constantine the Great. He died A.D. 336.

At Low Masses, **Commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, Martyrs.** Sergius and Bacchus, noble

Romans, lived in Lower Syria under the Emperor Maximian. Bacchus was scourged with thongs that tore his flesh; Sergius, forced to wear shoes with nails piercing his feet, was beheaded (3rd century).—At Rome, Marcellus and Apuleius abandoned Simon the Magician to follow the teaching of St. Peter, and later were martyred (1st century).

Introitus. Gaudeamus omnes in Dómino, diem festum celebrántes sub honóre beátae Mariae Vírginis: de cujus solemnitate gaudent Angeli, et colláudant Filium Dei. *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ.* Glória Patri.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin Mary, for whose solemn festival the angels rejoice and give praise to the Son of God. *Ps.* My heart hath uttered a good word: I speak my works to the king. *Ÿ.* Glory be to the Father.

Collect. O God, whose only-begotten Son, by His life, His death and His resurrection hath purchased for us the reward of eternal salvation; grant, we beseech Thee, that meditating on these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise. Through the same Lord.

(Collect for St. Mark: Eternal Shepherd, p. 978.)

(Collect for SS. Sergius, etc.) May the blessed deeds of Thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius plead for us, O Lord, and may they make us ever burn with love for Thee. Through our Lord.

Epistle. *Proverbs* 8, 22-24, 32-35. The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

Gradual. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. *Ÿ.* Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Alleluia, alleluia, *Ÿ.* The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David's royal race. **Alleluia.**

Graduale. *Ps. 44, 5, 11, 12.* Propter veritatem et mansuetudinem et justitiam: et deducet te mirabiliter dextera tua. *Ÿ.* Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.

Alleluia, alleluia. *Ÿ.* Sollemnitas gloriosae Virginis Mariae ex semine Abrahae, orta de tribu Juda, clara ex stirpe David. **Alleluia.**

Gospel: The angel Gabriel, p. 968. **Creed**

Offertory. In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have budded forth.

Offertorium. *Ecclus, 24, 25; 39-17.* In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

Secret. Make us worthy, O Lord, we beseech Thee, to offer Thee this sacrifice; and by means of the mysteries of the most holy Rosary may we so keep in mind the life, passion and glory of Thine only-begotten Son that we may be made worthy of His promises. Who liveth and reigneth.

(**Secret for St. Mark:** We beseech Thee, p. 981.)

(**Secret for SS. Sergius, etc.**) Let this victim which we shall sacrifice, O Lord, we beseech Thee, appease Thy majesty, through the worthy intercession of Thy saints. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Festivitate, p. 572.

Communion. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace and praise with canticles, and bless the Lord in His works.

Communio. *Ecclus. 39, 19.* Floréte flores quasi liliolum, et date odorem, et frondéte in gratiam, collaudate canticum et benedicite Dominum in operibus suis.

Postcommunion. May we be helped, O Lord, we beseech Thee by the prayers of Thy most holy Mother, whose Rosary we are celebrating, that we may draw strength from the mysteries which we reverence and obtain the effect of the sacraments which we have received. Who livest and reignest.

(Postcommunion for St. Mark: Be appeased, p. 981.)

(Postcommunion for SS. Sergius, etc.) May we be strengthened, O Lord, by the mysteries we have received, and through the intercession of Thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius, may we be shielded by heavenly armor against all wicked assaults. Through our Lord.

OCTOBER 8

St. Bridget, Widow

Double *White vestments*

St. Bridget was a descendant of the Kings of Sweden. She was married to blessed prince Ulpho, who became a Cistercian and died saintly; one of their eight children was St. Catherine of Sweden.

In her widowhood, Bridget led a life of prayer (*Epistle*), self-denial (*Gospel*) and penance (*Introit*). Jesus revealed her heavenly secrets (*Collect*) and gave her the constitutions of the Order of Bridgetines, which she founded under the rule of St. Augustine. She died in Rome in 1373.

Mass: Cognóvi, p. 1036, except:

Collect. O Lord our God, who through Thine only-begotten Son, didst reveal secrets of heaven to blessed Bridget; grant, through her loving intercession, that we Thy servants may rejoice with gladness at the revelation of Thine eternal glory. Through the same Lord.

Epistle: Honor widows, p. 1038.

OCTOBER 9

St. John Leonardi, Confessor

Double *White vestments*

John Leonardi was born in 1541 at Decimi (Lucca, Italy). As a young boy he sought solitude, that he might better meditate and pray. Ordained priest at 32 years of age, he guided many young men in the way of perfection, and founded in 1574 the Congregation of the Clerks Regular of the Mother of God. He was a fearless defender of the faith against protestant error in Italy. In 1603 with Cardinal Vives he founded the College of the Propaganda. Caring for the afflicted in the great plague, he died at Rome in 1609. He was canonized in 1938.

St. John Leonardi was appointed by God to work for the spread of his kingdom (*Gospel*). The wonders of divine intervention shone in all his works (*Introit*).

Commemoration of St. Dionysius, bishop, Rusticus and Eleutherius, Martyrs. Dionysius (Denis), the first bishop of Paris, was beheaded¹ with the priest Rusticus and the deacon Eleutherius at Catulliacum, now called St. Denis (third century). It is in the abbey church erected over his tomb that the kings of France were buried. He is one of the 14 Auxiliary Saints (see July 25). In the 9th century St. Dionysius was erroneously identified with St. Dionysius the Areopagite, who was martyred in the year 95.

Introit. By the words of the Lord are his works. The sun giving light hath looked upon all things: and full of the glory of the Lord is his work. Ps. Sing ye to the Lord a new canticle: sing to the Lord, all the earth. V. Glory be to the Father.

Introitus. *Ecclus.* 42, 15-16. In sermónibus Dómini ópera ejus: sol illúminans per ómnia respéxit, et glória Dómini plenum est opus ejus. *Ps.* 95, 1. Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. V. Glória Patri.

Collect. O God, who for the propagation of the Faith among the nations, didst in a wonderful manner raise up blessed John Thy confessor, and, for the instruction of the faithful, didst through him gather together in Thy Church yet a new Congregation: grant us, Thy servants, that we may so profit by what he has instituted as to win an everlasting reward. Through our Lord.

Collect for SS. Dionysius, etc. O God, who for the enduring of his passion, didst on this day endow blessed

1. As he is represented with his head in his hands, the legend grew that after his death he carried it for some distance.

Dionysius, Thy martyr and bishop, with the virtue of constancy, and who for the preaching of Thy glory to the heathen didst vouchsafe to appoint Rusticus and Eleutherius to be his fellowworkers; grant, we beseech Thee, that we may follow their example by despising the good things of this world for the sake of Thy love and by not fearing any of its adversities. Through our Lord.

Epistle. *2 Corinthians* 4, 1-6, 15-18. Brethren: Seeing we have this ministration, according as we have obtained mercy, we faint not, but we renounce the hidden things of dishonesty, not walking in craftiness nor adulterating the word of God: but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen, are eternal.

Graduale. *Ps.* 72, 21; 68, 10. Inflammátum est cor meum, et renes mei commutáti sunt: zelus domus tue comédit me. *V.* Pósuit os meum quasi gládium acútum: in umbra manus suae protéxit me et

Gradual. My heart hath been inflamed, and my reins have been changed; the zeal of Thy house hath eaten me up. *V.* He hath made my mouth like a sharp sword: in the shadow of his hand He hath protected me,

and hath made me as a chosen arrow.

Alleluia, alleluia. *V.* I am become unto many as a wonder, but Thou art a strong helper. Alleluia.

pósuit me sicut sagittam eléctam.

Allelúia, allelúia. *V.* Ps. 70, 7. Tamquam prodígium factus sum multis: et tu adjútor fortis. Allelúia.

Gospel: The Lord appointed, p. 647.

Offertory. I am made a minister of Christ according to the dispensation of God, which is given me, that I may fulfill the word of God.

Offertorium. Col. 1, 25. Christi factus sum ego mínister secúndum dispensationem Dei, quae data est mihi, ut impleam verbum Dómini.

Secret. Receive, O Lord, the clean oblation of this host of salvation, and by the intercession of blessed John, Thy confessor, grant that everywhere among the nations it may be offered up. Through our Lord.

Secret for SS. Dionysius, etc. Graciously receive, O Lord, we beseech Thee, the gifts which Thy people offer to Thee in honor of Thy saints, and sanctify us through their intercession. Through our Lord.

Communion. The things that were gain to me, the same I counted loss for Christ.

Communio. Phil. 3, 7. Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta.

Postcommunion. Comforted by the sacred mysteries of Thy precious Body and Blood, we pray Thee, O Lord, that by the example of blessed John Thy confessor we may profess what he believed and put into practice what he taught. Who livest and reignest.

Postcommunion for SS. Dionysius, etc. We who have received Thy sacraments, O Lord, relying upon the prayers of Thy blessed martyrs Dionysius, Rusticus and Eleutherius, most humbly crave from thee the grace to profit thereby, to the increase of eternal redemption. Through our Lord.

OCTOBER 10

St. Francis Borgia, Confessor

Semi-double *White vestments*

Francis, duke of Gandia, entered the Society of Jesus, where he made a vow out of humility (*Collect*) to refuse all dignities. But for obedience sake, he became the second successor of St. Ignatius as general of the Society. He died in 1572.

Mass: *Os justi*, of Abbots, p. 1013, except:

Collect. O Lord Jesus Christ, who art both the pattern and the reward of true humility; we beseech Thee that, even as Thou madest blessed Francis follow gloriously in Thy footsteps in the contempt of earthly honors, so Thou wouldst grant us also to become his companions alike in following Thee and in his glory: Who livest and reignest.

In the **Secret** and **Postcommunion**, omit the word Abbot.

OCTOBER 11

Feast of the Maternity of the Blessed Virgin Mary

Double of the Second Class *White vestments*

Mary is the Mother of Jesus because she gave to Him birth (*Introit, Collect, Gospel, Offertory, Communion*). But Mary is also our Mother because she gives us the grace (*Epistle*) which unites us supernaturally to her divine Son. The maternity of Mary extends not only to Christ who is the Head, but to all who are members of the mystical body. The divine maternity is her most important privilege and the root of all others.

Pius XI instituted this feast in 1931, on the 15th centenary of the council of Ephesus, where this dogma was vindicated against the Nestorians.

Introitus. *Isaias 7, 14.*
Ecce Virgo concipiet, et
pariet filium, et vocabitur
nomen ejus Emmanuel.
Ps. 97, 1. Cantate Dómi-
no cánticum novum, quia
mirabilia fecit. *Ÿ.* Glória
Patri.

Introit. Behold a Virgin
shall conceive and bear a son:
and his name shall be called
Emmanuel. *Ps.* Sing ye to the
Lord a new canticle: because
He hath done wonderful things.
Ÿ. Glory be.

Collect. O God, who didst will that Thy Word should take flesh, at the message of an angel, in the womb of the

blessed Virgin Mary; grant unto us Thy suppliants that we who believe her to be indeed the Mother of God may be aided by her intercession with Thee. Through the same our Lord.

Epistle: As the vine, p. 597.

Gradual. There shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root. *Ÿ.* And the spirit of the Lord shall rest upon him.

Alleluia, alleluia. *Ÿ.* Virgin Mother of God, He whom the whole world cannot hold, enclosed Himself in thy womb, being made man. Alleluia.

Graduale. *Isa. II, 1-2* Egrediétur virga de radice Jesse, et flos de radice ejus ascéndet. *Ÿ.* Et requiescet super eum Spíritus Dómini.

Allelúia, allelúia. *Ÿ.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Allelúia.

Gospel. *Luke 2, 43-51.* At that time, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among His kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy Father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. Creed.

Offertory. When as His mother Mary was espoused to Joseph, she was found with child, of the Holy Ghost.

Offertorium. *Matth. I, 18.* Cum esset desponsáta mater ejus María Joseph, invénta est in útero habens de Spíritu Sancto.

Secret. Through Thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, Mother of Thy only-begotten Son, may this oblation secure for us present and perpetual prosperity and peace. Through our Lord.

Preface of the Blessed Virgin: *lit te in Festivitate*, p. 572.

<p>Communio. Beata viscera Mariæ Virginis, quæ portavérunt æterni Patris Filium.</p>	<p>Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.</p>
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Postcommunion. May this communion, O Lord, cleanse us from guilt, and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same Lord.

OCTOBER 13

St. Edward, King and Confessor

Semi-double *White vestments*

Edward the Confessor was a nephew of St. Edward, king and martyr. Later when King of England, people used to call him the father of the orphans and of the poor (*Epistle*). He died on January 5, 1066; October 13 is the anniversary of the translation of his relics in 1163.

Mass: *Os justi*, p. 1013, excepts

Collect. O God, who hast crowned with glory everlasting the blessed King Edward, Thy confessor; grant us, we pray Thee, so to revere him on earth that we may reign with him in heaven. Through our Lord.

OCTOBER 14

St. Callistus I, Pope and Martyr

Double *Red vestments*

Callistus, a Roman by birth, succeeded St. Zephyrinus in the See of St. Peter. He established the law of fasting on Ember days. He suffered martyrdom, on October 12, 224. The catacomb of St. Callistus is one of the most important in Rome.

Mass: Si diligis me, p. 978, except the following Collects:

Collect. O God, who seest that we fall through our own infirmity, mercifully restore us to Thy love by the example of Thy saints. Through our Lord.

Secret. May this mystical oblation avail us, O Lord; may it cleanse us from our sins; and confirm us in eternal salvation. Through our Lord.

Postcommunion. We beseech Thee, almighty God, that these holy offerings may cleanse us from our sins and bring us grace to lead good and holy lives. Through our Lord.

OCTOBER 15

St. Teresa, Virgin

Double *White vestments*

St. Teresa was born at Avila in Spain. At the age of 18, she joined the local Community of Mount Carmel and later, with many difficulties, succeeded in reforming it; with the help of St. John of the Cross, she reformed most of the convents of the Carmelite Order, and founded many new ones. Her heart was miraculously inflamed with divine love. She made the heroic vow of always doing what she judged most perfect. In meditation, she reached the highest degree of mysticism. Popes Gregory XV and Urban VII considered her writings to be of equal value as those of a Doctor of the Church (*Collect*).

She died A.D. 1582 during the night of the 4th to the 15th of October (Gregory XIII had ordered an omission of ten days, so as to reform the calendar).

Mass: *Dilexisti*, p. 1027, except:

Collect. Graciously hear us, O God our Saviour; that as we rejoice in the festival of Thy holy Virgin Teresa, so we may be fed with the food of her heavenly teaching and grow in loving devotion towards Thee. Through our Lord.

OCTOBER 16

St. Hedwig, Widow

Semi-double *White vestments*

Hedwig, daughter of a prince of Carinthia and aunt on the mother's side of St. Elizabeth of Hungary, married Henry, duke of Poland. She macerated her body both by fasting and watching and by the roughness of her clothes; she served the poor at table; she washed and kissed the ulcers of lepers. The duke having died, she renounced the world (*Collect*) and entered the Cistercian monastery of Trebnitz where her daughter was abbess. She died on October 15, 1243, and Poland honors her with special veneration as her patroness.

Mass: Cognóvi, p. 1036, except:

Collect. O God, who didst teach blessed Hedwig to renounce the pomps of this world with her whole heart, so that she might humbly follow Thy cross; grant that, through her example and merits, we may learn to trample under foot the perishable delights of this world, and by cleaving to Thy cross overcome whatever may withstand us. Who livest and reignest.

OCTOBER 17

St. Margaret Mary Alacoque, Virgin

Double *White vestments*

Margaret Mary Alacoque, born at Vérosvres (Burgundy, France) in 1647, entered the convent of the Visitation Order at Paray-le-Monial. The mysteries of the Sacred Heart were revealed to her in three special manifestations. St. Margaret Mary spent the last years of her life in spreading this devotion. She died on October 17, 1690, and was buried on the spot where she was kneeling when our Lord appeared to her. She was beatified by Pope Pius IX, in 1864, and canonized by Benedict XV in 1920. Pope Pius XI extended her feast to the whole Church on June 28, 1929.

Introitus. Cant. 2, 3.
Sub umbra illius, quem desideráveram, sedi; et fructus ejus dulcis gútturi meo. *Ps. 83, 2-3.* Quam dilécta tabernácula tua, Dómine virtútum! concu-

Introit. I sat down under his shadow whom I desired: and his fruit was sweet to my palate. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth

frumentum electórum, et | corn of the elect and the wine
vinum gérmínans vírgines? | springing forth virgins?

Secret. May the offering of thy people be received by Thee, O Lord; and grant that our hearts may burn with that same divine fire which went forth from the heart of Thy Son and kindled blessed Margaret with its flames. Through the same Lord.

Communio. *Cant. 6, 2.* | **Communion.** I to my be-
Ego dilécto meo; et diléc- | loved, and my beloved to me,
tus meus mihi, qui pásci- | who feedeth among the lilies.
tur inter lília.

Postcommunion. By the intercession of the blessed virgin Margaret grant, we beseech Thee, O Lord Jesus that we who have received the mysteries of Thy Body and Blood may put off the pride and vanity of the world and be found worthy to put on the meekness and humility of Thy heart: Who livest.

OCTOBER 18

St. Luke, Evangelist

Double of the Second Class *Red vestments*

St. Luke, a gentile of Antioch, was a physician and, says the legend, a painter. He accompanied the Apostle St. Paul during most of his missions. He wrote the third Gospel which St. Jerome and St. John Chrysostom describe as the "Gospel of St. Paul" and the Acts of the Apostles.

Because St. Luke begins his Gospel by mentioning the priesthood of Zacharias, and because the ox was the usual victim of a sacrifice offered by a priest in the Old Testament, he is often represented by an ox, one of the four animals which Ezechiel saw in a vision which symbolized the four Evangelists.

He died A.D. 83 in Bithynia or in Greece at the age of 84.

Introitus. *Ps. 138, 17.* | **Introit.** To me, Thy friends,
Mihi autem nimis hono- | O God, are made exceedingly
ráti sunt amíci tui, Deus: | honorable; their principality is
nimis confortátus est prin- | exceedingly strengthened. *Ps.*
cipátus eórum. *Ps. 138,* | Lord, Thou hast proved me
1-2. Dómine, probásti | and known me: Thou hast
me et cognovísti me: tu | known my sitting down, and

my rising up. *Ÿ.* Glory be to the Father. | am et resurrectionem meam. *Ÿ.* Glória Patri.

Collect. We beseech Thee, O Lord, grant us to be aided by the prayers of Saint Luke Thine evangelist; who for the glory of Thy name ever bore in his body the mortification of the cross. Through our Lord.

Epistle. 2 *Corinthians* 8, 16-24. Brethren, I give thanks to God, who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation; but being more careful of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us; for we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have proved diligent in many things; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-laborer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore show ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

Gradual. Their sound went forth into all the earth: and their words to the end of the world. *Ÿ.* The heavens show forth the glory of God; and the firmament declareth the works of His hands.

Alleluia, alleluia. *Ÿ.* I have chosen you out of the world, that you should go, and should bring forth fruit: and your fruit should remain. Alleluia.

Graduale. *Ps.* 18, 5, 2. In omnem terram exiit sonus eorum: et in fines orbis terrae verba eorum. *Ÿ.* Caeli enarrant glóriam Dei et ópera mánuum ejus annúntiat firmaméntum.

Allelúia, allelúia. *Ÿ.* *Joan.* 15, 16. Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúia.

Offertorium. *Ps.* 138,
17. Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Offertory. To me, Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Secret. Grant unto us, we beseech Thee, O Lord, by Thy heavenly gifts, that we may serve Thee with freedom of mind: and may the offerings which we bring, through the intercession of blessed Luke Thine evangelist, win for us both healing and glory. Through our Lord.

Preface of the Apostles, p. 573.

Communio. *Matth.* 19,
28. Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

Communion. You who have followed Me, shall sit upon seats, judging the twelve tribes of Israel.

Postcommunion. Grant, we beseech Thee, O almighty God, that the gift we have received from Thy holy altar, may, through the prayers of blessed Luke Thine evangelist, sanctify our souls and keep us in safety. Through our Lord.

OCTOBER 19

St. Peter of Alcantara, Confessor

Double *White vestments*

Son of noble parents, Peter, born at Alcantara, gave away in alms all that belonged to him (*Epistle and Gospel*) and entered the Franciscan noviciate at the age of 16. Beyond being a rigid observer of the primitive rule of St. Francis, he had a great devotion to the Passion and an extraordinary love of penance.

He died in 1562 and appearing to St. Teresa, he said: "O blessed penance which has earned for me such great glory!"

Mass: *Justus*, p. 1015, except:

Collect. O God, who wast pleased to ennoble blessed Peter, imbuing him with a marvellous spirit of penance, and bestowing upon him the gift of the highest contemplation: for the sake of his merits, grant unto us that, by mortifying the flesh, we may more easily apprehend the things of heaven. Through our Lord.

Epistle. *Philippians* 3, 7-12. Brethren: the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

OCTOBER 20

St. John Cantius, Confessor

Double *White vestments*

Born in Poland at Kenty (whence the Latinized name Cantius), St. John taught for many years at the University of Cracow. Ordained priest, he used to offer the Holy Sacrifice every day to appease the justice of God; the sins of mankind used to afflict him deeply. The *Introit, Collect, Epistle, Gradual, Offertory* and *Communion* of to-day's Mass reflect his great charity. He used to share his food and give away his clothes to those in need. While on a pilgrimage to Rome, he was attacked by robbers, but on declaring he did not possess anything else, the brigands let him go; a little while later he remembered that he had hidden some money for the journey in his cloak, so calling back the thieves he offered them the coins. Struck by his candor, they gave him back everything.

St. John Cantius died on Christmas Eve, A.D. 1473. He is specially invoked in cases of consumption.

Introit. The compassion of man is towards his neighbor; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. Ps. Blessed is the man who hath not walked in the counsel of

Introitus. *Ecclus.* 18, 12-13. Miseratio hominis circa proximum: misericordia autem Dei super omnem carnem. Qui misericordiam habet, docet, et erudit quasi pastor gregem suum. Ps. 1, 1. Beatus vir, qui non abiit in

consilio impiórum, et in via peccatórum non stetit, et in cáthedra pestiléntiae non sedit. *Ÿ.* Glória Patri. | the ungodly nor stood in the way of sinners, nor sat in the chair of pestilence. *Ÿ.* Glory be.

Collect. Grant, we beseech Thee, almighty God, that by the example of Thy holy confessor John, we may advance in the science of the saints, and show mercy to others, that through his merits we may obtain forgiveness from Thee. Through our Lord.

Epistle. *James 2, 12-17.* So speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

Graduale. *Ps. 106, 8-9.* Confiteántur Dómino misericórdiae ejus: et mirabilia ejus filiis hóminum. *Ÿ.* Quia satiávit ánimam inánem: et ánimam esuriéntem satiávit bonis.

Allelúia, allelúia. *Ÿ.* *Prov. 31, 20.* Manum suam apéruit ínopi: et palmas suas exténdit ad páuperem. Allelúia.

Gradual. Let mercy of the Lord give glory to him: and His wonderful works to the children of men. *Ÿ.* For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

Alleluia, alleluia. *Ÿ.* He hath opened his hand to the needy, and stretched out his hands to the poor. Alleluia.

Gospel: Let your loins, p. 1014.

Offertorium. *Job. 29, 14-16.* Justítia indútus sum, et vestívi me, sicut vestiménto et diadémate, júdício meo. Oculus fui caeco et pes claudo: pater eram páuperum.

Offertory. I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame; I was the father of the poor.

Secret. Graciously receive these victims, O Lord, we beseech Thee, for the sake of the merits of holy John Thy confessor; and grant that by loving Thee above all things, and all mankind for Thy sake, we may become well-pleasing to Thee both in will and in deed. Through our Lord.

Communion. Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.

Communio. *Luc. 6, 38.*
Date, et dábitur vobis: mensúram bonam, et confértam, et coagítatam, et supereffluéntem dabunt in sinum vestrum.

Postcommunion. We who have been fed with the delights of Thy precious Body and Blood, humbly beg Thy mercy, O Lord; that through the example and merits of holy John Thy confessor we may follow him in his charity and share with him his glory. Who livest and reignest.

OCTOBER 21

St. Hilarion, Abbot

Simple *White vestments*

St. Hilarion in the East and St. Martin in the West are the first two of a long list of saints to be honored under the title of Confessor. Though born in Palestine, St. Hilarion studied at Alexandria; impressed by St. Anthony, the great hermit of Egypt, he decided to lead a life of penance and contemplation.

At the age of 15, he returned and established the monastic life in his native land. After establishing rules of life for the many monasteries he built, he retired to the island of Cyprus to avoid the crowds of admirers, and died there at the age of 80 about 372.

Commemoration of St. Ursula and her Companions, Virgins and Martyrs. Ursula came from England; according to the legend, her companions were very numerous. They were all killed by the Huns at Cologne about 454, out of hatred for the Christian religion and their virginal purity.

Mass: *Os justi, of Abbots, p. 1013.*

Collects for St. Ursula and her Companions, from the Mass of *Several Virgins Martyrs, p. 1027.*

OCTOBER 24

St. Raphael the Archangel

Double *White vestments*

St. Raphael is one of the archangels who offer to God the incense of adoration (*Offertory*), the same as he "presented the prayer of Tobias to the Lord". This Archangel whose name means "God heals", was sent by God to cure Tobias, as was sent the angel who moved the water in the pool called Probatca (*Gospel*). He accompanied the younger Tobias on his journey, and protected him against the wiles of the devil.

"May the angel Raphael, physician of our salvation, help us from the heights of heaven, heal all diseases and guide our faltering steps towards the true life" (*Hymn at Lauds*).

Benedict XV extended his feast to the universal Church.

<p>Introitus. <i>Ps.</i> 102, 20. Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte qui fáctis verbum ejus ad audiéndam vocem sermónum ejus. <i>Ps.</i> 102, 1. Bénedic, ánima mea, Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. <i>Ÿ.</i> Glória Patri.</p>	<p>Introit. Bless the Lord, all ye His angels; you that are mighty in strength and execute His word, hearkening to the voice of His orders. <i>Ps.</i> Bless the Lord, O my soul; and let all that is within me bless His holy name. <i>Ÿ.</i> Glory be to the Father.</p>
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Collect. O God who to Tobias, Thy servant, when on his journey, didst give blessed Raphael the archangel, as a companion; grant to us Thy servants, that we may be ever protected by his custody and strengthened by his help. Through our Lord.

Epistle. *Tobias* 12, 7-15. In those days, the angel Raphael said to Tobias: It is good to hide the secret of a king: but honorable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and live everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast

acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

Gradual. The angel of the Lord, Raphael, took and bound the devil. *Ÿ.* Great is our Lord, and great is His power.

Alleluia, alleluia. *Ÿ.* I will sing praise to Thee in the sight of the angels, I will worship towards Thy holy temple, and I will give glory to Thy name, O Lord. Alleluia.

Gospel: There was a festival day. p. 140. as far as the words: of whatsoever infirmity he lay under.* **Creed.**

Offertory. An angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense, and the smoke of the perfumes ascended before God.

Secret. We offer Thee, O Lord, the sacrifice of praise, most humbly beseeching Thee, that Thy holy angels pleading for us, Thou wouldst graciously receive it and make it to avail to our salvation. Through our Lord.

Communion. All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all for ever.

Postcommunion. Vouchsafe, O Lord our God, to send Thy holy archangel Raphael to our aid: and may he, whom we faithfully believe ever to stand before Thy majesty, present our humble prayers to Thee for Thy blessing. Through our Lord.

Graduale. *Tob. 8, 3.* Angelus Dómini Rápphaél apprehéndit et ligávit daémone[m]. *Ÿ. Ps. 146, 5.* Magnus Dóminus noster, et magna virtus ejus.

Allelúia, allelúia. *Ÿ. Ps. 137, 1-2.* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo, Dómine. Allelúia.

Offertorium. *Apoc. 8, 3, 4.* Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu súa: et data sunt ei incénsa multa, et ascéndit fumus arómatum in conspéctu Dei.

Communio. *Dan. 3, 58.* Benedicite, omnes Angeli Dómini, Dóminum: hymnum dícite, et superexaltáte eum in saécula.

THE LAST SUNDAY OF OCTOBER

(Sunday Between October 25 and 31 inclusive)

FEAST OF OUR LORD JESUS CHRIST THE KING

Double of the First Class

White vestments

Pius XI, who instituted this feast, pointed out in his encyclical (December 11, 1925) that people are instructed in the truths of our Catholic faith far more effectively by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching of the Church. This feast will draw attention to the evils which laicism has brought upon society. It sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year; before celebrating the triumph of all the saints, we proclaim the glory of the King of all saints, in heaven, in purgatory and on earth.



* If this Sunday occurs:

on Oct. 27, the Vigil of SS. Simon and Jude is anticipated on Saturday 26;
on Oct. 28, the Feast of SS. Simon and Jude is transferred to Monday 29;
on Oct. 31, the Vigil of All Saints is anticipated on Saturday 30.

Commemoration is made of the **occurring Sunday** after Pentecost: see Proper of the Time.

Introitus. *Apoc.* 12, 1, 25. Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in saecula saeculorum. *Ps.* 71, 1. Deus, iudicium tuum Regi da: et iustitiam tuam Filio Regis. *V.* Gloria Patri.

Introit. The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor; to Him be glory and empire for ever and ever. *Ps.* Give to the King, O God, Thy justice, and to the King's Son Thy judgment. *V.* Glory be to the Father.

Collect. Almighty everlasting God, who in Thy beloved Son, King of the whole world, hast willed to re-

store all things anew; grant in Thy mercy that all the families of nations, rent asunder by the wound of sin, may be subjected to His most gentle rule. Who with Thee liveth and reigneth.

Collect of the occurring Sunday.

Epistle. *Colossians* 1, 12-20. Brethren: Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath transferred us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins; who is the image of the invisible God, the first-born of every creature: for in Him were all things created in heaven and on earth, visible and invisible: whether thrones, or dominations or principalities, or powers, all things were created by Him and in Him; and He is before all, and by Him all things consist, and He is the head of the body the Church, who is the beginning, the first-born from the dead, that in all things, He may hold the primacy: because in Him, it hath well pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things on earth, and the things that are in heaven, in Jesus Christ our Lord.

Gradual. He shall rule from sea to sea, and from the river to the ends of the earth. *Ps.* And all kings shall adore Him, all nations shall serve Him.

Alleluia, alleluia. *Ps.* His power shall be an everlasting power, which shall not be taken away; and His kingdom that shall not decay. Alleluia.

Graduale. *Ps.* 71, 8, 11. Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. *Ps.* Et adorabunt eum omnes reges terrae: omnes Gentes servient ei.

Alleluia, alleluia. *Ps.* Dan. 7, 14. Potestas ejus, potestas aeterna, quae non auferetur: et regnum ejus, quod non corrumpetur. Alleluia.

Gospel. *John* 18, 33-37. At that time: Pilate said to Jesus: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thine own

nation and the chief-priests have delivered Thee up to me: what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. Pilate therefore said to him: Art thou a King then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice. **Creed.**

Offertorium. *Ps. 2, 8.*
 Póstula a me, et dabo tibi
 Gentes hereditátem tuam,
 et possessionem tuam tér-
 minos terrae.

Offertory. Ask of Me and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession.

Secret. We offer Thee, O Lord, the victim of man's reconciliation; grant, we beseech Thee, that He whom we immolate in our present sacrifice may Himself bestow on all nations the gifts of unity and peace. Who with Thee liveth and reigneth.

Secret of the occurring Sunday.

Preface for Christ the King, p. 571.

Communio. *Ps. 28, 10,*
 11. Sedébit Dóminus Rex
 in aetérnum: Dóminus be-
 nedíctet pópulo suo in pace.

Communion. The Lord shall sit a King for ever: the Lord shall bless His people in peace.

Postcommunion. Having received the food of immortality, we beseech Thee, O Lord, that we who glory in our service under the standard of Christ the King, may come to reign with Him forever in His heavenly abode. Who with Thee liveth and reigneth.

Postcommunion and Last Gospel of the occurring Sunday.

OCTOBER 25

SS. Chrysanthus and Daria, Martyrs

Simple *Red vestments*

Chrysanthus, an Egyptian from Alexandria, and his wife Daria from Athens, were tortured in Rome, and condemned by the Emperor Numerian to be thrown into a sandpit on the Salarian Way; they died buried alive under a heap of earth and stones, A.D. 283.

Mass: Intret, p. 992, except:

Collect. We beseech Thee, O Lord, may the prayers of Thy blessed martyrs Chrysanthus and Daria be our stay: and may we who seek to do them devout honor, at all times feel their kindly help. Through our Lord.

Epistle. *2 Corinthians* 6, 4-10. Brethren: In all things let us exhibit ourselves as the ministers of God, in much patience and tribulation, in necessities, in distress, in strifes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left: by honor and dishonor: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.

Gospel. *Luke* 11, 47-51. At that time, Jesus said to the scribes and pharisees: Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchers. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

Secret. We beseech Thee, O Lord, let the victim which Thy people solemnly offer on the festival of Thy holy martyrs Chrysanthus and Daria, be well pleasing to Thee. Through our Lord.

Postcommunion. Thou hast filled us, O Lord, with mystic graces and joys: grant, we beseech Thee, that, by the intercession of Thy holy martyrs Chrysanthus and Daria, that which we celebrate, may bring us spiritual profit. Through our Lord.

OCTOBER 26

St. Evaristus, Pope and Martyr

Simple *Red vestments*

Evaristus, a Greek by birth, was unanimously elected Pope at the death of Anacletus I. It was he who first divided Rome into titles, or parishes, appointing a priest to each, and to prescribe that seven deacons should surround the bishop when he preached, for the greater honor of the word of God and the episcopal dignity. St. Evaristus was condemned to death under Trajan, A.D. 109.

Mass: Si diligis me, p. 978.

OCTOBER 27

The Vigil of SS. Simon and Jude, Apostles

Violet vestments

St. Simon whom St. Matthew calls the "Cananean" to distinguish him from Simon Peter, was born at Cana. St. Luke calls him "Zelotes" probably because he belonged to a party of Jews called by that name on account of their zeal in applying and defending the Law.

St. Jude, also called Thaddeus, was the son of Cleophas and Mary, therefore a nephew of St. Joseph and our Lady, and a cousin of Jesus. St. Jude, St. James the Less, the first bishop of Jerusalem, also the first Apostle to be martyred, Simeon, his successor in the see of Jerusalem, were three brothers.

St. Simon preached the Gospel in Egypt, St. Jude in Mesopotamia; both were martyred about the year 80 and they are mentioned together in the Canon of the Mass (First list, p. 550).

Introitus. Ps. 78, 11, | **Introit.** Let the sighing of
12, 10. Intret in conspé- | the prisoners come in before

Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. Ps. O God, the heathen are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. *Ÿ*. Glory be to the Father.

ctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vándica sán-guinem sanctórum tuórum, qui effúsus est. Ps. 78, 1. Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. *Ÿ*. Glória Patri.

Collect. O almighty God, grant we beseech Thee, that, even as we by our devotion anticipate the glorious festival of Thine apostles Simon and Jude, so they, in imploring from Thy majesty Thy blessings for us, may anticipate our prayers. Through our Lord.

Second Collect: of the B. V. M. p. 964. **Third Collect:** Against the persecutors of the Church or for the Pope, p. 975.

Epistle: We are made a spectacle, p. 1016.

Gradual. Revenge, O Lord, the blood of Thy saints, which hath been shed. *Ÿ*. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air: the flesh of Thy saints to the beasts of the earth.

Graduale. Ps. 78, 10, 2. Vándica, Dómine, sán-guinem sanctórum tuórum, qui effúsus est. *Ÿ*. Posuérunt mortália servórum tuórum, Dómine, escas volatilibus caeli: carnes sanctórum tuórum béstiis ter-rae.

Gospel: I am the true vine, p. 1001.

Offertory. The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Offertorium. Ps. 149, 5-6. Exsultábunt sancti in glória, lactabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum.

Secret. We anticipate with our offerings, O Lord, the feast of Thy holy apostles, Simon and Jude, most humbly beseeching Thee that what are affected by the obstacles of our guilty consciences, may by their merits be rendered pleasing to Thee. Through our Lord.

Second and third Secrets, pp. 966 and 975

Communio. *Ps.* 78, 2,
II. Posuerunt mortalia
servorum tuorum, Dómi-
ne, escas volatilibus caeli,
carnes sanctorum tuorum
bestiis terrae: secundum
magnitudinem brachii tui
posside filios morte-puni-
torum.

Communion. They have
given the dead bodies of Thy
servants, O Lord, to be meat
for the fowls of the air, the
flesh of Thy saints to the beasts
of the earth: according to the
greatness of Thy arm take
possession of the children of
those who have been punished
with death.

Postcommunion. Through the intercession of Thy
blessed apostles, Simon and Jude, we humbly pray, O
Lord, who hast bestowed Thy divine sacrament upon us,
that what we now do in time may bring us grace for all
eternity. Through our Lord.

Second and third Postcommunions, pp. 966 and 975-976

OCTOBER 28 (OR 29¹)

SS. Simon and Jude, Apostles

Double of the Second Class *Red vestments*

Jude or Thaddeus had asked the Master at the Last Supper why
He was manifesting Himself to the apostles and not to the world.
Jesus answered that He was only manifesting Himself to those souls
who show Him their fidelity by observing His commandments (John
14, 24).

Simon announced the Gospel to the peoples of the East; Jude is
the author of one of the "Catholic Epistles".

Introitus. *Ps.* 138, 17.
Mihi autem nimis hono-
rati sunt amici tui, Deus:
nimis confortatus est prin-
cipatus eorum. *Ps.* 138,
1-2. Dómine, probasti me
et cognovisti me: tu cogno-
visti sessionem meam et
resurrectionem meam. V.
Glória Patri.

Introit. To me, Thy
friends, O God, are made ex-
ceedingly honorable: their
principality is exceedingly
strengthened. *Ps.* Lord, Thou
hast proved me and known me:
Thou hast known my sitting
down and my rising up.
V. Glory be to the Father.

1. If the Sunday (Feast of Christ the King) comes on the 28th.

Collect. O God, who through Thy blessed apostles Simon and Jude hast brought us unto the knowledge of Thy name; grant us both to celebrate their eternal glory by making progress in virtues, and by celebrating their glory advance in virtue. Through our Lord.

Epistle. *Ephesians* 4, 7-13. Brethren: to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith: Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ.

Gradual. Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *Ÿ*. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *Ÿ*. Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Alleluia.

Graduale. *Ps.* 44, 17-18. *Constítues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine.* *Ÿ*. *Pro pátribus suis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.*

Allelúia, allelúia. *Ÿ*. *Ps.* 138, 17. *Nimis honoráti sunt amíci tui, Deus: nimis confortátus est princípátus eórum. Allelúia.*

Gospel. *John* 15, 17-25. At that time, Jesus said to His disciples: These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his

master. If they have persecuted Me, they will also persecute you. If they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they know not Him that sent Me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law: They hated Me without cause. Creed.

<p>Offertorium. <i>Ps.</i> 18, 5. In omnem terram exiit sonus eorum: et in fines orbis terrae verba eorum.</p>	<p>Offertory. Their sound went forth into all the earth; and their words to the ends of the world.</p>
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Secret. Venerating, O Lord, the everlasting glory of Thy holy apostles Simon and Jude, we beseech Thee, that we may celebrate this glory the more worthily, as we have been cleansed by these sacred mysteries. Through our Lord.

Preface of the Apostles, p. 573.

<p>Communio. <i>Matth.</i> 19, 28. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tri- bus Israël.</p>	<p>Communion. You who have followed Me shall sit upon seats, judging the twelve tribes of Israel.</p>
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Postcommunion. Having received Thy sacraments, O Lord, we humbly pray that through the intercession of Thy holy apostles Simon and Jude, the homage we offer thee, in memory of their martyrdom, may profit us as a healing remedy. Through our Lord.

OCTOBER 31

The Vigil of All Saints

Violet vestments

In the eighth century the Gregorian Sacramentary indicated among the common Masses without a date a "Mass in honor of All Saints." During the following century November 1 became the customary date for this Mass, giving rise to the feast for which to-day's vigil is preparing us. Several texts of both Masses appear again in the Masses of the Common of Martyrs, because originally the martyrs alone were publicly honored.

Introit. The saints judge nations, and rule over people: and the Lord their God shall reign for ever. Ps. Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory be to the Father.

Introitus. Sap. 3, 8. Jüdicant sancti gentes, et dominantur populis: et regnabit Dóminus Deus illórum in perpétuum. Ps. 32, 1. Exsultáte, justi, in Dómino: rectos decet colaudatio. *V.* Glória Patri.

Collect. O Lord our God, multiply Thy graces upon us: and grant that we may be gladdened at the holy confession of those, whose glorious festival we are anticipating. Through our Lord.

Second Collect of the Holy Ghost, and **Third Collect:** For the Church, or: For the Pope, p. 975.

Epistle. *Apocalypse* 5, 6-12. In those days: Behold, I, John, saw in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat on the throne: and when he had opened the book, the four living creatures, and the four and twenty ancients, fell down before the Lamb, having every one of them harps, and golden phials full of odors, which are the prayers of saints; and they sang a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the

voice of many angels round the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction, for ever and ever. Amen.

Graduale. *Ps.* 149, 5, 1. Exsultábunt sancti in glória, laetabúntur in cubilibus suis. *V.* Cantáte Dómino cánticum novum, laus ejus in Ecclésia sanctorum.

Gradual. The saints shall rejoice in glory; they shall be joyful in their beds. *V.* Sing ye to the Lord a new canticle; let His praise be in the assembly of the saints.

Gospel: Jesus coming down, p. 995.

Offertorium. *Ps.* 149, 5-6. Exsultábunt sancti in glória, laetabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eorum.

Offertory. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Secret. We load Thine altar, O Lord, with the gifts we offer: do Thou grant, that, through the prayers of all Thy saints whose festival we are anticipating, they may avail to our salvation. Through our Lord.

Second and third Secrets,
p. 975.

Communio. *Sap.* 3, 1-2, 3. Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori: illi autem sunt in pace.

Communion. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion. Having accomplished the joyful mysteries of this desired solemnity, O Lord, we beseech Thee that we may be helped by the prayers of those, in whose memory they are celebrated. Through our Lord.

Second and third Postcommunions,
pp. 975-976.

NOVEMBER I

THE FEAST OF ALL SAINTS



Double of the First Class with
Octave

White vestments

Under Augustus, a temple had been dedicated by Agrippa to all the pagan gods, hence its name of Pantheon.

Between 607 and 610, Boniface IV translated hither numerous remains of martyrs taken from the Catacombs. On May 13, 610, he dedicated this new Christian basilica to St. Mary and the Martyrs. Later, the temple was consecrated to St. Mary and all the Saints.

As a feast in commemoration of all the Saints was celebrated at various dates in many different places, Gregory IV in 835 had it fixed for the whole

Church on November 1. The anniversary of the dedication of the Pantheon as a Christian basilica was transferred to this date by Gregory VII, so as to bring out the idea that All Saints' Day recalls the triumph of Christ over the false pagan deities.

The Station is held in this former temple on Easter Friday.

To-day's Mass, like that of the Vigil, is made up of the same texts as the liturgy of martyrs.

The *Introit* is borrowed from the Mass of St. Agatha, and later was to be used for many other feasts.

On this day, the Church gives us an admirable vision of heaven (*Epistle*). It is to all these Saints and to us who follow their steps, that the Master has said: "Rejoice, for a great reward is prepared for you in heaven" (*Gospel, Communion*).

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of all the Saints: at whose solemnity the angels rejoice, and give praise to the Son of God. Ps. Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory be to the Father.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et colláudant Filium Dei. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

Collect. Almighty and everlasting God, who hast given us in one feast to venerate the merits of all Thy saints; we beseech Thee through the multitude of intercessors to grant us the desired abundance of Thy mercy. Through our Lord,

Epistle. *Apocalypse* 7, 2-12. In those days: behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen.

Graduale. *Ps.* 33, 10,
11. Timéte Dóminum,
omnes sancti ejus: quóni-
am nihil deest timéntibus

Gradual. Fear the Lord, all
ye His saints: for there is no
want to them that fear Him.
V. But they that seek the Lord

shall not be deprived of any good.

Alleluia, alleluia. *Ÿ.* Come to Me all you that labor and are heavy laden, and I will refresh you. **Alleluia.**

eum. Ÿ. Inquiréntes autem Dóminum, non deficient omni bono.

Allelúia, allelúia. *Ÿ. Matth. 11, 28. Veníte ad me omnes qui laborátis et oneráti estis: et ego reficiam vos. Allelúia.*

Gospel. *Matthew 5, 1-12.* At that time, Jesus seeing the multitudes, went up into a mountain; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven. **Creed.**

Offertory. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Offertorium. *Sap. 3, 1, 2-3. Justórum ánimaæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipientium mori: illi autem sunt in pace, allelúia.*

Secret. We offer to Thee, O Lord, the gifts of our devotion; they be pleasing to Thee in honor of all Thy saints; and of Thy mercy let them avail for our salvation. Through our Lord.

Communion. Blessed are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called

Communio. *Matth. 5, 8-10. Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóni-*

<p>am filii Dei vocabúntur: beáti qui persecutióem patiúntur propter justítiam, quóniam ipsórum est regnum caelórum.</p>	<p>the children of God: blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.</p>
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Postcommunion. Grant, we beseech Thee, O Lord that thy faithful people may always rejoice in paying reverence to all Thy saints, and may they be helped by their unceasing prayers. Through our Lord.

NOVEMBER 2

(On November 3, if the 2nd is a Sunday)

The Commemoration of all the Faithful Departed

Double *Black vestments*

The feast of Christ, the King of the whole Church, and the feast of All Saints, who constitute the Triumphant part of it, are intimately connected with the commemoration of the Church suffering: the Holy Souls detained in purgatory to expiate their venial sins or the temporal punishment due for their sins; nevertheless they are confirmed in grace and one day they will enter heaven.

The Church Militant rejoices with the Triumphant and prays for the Church Suffering as it is a duty of charity and justice incumbent on every Christian by virtue of his membership in the mystical body of Christ. It is also a consequence of the dogma of the Communion of Saints: our merits and prayers may benefit others.

The Liturgy of the Dead is perhaps the most beautiful and consoling of all. Every day, at the end of each hour of the divine office, and in every Mass, at the Suscipe and at the Memento of the Dead, we recommend to the divine mercy the souls of the faithful departed.

Masses for the dead are already recorded in the 5th century. But St. Odilo, fourth abbot of the famous Benedictine monastery of Cluny, instituted in 998 the Commemoration of the faithful departed. Through the influence of the congregation of Cluny, the custom was soon adopted by the whole Christian world and it even sometimes became a day of obligation.

In Spain, Portugal and those parts of South America, which once belonged to Spain, priests, in virtue of a privilege granted by Benedict XIV, celebrated three Masses on November 2. A decree of Benedict XV, dated August 10, 1915, extended this privilege to the whole world. If a priest says only one Mass, the Proper is that of the first; the same if one of the Masses is sung: and the priest may say the two others before or after the first.

FIRST MASS

As the **Burial Mass**, p. 1049, except the **Collects, Epistle and Gospel** as follows

Collect. O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, through our devout prayers, they may obtain the pardon which they have always desired. Who livest and reignest.

Epistle. *1 Corinthians* 15, 51-57. Brethren: Behold I tell you a mystery: we shall indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gospel. *John* 5, 25-29. At that time, Jesus said to the multitudes of the Jews: Amen, amen, I say unto you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Secret. Look with favor, we beseech Thee, O Lord, upon the sacrifice which we offer up to Thee in behalf of the souls of Thy servants and of Thine handmaids, and deign thereby to be appeased. On those souls Thou didst bestow the merit of faith in Christ: deny them not its reward. Through our Lord.

Postcommunion. May the prayer of Thy suppliant people, O Lord, benefit the souls of Thy servants; that Thou mayest deliver them from all their sins, and make them partakers of Thy redemption. Who livest.

The **Absolution** (*Libera*), p. 1055 with **Collect**: O God, the Creator, from the first Mass, as above.

SECOND MASS

As the **Burial Mass**, p. 1049, except the **Epistle** and **Gospel** from the Mass on the **Anniversary**, p. 1060, and the following **Collects**:

Collect. O God, the Lord of mercies, grant to the souls of Thy servants and handmaids a place of refreshment, rest and happiness, and the glory of Thy light. Through our Lord.

Secret. Be favorable, O Lord, to our humble prayers on behalf of the souls of Thy servants and handmaids, for whom we offer up to Thee the sacrifice of praise: that Thou mayest vouchsafe to grant them fellowship with Thy saints. Through our Lord.

Postcommunion. Grant, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, purified by this sacrifice, may obtain pardon and everlasting rest. Through our Lord.

THIRD MASS

As the **Daily Mass**, p. 1061, except the following **Collects**:

Collect. O God, who grantest forgiveness and desirest the salvation of mankind: we beseech Thee in Thy mercy to grant that Thy servants and handmaids who have passed out of this life, may partake of everlasting bliss, by the intercession of blessed Mary ever a Virgin and of all Thy saints. Through our Lord.

Secret. O God, whose mercy is boundless, favorably receive our humble prayers, and by means of these sacraments of our salvation, grant to the souls of Thy servants and handmaids, who by Thy grace did confess Thy name, the remission of all their sins. Through our Lord.

Postcommunion. Grant, we beseech Thee, almighty and merciful God, that the souls of Thy servants and

handmaids, for whom we offer up this sacrifice of praise to Thy majesty, may by virtue of this sacrament be cleansed from all sin and by Thy mercy receive the happiness of eternal light. Through our Lord.

NOVEMBER 3, 5, 6 and 7

Within the Octave of All Saints

Mass: as on the day of the feast, p. 938.

Second Collect of the Holy Ghost—and **Third Collect** for the Church, or for the Pope, p. 975. The **Creed** is said.

NOVEMBER 4

St. Charles Borromeo, Bishop, Confessor

Double *White vestments*

St. Charles was one of the chief instruments of the true reformation of the Church in the 16th century. It was largely owing to his wisdom that the Council of Trent was happily concluded. Born in 1538, and made a cardinal at the age of 23, he soon became archbishop of Milan. He held synods and councils, established colleges and communities, renewed the spirit of his clergy and of monasteries, founded asylums and created diocesan seminaries, the rules of which were adopted everywhere. He died in 1584, and was canonized in 1610.

Commemorations of the Octave of All Saints and of SS. Vitalis and Agricola, Martyrs. Vitalis, a servant of Agricola, underwent every kind of torment at Bologna in 304 and died while he was praying.

Agricola was crucified; St. Ambrose took away his cross, the nails and some of his blood, and placed these relics under the altars.

Mass: Státuit, p. 1004, except:

Collect. Ever keep Thy Church, O Lord, we beseech Thee, under the protection of St. Charles, Thy confessor and bishop; that through the intercession of him who became glorious by his watchful care over his flock, we may ever burn with love for Thee. Through our Lord.

Collects of the Octave of All Saints, pp. 939-941

Collect for SS. Vitalis and Agricola Grant, we beseech Thee, O almighty God, that we who celebrate the festi-

val of Thy holy martyrs Vitalis and Agricola, may be helped by their intercession before Thee. Through our Lord.

Secret for SS. Vitalis, etc. Be appeased, O Lord, we beseech Thee, by the gifts which we offer; and by the intercession of Thy holy martyrs Vitalis and Agricola keep us from all danger. Through our Lord.

Postcommunion for SS. Vitalis, etc. May this communion, O Lord, cleanse us from guilt; and by the intercession of Thy holy martyrs, Vitalis and Agricola, may it win for us healing grace from heaven. Through our Lord.

NOVEMBER 8

The Octave Day of All Saints

Greater-double *White vestments*

The custom of celebrating during eight days in the whole Church the feast of All Saints was established by Pope Sixtus IV in 1430.

Commemoration of the Holy Four Crowned Martyrs. These four brothers, whose names long remained unknown, were called "the four crowned" because in 304 under Diocletian they received the palm of martyrdom and were crowned in heaven.

Mass as on the Feast, p. 938.

Collect for the Crowned Martyrs. Grant, we beseech Thee, O almighty God that we who acknowledge the steadfastness of Thy glorious Martyrs in their confession may enjoy their loving intercession with Thee. Through our Lord.

Secret for the Crowned Martyrs. Let Thy bountiful blessing come down upon us, O Lord; through the prayers of Thy holy Martyrs; may it make our gifts well-pleasing to Thee, and make them also a sacrament of redemption to ourselves. Through our Lord.

Postcommunion for the Crowned Martyrs. We who are refreshed and gladdened by these heavenly sacraments, humbly pray Thee, O Lord, that we may be shielded by the help of those in whose triumphs we glory. Through our Lord.

NOVEMBER 9

The Dedication of the Basilica of Saint Saviour.Double of the Second Class *White vestments*

The palace of the Lateran on the Caelian Hill belonged to Fausta, the wife of Constantine. The Emperor, after his conversion, gave it to the Pope as his private residence, and founded there the church of the Lateran which became the Cathedral of Rome and the mother of all the churches of the world.

On November 9, A.D. 324, Pope St. Sylvester consecrated it under the name of Basilica of Our Saviour. This was the first public consecration of a church. A long time after, under Lucius II, in the 12th century, it was dedicated also to St. John the Baptist, whose name had been given to the adjoining baptistry. Nowadays it is better known under this title of St. John Lateran.

From the 4th to the 16th century, more than twenty-five councils including five ecumenical, were held in this basilica and the adjoining palace. The sacrament of Holy Orders was conferred there, penitents were reconciled, catechumens baptized at Easter, and as neophytes they used to go there in procession during the whole octave.

The Station is held at St. John Lateran on the first Sunday in Lent, Palm Sunday, Rogation Tuesday, Maundy Thursday, Holy Saturday, Easter Saturday and on the eve of Pentecost.

The Church was rebuilt and consecrated anew by Benedict XIII in 1276, and the commemoration of this consecration was fixed, as that of the first church, on November 9.

At low Masses, **Commemoration of St. Theodore, Martyr.** Theodore was a soldier in the Roman legion at Amasea (Pontus). His flesh was torn with iron hooks until his ribs were laid bare. The martyr, filled with joy, never ceased singing the verse of the Psalm: "I will bless the Lord at all times." He was then burned alive and gave up his soul to God A.D. 306.

Mass: *Terribilis*, p. 1039

Collect for St. Theodore. O God, who dost encompass and shield us by the glorious confession of blessed Theodore Thy martyr; grant that we may profit by his example, and be strengthened by his intercession. Through our Lord.

Secret for St. Theodore. Receive, O Lord, the prayers of the faithful with the victims they offer; and through the intercession of blessed Theodore Thy martyr may this service of love and devotion bring us to the glory of heaven. Through our Lord.

Postcommunion for St. Theodore. Grant, O Lord, we beseech Thee, through the intercession of blessed

Theodore, Thy martyr, that what we take with the mouth, we may receive with a clean heart. Through our Lord.

NOVEMBER 10

St. Andrew Avellino, Confessor

Double White vestments

Andrew Avellino was born at Castro-Nuovo, in the kingdom of Naples. As a youth, he resisted violent temptations (*Epistle*). As a priest and a lawyer, he pleaded in the ecclesiastical court. But he gave up his career at the bar, out of fear of uttering the slightest untruth.

He then joined the Theatines or Clerks Regular of St. Paul at Naples, and obtained, on account of his great love for the cross, that he should be given the name of Andrew.

Having become Superior of the Institute (*Communion*), he devoted all his free time to prayer and the care of souls. He died at Naples in 1608 at a very advanced age, at the foot of the altar as he was ascending to celebrate Mass.

Commemoration of SS. Tryphon, Respicius and Nympha, Virgin, Martyrs. In the reign of Decius, Tryphon suffered martyrdom at Nicea in Bithynia. The tribune Respicius, touched by his fortitude, was converted and both were condemned to death by scourging (A.D. 250).

Two centuries later St. Nympha, a Sicilian virgin from Palermo, fled to Italy before the invading Goths, and died in Tuscany. Her feast is kept to-day, because her body was taken to Rome, and laid in the church of SS. Tryphon and Respicius. The Station on the Saturday after Ash Wednesday was formerly held in this church.

Mass: Os justi, p. 1013, except:

Collect. O God, who didst in a wonderful way lift up to Thyself the heart of blessed Andrew, Thy confessor, by means of his steadfast vow to advance daily in virtue; grant, we beseech Thee, that through his merits and intercession we may share in the same grace; that by ever following the more perfect way, we may happily be brought to Thy glory on high. Through our Lord.

Collect for SS. Tryphon, etc. Grant, we beseech Thee, O Lord, that we may ever keep with rejoicings, the feast of Thy holy martyrs Tryphon, Respicius and Nympha: and that through their intercession we may ever enjoy Thy protection. Through our Lord.

Secret for SS. Tryphon, etc. We bring Thee, O Lord, the offerings of our devotion; may they find favor with Thee for the glory of Thy saints, and be made salutary to us by Thy mercy. Through our Lord.

Postcommunion for SS. Tryphon, etc. Grant unto us, we beseech thee, O Lord, by the intercession of Thy holy martyrs Tryphon, Respicus and Nympha, to receive with a pure heart the divine sacrament which has passed our lips. Through our Lord.

NOVEMBER II

St. Martin, Bishop, Confessor

Double *White vestments*

St. Martin is the first bishop and confessor honored by the Church in the West. He was a principal apostle of Gaul, where his feast used to be kept as a holiday of obligation with an octave and popular rejoicings.

St. Martin, born at Sabaria in Pannonia, came to Gaul as a soldier. One day, while still a catechumen, he gave part of his cloak to a poor man he had met on his way near Amiens; the following night Jesus, clothed with that garment, appeared to him saying: "Martin, a simple catechumen, covered Me with this garment." At the age of eighteen, he was baptized, became a disciple of St. Hilary and built the first monastery in Gaul at Ligugé, near Poitiers. Later, made bishop of Tours, he founded the famous abbey of Marmoutiers (i. e. Martin's Monastery) where he used to retire in his free time.

He died, aged over eighty, at Candés, near Tours, on November 8, 397. His tomb became famous through many miracles, and attracted large pilgrimages. Rome has a church of SS. Sylvester and Martin, better known as St. Martino ai Monti, where the Station is held on the Thursday of the fourth week in Lent.

Commemoration of St. Mennas, Martyr. An Egyptian soldier in the Roman army, Mennas suffered a glorious martyrdom at Cotyca, a town in Phrygia, under the Emperor Diocletian, A.D. 295.

Introit. The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. O Lord, remember David, and all his meekness. *V.* Glory be to the Father.

Introitus. *Ecclus.* 45, 30. Státuit ei Dóminus testaméntum pacis, et princípem fecit eum: ut sit illi sacerdotíi dignitas in aetérnum. *Ps.* 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V.* Glória Patri.

Collect. O God, who knowest that we stand not by any strength of our own, mercifully grant that by the intercession of blessed Martin, Thy confessor and bishop, we may be kept from all harm. Through our Lord.

Collect for St. Mennas: Grant (from Mass: In virtute) p. 987.

Epistle: Behold a great priest, p. 1004.

Graduale. *Ecclus.* 44, 16. Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ÿ.* Non est inventus similis illi, qui conservaret legem Excelsi.

Allelúia, allelúia. *Ÿ.* Beátus vir, sanctus Martinus, urbis Turónis Episcopus, requievit: quem suscepérunt Angeli atque Archángeli, Throni, Dominatiónes et Virtútes. Allelúia.

Gradual. Behold a great priest, who in his days pleased God. *Ÿ.* There was not any found like to him, who kept the law of the most High.

Alleluia, alleluia. *Ÿ.* That happy man, Saint Martin, the bishop of the city of Tours, hath entered into the rest: to welcome him came forth the Angels and Archangels, the Thrones, the Dominations and the Virtues. Alleluia.

Gospel. *Luke* II, 33-36. At that time, Jesus said to His disciples: No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

Offertorium. *Ps.* 88, 25. Veritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Secret. Sanctify, we beseech Thee, O Lord our God, these gifts which we offer Thee on the feast of Thy holy bishop Martin; that by them our life may always be directed in prosperity and adversity. Through our Lord.

Secret for St. Mennas: Receive, p. 988.

Communion. Blessed is that servant whom, when his lord shall come, he shall find him watching: Amen, I say to you, he shall set him over all his goods.

Communio. *Matth. 24, 46-47.* Beatus servus, quem, cum venerit dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Postcommunion. O Lord, our God, grant, we beseech Thee, that through the intercession of those on whose feast these offerings are made, they may become efficacious for our salvation. Through our Lord.

Postcommunion for St. Mennas: Grant, p. 989.

NOVEMBER 12

St. Martin I, Pope and Martyr

Semi-double *Red vestments*

St. Martin, made Pope in 649, condemned the Monothelites, who only admitted a divine, and no human will in Christ; by order of the Emperor Constant, himself a heretic, he was treacherously seized and carried away to Constantinople. After much suffering and humiliation, he was exiled to Chersonesus, where he died of exhaustion on September 16, 655.

His body, translated to Rome on November 12, was laid in the church of St. Sylvester and St. Martin, the apostle of Gaul and his patron saint.

Mass: Si diligis me, p. 978.

NOVEMBER 13

St. Didacus, Confessor

Semi-double *White vestments*

Didacus or Diego, born in Spain about A.D. 1400, entered the Franciscan monastery at Arrizafa as a lay-brother. He devoted himself especially to the contemplation of the Lord's Passion and used to speak of heavenly things in an almost divine way. In the Canary Islands, he had to suffer all sorts of tribulations (*Epistle*). Back in Rome in 1450, he was put in charge of the sick at the convent of Ara Coeli; in spite of the scarcity of food in the city, those who were committed to his care never lacked the necessities of life.

He returned to Spain and died piously at Alcala de Henarez in 1403.

Mass: Justus, p. 1015, except:

Collect. O almighty and everlasting God who, by Thy wonderful providence hast chosen the weak things of this world to confound those which are strong: relying on the kindly prayers of blessed Didacus, Thy confessor, we who are lowly in deed, supplicate Thee to be made worthy of being raised up to the everlasting glory in heaven. Through our Lord.

NOVEMBER 14

St. Josaphat, Bishop and Martyr

Double *Red vestments*

Born in 1580 at Wladimir, in Volhynia, Josaphat Kuncewitez entered the monastic life under the rule of St. Basil. In spite of his youth, he was put in charge of the monastery of Bytene; later he became archimandrite of Vilna and lastly archbishop of Polotzk, of the Ruthenian rite. Attacked at Vitebsk by schismatics, he was cruelly put to death, in 1623, and obtained from God the conversion of his murderers.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Jósaphat Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. V. Glória Patri.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of the blessed martyr Josaphat: at whose martyrdom the angels rejoice, and give praise to the Son of God. Ps. Rejoice in the Lord, ye just, praise becometh the upright. V. Glory be to the Father.

Collect. Stir up in Thy Church, we beseech Thee, O Lord, that Spirit with which blessed Josaphat, thy martyr and bishop, was filled when he laid down his life for his sheep: that by this intercession we too may be stirred and strengthened by the same Spirit and not fear to give our lives for our brethren. Through our Lord . . . in the unity of the same Holy Spirit.

Epistle: Every high priest, p. 55.

Gradual. I have found David My servant, with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. *Ÿ.* The enemy shall have no advantage over him, and the Son of iniquity shall not hurt him.

Alleluia, alleluia. *Ÿ.* This is the priest whom the Lord hath crowned. Alleluia.

Gospel: I am the Good Shepherd, p. 56.

Offertory. Greater love than this no man hath that a man lay down his life for his friends.

Secret. Most merciful God, pour forth Thy blessing on these our offerings, and strengthen us in that faith which Thy holy martyr and bishop Josaphat upheld, even unto the shedding of his blood. Through our Lord.

Communion. I am the good Shepherd, and I know My sheep, and Mine know Me.

Postcommunion. May this heavenly banquet impart to us, O Lord, the spirit of fortitude which inspired blessed Josaphat, Thy martyr and bishop, to strive for the Thy Church, even until the hour of his triumph. Through our Lord.

Graduale. *Ps. 88, 21-23.* Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *Ÿ.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocébit ei.

Allelúia, allelúia. *Ÿ.* Hic est sacerdos, quem coronávit Dóminus. Allelúia.

Offertorium. *Joan. 15, 13.* Majórem caritátem nemo habet, ut ánimam suam ponat quis pro amicis suis.

Communio. *Joan. 10, 14.* Ego sum pastor bonus, et cognóscó oves meas, et cognóscunt me meae.

NOVEMBER 15

**St. Albert the Great, Bishop, Confessor
and Doctor**Double *White vestments*

Born in Swabia, Albert entered the Order of St. Dominic, at the earnest entreaty and through the ardent prayers of blessed Jourdan of Saxony. He taught philosophy and theology at the Universities of Paris and Cologne. St. Thomas Aquinas was one of his students. Made bishop of Ratisbon, he defended the Church against the errors of Guillaume de Saint-Amour, and died at Cologne in 1280. Pope Pius XI canonized and proclaimed him Doctor of the Church in 1931.

Mass: In médio, p. 1010, except:

Collect. O God, who didst make blessed Albert, Thy bishop and doctor, great in subordinating human wisdom to divine faith: grant us, we beseech Thee, to follow the footsteps of his doctrine that in heaven we may enjoy perfect light. Through our Lord.

Secret. O Lord, we beseech Thee, accept with clemency the present sacrifice, that we may perform in memory of the mystery of the Passion of Thy Son, our Lord; and may we, by the intercession and example of blessed Albert, receive it with devotion. Through the same.

Postcommunion. By the holy mysteries we have received, defend us, O Lord, against the attacks of our enemies; and by the intercession of blessed Albert, Thy confessor and bishop, grant us to live in perpetual peace. Through our Lord.

NOVEMBER 16

St. Gertrude, VirginDouble *White vestments*

St. Gertrude, called the Great, was a Cistercian. She entered the cloister as an oblate in 1261, at the age of five. On January 27, 1281, when Gertrude was just over 25 years of age, the Spouse of her soul appeared to her, and revealed Himself in visions during the eight following years. At God's command, she related them in the wonderful book of her "Revelations." We also have from her, the Book of

Special Grace, the Exercises of St. Gertrude, and the Prayers of St. Gertrude.

Gertrude died in 1334, consumed rather by the ardor of her love than by disease. She was proclaimed patroness of the West Indies, and in New Mexico a town was built in her honor and is still called by her name.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God who in the heart of the holy virgin Gertrude didst provide for Thyself a pleasing abode; through her merits and prayers, do Thou cleanse from our hearts every stain of sin, and grant that we may enjoy fellowship with her for evermore. Through our Lord.

NOVEMBER 17

St. Gregory the Wonderworker, Bishop, Confessor

Semi-double *White vestments*

St. Gregory was born at Neo-Cesarea in Pontus about 200, and became bishop of his native city.

God multiplied miracles in such a manner throughout his life, that he was surnamed Thaumaturgus, the Wonderworker.

At his command, a mountain moved (*Gospel*), so as to leave sufficient room for the building of a church. He died A.D. 270.

Mass: *Státuit*, p. 1004, except the Gospel:

Gospel. *Mark* 11, 22-24. At that time, Jesus answering, said to His disciples: Have the faith of God. Amen, I say to you, that whosoever shall say to this mountain: Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you: All things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you.

NOVEMBER 18

**The Dedication of the Basilicas of the Holy Apostles
Peter and Paul**Greater-double *White vestments*

The basilica of St. Peter on the Vatican and that of St. Paul outside the Walls, both erected by Constantine on the spot where they suffered martyrdom, are, owing to their origin, almost as important as the basilica of St. John Lateran. They were also consecrated by St. Sylvester, on November 18.

The high altar of St. Peter's was built over his tomb. The Station is held there on the Saturdays in Ember Weeks (for the conferring of Orders), on the third Sunday of Advent, on the Epiphany, Passion Sunday, Easter Monday, Ascension Day, Pentecost, on the day of the Litanies of St. Mark, and on Rogation Wednesday. This church had to be completely rebuilt in the 16th century. Julius II and Leo X had recourse to the greatest artists of the age, Bramante and Michael Angelo. Urban VIII consecrated this church, the vastest and richest in the world, on November 18, 1626.

The basilica of St. Paul, on the Ostian way, was, on account of the distance, only used for the Station four times a year (Holy Innocents, Sexagesima, Wednesday of the fourth week in Lent or day of the great Scrutiny, and Easter Tuesday). Almost completely destroyed by fire in 1823, the church was rebuilt with unheard-of magnificence by Gregory XVI and Pius IX, and consecrated by the latter on December 10, 1854, two days after the proclamation of the dogma of the Immaculate Conception.

Mass: *Terribilis*, p. 1039.

NOVEMBER 19

St. Elizabeth, WidowDouble *White vestments*

Elizabeth, daughter of Andrew, King of Hungary, was given in marriage to Louis IV, the saintly Landgrave of Thuringia. She was called the mother of the poor, and cared for the sick and the lepers with maternal tenderness, kissing their wounds with respect.

At her husband's death, her brother-in-law expelled her from the castle of Wartburg. She took the habit of the Third Order of Penance of St. Francis, and died at the age of twenty-four, A.D. 1231.

Commemoration of St. Pontianus, Pope and Martyr. Deported to Sardinia with the priest Hippolytus by order of the Emperor Alexander, St. Pontianus was scourged to death A.D. 235.

Mass: *Cognóvi*, p. 1036, except:

Collect. O God of tender mercies, pour forth Thy light over the hearts of Thy faithful people: and graciously listening to the glorious prayers of blessed Elizabeth, make us to think little of worldly prosperity and to be ever gladdened by heavenly consolation. Through our Lord.

Collects for St. Pontianus from the Mass: *Si diligis me*, p. 978.

Preface of the Apostles, p. 573.

NOVEMBER 20

St. Felix of Valois, Confessor

Double *White vestments*

St. Felix, of the royal family of Valois, retired to a desert, near Meaux, where he was joined by St. John of Matha. Following a vision they went to Rome. Innocent III approved the Order of the Most Holy Trinity, founded by them for the ransoming of captives (*Collect*). They were ready to suffer hunger and thirst and all sorts of ill-treatment to deliver their brethren (*Epistle*). On their return to France, favored by King Philip-Augustus and by the Lord of Chatillon, they founded the monastery of Cerfroi. St. Felix died in 1212. (See also February 8.)

Mass: *Justus*, p. 1015, except:

Collect. O God who didst vouchsafe by a voice from heaven to call blessed Felix to the work of the ransoming of captives: grant, we beseech Thee, that his holy prayers may free us from the bondage of sin, and may safely lead us to our heavenly fatherland. Through our Lord.

NOVEMBER 21

The Presentation of the Blessed Virgin Mary

Greater-double *White vestments*

This feast is founded on a pious tradition, originated by three apocryphal gospels, but which is probably authentic, relating that the Blessed Virgin was presented in the temple of Jerusalem when three years old, and that she lived there with other girls and the holy women who had them in their care. Already in the 6th century the event was commemorated in the East. Gregory XI in 1372 heard of that feast, kept in Greece on November 21, and introduced it at

Avignon. Sixtus V in 1585 extended it to the whole Church. Clement VIII raised it to the rank of greater double.

Mass: Salve, p. 964, except:

Collect. O God who wast pleased that on this day the blessed Mary ever a virgin, the dwelling-place of the Holy Ghost, should be presented in the temple; grant, we beseech Thee, that through her prayers we may be found worthy to be presented in the temple of Thy glory. Through our Lord . . . in the unity of the same.

Preface of the Blessed Virgin Mary: Et te in Praesentatione, p. 572.

NOVEMBER 22

St. Cecilia, Virgin and Martyr

Double *Red vestments*

Born at Rome, of the illustrious family of the Coecilli, Cecilia as a child consecrated her virginity to God. Forced to marry Valerian, a young pagan, she said to him: "Valerian, I am placed under the guardianship of an angel who protects my virginity." Valerian declared that he would believe in Jesus Christ if he saw the angel. Cecilia sent him first to Pope Urban, in the Catacombs, to be baptized. Valerian saw the angel, and got his brother Tiburtius to be baptized, who also saw the angel. Shortly afterwards, both brothers were martyred under the prefect Almachius (See April 14). Finally the latter arrested Cecilia and ordered her to be put to death in her house. This was about A.D. 230.

Her body was discovered in 1599, just as it was at the moment of her death, in her house transformed into a church, in the Trastevere. Here is held the Station on the Wednesday in the second week of Lent. The name of St. Cecilia is mentioned in the Canon of the Mass (second list, p. 552).

"At the sound of musical instruments," say the Acts of her martyrdom, "the virgin Cecilia sang to God in her heart." On this account she has been chosen as the patroness of musicians.

Introitus. Ps. 118, 46-47. Loquébar de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. V̄. Glória Patri.

Introit. I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. V̄. Glory be to the Father.

Collect. O God who dost gladden us by the annual festival of blessed Cecilia, Thy virgin and martyr: grant that we who revere her with our service, may also follow the example of her pious life. Through our Lord.

Epistle: O Lord my God, p. 1024.

Gradual. Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. *Ÿ.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Alleluia, alleluia. *Ÿ.* The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Graduale. *Ps. 44, 11, 12.* Audi, filia, et vide, et inclina aurem tuam: quia concupivit rex speciem tuam. *Ÿ. Ps. 44, 5.* Specie tua, et pulchritudine tua intende, prospere procede, et regna.

Alleluia, alleluia. *Ÿ. Matth. 25, 4, 6.* Quinque prudentes virgines accepérunt oleum in vasis suis cum lampadibus: média autem nocte clamor factus est: Ecce sponsus venit, exite obviam Christo Domino. Alleluia.

Gospel: The kingdom . . . shall be like to ten virgins, p. 1022.

Offertory. After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Offertorium. *Ps. 44, 15, 16.* Afferéntur regi virgines post eam: próximas ejus afferéntur tibi in lætítia et exultatione: adducéntur in templum regi Domino.

Secret. May blessed Cecilia, Thy virgin and martyr, plead for us, O Lord: and may this sacrifice of atonement and praise make us at all times worthy of Thy loving kindness. Through our Lord.

Communion. Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in Thy commandments, in Thy justifications, that I may not be confounded.

Communio. *Ps. 118, 78, 80.* Confundántur superbi, quia injúste iniquitatem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificaciónibus, ut non confundar.

Postcommunion. With Thy holy gifts, O Lord, Thou hast fed Thy servants; we beseech Thee, by the prayers of the saint whose feast we celebrate, ever to comfort us. Through our Lord.

NOVEMBER 23

St. Clement I, Pope and Martyr

Double *Red vestments*

Pope St. Clement is named third in the Canon of the Mass after the apostles (first list, p. 550). He was the third successor of St. Peter.

The *Epistle* confuses this saint with another Clement, an auxiliary of St. Paul.

The letter of St. Clement to the Corinthians is one of the most precious documents of the earliest Christian centuries.

According to a tradition, he was relegated to Chersonese during Trajan's persecution, and cast into the sea with an anchor attached to his neck (about 100). His body was carried to Rome, under the pontificate of Nicholas I and solemnly laid in the church which had been built in his honor.

This church, where the Station is held on the Monday of the second week in Lent is one of the most interesting in Rome, because it reserves much of the plan and furniture of the ancient Roman basilica: the atrium, the ambos with their chancels, the altar turned towards the congregation, the separate parts of the building for catechumens, faithful and clergy.

Commemoration of St. Felicitas, Martyr. Felicitas, the mother of seven martyred sons, was beheaded after them for the faith of Christ, in Rome, by order of the Emperor Marcus Antoninus, A.D. 150 (See July 10).

Introitus. *Isa.* 59, 21; 56, 7. Dicit Dóminus: Sermónes mei, quos dedi in os tuum, non deficient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps.* III, 1. Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Glória Patri.

Introit. The Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon My altar. *Ps.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* Glory be to the Father.

Collect. O God, who dost give us joy by the yearly festival of Thy blessed martyr and bishop Clement:

grant that we who keep his birthday may also imitate his fortitude in suffering. Through our Lord.

Collect for St. Felicitas. Grant, we beseech Thee, O almighty God, that we may be protected by the merits and prayers of blessed Felicitas, Thy martyr, whose feast we keep. Through our Lord.

Epistle. *Philippians* 3, 17-21; 4, 1-3. Brethren: Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

From the **Gradual**, the rest of the **Mass** is taken from the Common of the Holy Popes, p. 979.

Secret for St. Felicitas. Regard graciously, O Lord, the offerings of Thy people; and grant that we may enjoy the intercession of her, whose festival we celebrate by Thy grace. Through our Lord.

Postcommunion for St. Felicitas. We humbly beseech Thee, O God almighty, that through the intercession of Thy saints, Thou wouldst increase within us Thy gifts and order our lives by Thy grace. Through our Lord.

NOVEMBER 24

St. John of the Cross, Confessor and DoctorDouble *White vestments*

Born in Old Castile in 1542, he took the name of John of the Cross, on entering the Order of Mount Carmel. He was always a great lover of our Lord's Passion; his predominant virtue was abnegation (*Collect*). He obtained from God not to pass a day without suffering and to die where he would be unknown to all. He helped St. Teresa, in reforming the Order, and introduced the primitive observance among the friars. He was also equal to St. Teresa in explaining divine mysteries. Struck down at Ubeda, by a cruel disease, he died in the year 1591, embracing the crucifix and exclaiming: "Glory to God." He was proclaimed a Doctor of the Church by Pope Pius XI, in 1926.

Commemoration of St. Chrysogonus, Martyr. After having been long in chains, he was taken to Aquileia, by order of Diocletian, and there beheaded and thrown into the sea. He is mentioned in the Canon of the Mass (first list, p. 550). The station is held at Rome in the church of St. Chrysogonus on Monday in Passion Week.

Mass: In médio, p. 1010, except the *Collect*:

Collect. O God, who didst endow holy John, Thy confessor and doctor, with a wonderful love of self-denial and with a surpassing love of the cross; grant that by following ever in his footsteps, we may obtain everlasting glory. Through our Lord.

Collect for St. Chrysogonus. Give heed, O Lord, to our supplications: may we, who acknowledge our sinfulness, by the intercession of blessed Chrysogonus, Thy martyr, obtain our deliverance. Through our Lord.

Secret for St. Chrysogonus. Be appeased, we beseech Thee, O Lord, by the gifts which we offer to Thee; and may the prayer of Thy holy martyr Chrysogonus keep us from all danger. Through our Lord.

Postcommunion for St. Chrysogonus. Partaking of Thy sacrament, O Lord, may we be cleansed from our hidden sins, and delivered from the snares of our enemies. Through our Lord.

NOVEMBER 25

St. Catharine, Virgin, Martyr

Double *Red vestments*

Catharine was born at Alexandria. From youth she combined the study of the liberal arts with the ardor of faith. At the age of 18, she rebuked the Emperor Maximinus for tormenting the Christians. He assembled the most learned men, to bring her over to idolatry, but she succeeded in converting several of them. Maximinus then ordered her to be scourged with rods and with whips weighted with lead. Then he had her tied to wheels armed with sharp swords. But the machine broke down and the tyrant caused her to be beheaded. She died about 310. She is one of the 14 Auxiliary Saints (see July 25). Christian philosophers honor her as their patroness. A legend says that her body was carried by angels to mount Sinai (*Collect*).

Mass: Loquébar, p. 1020, except:

Collect. O God, who on the top of mount Sinai didst give the law to Moses, and in wondrous wise, by means of Thy holy angels didst place there the body of blessed Catharine, Thy virgin and martyr: grant that, through her merits and prayers, we may come to the true mountain which is Christ: who with Thee liveth.

NOVEMBER 26

St. Sylvester, Abbot

Double *White vestments*

St. Sylvester born at Osimo, near Ancona, became a canon of the cathedral. When present one day at a funeral, he exclaimed: "I am to-day what this man was, and one day I shall be what he is" (*Collect*). He immediately gave up everything (*Gospel*) and retired into a desert where he devoted himself to penance and meditation (*Introit*). Later he built at Monte Fano a church in honor of St. Benedict who advised him in a vision to found the Order of Sylvestrines. This branch of the Benedictine Order spread in a short time and already numbered twenty-five houses in Italy when its founder died in 1267, at the age of ninety.

Commemoration of St. Peter of Alexandria, Bishop and Martyr. This holy bishop of Alexandria, resplendent with the light of every virtue, was beheaded in 311, under the Emperor Maximinus.

Mass: Os justi, of Abbots, p. 1018, except the Collects:

Collect. O most merciful God, who, when the holy abbot Sylvester, by the side of an open grave, stood

meditating on the emptiness of the things of this world, didst vouchsafe to call him into the wilderness and to ennoble him with the merit of a singularly holy life; most humbly we beg of Thee, that like him, we may despise earthly things, and enjoy fellowship with Thee for evermore. Through our Lord.

Collect for St. Peter of Alexandria. Be mindful of our weakness, O almighty God, and since the burden of our deeds is grievous to us, grant that the glorious intercession of blessed Peter, Thy martyr and bishop, may protect us. Through our Lord.

Secret. With all reverence, O Lord, do we offer these gifts to Thy divine Majesty: praying that by devout preparation and by cleanness of heart, we may imitate the blessed abbot Sylvester, and devoutly receive the adorable Body and Blood of Thy Son: Who with Thee liveth and reigneth.

Secret for St. Peter. Graciously accept, O Lord, the offerings dedicated unto Thee, through the merits of blessed Peter, Thy martyr and bishop; and grant that they may become our perpetual support. Through our Lord.

Postcommunion. Grant, O Lord, we beseech Thee, that we who have been refreshed by Thy divine banquet may so walk in the footsteps of the holy abbot Sylvester as to receive a plentiful reward with Thy saints in the kingdom of Thy glory. Through our Lord.

Postcommunion for St. Peter. Refreshed by participation in Thy holy gift, we beseech Thee, O Lord our God, that through the intercession of blessed Peter, Thy martyr and bishop, we may experience the effect of that which we celebrate. Through our Lord.

END OF THE PROPER OF THE SAINTS

SUPPLEMENT TO THE PROPER OF THE SAINTS

Feasts kept in some dioceses and some religious Con-
gregations of the United States of America.

The following Masses are proper to some dioceses or some religious Congregations of the United States. They do not belong to the calendar of the universal Church, i.e. to the Proper of the Saints of the Roman Missal. Therefore these local feasts of Saints have been inserted here, next to the Roman Proper of the Saints, but separately. Also, since they do not belong to the ordinary Roman Missal, they have been inserted under a special pagination, so as not to interrupt that of the Roman Missal.

DECEMBER 12 (or NOVEMBER 16).

Our Lady of Guadalupe

In many dioceses *White vestments*

The Sanctuary of Our Lady of Guadalupe in Central America, a few miles north of the City of Mexico, is one of the most celebrated places of pilgrimage in the New World. Here, on Dec. 9. A. D. 1531, the Holy Mother of God appeared to an Indian convert, and left with him a picture of herself impressed upon his mantle. The Feast of Our Lady of Guadalupe is the Patronal Festivity of Mexico, and is likewise kept with solemnity in the South and West of the United States. In California, New Mexico, Arizona, Nevada etc., it is a Double of the First class. In the Dioceses of the Province of New Orleans this Feast is anticipated to Nov. 16.

Introit: *Salve, sancta parens*, as on the feasts of the B.V.M., p. 964

Collect. O God, who by having in a special manner placed us under the patronage of the most blessed Virgin Mary, hast been pleased to heap unceasing favors on us: grant to us, Thy suppliants, whose joy it is this day to honor her upon earth, for evermore to be made happy by seeing her in heaven. Through our Lord.

Epistle: As the vine, as on the Vigil of the Immaculate Conception, p. 597.

Gradual. Who is she that cometh forth as the morning rising, fair as the moon, bright

Graduale. *Cant. 6, 9.*
Quae est ista, quae progréditur quasi auróra consúr-

gens, pulchra ut luna, eléctrica ut sol? *Ÿ. Ecclus.* 50, 8. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis.

Allelúia, allelúia. *Ÿ.* *Cant.* 2, 12. Flores apparuerunt in terra nostra, tempus putatiónis advénit. Allelúia.

as the sun? *Ÿ.* As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring.

Alleluia, alleluia. *Ÿ.* The flowers have appeared in our land, the time of pruning is come. Alleluia.

Gospel as on the Friday in Ember Week of Advent, p. 20. **Creed.**

Offertorium. 2 *Paral.* 7, 16. Elégi, et sanctificávi locum istum, ut sit ibi nomen neum, et permáneant óculi mei, et cor meum ibi cunctis diébus.

Offertory. I have chosen, and have sanctified this place, that my name may be there, and my eyes and my heart may remain there for evermore.

Secret: Through Thy mercy, as on the feasts of the B.V.M., p. 966.

Preface of the Blessed Virgin: Et te in Festivitate, p. 572.

Communio. *Ps.* 147, 20. Non fecit táliter omni natióni: et júdicia sua non manifestávit cis.

Communion. He hath not done in like manner to every nation; and his judgments He hath not made manifest to them.

Postcommunion: Grant, as on the feasts of the B.V.M., p. 966.

DECEMBER 22

St. Frances Xavier Cabrini, Virgin

Double of the Second Class *White vestments*

St. Frances Xavier Cabrini was born, the last of thirteen children, at Sant'Angelo Lodigiano, Italy, on July 15, 1850. At the age of thirteen she consecrated her virginity to God. In 1880 she founded the Institute of the Missionary Sisters of the Sacred Heart of Jesus, which today numbers 3,500 religious in Italy, the Americas, China and other countries (*Collect*). Devoting herself especially to work for the unprotected young and for Italian emigrants, she founded for them in the United States schools and hospitals, and became known as their Mother; she crossed the Atlantic twenty-seven times, and like St. Paul she made herself "all things to all men to save all" (*Alleluia*).

In a panegyric of the Saint (July 9, 1946) Pope Pius XII said that she had the meekness and humility of Christ (*Gospel*). In her heart mistrust of self gave rise to boundless confidence in God (*Epistle*). On fire from her constant union with the divine Heart (*Offertory*), the rare intensity of her interior life matched the extreme external activity of her existence. This was the secret of her tremendous apostolate.

She died at Chicago December 22, 1917, and was canonized on July 7, 1946. A naturalized American, she is considered the first saint of the United States. Her body has been transferred to New York, where it is the object of great devotion.

Introit. Thou hast held me by my right hand; and by Thy will Thou hast conducted me; and with Thy glory Thou hast received me. Ps. How good is God to Israel: to them that are of a right heart! *Ÿ*. Glory be to the Father.

Introitus. Ps. 72, 24. Tenuisti manum dexteram meam; et in voluntate tua deduxisti me, et cum gloria suscepisti me. Ps. 72, 1. Quam bonus Israel Deus, his qui recto sunt corde. *Ÿ*. Glória Patri.

Collect. O Lord Jesus Christ, who didst kindle the holy virgin Frances Xavier with the flame of Thy Sacred Heart, didst guide her far across the world to win souls to Thee, and didst by her means raise up in Thy Church a new family of virgins: grant, we beseech Thee, that through her intercession, we too may be endued with the virtues of Thy Sacred Heart, and may deserve to reach the haven of eternal happiness. Who livest and reignest.

Epistle: See your vocation, as on the Feast of St. Agatha, p. 644.

Gradual. God who hath girt me with strength; and made my way blameless. *Ÿ*. Who hath made my feet like the feet of harts: and who setteth me upon high places.

Alleluia, alleluia. *Ÿ*. I became all things to all men, that I might save all. Alleluia.

Graduale. Ps. 17, 33-34. Deus qui praeinxit me virtute: et posuit immaculatam viam meam. *Ÿ*. Qui perfecit pedes meos tamquam cervorum: et super excelsa statuens me.

Alleluia, alleluia. *Ÿ*. I Cor. 9, 22. Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and *Ÿ* are omitted and the following is said:

Tractus. Ps. 17, 2-4. Diligam te Domine, forti-

Tract. I will love Thee, O Lord, my strength: The Lord

túdo mea: Dóminus firmaméntum meum et refúgium meum et liberátor meus. *Ÿ.* Deus meus adjutor meus, et sperábo in eum: Protéctor meus, et cornu salutis meae, et suscéptor meus. *Ÿ.* Laudans invocábo Dóminum: et ab inimícis meis salvus ero.

is my firmament, my refuge, and my deliverer. *Ÿ.* My God is my helper; and in Him will I put my trust. My protector, and the horn of my salvation, and my support. *Ÿ.* Praising, I will call upon the Lord: and I shall be saved from my enemies.

In Paschaltide the Gradual is omitted and in its place is said:

Allelúia, allelúia. *Ÿ.* I *Cor.* 9, 22. Omnibus omnia factus sum, ut omnes fácerem salvos. Allelúia. *Ÿ.* *Ps.* 72, 28. Mihi autem adhaerére Deo bonum est: pónere in Dómino Deo spem meam. Allelúia.

Alleluia, alleluia. *Ÿ.* I became all things to all men, that I might save all. Alleluia. *Ÿ.* It is good for me to adhere to my God, to put my hope in the Lord God. Alleluia.

Gospel: I praise Thee, as on the Feast of St. Paul, p. 610.

Offertorium. *Ps.* 72, 28. Mihi autem adhaerére Deo bonum est: pónere in Dómino Deo spem meam: ut annúntiem omnes prae-dicátiones tuas in portis filiae Sion.

Offertory. But it is good for me to adhere to my God, to put my hope in the Lord God: That I may declare all Thy praises, in the gates of the daughter of Sion.

Secret. O Lord, receive the gifts which we offer to Thee in honor of the holy virgin Frances Xavier, and grant that, being made conformable to the Sacred Heart of Thy Son, we may ourselves become an acceptable offering to Thee. Through the same Jesus Christ our Lord.

Communio. *Matth.* 11, 28. Veníte ad me omnes qui laborátis et onerátis estis, et ego reficiam vos.

Communion. Come to Me, all you that labor and are burdened: and I will refresh you.

Postcommunion. O God, who dost bestow heavenly gifts upon us from the fulness of the Heart of Thy beloved Son; grant, we beseech Thee, that following the example of saint Frances Xavier, we may ever seek His

glory and may attain to the rewards of His kingdom. Who liveth and reigneth.

JANUARY 27

St. Angela Merici, Virgin

Proper Mass for the Ursuline Nuns of the Roman Union
Double of the First Class with an Octave *White vestments*

According to an Indult granted January 25, 1929, the religious of the Roman Union of the Order of St. Ursula may also join with the whole Church in celebrating the feast of their holy foundress on May 31. The Mass is the same as on January 27.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of blessed Angela; on whose solemnity the Angels rejoice, and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my works to the King. *Ÿ.* Glory be.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Angelae: de cuius solemnitate gaudent Angeli, et colláudant Fílium Dei. Ps. 44, 2. Eruc-távit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ.* Glória Patri.

Collect as in the Proper of the Saints on May 31, p. 727.

At Low Masses only, **Commemoration of St. John Chrysostom**, p. 628.

Epistle: See your vocation, as on the Feast of St. Agatha, p. 644.

Gradual. What have I in heaven, and besides Thee, O Lord, what do I desire upon earth? *Ÿ.* For Thee my flesh and my heart hath fainted away: Thou art the God of my heart, and the God that is my portion for ever.

Graduale. Ps. 72, 25-26. Quid mihi est in caelo, et a te, Dómine, quid vólui super terram? *Ÿ.* Defécit caro mea et cor meum: Deus cordis mei et pars mea Deus in aetérnum.

Before Septuagesima:

Alleluia, alleluia. *Ÿ.* They are virgins: they follow the Lamb whithersoever He goeth: for they are without spot before the throne of God. Alleluia.

Allelúia, allelúia. *Ÿ.* Apoc. 14, 4 5. Virgines sunt: sequúntur Agnum quocúmque íerit: sine mácula enim sunt ante thronum Dei. Allelúia.

After Septuagesima:

Tractus. Cant. 1, 2, 3.
Oleum effúsum nomen tuum: ideo adoleſcéntulæ dilexérunt te. *V.* Trahe me, post te currémus in odórem unguentórum tuórum. *V.* Exsultábimus and laetábimur in te.

Tract. Thy name is as oil poured out: therefore young maidens have loved thee. *V.* Draw me, we will run after thee to the odor of thy ointments. *V.* We will be glad and rejoice in thee.

During Paschaltide, the Gradual is omitted and the Alleluia with its verse is said as above, then:

V. Cant. 6, 2. Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lília. Alleluía.

V. I to my beloved, and my beloved to me, who feedeth among the lilies. Alleluia.

Gospel: The kingdom . . . shall be like to ten virgins, p. 1021. Creed.

Offertórium. Ps. 107, 2.
Parátum cor meum, Deus, parátum cor meum: cantábo et psallam in glória mea.

Offertory. My heart is ready, O God, my heart is ready: I will sing and will give praise with my glory.

Secret as in the Proper of the Saints on May 31, p. 727.

Communio. Ps. 60, 5-6.
Inhabitábo in tabernáculo tuo in saécula: prótegar in velaménto alárum tuárum: quóniam tu, Deus meus, exaudísti oratióem meam.

Communion. In Thy tabernacle I shall dwell for ever: I shall be protected under the covert of Thy wings: for Thou, my God, hast heard my prayer.

Postcommunion as in the Proper of the Saints on May 31, p. 727.

JANUARY 29

St. Francis of Sales, Bishop, Confessor and Doctor

Founder of the Order of the Visitation

Proper Mass for the Visitation Nuns Double I Cl. *White vestments*

Introitus. Eccclus. 45, 8, 9. Státuit ei testaméntum aetérnum, et dedit illi sacerdotium gentis, et beatificávit illum in glória; et circumcínxit eum zona glóriæ, et induit eum sto-

Introit. The Lord made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory; and He girded him about with a glorious gir-

dle, and clothed him with a robe of glory, and crowned him with majestic attire. Ps. How sweet are Thy words to my palate! More than honey to my mouth! *Ÿ*. Glory be.

lam glóriæ, et coronávit eum in vasis virtútis. Ps. 118, 103. Quam dúlcia fáucibus meis elóquia tua, super mel ori meo! *Ÿ*. Glória Patri.

Collect. O God, by whose gracious will blessed Francis, Thy confessor and bishop, became all things to all men, for the salvation of their souls; grant, we beseech Thee, that being filled with the sweetness of Thy love, we may, by the guidance of his counsels and by the aid of his merits, attain unto the joys of everlasting life. Through.

Epistle. *Ephesians* 3, 7-21. I am made a minister (of the Gospel), according to the gift of the grace of God, which is given to me according to the operation of his power. To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God Who created all things: That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which He made in Christ Jesus our Lord: In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named; that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church and

in Christ Jesus, unto all generations, world without end.
Amen.

Graduale. *Ecclus. 33,*
18-19. Réspice quóniam
non mihi soli laborávi, sed
ómibus exquiréntibus
disciplínam. *Ÿ.* Audíte
me, magnátes et omnes
pópuli; et rectóres Ecclé-
siae, áuribus percípíte.

Gradual. See that I have not
labored for myself only, but
for all that seek discipline. *Ÿ.*
Hear me, ye great men and all
ye people; and hearken with
your ears, ye rulers of the
Church.

Before Septuagesima:

Allelúia, allelúia. *Ÿ.*
Ps. 32, 18. Ecce óculi
Dómini super metuéntes
eum, et in eis qui sperant
super misericórdia ejus.
Allelúia.

Alleluia, alleluia. *Ÿ.* Be-
hold the eyes of the Lord are
on them that fear Him, and on
them that hope in His mercy.
Alleluia.

After Septuagesima:

Tractus. *Ps. 33, 9.* Gus-
táte, et vidéte quóniam
suávis est Dóminus: beá-
tus vir qui sperat in eo. *Ÿ.*
Prov. 16, 23. Cor sapiéntis
erúdiat os ejus, et lábiis
ejus addet grátiam. *Ÿ.*
Prov. 17, 27. Qui mode-
rátur sermónes suos doc-
tus et prudens est: et pre-
tiósi spíritus vir erudítus.

Tract. O taste, and see that
the Lord is sweet: blessed is
the man that hopeth in Him.
Ÿ. The heart of the wise shall
instruct his mouth, and shall
add grace to his lips. *Ÿ.* He
that setteth bounds to his
words is knowing and wise:
and the man of understanding
is of a precious spirit.

Gospel: You are the salt, from the Common of Doctors, p. 1011.
Creed.

Offertórium. *Apoc. 2,*
19. Novi ópera tua et fi-
dem, et caritátem tuam, et
ministérium, et patiéntiam
tuam, et ópera tua novís-
sima plura prióribus.

Offertory. I know thy works
and thy faith, and thy charity,
and thy ministry, and thy pa-
tience, and thy last works,
which are more than the for-
mer.

Secret. By this saving victim which we offer to Thee,
O Lord, do Thou kindle in our hearts the divine fire of
the Holy Spirit, with which Thou didst so wonderfully
inflame the gentle heart of blessed Francis. Through
our Lord . . . of the same . . .

Preface. 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 and everlasting God; through Christ our Lord. Who raised up blessed Francis for His Church, a pastor after His own heart, to strengthen piety by his writing, word and example, and to make rough ways plain. Who also filled him so marvellously with His own gentle spirit that he moved the hardened hearts of sinners to repentance, and recalled the rebellious minds of many heretics to the unity of the Catholic Faith. And therefore, with angels and archangels, with thrones and dominations, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing: Holy,

Communion. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Communio. 1 *Cor.* 9, 22. Factus sum infirmis infirmus, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem salvos.

Postcommunion. O God, who hast given us in blessed Francis, Thy confessor and bishop, an illustrious minister of perfection, and who hast deigned by him to enrich Thy Church with a new family of consecrated virgins: we beseech Thee that we may be enabled, by the sacraments we have received, to imitate his charity and meekness on earth and to follow him to glory in heaven. Through.

MARCH 15

St. Louise de Marillac, Widow

Co-Foundress of the Congregation of the Daughters of Charity
For the Vincentian Fathers and the Daughters of Charity

Double of the First Class *White vestments*

St. Louise de Marillac was born in 1591. When her husband died in 1625, she made a vow of widowhood and devoted herself entirely to works of charity.

St. Vincent de Paul, who had become her spiritual director gradually initiated her into his own charitable works for the poor and afflicted, and in 1639 they founded the Congregation of the

Daughters of Charity, to which St. Louise dedicated the rest of her life. She was canonized by Pope Pius XI on the 11th of March, 1934. According to note on p. 643, **Commem.** and **Last Gospel** of the **Feria**.

Introitus. *Job* 30, 25; 31, 18. Flebam super eum qui afflictus erat, et compatiebatur anima mea pauperi: quia ab infantia mea crevit mecum miseratio, et de utero matris meae egressa est mecum. *Ps.* 40, 1. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. *Ps.* Glória Patri.

Introit. I wept heretofore for him that was afflicted: and my soul had compassion on the poor: for from my infancy mercy grew up with me: and it came out with me from my mother's womb. *Ps.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *Ps.* Glory be.

Collect. O God, the author and rewarder of charity, who hast raised up in Thy Church a new religious family, and hast willed that blessed Louise should be its mother; grant, we beseech Thee, that by practising works of charity here on earth, we may merit the promised reward in heaven. Through our Lord.

Epistle: Deal thy bread, as on the feast of St. Jerome Emilian, p. 797.

Graduale. *Ecclus.* 29, 15. Conclúde eleemósynam in corde pauperis, et haec pro te exorabit ab omni malo. *Ps.* *Tob.* 4, 17. Panem tuum cum esuriéntibus et egenis cómede, et de vestiméntis tuis nudos tege.

Gradual. Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil. *Ps.* Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

Tractus. *Job* 29, 11-13. Auris áudiens beatificábat me, et óculus videns testimónium reddébat mihi. *Ps.* Eo quod liberássem pauperem vociferántem, et pupillum cui non esset adjutor. *Ps.* Benedíctio peritóri super me veniébat, et cor víduae consoláta sum.

Tract. The ear that heard me blessed me, and the eye that saw me gave witness to me. *Ps.* Because I had delivered the poor man that cried out, and the fatherless that had no helper. *Ps.* The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

Gospel as on the Monday of the first week in Lent, p. 129, up to: "... as long as you did it to one of these My least brethren, you did it to Me." **Creed.**

Offertory. Thy prayers and thy alms are ascended for a memorial in the sight of God.

Offertorium. *Act. 10,*
4. Oratiónes tuæ et elee-
mósynæ tuæ ascendérunt
in memóriam in conspéctu
Dómini.

Secret. Look down, O Lord, on these offerings, which we humbly present to Thee in honor of blessed Louise; and grant by her intercession, that through all the paths of life, we may be protected from every danger and constantly drawn to the practice of virtue. Through O. L.

Preface of Lent or of the Holy Cross, p. 565.

Communion. Enlarge the place of thy tent, lengthen thy cords; for thou shalt pass on to the right hand and to the left, and thy seed shall inherit the Gentiles.

Communio. *Is. 54, 2,*
3. Diláta locum tentórii
tui, longos fac funículos
tuos; ad dexteram enim et
ad laevam penetrábis, et
semen tuum gentes heredi-
tábit.

Postcommunion. May our devotion, O Lord, through the intercession of blessed Louise, draw continual help from this heavenly banquet; so that the divine faith which burns in our hearts, may also be shown forth in our deeds. Through our Lord.

MARCH 22

St. Isidore the Farm-Laborer, Confessor

Greater—Double *White vestments*

The Church presents us, in the person of this saint, with a model of that sanctity acquired in humbly accomplishing the duties of one's state in life, and in the faithful observance of the divine commandments. St. Isidore lived in the latter half of the 12th century, near Madrid, in Spain. He became famous through various marvellous happenings which accompanied his work in the fields. His great spirit of charity brought on him remarkable blessings of divine Providence and made him worthy of the honors of the altar. He is the patron saint of all those who are engaged in agriculture, and he has been proclaimed in 1947 patron of the National Catholic Rural Life Conference. His Feast may be kept on March 22, in all dioceses of the United States.

According to note on p. 643, in Lent, **Commemoration and Last Gospel of the Feria.**

Introitus. *Ps.* 91, 13-14. Justus ut palma florébit : sicut cedrus Libani multiplicábitur : plantátus in domo Dómini : in átriis domus Dei nostri. *Ps.* 91, 2. Bonum est confitéri Dómino : et psállere nómini tuo, Altíssime. *℣.* Glória Patri.

Introit. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. *Ps.* It is good to give praise to the Lord: and to sing to Thy name, O most High. *℣.* Glory be.

Collect. Grant us, we beseech Thee, o merciful God, by the intercession of Thy blessed confessor Isidore, the Farm-Laborer, to overcome any feelings of pride ; and by his merits and example to serve Thee with that humility in which Thou takest pleasure. Through our Lord.

Epistle. *James* 5, 7-8, 11, 16-18. Be patient, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth : patiently bearing till he receive the early and latter rain. Be you therefore also patient and strengthen your hearts : for the coming of the Lord is at hand. Behold, we account them blessed who have endured. You have heard of the patience of Job and you have seen the end of the Lord, that the Lord is merciful and compassionate. Confess therefore your sins one to another : and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us : and with prayer he prayed that it might not rain upon the earth. And it rained not for three years and six months. And he prayed again. And the heaven gave rain : and the earth brought forth her fruit.

Gradual: *Os justi*, p. 1016, and *Tract:* *Beátus vir*, p. 1017.

Gospel. *John* 15, 1-7. At that time, Jesus said to His disciples : I am the true vine : and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away : and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean, by reason of the word which I have spoken to you. Abide in Me : and I in you. As the

branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches : he that abideth in Me, and I in him, the same beareth much fruit : for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire : and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you.

Offertory: In virtúte tua, p. 1017.

Secret. Be favorable, o Lord, to our humble prayers and graciously receive these oblations of Thy people ; that by the intercession of blessed Isidore, Thy confessor, we may effectively obtain what we faithfully prayed for. Through our Lord.

Preface of Lent or of the Holy Cross, p. 565.

Communion: Amen dico vobis, p. 1017.

Postcommunion. May the divine mystery, o Lord, be the recovery of our soul and body, and grant that by the intercession of blessed Isidore Thy confessor, we may experience the effect of that which we celebrate. Through our Lord.

APRIL 8

Blessed Julia Billiard, Virgin

Foundress of the Sisters of Notre Dame de Namur

White vestments

At the age of fourteen, blessed Julia Billiard chose Jesus as her Spouse and consecrated herself to Him by the vow of perpetual chastity. She was crippled during twenty-two years. On February 2, 1804, Julia with some companions settled at Amiens, and founded the religious congregation of the Sisters of Notre-Dame. She died on April 8, 1816, at the age of sixty-five, and was beatified by Pope Pius X. Her body rests at Namur in Belgium.

Mass: Dilexisti, p. 1027, except:

Collect. O God, who didst will that, in her invincible love of Thy Cross, blessed Julia should enrich Thy Church with a new family for the teaching of poor children; grant, through her intercession, that we may at-

tain, by the courageous endurance of sufferings, to the joys of eternity. Who livest and reignest.

Secret. We beseech Thee, O Lord, may the Holy Ghost flood us, who are handling these divine mysteries, with that divine light of faith by which He ever illuminated blessed Julia, to the spreading of Thy glory. Through our Lord . . . in the unity of the same Holy Spirit.

Postcommunion. Refreshed by this heavenly banquet, may we, O Lord, through the prayers of blessed Julia, in the earthly trials, ever steadfastly put our trust in Thee. Through our Lord.

APRIL 26

Our Lady of Good Counsel

White vestments

The devotion to Our Lady of Good Counsel is one that is spreading rapidly in the Church. It originated at Gennazzano, village in the neighborhood of Rome, where an Augustinian church, in which is enshrined a miraculous picture of Our Lady, has been for centuries a place of popular pilgrimage.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Mariæ Virgínis, Boni Consílii Matris: de cujus solemnitate gaudent Angeli, et colláudant Fílium Dei, allelúia, allelúia. Ps. 44, 1. Eructávit cor meum verbum bonum: dico ego ópera mea regi. V. Glória Patri.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of the blessed Virgin Mary, Mother of Good Counsel, in whose solemnity the Angels rejoice and give praise to the Son of God, alleluia, alleluia. Ps. My heart hath uttered a good word: I speak my works to the King. V. Glory be to the Father.

Collect. O God, who hast given the Mother of Thy beloved Son to be likewise unto us a mother, and hast made famous this her beauteous picture, by causing it miraculously to appear in our midst: grant unto us, we beseech Thee, never to depart from her counsels and, by this means ordering our lives after Thine own heart, one day happily to reach our heavenly fatherland. Through the same.

Epistle: As the vine, as on the Vigil of the Immaculate Conception, p. 597.

Alleluia, alleluia. *Ÿ.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. **Alleluia.** *Ÿ.* Through thee, O Mother of God, has the life we had lost been given back to us; for from heaven receiving Him who became thy Son, thou on the world hast bestowed its Saviour. **Alleluia.**

Allelúia, allelúia. *Ÿ.* *Luc. 1, 28.* Ave, Maria, grátia plena: Dóminus tecum: benedícta tu in muliéribus. **Allelúia.** *Ÿ.* Per te, Dei Génitrix, nobis est vita pérdita data, quae de caelo suscepísti prolem, et mundo genuísti Salvatórem. **Allelúia.**

Out of Paschaltide is said:

Gradual. I, Wisdom, dwell in counsel and am present in learned thoughts. *Ÿ.* Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors.

Alleluia, alleluia. *Ÿ.* He that shall find me shall find life, and shall have salvation from the Lord. **Alleluia.**

Graduale. *Prov. 8, 12, 34.* Ego sapiéntia hábito in consílio, et erudítis intérsu cogitátionibus. *Ÿ.* Beátus homo qui audit me, et vígilat ad fores meas quótidie, et observat ad postes óstii mei.

Allelúia, allelúia. *Ÿ.* *Prov. 8, 35.* Qui me invénierit, invéniet vitam, et háuriet salútem a Dómino. **Allelúia.**

For the **Gospel**, is read the first part of that of the **Mass** *Rorate*, p. 968, as far as the words: and of his Kingdom there shall be no end.

Offertory. O Virgin Mother, thou that ever standest before God's face, forget not to plead with Him in our behalf, and to obtain that He turn from us his wrath, alleluia.

Offertorium. Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis, allelúia.

Secret. Hallow, we beseech Thee, O Lord, the sacrifice we offer up, and may the mighty prayers of blessed Mary the Mother of God, and Mother of Good Counsel, make it of avail for our salvation. Through the same.

Preface of the Blessed Virgin: Et te in Festivítate, p. 572.

Communio. Regina mundi dignissima, Maria Virgo perpétua, intercède pro nostra pace et salute, quae genuisti Christum Dóminum Salvatórem ómnium, alleluia.

Communion. O Virgin Mary, thou whom, because of thy worth, God hath set up as queen over the whole world, pray for our peace and for our salvation, for thou didst bring forth Christ the Lord, the Saviour of us all, alleluia.

Postcommunion. May, at all times, O Lord, the venerable intercession of Thy glorious Mother Mary, ever a virgin, be our hope. She has loaded us with everlasting gifts: may she ever make us to see what it behoveth us to do, and may she strengthen us to the fulfilling thereof. Who livest.

MAY 15

St. John Baptist de la Salle, Confessor

Proper Mass for the Brothers of the Christian Schools (F.S.C.)

Double of the First Class with an Octave *White vestments*

Introitus. *Marc. 10, 14.* Sinite párvulos venire ad me, et ne prohibueritis eos: tálíum est enim regnum Dei. (*T. P. Alleluia, alleluia.*) *Ps. 21, 24.* Qui timétis Dóminum, laudáte eum: univérsum sémen Jacob, glorificáte eum. *V. Glória Patri.*

Introit. Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. (*P. T. Alleluia, alleluia.*) *Ps.* Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. *V.* Glory be to the Father.

Collect as in the Proper of the Saints on May 15, p. 718.

Epistle: The just will give, from the Common of Doctors, p. 1012.

Alleluia, alleluia. *V.* *Ps. 64, 5.* Beátus quem elegisti and assumpsisti: inhabitábit in átriis tuis. *Alleluia. V. Ps. 111, 9.* Dispérsit, dedit paupéribus, justítia ejus manet in saeculum saeculi. *Alleluia.*

Alleluia, alleluia. *V.* Blessed is he whom Thou hast chosen and taken to Thee: he shall dwell in Thy courts. *Alleluia. V.* He hath distributed, he hath given to the poor, his justice remaineth for ever and ever. *Alleluia.*

Gospel as in the Proper of the Saints on May 15, p. 718.

Offertory. Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man. (*P. T. Alleluia.*)

Offertorium. *Ps. 21, 25.* Tímeat eum omne semen Israel: quóniam non spre- vit neque despéxit depre- cationém páuperis. (*T. P. Alleluia.*)

Secret. Sanctify, O Lord, the offerings consecrated to Thee; may Thy family be filled with their abundance and, through the intercession of saint John Baptist, Thy confessor, be increased by Thy enlightenment and grace. Through our Lord.

Communion. He that shall do and teach, he shall be called great in the kingdom of heaven. (*P. T. Alleluia.*)

Communio. *Matth. 5, 19.* Qui fécerit et docúerit, hic magnus vocábitur in regno caelórum. (*T. P. Alleluia.*)

Postcommunion. Refreshed by the heavenly banquet, we humbly pray Thee, O Lord, that by the merits of saint John Baptist, we may draw goodness, wisdom and knowledge from the fulness of Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee.

MAY 25

St. Madeleine Sophie Barat, Virgin

Foundress of the Society of the Religious of the Sacred Heart

White vestments

Born at Joigny (Burgundy) on Dec. 22, 1779, died at Paris, May 25, 1865, beatified by Pope Pius X, in 1908, canonized by Pope Pius XI, on May 24, 1925.

St. Madeleine Sophie Barat founded at Paris and continued at Amiens the Society of the Religious of the Sacred Heart of Jesus for the education of youth. In the office of Superior General, which her companions entrusted to her for life, she gave admirable examples of prudence, common sense, courage and kindness. In spite of several illnesses and innumerable difficulties she maintained in the Society discipline and the plan as originally conceived, while the work was spreading rapidly throughout the world. Numerous miracles after her death bore witness to her holiness. Her body rests at the mother-house of the Society of the Sacred Heart at Jette (Brussels) in Belgium.

Devotion to the Sacred Heart consists above all in imitating the virtues of our Lord, Jesus Christ: His humility and charity (*Collect*,

Secret and Postcommunion); as well as St. Madeleine Sophie's wisdom and prudence (*Gospel*), and her virginity (*Epistle, Offertory*).

Introitus. *Cant.* 8, 6.
Pone me ut signaculum
super cor tuum, ut signa-
culum super brachium tu-
um; quia fortis est ut mors
dilectio. (*T. P. Allelúia,*
allelúia.) *Ps.* 107, 1. Pará-
tum cor meum, Deus, pa-
rátum cor meum: cantábo
et psallam in glória mea.
V. Glória Patri.

Introit. Put me as a seal upon
thy heart, as a seal upon thy
arm; for love is strong as death.
(*P. T. Alleluia, alleluia.*) *Ps.*
My heart is ready, O God, my
heart is ready: I will sing and
I will give praise with my
glory. *V.* Glory be to the
Father.

Collect. Lord Jesus Christ, who after the model of Thy Sacred Heart didst wonderfully adorn Saint Madeleine Sophie with humility and love, and didst will that through her there should flower forth a new family of virgins; make us ever cling to Thy most Sacred Heart, and by our imitation of the same find our joy in becoming Thy companions: Who livest.

Epistle. *Colossians* 3, 12-17. Brethren: Put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complain against you. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body. And be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Allelúia, allelúia. *V.*
Ps. 72, 28. Mihi autem
adhaerere Deo bonum est:
pónere in Dómino Deo
spem meam. **Allelúia.** *V.*
Reg. 2, 1. Exsultávit cor

Alleluia, alleluia. *V.* But it
is good for me to hold fast un-
to my God: to put my hope in
the Lord God. **Alleluia.** *V.*
My heart hath rejoiced in the

Lord, and my horn is exalted
in my God. Alleluia.

meum in Dómino, et ex-
altátum est cornu meum in
Deo meo. Allelúia.

Outside Paschaltide:

Gradual. I sought for wis-
dom openly in my prayer. My
foot walked in the right way,
from my youth up I sought
after her. *Ÿ.* To him that
giveth me wisdom, will I give
glory.

Alleluia, alleluia, *Ÿ.* But
I will rejoice in the Lord, and
I will joy in God my Jesus.
Alleluia.

Graduale. *Ecclus. 2, 18-
20.* Quaesívi sapiéntiam
palam in oratióne mea.
Ambulávit pes meus iter
rectum, a juventúte mea
investigábam eam. *Ÿ.*
Danti mihi sapiéntiam,
dabo glóriam.

Allelúia, allelúia. *Ÿ.*
Hab. 3, 18. Ego autem in
Dómino gaudébo: et ex-
sultábo in Deo Jesu meo.
Allelúia.

Gospel. *John 15, 1-12.* At that time: Jesus said to his
disciples: I am the true vine: and My Father is the hus-
bandman. Every branch in Me that beareth not fruit, He
will take away; and every one that beareth fruit, He will
purge it, that it may bring forth more fruit. Now you
are clean by reason of the word which I have spoken to
you. Abide in Me: and I in you. As the branch cannot
bear fruit of itself, unless it abide in the vine, so neither
can you, unless you abide in Me. I am the vine: you the
branches. He that abideth in Me, and I in him, the same
beareth much fruit: for without Me you can do nothing.
If any one abide not in Me, he shall be cast forth as a
branch and shall wither: and they shall gather him up and
cast him into the fire; and he burneth. If you abide in
Me and My words abide in you, you shall ask whatever
you will: and it shall be done unto you. In this is My
Father glorified that you bring forth very much fruit and
become My disciples. As the Father hath loved Me; I
also have loved you. Abide in My love. If you keep My
commandments, you shall abide in my love: as I have
kept My Father's commandments and do abide in His
love. These things I have spoken to you that My joy
may be in you, and your joy may be filled. This is My
commandment that you love one another, as I have
loved you.

Offertorium. *Ps.* 44, 15, 16. Afferéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetitia, et exsultatióne; adducéntur in templum Regi Dómino. (*T. P.* Alleluia.)

Offertory. After her shall virgins be brought to the King; her neighbors shall be brought unto Thee in joy and gladness; they shall be brought into the temple of the Lord, the King, alleluia. (*P. T.* Alleluia.)

Secret. Graciously, O Lord, hear our prayers, look upon our offerings: that by the intercession of Saint Madeleine Sophie, they may be made profitable for us, through the humility and charity of Thy heart. Who livest.

Communio. *Matth.* 18, 5. Qui suscepit unum párvulum talem in nómine meo, me súscipit. (*T. P.* Alleluia.)

Communion. He that shall receive one such little child in My name receiveth Me. (*P. T.* Alleluia.)

Postcommunion. Grant, O Lord Jesus Christ, that refreshed by the heavenly banquet, we may grow in the humility and charity of Thy heart; by which Thou didst raise Saint Madeleine Sophie to eternal glory in heaven: Who livest.

MAY 31

The Blessed Virgin Mary, Mediatrix of all Graces

A Feast and Mass granted by Pope Benedict XV to many Dioceses

White vestments

“The will of God is that we should have everything through Mary,” says St. Bernard. The Father has sent us His Son, but His will was to make His coming depend upon the Fiat of the Virgin, which He commanded the angel Gabriel to solicit on the day of the Annunciation.

The Father and the Son send us the Holy Ghost, but it is through Mary that He comes down to men. On the day of Pentecost, according to an ancient Tradition, the heavenly fire which descended on the Cenacle first rested on Mary, and then on the apostles. This is a figure of what happens every day in the Church where the Holy Ghost is sent invisibly into our souls. “All the gifts of the Holy Ghost are distributed by Mary to those whom she chooses, whenever she wishes and as much as she wishes” says St. Bernardine of Siena.

The graces which the Holy Ghost pours down on us are due to the merits of Christ on Calvary; but in order that God may bestow them on the world, it is necessary that Mary should intervene. "By the communion of sorrows and of will between Christ and Mary," says Pius X, "she has deserved to become the dispenser of all the blessings which Jesus acquired for us by His blood" (Encyclical, February 2, 1904). "We may affirm," declares Leo XIII, "that by the will of God, nothing is given to us without Mary's mediation, in such a way that just as no one can approach the almighty Father but through His Son, so no one, so to speak, can approach Christ but through His Mother" (Encycl., Sept. 22, 1891).

It is essential that Mary should constantly intercede for each one of us. This she does, relying on the blood of Christ by whom she was herself saved, and who alone saves us. This actual intervention of Mary plays a preponderating part in the salvation of the world. It is important that we should realize this, and it is the object of the feast of Mary Mediatrix of all graces. A clear idea of the fact may be obtained by simply reading the texts of the Mass.

Introit. Let us come with confidence to the throne of grace, that we may obtain mercy, and may find grace for a timely help. (*P. T.* Alleluia, alleluia.) *Ps.* I have lifted up mine eyes to the mountains: whence help shall come to me. *V.* Glory be.

Introitus. *Heb.* 4, 16. Adeamus cum fiducia ad thronum gratiae, ut misericordiam consequamur, et gratiam inveniámus in auxilio opportúno. (*T. P.* Alleluia, alleluia.) *Ps.* 120, 1. Levávi oculos meos in montes: unde véniet auxilium mihi. *V.* Glória Patri.

Collect. O Lord Jesus Christ, our Mediator with the Father, who hast appointed the most blessed Virgin, Thy mother, to be our mother also and our mediatrix before Thee: grant that whosoever draweth nigh to Thee to beseech any benefit, may receive all things through her and rejoice. Who livest and reignest.

Epistle. *Isaias* 55, 1-3, 5. All ye that thirst, come ye to the waters; and you that have no money, hasten, buy, and eat; come ye, buy without money, and without any payment wine and milk. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy? Ye hearers, hear me, and buy that which is good, and your soul shall rejoice in fatness. Incline your ear and come to me: hear and your soul shall live. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee,

because of the Lord, thy God, and for the Holy One of Israel, for He hath glorified thee.

In Paschaltide:

Allelúia, allelúia. *Ÿ.*
Isa. 60, 4. Leva in circúitu
óculos tuos, et vide: omnes
ísti congregáti sunt, vené-
runt tibi. **Allelúia.** *Fílii tui*
de longe vénient, et filiae
tuae de látere surgent.
Allelúia.

Alleluia, alleluia. *Ÿ.* Lift
up thy eyes round about, and
see: all these are gathered to-
gether, they are come to thee.
Alleluia. *Ÿ.* Thy sons shall
come from afar, and thy daugh-
ters shall rise up at thy side.
Alleluia.

Outside Paschaltide:

Graduale. *Ecclus. 24,*
25-26. In me grátia omnis
viae et veritátis, in me
omnis spes vitae et vir-
tútis. *Ÿ.* Transíte ad me
omnes qui concupísцитis
me, et a generatióibus
meis implémini.

Gradual. In me is all grace of
the way and of the truth, in me
is all hope of life and of virtue.
Ÿ. Come over to me, all ye
that desire me, and be filled
with my fruits.

Allelúia, allelúia. *Ÿ.*
Salve, Mater misericór-
diae, Mater spei et grátiae,
o Maria. **Allelúia.**

Alleluia, alleluia. *Ÿ.* Hail,
Mother of mercy, Mother of
hope and grace, O Mary.
Alleluia.

Gospel, and Offertory (with Alleluia in P. T.), as on September 15.
p. 877. **Creed.**

Secret. By the prayers of our mediatrix, O Lord, we beseech Thee, may this oblation of sacrifices, through the bestowal of Thy grace, make ourselves an eternal offering to Thee. Who livest.

Preface of the Blessed Virgin: Et te in Festivátate, p. 572.

Communio. Valde mi-
rábilis es, o María, et fácies
tua plena est gratiárum.
(*T. P.* Allelúia.)

Communion. Truly wonder-
ful art thou, O Mary, and thy
face is full of graces. (*P. T.*
Alleluia.)

Postcommunion. May the prayer of blessed Mary, Thy mother and our mediatrix, be of avail to us, O Lord; that through the bestowal of Thy grace, and these most holy rites, we may obtain an increase of eternal redemption. Who livest and reignest.

JULY 19

St. Vincent de Paul, Confessor

Founder of the Congregation of the Mission

Proper Mass for the Vincentian Fathers and the Daughters of Charity

Double of the First Class with an Octave *White vestments*

Introit. I will satisfy the poor of Sion with bread: I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy. Ps. O Lord, remember David, and all his meekness. *Ÿ.* Glory be.

Introitus. Ps. 131, 15-16. Pauperes Sion saturábo pánibus: sacerdótes ejus índuam salutári et sancti ejus exsultatióne exsultábunt. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. Glória Patri.

Collect. O God, who for the salvation of the poor and the formation of the clergy, hast founded, through blessed Vincent, a new family in Thy Church: grant that, inflamed with the same spirit, we may love what he loved, and practise what he taught. Through our Lord.

Epistle. I *Corinthians* 1, 26-31; 2, 1-2. See your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong; and the base things of the world and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are; that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom and justice and sanctification and redemption: that, as it is written: he that glorieth may glory in the Lord. And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ, and Him crucified.

Gradual. To preach the gospel to the poor He hath sent me, to heal the contrite of

Graduale. *Luc.* 4, 18. Evangelizáre paupéribus misit me, sanáre contrítos

corde. *V. Ps. 67, 11 et 12.*
Parásti in dulcédine tua
páuperi, Deus: Dóminus
dabit verbum evangelizán-
tibus virtúte multa.

Allelúia, allelúia. V̇.
Is. 52, 7. Quam pulchri
super montes pedes an-
nuntiántis et prædicántis
pacem; annuntiántis bo-
num, prædicántis salútem.
Allelúia.

Gospel. Matth. 9, 35-38. At that time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed and lying like sheep that have no shepherd. Then He saith to His disciples: the harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. *Creed.*

Offertorium. 3 Reg. 8,
58. Inclínet Dóminus De-
us noster corda nostra ad
se, ut ambulémus in uni-
vérsis viis ejus et custodiám-
us mandáta ejus, et cæ-
remónias ejus, et judícia
quacúmque mandávit pá-
tribus nostris.

heart. *V̇.* In thy sweetness, O God, thou hast provided for the poor: the Lord shall give the word to them that preach good tidings with great power.

Alleluia, alleluia. V̇. How beautiful upon the mountains are the feet of him that bringeth and preacheth peace, of him that sheweth forth good, that preacheth salvation. *Alleluia.*

Offertory. May the Lord our God incline our hearts to Himself, that we may walk in all His ways, and keep His commandments, and His ceremonies, and all His judgments which He commanded our fathers.

Secret. O God, who granted to blessed Vincent to reproduce in his life the Divine mysteries which he daily celebrated: grant us by his prayers that, in offering the immaculate Victim, we also may be transformed into a holocaust acceptable to Thee. Through our Lord.

Preface. 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 and everlasting God: who art glorified in the assembly of the Saints, and in crowning their merits, crownest Thy own gifts: Who showest us in their life, a

model; in their communion, fellowship; and in their intercession, a protection: that having so great a cloud of witnesses over us, we may run, through patience, to the combat proposed to us, and receive with them an imperishable crown of glory; through Jesus Christ, our Lord, whose blood assures us an entry into the eternal kingdom; through Whom the Angels, standing in awe, adore Thy Majesty, and all the choirs of heavenly Spirits join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

Communion. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men, for He hath satisfied the empty soul, and hath filled the hungry soul with good things.

Communio. *Ps.* 106, 8-9. Confiteántur Dómino misericórdiæ ejus, et mirabilia ejus filiis hóminum, quia satiávit ánimam inánem, et ánimam esuriéntem satiávit bonis.

Postcommunion. Refreshed by these heavenly sacraments, O Lord, we beseech Thee, that encouraged by the examples of blessed Vincent to imitate Thy Son in evangelizing the poor, we may also be helped by his protection. Through the same our Lord.

AUGUST 19

St. John Eudes, Confessor

Founder of the Eudist Fathers and of the Sisters of the Good Shepherd

Proper Mass for these Congregations

Double of the First Class with an Octave *White vestments*

Introit. The Lord will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. *Ps.* How good is God to Israel, to them that are of a right heart. *V.* Glory be.

Introitus. *Isai.* 58, 11. Dóminus implébit splendoribus ánimam tuam et ossa tua liberábit, et eris quasi hortus irriguus, et sicut fons aquárum, cujus non deficiént aquae. *Ps.* 72, 1. Quam bonus Israël Deus his qui recto sunt corde. *V.* Glória Patri.

Collect. O God who didst wonderfully inflame blessed John Thy confessor to promote the public worship of the Sacred Hearts of Jesus and Mary, and through him didst will to found new religious families in the Church; grant, we beseech Thee, that we who venerate his merits may also be taught by the example of his virtues. Through the same.

Epistle. *John* 4, 7-11. Dearly beloved, let us love one another, for charity is of God. And every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God has so loved us, we also ought to love one another.

Graduale. *Matth.* 9, 38. Rogate Dóminum messis, ut mittat operários in messem suam. *V.* *Luc.* 10, 2. Sacerdótes ejus induam salutári et sancti ejus exultatióne exultábunt.

Allelúia, allelúia. *V.* *Gal.* 2, 20. Vivo, jam non ego, vivit vero in me Christus. Allelúia.

Gradual. Pray ye the Lord of the harvest that He send forth laborers into his harvest. *V.* Her priests will I clothe with salvation, and her saints shall exult with exultation.

Alleluia, alleluia. *V.* I live, now not I, but Christ liveth in me. Alleluia.

Gospel: The Lord appointed, as on February 6, p. 647.

Offertorium. *P.s.* 58, 1. Eripe me de inimícis meis, Dómine, ad te confúgi: doce me fácere voluntátem tuam, quia Deus meus es tu.

Offertory. Deliver me from mine enemies, O Lord, to Thee have I fled: Teach me to do Thy will, for Thou art my God.

Secret. We offer to Thee, O Lord, in honor of blessed John Thy priest, these victims about to be immolated, which betoken temporal consolation, so that we may not despair of eternal rewards. Through our Lord.

Communion. Remain in Me and I in you. He that remaineth in Me and I in him, that man beareth much fruit, saith the Lord.

Communio. *Joan. 15, 5.* Manéte in me et ego in vobis. Qui manet in me et ego in eo, hic fert fructum multum, dicit Dóminus.

Postcommunion. Replenished with this sacred gift, we beseech Thee, O Lord, grant us through the intercession of blessed John, whom Thou didst will to be a fervent worshipper of the Sacred Hearts of Jesus and Mary, that we may cleave so faithfully to these hearts on earth, that we may deserve to delight in their joy in heaven. Through the same.

AUGUST 21

St. Jane Frances Frémiot de Chantal, Widow

Co-Foundress of the Order of the Visitation

Proper Mass for the Visitation Nuns Double I Cl. *White vestments*

Introit. Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee; and I will make of thee a great nation, and I will bless thee, and magnify thy name. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. *Ÿ.* Glory be.

Introitus. *Gen. 12, 1-2.* Egrédere de terra tua, et de cognatióne tua, et de domo patris tui, et veni in terram quam monstrábo tibi; faciámque te in gentem magnam, et benedicam tibi, et magnificábo nomen tuum. *Ps. 83, 2-3.* Quam dilécta tabernácula tua, Dómine virtútum! Concupiscit et déficit ánima mea in átria Dómini. *Ÿ.* Glória Patri.

Collect as in the Proper of the Saints on Aug. 21, p. 847.

Epistle. *Ecclus. 26, 18-24.* Such is a wise and silent woman: and there is nothing so much worth as a well instructed soul. A holy and shamefaced woman is grace upon grace. And no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. As golden

pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

Graduale. *Esth.* 14, 3. Et deprecabatur Dóminus Deum Israel, dicens: Dómine mi, qui Rex noster es solus, ádjuva me solitárium, et cujus, praeter Te, nullus est auxiliátor. *Ÿ.* *Sap.* 8, 16. Intrans in domum meam, conquiescam cum illa: non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed laetítiam et gáudium.

Allelúia, allelúia. *Ÿ.* *Ps.* 26, 4. Unam pétii a Dómino, hanc requiram: ut inhábitem in domo Dómini ómnibus diébus vitae meae. Allelúia.

Gospel: The kingdom . . . is like unto a treasure, p. 1025. Creed.

Offertorium. *Judith* 15, 11. Quia fecisti viríliter, et confortátum est cor tuum, eo quod castitátem amáveris, et post virum tuum álterum nescieris: ideo et manus Dómini confortávit te, et ideo eris benedícta in aetérnum.

Secret and Postcommunion, p. 847.

Communio. *Judith* 16, 26. Erat étiam virtuti cás-titas adjúncta, ita ut non cognósceret virum ómnibus diébus vitae suae, ex quo defúnctus est vir ejus.

Gradual. And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, and who have no other helper but Thee. *Ÿ.* When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

Alleluia, alleluia. *Ÿ.* One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. Alleluia.

Offertory. For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

Communion. And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of her husband.

SEPTEMBER 9

St. Peter Claver, Confessor

In many dioceses *White vestments*

Born at Verdu, in Spain, in 1584; died at Carthagena (Columbia) on September 8, 1654; canonized by Leo XIII, on January 15, 1888.

Twenty-seven years of unflinching devotedness in the service of the negro slaves justified the signature which Peter Claver affixed to his profession chart: "Peter, slave of the slaves for ever." Nearly three hundred thousand of them received baptism at his hands. He welcomed them on their arrival, instructed them, gave them alms and nursed them in every sort of malady. In a letter to Pope Benedict XII, the bishops, in synod at Tarragona, styled him another Xavier. Leo XIII proclaimed him special patron and protector of the Negroes. While a student of philosophy at Majorca, St. Alphonsus Rodriguez, porter of the college, had a revelation of the apostolic career of the young Claver, and of the incomparable glory reserved for him in heaven. They were both canonized at the same time.

Introit. The Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death: bound in want and in iron. Ps. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men. *V.* Glory be.

Introitus. Ps. III, 9, 10. Satiavit Dominus animam inanem: sedentes in tenebris et umbra mortis, victos in mendicitate et ferro. Ps. III, 8. Confiteantur Domino misericordiae ejus, et mirabilia ejus filii hominum. *V.* Gloria Patri.

Collect. O God, who, when about to call the enslaved negroes unto the knowledge of Thy name, didst strengthen blessed Peter with wondrous charity and patience for their aid; grant, through his intercession, that seeking the things of Jesus Christ, we may love our neighbors in deed and in truth. Through the same Lord.

Epistle. *Isaias*, 58, 6-9, 10. Thus saith the Lord: Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord

shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

Graduale. *Ps. 71, 12-14.* Liberabit páuperem a potéte, et páuperem cui non erat adjútor. Pareet páuperi et inopi et ánimas páuperum salvas fáciat. *V.* Ex usúris et iniquitáte rédimet ánimas córum: et honorábile nomen córum coram illo.

Allelúia, allelúia. *V.* *Ps. 9, 33, 35.* Exsurge, Dómine Deus; exaltétur manus tua: ne obliviscáris páuperum. Tibi derelictus est pauper: órphano tu eris adjútor. Allelúia.

Gradual. He shall deliver the poor from the mighty, and the needy that had no helper. He shall spare the poor and needy, and he shall save the souls of the poor. *V.* He shall redeem their souls from usuries and iniquity: and their names shall be honorable in his sight.

Alleluia, alleluia. *V.* Arise, O Lord, let Thy hand be exalted: forget not the poor. To Thee is the poor man left: Thou wilt be a helper to the orphan. Alleluia.

Gospel. *Luke 10, 29-37.* At that time: A certain lawyer willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

Offertory. Because I had delivered the poor man that cried out: and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was an eye to the blind and a foot to the lame. I was the father of the poor.

Offertorium. *Job 29, 12-13 et 15-16.* Eo quod liberásem páuperem vociferántem, et pupillum cui non esset adjútor, benedíctio peritúri super me veniébat, et cor víduae consolátus sum. Oculus fui caeco et pes claudo. Pater eram páuperum.

Secret. May the victim of love, which we offer up in this sacrifice, be a propitiation for us, through Thy mercy, O Lord; and by the prayers and merits of blessed Peter, may it be efficacious and salutary in gaining for us greater patience and love. Through the same Lord.

Communion. I will feed my sheep and I will cause them to lie down, saith the Lord God. I will seek that which was lost; and that which was driven away I will bring again. And I will bind up that which was broken, and I will strengthen that which was weak.

Communio. *Ezech. 34, 15-16.* Ego pascam oves meas et ego eas accubáre faciám, dicit Dóminus Deus. Quod perferat requirám; et quod abjéctum erat, redúcám; et quod confractum erat, alligábo; et quod infirmum fuerat, consolidábo.

Postcommunion. May the salutary effect of Thy loving kindness increase in us, O Lord; that refreshed by this heavenly food we may, through the intercession of blessed Peter, happily obtain the crown of everlasting life. Through our Lord.

OCTOBER 20

The Blessed Virgin Mary, "Mater Admirabilis"

For the Religious of the Sacred Heart

Double of the Second Class *White vestments*

When the Blessed Virgin Mary humbly declared herself "the handmaid of the Lord", He wonderfully glorified her by making her the mother of the Word made flesh (*Gospel*). In answer to her prayers He makes us, too, her children by the grace of adoption, by which we become children of God and brethren of Jesus Christ (*Collect*).

A fresco in one of the cloisters of the convent of the "Trinita dei Monti" at Rome represents this "Mother most admirable" at work. She is seated in a court of the temple, a lily symbolical of purity at her right, and a distaff, a work-basket and a Bible at her left. This fresco was blessed by Pius IX on October 20, 1846. Pilgrims come from all over the world to venerate it, and extraordinary conversions and cures continually take place.

Introit: *Salve, sancta parens*, as on the feasts of the B.V.M., p. 964.

Collect. O God, who didst wonderfully exalt the lowliness of the blessed Virgin Mary in the Incarnation of Thy only-begotten Son, mercifully grant that, by the intercession of that most Admirable Mother, we may attain to the divine adoption of sons. Through the same our Lord.

(At Low Masses only, commemoration of St. John Cantius.)

Epistle. *Cant. of Canticles*, 2, 10-14. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ear; for thy voice is sweet, and thy face comely.

Graduale. *Cant.* 2, 2, 16. Sicut lilium inter spinas, sic amica mea inter filias. *V.* Diléctus meus mihi, et ego illi, qui pascitur inter lilia.

Alleluia, alleluia. *V.* *Cant.* 6, 9. Quae est ista, quae progréditur quasi auróra consurgens, pulchra ut luna, élécta ut sol, terribilis ut castrórum ácies ordináta? Alleluia.

Gradual. As the lily among thorns, so is my love among the daughters. *V.* My beloved to me, and I to him, who feedeth among the lilies.

Alleluia, alleluia. *V.* Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? Alleluia.

Gospel: The Angel Gabriel was sent, p. 968, up to the words: . . . the power of the most High shall overshadow thee. **Creed.**

Offertorium. Post partum, Virgo inviolata per-

Offertory. After childbirth thou didst remain a Virgin: O

Mother of God, intercede for us. | mansisti: Dei Génitrix, intercéde pro nobis.

Secret. Through Thy mercy, O Lord, and the intercession of blessed Mary ever Virgin, may this oblation give us prosperity and peace both now and forever. Through our Lord.

Preface of the Blessed Virgin: Et te in Festivitate, p. 572.

Communion. Thou art blessed and venerable, O Virgin Mary, who with purity unstained wast found to be the Mother of our Saviour.

Communio. Benedícta et venerábilis es, Virgo María, quae sine tactu pudóris invénta es mater Salvatóris.

Postcommunion. Grant, we beseech Thee, O Lord, that having received these helps unto salvation, we may everywhere be protected by the patronage of the most pure Virgin Mary, in veneration of whom we have offered this sacrifice to Thy majesty. Through our Lord.

OCTOBER 21

St. Ursula and Companions, Virgins and Martyrs

Proper Mass for the Ursuline Nuns of the Roman Union
Double of the First Class with an Octave *Red vestments*

Saint Ursula, said to have been a native Princess from Cornwall, with many other British maidens, followed to the Continent her countrymen driven into exile by the Saxon invaders of the fifth century. By misadventure they were compelled to wander hither and thither in Gaul and Germany, and at length, when in the neighborhood of Cologne, were set upon by the Huns, who were at that time overrunning Western Europe. The holy Virgins courageously gave their lives in defence of their faith and chastity.

Introit. Let us all rejoice in the Lord, celebrating a festival-day in honor of the blessed Virgins; at whose passion the Angels rejoice, and give praise to the Son of God. Ps. Rejoice in the Lord, O ye just; praise becometh the upright. *V.* Glory be to the Father.

Introitus. Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre sanctárum Virgínum; de quarum passióne gaudent Angeli et colláudant Fílium Dei. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

Collect. O God, who didst grant to the virgins consecrated to Thee under the leadership of Ursula, the strength for their wondrous combat, so that by the victory of martyrdom they attained the glory of the Beatific Vision: grant that we may be helped by them whom Thou didst enable on this day to pass from mortal combat to triumph in heaven. Through our Lord.

Epistle: Concerning virgins, from the second Mass of a Virgin not a Martyr, p. 1031.

Graduale. *Ps. 33, 10, 11.* Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum non deficient omni bono.

Allelúia, allelúia. V.
Ps. 44, 15, 16. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. *Allelúia.*

Gradual. Fear the Lord, all ye his saints: for there is no want to them that fear Him. *V.* But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. V. After her shall virgins be brought to the king: her neighbors shall be brought to thee with gladness. *Alleluia.*

Gospel: The kingdom . . . shall be like, and **Offertory,** from the first Mass of a Virgin Martyr, pp. 1022 and 1023.

Secret. May the consecrated gifts of this mystic sacrifice, offered to Thy Majesty in honor of Thy holy virgins Ursula and her companions, cleanse away our sins, O Lord, and make us, thus purified, worthy to participate in mysteries so great. Through our Lord.

Communio. *Matth. 25, 4, 6.* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádi-bus: média autem nocte clamor factus est: ecce sponsus venit, exíte ób-viam Christo Dómino.

Communion. The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ the Lord.

Postcommunion. Refreshed by the sacrament of the bread of heaven, we beg, O Lord, that by the intercession of Thy holy virgins Ursula and her companions, the sacrifice offered in their honor may increase Thy saving grace within us. Through our Lord.

NOVEMBER 3

Bl. Martin Porres, Confessor

In some dioceses *White vestments*

Son of a white father and a negro mother, Martin became a Dominican lay brother at Lima, Peru. He was profoundly humble (*Collect*) and practised severe penance, and God made him celebrated by numerous miracles. He died in 1639, at the age of sixty.

Mass: Justus ut palma, p. 1015, except:

Collect. O God, who liftest up the humble, and hast made blessed Martin, Thy confessor, to pass to the heavenly kingdom, grant by his merits and intercession, that we so imitate his humility on earth as to be worthy to be exalted with him in heaven. Through our Lord.

Secret. Graciously accept, O Lord, this host which we offer up to Thee to be consecrated in honor of the blessed confessor Martin; and grant that, by his holy prayers, it may apply to us the effect of Thy salvation. Through our Lord.

Postcommunion. Nourished by heavenly foods, we humbly beseech Thee, O Lord our God, that, through the intercession of blessed Martin, Thy confessor, we may always be able to obey Thy commandments. Through our Lord.

NOVEMBER 5

Feast of the Holy Relics preserved in the Churches of the Diocese

In many dioceses *Red vestments*

After having solemnized on All-Saint's Day the feast of the holy souls who have entered heaven, the Church honors on this day the holy relics of their bodies which will remain on earth until the glorious resurrection, a pledge of which we venerate in their ashes (*Collect*). From the earliest times the Church celebrated the holy Mysteries on the tombs of the martyrs in the Catacombs, in order to show that these saints had mixed their blood with that of the Victim of Calvary.

Later, at Rome, splendid churches were erected as vast reliquaries to preserve the tombs of celebrated martyrs. The remains of those who had confessed their faith, were placed under the High Altar or Confession of the basilicas which were dedicated to them.

Hence the custom of translating the relics of the martyrs which is one of the essential parts of the ceremony of dedicating a church, similar to the custom of placing relics of holy martyrs in a small cavity of the altar stone called the sepulchre (see p. VIII and IX).

That is why the Mass of the holy Relics, which dates from the 10th century, is composed in a great measure, like to day's office, of passages taken from the Common of Martyrs (*Gospel, Epistle, Gradual, Offertory*) and why the priest wears red vestments.

Just as a supernatural virtue issued from the sacred Humanity of Jesus and healed those who approached Him (*Gospel*) so too the saints who enjoy God in heaven (*Gradual, Communion*) may by their relics: bones (*Introit*), ashes, clothes, or other objects used by them "work wonders on earth," says the *Collect*, "exorcise devils, heal the sick, restore sight to the blind, cleanse lepers, drive away temptations and bestow on all the excellent gifts which come from the Father of light."

Introitus. *Ps.* 33, 20, 21. Multae tribulationes justorum, et de his omnibus liberabit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur. *Ps.* 33, 2. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. *V.* Gloria.

Introit. Many are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. *Ps.* I will bless the Lord at all times: His praise shall be always in my mouth. *Ÿ.* Glory be.

Collect. Do Thou, O Lord, increase our faith in the resurrection, Thou that workest wonders by the relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

Epistle: These are men of mercy, p. 758.

Graduale. *Ps.* 149, 5, 1. Exsultabunt sancti in gloria: laetabuntur in cubilibus suis. *Ÿ.* Cantate Domino canticum novum: laus ejus in ecclesia sanctorum.

Gradual. The saints shall rejoice in glory: they shall be joyful in their beds. *Ÿ.* Sing ye to the Lord a new canticle: let His praise be in the church of His saints.

Alleluia, alleluia. *Ÿ.* *Ps.* 67, 4. Justi epulentur, et exultent in conspectu Dei: et delectentur in laetitia. Alleluia.

Alleluia, alleluia. *Ÿ.* The just shall feast, and shall exalt in the sight of God: and shall rejoice in gladness. Alleluia.

Gospel: Jesus coming down, p. 995. Creed.

Offertory. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people: blessed be God.

Offertorium. *Ps.* 67, 36. Mirabilis Deus in sanctis suis: Deus Israël, ipse dabit virtutem, et fortitudinem plebi suae: benedictus Deus.

Secret. We implore Thy clemency, O Lord, that by the interceding merits of Thy saints whose relics we venerate, this sacrifice which we offer may be an expiation of our sins. Through our Lord.

Communion. Rejoice, ye just, in the Lord: praise becometh the upright.

Communio. *Ps.* 32, 1. Gaudete, justi, in Domino: rectos decet collaudatio.

Postcommunion. Multiply upon us Thy mercy, we beseech Thee, O Lord, through the sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of Thy saints whose relics we venerate, so also by Thy bountiful goodness we may enjoy their everlasting fellowship. Through our Lord.

NOVEMBER 17

Bl. Philippine Duchesne, Virgin

In some dioceses and for the Religious of the Sacred Heart
Greater-double *White vestments*

Born at Grenoble on August 29, 1769, Philippine Duchesne entered the Society of the Religious of the Sacred Heart towards the end of 1804. When Bishop Dubourg, of Louisiana, went to France to ask the foundress, St. Madeleine Sophie Barat, to make a foundation in his diocese, Mother Duchesne asked and obtained the favor of being sent to work for the extension of the loving reign of the Sacred Heart in that distant land (*Postcommunion*).

In spite of enormous difficulties, she succeeded in establishing sixteen flourishing houses in North America. Consumed by zeal for souls and overflowing with charity (*Collect*), towards the close of her life she still wished, in spite of her infirmities, to devote herself to the service of the Indians in the State of Missouri. After thirty-four years of hard apostolate passed in prayer and penance (*Secret*), she went to her reward in heaven on November 18, 1852, in her eighty-fourth year.

Mass: *Dilexisti*, p. 1027, except:

Collect. O God, who didst pour forth the gifts of Thy charity into the heart of blessed Philippine, grant by her

merits and prayers that Thy faithful people may fulfill Thy will in perfect love. Through our Lord

Secret. Receive kindly, O Lord, the prayers and sacrifice which we offer on the feast of blessed Philippine, whose spirit was ever united to Thee by constant prayer and self-sacrifice. Through our Lord.

Postcommunion. Refreshed by heavenly food we beg, O Lord, that we may follow in the footsteps of blessed Philippine, zealously endeavouring to extend Thy Son's kingdom throughout the world. Through the same J. C. . .

NOVEMBER 27

Our Lady of the Miraculous Medal

In some dioceses and for the Vincentian Fathers and the Daughters of Charity

White vestments

Our Blessed Lady appearing in the year 1832 to Catherine Labouré, a Sister of Charity, showed her the pattern of the Medal now universally known as the "Miraculous Medal", because of the many wonders which it has pleased almighty God to work by its means in his Church. Among these is the marvellous conversion, in Rome, in 1842, of the Jew Alphonse Ratisbonne.

Introitus. *Exod.* 13, 9. Erit quasi signum in manu tua, et quasi monuméntum ante óculos tuos, et ut lex Dómini semper sit in ore tuo. *Ps.* 104, 1. Confitémini Dómino, et invocáte nomen ejus; annuntiáte inter gentes ópera ejus. *V.* Glória Patri.

Introit. It shall be as a sign in thy hand, and as a memorial before thine eyes, and that the law of the Lord be always in thy mouth. *Ps.* O give thanks unto the Lord, and call upon his name: tell forth his deeds among the nations. *V.* Glory be.

Collect. O Lord Jesus Christ, who hast willed that the most blessed Virgin Mary, Thy mother, sinless from the first moment of her conception, should be glorified by countless miracles: grant that we, who never cease from imploring her patronage, may attain in the end to eternal happiness. Who livest and reignest.

Epistle. *Apoc.* 12, 12-16. A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth.

Gradual. Remember the marvellous works which he hath done: his wonders, and the judgments of his mouth. *Ÿ.* He placed in her the words of his signs: and of his wonders in the land.

Alleluia, alleluia. *Ÿ.* His going forth is from the topmost heaven; nor is there any that can hide from his heat. Alleluia.

Gospel: There was a marriage in Cana, as on the Second Sunday after Epiphany, p. 79. **Creed.**

Offertory. Jesus said to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

Graduale. *Ps.* 104, 5, 27. Mementôte mirabilium ejus, quae fecit; prodigia ejus, et judicia oris ejus. *Ÿ.* Pósuit in ea verba signórum suórum, et prodigiórium suórum in terra.

Allelúia, allelúia. *Ÿ.* *Ps.* 18, 7. A summo caelo egressio ejus, nec est qui se abscondat a calore ejus. Allelúia.

Offertorium. *Joan.* 19, 27. Dixit Jesus discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Secret. Moved by the pleading of the Blessed Virgin Mary, in answer to whose prayers Jesus-Christ Thy Son wrought the first of His miracles: vouchsafe unto us, O Lord God, to minister in cleanness of heart unto the sacrament of the Body and Blood of the same Thy Son, so as to deserve to sit down to the everlasting banquet of eternity. Through the same Lord.

Communion. Renew the signs, and work fresh marvels; **Communio.** *Eccli.* 36, 6-7, 10. Innova signa et

immúta mirabília. Glorí- fica manum tuam et brá- chium dexterum. Festína tempus et meménto finis et enárrent mirabília tua.	glorify Thine hand and Thy right arm; hasten the time, and remember the end, and let them declare Thy won- drous works.
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Postcommunion. O Lord God almighty, who hast willed that all things should be given to us through the Immaculate Mother of Thy Son: grant that under the protection of this mighty mother, we may escape all the dangers of these our times, and in the end may come to live everlasting. Through the same Lord.

NOVEMBER 28

St. Catherine Labouré, Virgin

For the Vincentian Fathers and the Daughters of Charity
 Greater-double *White vestments*

Catherine Labouré, to whom our Lady revealed the Miraculous Medal, was born on May 2, 1806. She entered the community of the Daughters of Charity at Paris, and was afterwards placed in the Hospice of Enghien, in the Faubourg Saint-Antoine, where she spent forty-five years, performing the humblest tasks in perfect obedience, devotion and silence. She died on December 31, 1876, and was beatified by Pope Pius XI on May 28, 1933.

Mass: *Dilexisti*, p. 1027, except:

Collect. O Lord Jesus Christ, who hast deigned to rejoice the holy virgin Catherine by the wonderful apparition of Thy Immaculate Mother: grant, we beseech Thee, that following the example of the same saint in honoring Thy most holy Mother with filial devotion, we may obtain the joys of eternal life. Who livest and reignest.

Secret. May the holy prayer of the blessed virgin Catherine render our sacrifice pleasing to Thee, O Lord; that, being solemnly offered in her honor, it may be made acceptable by her merits. Through our Lord.

Postcommunion. Have pity, O Lord, on Thy servants; that, being unspeakably renewed by these holy mysteries, we may strive, through the example of blessed Catherine, to live a heavenly life. Through our Lord.

COMMON OF THE SAINTS



As the different Masses of the Blessed Virgin Mary, of Popes Holy Martyrs, Confessors, Virgins and Holy Women are often composed of common elements, these have been brought together under the heading "Common of the Saints." The Proper of the Saints refers regularly to this Common.

COMMON OF THE BLESSED VIRGIN MARY

Introit. Hail, holy Mother, thou who didst bring forth the King who ruleth heaven and earth for ever and ever. (*P. T. Alleluia, alleluia.*) *Ps.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Introitus. Sedulius. Salve, sancta Parens, enixa puérpera regem: qui caelum, terrámque regit in saécula saeculórum. (*T. P. Alleluia, alleluia.*) *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Collect. Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body; and by the glorious intercession of blessed Mary ever Virgin, to be delivered from present sorrows and to enjoy everlasting happiness. Through our Lord.

Epistle. *Ecclus.*¹ 24, 14-16. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God

1. In the Roman Missal the five Sapiential Books of the Bible, viz. The Book of Wisdom, properly so called, Ecclesiastes, Ecclesiasticus, The Book of Proverbs and Solomon's Canticle of Canticles, are all described by the common name of The Book of Wisdom: *Eccl.* stands for Ecclesiastes, *Ecclus.* for Ecclesiasticus.

his inheritance, and my abode is in the full assembly of saints.

Outside Paschaltide:

Graduale. *Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris invénta es mater Salvatóris. V̄. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.*

Gradual. Thou art blessed and venerable, O Virgin Mary, who with purity unstained wast found to be the Mother of our Saviour. *V̄. Virgin Mother of God, He whom the whole world was unable to contain enclosed Himself in thy womb, being made man.*

Outside Septuagesima and Lent:

Allelúia, allelúia. *V̄. Post partum Virgo invioláta permansísti: Dei Génitrix, intercède pro nobis. Allelúia.*

Alleluia, alleluia. *V̄. After childbirth thou didst remain a virgin: O Mother of God intercede for us. Alleluia.*

In Advent, instead of the above Verse, the following is said:

V̄. Luc. 1, 28. Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

V̄. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

After Septuagesima, instead of Alleluia, is said:

Tractus. *Gaude, María Virgo, cunctas haéreses sola interemísti. V̄. Quae Gabriélis Archángeli dictis credidísti. V̄. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. V̄. Dei Génitrix, intercède pro nobis.*

Tract, Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. *V̄. Who didst believe the words of the archangel Gabriel. V̄. Whilst a virgin thou didst bring forth God and man: and after childbirth thou didst remain a virgin. V̄. O Mother of God, intercede for us.*

In Paschaltide, instead of a Gradual:

Allelúia, allelúia. *V̄. Num. 17, 8. V̄. Virga Jesse flóruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se recon-*

Alleluia, alleluia. *V̄. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath restored*

peace, reconciling in Himself the lowest with the highest. Alleluia. *V.* Hail Mary, full of grace: the Lord is with thee: blessed art thou amongst women. Alleluia.

cilians ima summis. Alleluia. *V.* *Luc.* 1, 28. Ave, Maria, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Alleluia.

Gospel. *Luke* 11, 27-28. At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it. **Creed.**

Offertory. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women and blessed is the fruit of thy womb. (*P. T.* Alleluia.)

Offertorium. *Luc.* 1, 28, 42. Ave, Maria, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui. (*T. P.* Alleluia.)

Secret. Through Thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, may this oblation secure for us prosperity and peace both now and forever. Through our Lord.

Preface of the Blessed Virgin:
Et te in Festivátate, p. 572.

Communion. Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father. (*P. T.* Alleluia.)

Communio. Beáta víscera Mariæ Virgínis, quæ portavérunt aetérni Patris Filium. (*T. P.* Alleluia.)

Postcommunion. Grant, we beseech Thee, O Lord, that having received these helps unto salvation we may everywhere be protected by the patronage of blessed Mary ever Virgin, in veneration of whom we have offered this sacrifice to Thy majesty. Through our Lord.

MASSES OF THE BLESSED VIRGIN ON SATURDAYS

The use of consecrating the Saturday to our Lady developed, not only in private, but also in liturgical devotion, during the Middle-Ages; the reason of this choice, however, remains unknown.

There are five Masses in honor of our Lady, according to the season. They are said on free Saturdays, and can also be said as Votive Masses on other days.

FIRST MASS *In Advent*

Introitus. *Is.* 45, 8. *Rorâte, caeli, desuper et nubes pluant justum: aperiatur terra, et germinet Salvatorem.* *Ps.* 84, 2. *Benedixisti, Dômine, terram tuam: avertisti captivitatem Jacob.* *V.* *Glória Patri.*

Introit. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *V.* Glory be to the Father.

Collect. O God, who hast willed that Thy Word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to us Thy suppliants that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through the same Lord.

Second Collect of the *Feria* of Advent. **Third Collect** of the Holy Ghost, p. 975.

Epistle. *Isaias* 7, 10-15. In those days, the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to My God also? Therefore, the Lord Himself shall give you a sign. Behold a virgin¹ shall conceive and bear a son, and his name shall be

1. THE VIRGIN, according to Catholic tradition, is the Virgin Mary: EMMANUEL (God with us) is the Incarnate Word.

called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Gradual. Lift up your gates, O ye princes: and be ye lifted up, O eternal gates: and the King of Glory shall enter in. *V.* Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and the clean of heart.

Alleluia, alleluia. V. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. *Alleluia.*

Graduale. *Ps. 23, 7.* Tóllite portas, príncipes, vestras: et elevámini, portae aeternales: et introíbit Rex glóriæ. *V. Ps. 23, 3-4.* Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Alleluia, alleluia. V. *Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. *Alleluia.*

Gospel. *Luke 1, 26-38.* At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son and thou shalt call His name Jesus¹. He shall be great and shall be called the Son of the most High, and the Lord God shall give unto Him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month

1. Here ends the Gospel on February 11.

with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offertorium. *Luc. 1,*
28, 42. Ave, María,
grátia plena; Dóminus tecum:
benedícta tu in muliéri-
bús, et benedíctus fructus
ventris tui.

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

Secret. We beseech Thee, O Lord, to strengthen in our minds the mysteries of the true faith; that we who confess Him who was conceived of a Virgin to be true God and man, may merit to attain eternal joy by the power of His saving resurrection. Through the same Lord.

Second Secret of the Feria. **Third Secret** of the Holy Ghost, p. 975.

Preface of the Blessed Virgin: Et te in Veneratióne, p. 572.

Communio. *Is. 7, 14.*
Ecce virgo concípiet, et páriet
fílium: et vocábitur nomen
ejus Emmánuel.

Communion. Behold a virgin shall conceive, and bear a Son, and His name shall be called Emmanuel.

Postcommunion. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same Lord.

Second Postcommunion of the Feria. **Third Postcommunion** of the Holy Ghost, p. 975.

SECOND MASS *From Christmas to the Purification*

God has sent us a Saviour (*Epistle*) and the Votive Mass of the most holy Virgin proper to the season of Christmas reminds us that it is by Mary that we have had the happiness of receiving the Author of life (*Collect*). The *Gospel* pictures her beside the Child in the manger, and the Church declares her "blessed, because she has borne in her womb the Son of the Eternal Father" (*Communion*), and truly worthy of all praise, because of her was born Christ our Lord (*Offertory*). The *Collect* and the *Alleluia* in setting forth the

virginity of Mary make manifest to us, as in all the liturgy of Christmas, that Jesus has God for Father and that the Virgin therefore is herself the Mother of God.

Introit. All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing. *Ps.* My heart hath uttered a good word: I speak my works to the King. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 44, 13, 15, 16. Vultum tuum deprecabuntur omnes divites plebis: adducuntur Regi virgines post eam: proxima eius adducuntur tibi in laetitia et exultatione. *Ps.* 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *Ÿ.* Glória Patri.

Collect. O God, who through the fruitful virginity of blessed Mary, didst secure for mankind the reward of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the Author of life, our Lord Jesus Christ thy Son: Who with Thee liveth.

On Saturdays are said: **Second Collect** of the Holy Ghost, and **Third Collect**, Against the persecutors of the Church, or For the Pope, p. 975¹.

Epistle. *Titus* 3, 4-7. Dearly beloved: the goodness and kindness of God our Saviour hath appeared: not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Thou art beautiful above the sons of men: grace is poured abroad in thy lips. *Ÿ.* My heart hath uttered a good word: I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

Graduale. *Ps.* 44, 3. Speciosus forma prae filiis hominum: diffusa est gratia in labiis tuis. *Ÿ.* *Ps.* 44, 2. Eructavit cor meum verbum bonum: dico ego opera mea regi: lingua mea calamus scribae velociter scribentis.

1. At Votive Masses of the Blessed Virgin, the Second Collect said is of the Office of the day, and the Third that of the Holy Ghost.

Before Septuagesima:

Allelúia, allelúia. *Ÿ.* Post partum, Virgo invioláta permansísti: Dei Génitrix, intercède pro nobis. Allelúia.

Alleluia, alleluia, *Ÿ.* After childbirth thou didst remain a Virgin: O Mother of God, intercede for us. Alleluia.

After Septuagesima:

Tractus. Gaude, María Virgo, cunctas haéreses sola interemísti. *Ÿ.* Quae Gabriélis Archángeli dictis credidísti. *Ÿ.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. *Ÿ.* Dei Génitrix, intercède pro nobis.

Tract. Rejoice, O Virgin Mary; alone thou hast destroyed all heresies. *Ÿ.* Who didst believe the words of the archangel Gabriel. *Ÿ.* Whilst a Virgin thou didst bring forth God and man: and after childbirth didst remain a spotless Virgin. *Ÿ.* Mother of God, intercede for us.

Gospel. *Luke 2, 15-20.* At that time, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

Offertorium. Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiae, Christus Deus noster.

Offertory. For thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice, Christ our Lord.

Secret. Through Thy mercy, O Lord, and the intercession of blessed Mary ever Virgin, may this oblation give us prosperity and peace both now and forever. Through our Lord.

Second Secret of the Holy Ghost, and **Third Secret**, Against the persecutors of the Church, or For the Pope, p. 975.

Preface of the Blessed Virgin: Et te in Veneratióne, p. 572.

Communion. Blessed is the womb of the Virgin Mary which bore the Son of the Eternal Father.

Communio. Beáta víscera Mariæ Virgínis, quae portavérunt aetérni Patris Filium.

Postcommunion. May this communion, O Lord, cleanse us from all sin, and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same our Lord.

Second Postcommunion of the Holy Ghost, and **Third Postcommunion**, Against the persecutors of the Church, or For the Pope, pp. 975-976.

THIRD MASS *From the Purification until Easter*

At this season consecrated to the great work of our redemption, the Mass of the Blessed Virgin shows us Mary as Mother of our Saviour. She was predestined from all eternity for the role of co-redemptress (*Epistle*), for as Eve was the intermediary chosen by the angel of darkness to bring about the fall of Adam, so is Mary the intermediary to whom the angel Gabriel (*Tract*) delivered the message of salvation from heaven. She is also blessed since she heard the word of God and obeyed it (*Gospel*).

See the **Mass**: p. 964, with the following exceptions:

Second Collect, Secret and Postcommunion of the Holy Ghost, p. 975. **Third Collect, Secret and Postcommunion**, Against the persecutors of the Church, or For the Pope, pp. 975-976.

Before Septuagesima: **Alleluia** Ψ . Virga Jesse, p. 965. No Creed.

Offertory. For thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice, Christ our Lord.

Offertorium. Felix namque es, sacra Virgo María, et omni laude dignissima: quia ex te ortus est sol justitiae, Christus Deus noster.

FOURTH MASS *From Easter until Pentecost*

Mary is Mother of the risen Lord who reigns for ever in heaven and on earth (*Introit*), she has re-established peace between our souls and God (*Alleluia*). Therefore the Liturgy proclaims her "happy and blessed above all women, because she carried in her womb the Son of the Eternal Father" (*Alleluia, Offertory, Communion*).

Mary is also the Queen of the Church founded by the risen Christ. "Her power is established in Jerusalem and her abode is in the fullness of the saints" (*Epistle*). At the foot of the cross, Jesus said to St. John, who personified all Christians: "Behold thy Mother" (*Gospel*), and Mary "always and everywhere protects our souls through her patronage" (*Postcommunion*).

Introitus. Sedulius. Salve, sancta Parens, enixa puérpera Regem: qui caelum terrámque regit in saécula saeculórum, allelúia, allelúia. *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ.* Gloria.

Introit. Hail, holy Mother, thou didst bring forth the King, who ruleth heaven and earth for ever and ever, alleluia, alleluia. *Ps.* My heart hath uttered a good word: I speak my works to the King. *Ÿ.* Glory be to the Father.

Collect. Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body, that through the glorious intercession of blessed Mary ever Virgin, we may be delivered from present sorrow, and enjoy everlasting happiness. Through our Lord.

Second Collect of the Holy Ghost, and **Third Collect**, Against the persecutors of the Church, or For the Pope, p. 975.

Epistle. Ecclesiasticus 24, 14-16. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

Allelúia, allelúia. Ÿ. *Num.* 17, 8. Virga Jesse flóruit: Virgo Deum et hóminem génuít: pacem Deus réddidit, in se reconcilians ima summis. Allelúia. *Ÿ.* *Luc.* 1, 28. Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

Alleluia, alleluia. Ÿ. The rod of Jesse hath blossomed: a Virgin hath brought forth Him who is God and man: God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia. *Ÿ.* Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel. *John* 19, 25-27. At that time, there stood by the cross of Jesus, His mother and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

Offertory. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; thou broughtest forth Him who made thee, yet for ever remainest a virgin, alleluia.

Offertorium. Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes Virgo, alleluia.

Secret. Through Thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, may this oblation give us prosperity and peace both now and forever. Through our Lord.

Second Secret of the Holy Ghost, and **Third Secret**, Against the persecutors of the Church, or For the Pope, p. 975.

Preface of the Blessed Virgin: Et te in Veneratióne, p. 572.

Communion. Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father, alleluia.

Communio. Beáta víscera Maríae Vírginis, quae portavérunt aetérni Patris Fílium, alleluia.

Postcommunion. Grant, we beseech Thee, O Lord, that having received these helps unto salvation we may everywhere be protected by the patronage of blessed Mary ever Virgin, in veneration of whom we have offered this sacrifice to Thy majesty. Through our Lord.

Second Postcommunion of the Holy Ghost, and **Third Postcommunion**, Against the persecutors of the Church, or For the Pope, pp. 975-976.

FIFTH MASS *From Pentecost until Advent*

See the Mass, p. 964, without the Creed.

Second Collect, **Secret** and **Postcommunion** of the Holy Ghost, p. 975. **Third Collect**, **Secret** and **Postcommunion**, Against the persecutors of the Church, or For the Pope, pp. 975-976.

Additional Collects in the Masses of the B.V.M.**Collects of the Holy Ghost**

Collect. O God, who didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit; grant that by the same Spirit we may be truly wise, and ever rejoice in His consolation. Through our Lord . . . in the unity of the same Holy Spirit.

Secret. Hallow, O Lord, we beseech Thee, the gifts which we offer to Thee, and cleanse our hearts by the light of the Holy Ghost. Through our Lord . . . in the unity of the same.

Postcommunion. May our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may He make them fruitful by the dew of His grace. Through our Lord . . . in the unity of the same.

Collects Against the Persecutors of the Church

Collect. We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve Thee in security and freedom. Through our Lord.

Secret. Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine, we may serve Thee in both body and mind. Through our Lord.

Postcommunion. We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those to whom Thou givest to rejoice in this divine banquet. Through our Lord.

Collects for the Pope

Collect. O God, the shepherd and ruler of all the faithful, look down favorably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may benefit both by word and example those over whom he is set, and thus attain unto life eternal, together with the flock committed to his care. Through our Lord.

Secret. We beseech Thee, O Lord, that Thou mayest be appeased by the gifts we offer, and govern by Thy

continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Postcommunion. May the reception of this divine Sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

MASS FOR THE VIGIL OF AN APOSTLE

Introit. But I, as a fruitful olive-tree in the house of the Lord, have hoped in the mercy of my God: and I will wait on Thy name, for it is good in the sight of Thy saints. Ps. Why dost thou glory in malice, thou that art mighty in iniquity? *Ÿ.* Glory be to the Father.

Introitus. Ps. 51, 10, 11. Ego autem sicut oliva fructifera in domo Domini, speravi in misericordia Dei mei: et exspectabo nomen tuum, quoniam bonum est ante conspectum sanctorum tuorum. Ps. 51, 3. Quid gloriaris in malitia: qui potens es in iniquitate? *Ÿ.* Glória Patri.

Collect. Grant, we beseech Thee, almighty God, that the solemn feast of Thine apostle N., which we anticipate, may both increase our devotion and advance our salvation. Through our Lord.

If this Collect has been said in the Mass of a Confessor Bishop, the following is said for the Commemoration of the Vigil:

We beseech Thee, almighty God, that blessed N. Thine apostle, whose Vigil we celebrate, may implore for us Thy help, that being loosed from our sins we may be preserved from all dangers. Through our Lord.

Second Collect, Secret and Postcommunion: of our Lady, p. 964 and 966.

Third Collect, Secret and Postcommunion: Against the persecutors of the Church, or For the Pope, pp. 975-976.

Epistle. *Ecclesiasticus* 44, 25-27; 45, 2-4, 6-9. The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in

the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction, and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Graduale. *Ps. 91, 13, 14.* Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V. Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Gradual. The just man shall flourish like the palm-tree: like the cedar of Libanus shall he be multiplied in the house of the Lord. *V.* To show forth Thy mercy in the morning, and Thy truth in the night.

Gospel. *John 15, 12-16.* At that time, Jesus said to His disciples: This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

Offertorium. *Ps. 8, 6-7.* Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Offertory. Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Secret. Whilst we offer unto Thee the sacred Mysteries, revering the exalted dignity of the apostleship, we beseech Thee, O Lord, that through the prayers of

blessed N., Thine apostle, whose heavenly birthday we anticipate, Thy people may ever pour out their desires, and obtain what they wish. Through our Lord.

Other **Secrets**: as for the Collects, pp. 966 and 975.

Communion. His glory is great in Thy salvation: glory and great beauty shalt Thou lay upon him, O Lord.

Communio. Ps. 20, 6. Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Postcommunion. We beseech Thee, O Lord, that, appeased by the supplication of Thy holy apostle N., Thou wouldst both pardon our faults and confer upon us everlasting remedies. Through our Lord.

Other **Postcommunions**: as for the Collects, pp. 966 and 975-976.

COMMON OF ONE OR SEVERAL HOLY POPES

Introduced by a decree of Jan. 9, 1942, to emphasize the dignity of the Roman Pontiff, to render him the homage of the Church's submission, and to answer to the attacks against the See of Peter.

MASS *Si diligis me*

Introit. If thou lovest Me, Simon Peter, feed My lambs, feed My sheep (*P. T.* Alleluia, alleluia). Ps. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me. *V.* Glory be to the Father.

Introitus. *Joan.* 21, 15-17. Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas (*T. P.* Alleluia, alleluia). Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimícos meos super me. *V.* Glória Patri.

Collect. Eternal Shepherd, look graciously upon Thy flock and through Blessed N... (and N...), Thy [martyr(s) and] Supreme Pontiff(s), whom Thou didst appoint Pastor(s) of the Universal Church, keep it under Thy continual protection. Through our Lord.

When a feast of **several** holy Popes is kept, this Collect is put in the plural. If the holy Pope is **not a martyr**, the words: [martyr and] are omitted.

When a Commemoration is to be made of another holy Pope, if the above Collect has been said, the following one is taken:

O God, who hast saved Thy Church, founded upon the solidity of the apostolic rock, from the terror of the gates of hell, grant us, we beseech Thee, that by the intercession of the blessed N . . . (Thy martyr and) Sovereign Pontiff, she may persist in Thy truth, and be strengthened in a continual security. Through our Lord.

Epistle. I *Peter* 5, 1-4, 10-11. Dearly beloved, The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it, not by constraint but willingly, according to God: not for filthy lucre's sake but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never fading crown of glory. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.

Outside Paschaltide:

Graduale. *Ps.* 106, 32, 31. Exáltent eum in Ecclésia plebis: et in cáhedra seniórum laudent eum. *Ÿ.* Confiteántur Dómino misericórdiæ ejus; et mirabilia ejus filiis hóminum.

Gradual. Let them exalt him in the church of the people: and praise him in the chair of the ancients. *Ÿ.* Let the mercies of the Lord give glory to Him and His wonderful works to the children of men.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ÿ.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

Alleluia, alleluia. *Ÿ.* Thou art Peter, and upon this rock I will build My Church. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* 39, 10-11. Annuntiávi justitiam tuam in ecclésia magna, ecce lábia mea non prohibébo:

Tract. I have declared Thy justice in a great church. Lo, I will not restrain my lips. O

Lord, Thou knowest it. *Ps.* I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation. *Ps.* I have not concealed Thy mercy and Thy truth from a great council.

Dómine, tu scisti. Ps. Iustitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi. *Ps.* Non abscondi misericordiam tuam et veritatem tuam a consilio multo.

During Paschaltide:

Alleluia, alleluia. Ps. Thou art Peter and upon this rock I will build My Church. *Alleluia. Ps.* Thou shalt make them princes over all the earth; they shall remember Thy name, O Lord. *Alleluia.*

Alleluia, alleluia. Ps. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. *Alleluia. Ps.* Constitues eos principes super omnem terram: memores erunt nominis tui, Dómine. *Alleluia.*

Gospel. *Matthew* 16, 13-19. At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying: Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Offertory. Behold I have given My words in thy mouth; lo, I have set thee over the nations and over kingdoms, to root up and to pull down, and to build and to plant (*P. T. Alleluia*).

Offertorium. *Jerem. 1, 9-10.* Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna; ut evellas et destruas, et ædifices et plantes (*T. P. Alleluia*).

Secret. We beseech Thee, O Lord, having offered our gifts, benignly enlighten Thy Church, both that the success of Thy flock may everywhere progress, and under Thy guidance Thy pastors may be pleasing to Thy Name. Through our Lord.

When a Commemoration is to be made of another holy Pope, if the above Secret has been said, the following one is taken:

Kindly receive, O Lord, the gifts which we offer Thee with joyfulness and give us, by the intercession of blessed N . . . , that Thy Church may rejoice in the integrity of the faith and delight in quiet days. Through our Lord.

Preface of the Apostles, p. 573.

Communio. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. (T. P. Alleluia).

Communion. Thou art Peter, and upon this rock I will build My Church (P. T. Alleluia).

Postcommunion. Be appeased, O Lord, we beseech Thee, that Thy Church, nourished with this holy refreshment, and guided by wise direction, may receive both a growth in freedom and continue steadfast in soundness of religion. Through our Lord.

When a Commemoration is to be made of another holy Pope, if the above Postcommunion has been said, the following one is to be taken:

We pray Thee, O Lord, multiply in Thy Church the spirit of grace which Thou hast given it, in order that, by the prayer of blessed N . . . Thy (martyr and) Sovereign Pontiff, neither the obedience of the flock to the Shepherd should fail nor the watchfulness of the Shepherd over the flock. Through our Lord.

COMMON OF A MARTYR BISHOP¹ OUTSIDE PASCHALTIDE

FIRST MASS *Statuit*

Introit. The Lord made to him a covenant of peace, and made him a prince: that the dignity of priesthood should be to him for ever. Ps. O Lord, remember David: and all his meekness. *Ÿ.* Glory be to the Father.

Introitus. *Ecclus.* 45, 30. *Statuit ei Dóminus testaméntum pacis, et principem fecit eum: ut sit illi sacerdotií dignitas in aetérnum. Ps.* 131, 1. *Me-ménto, Dómine, David: et omnis mansuetúdinis ejus. Ÿ. Glória Patri.*

Collect. Be mindful of our weakness, O almighty God, and since the burden of our deeds is grievous to us, grant that the glorious intercession of blessed N. Thy martyr and bishop may protect us. Through our Lord.

Epistle. *James* 1, 12-18. Dearly beloved: blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils; and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then, when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren. Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.

Gradual. I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My

Graduale. *Ps.* 88, 21-23. *Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et brá-*

1. The terms "Bishop" and "Pontiff" have the same meaning.

chium meum confortábit eum. V. Nihil proficiet inimicus in eo et filius iniquitátis non nocébit ei.

arm shall strengthen him. V. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

Outside Septuagesima and Lent:

Allelúia, allelúia. V. Ps. 109, 4. Tu es sacérdos in aetérnum, secúndum órđinem Melchisedech. Allelúia.

Alleluia, alleluia. V. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

During Septuagesima and Lent:

Tractus. Ps. 20, 3-4. Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. V. Quóniam praevenísti eum in benedictiónibus dulcédinis. V. Posuísti in cápite ejus corónam de lápide pretiósó.

Tract. Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. V. For Thou hast prevented him with blessings of sweetness. V. Thou hast set on his head a crown of precious stones.

Gospel. *Luke 14, 26-33.* At that time, Jesus said to His disciples: If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross and come after Me cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple.

Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertorium. *Ps. 88, 25.* Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret. Graciously accept, O Lord, the offerings dedicated unto Thee, through the merits of blessed N. Thy martyr and bishop; and grant that they may become our perpetual support. Through our Lord.

Communion. Once have I sworn by my holiness: his seed shall endure for ever; and his throne as the sun before me, and as the moon perfect for ever: and a faithful witness in heaven.

Communio. *Ps. 88, 36, 37-38.* Semel jurávi in sancto meo: semen ejus in aetérnum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfectá in aetérnum, et testis in caelo fidélis.

Postcommunion. Refreshed by participation in Thy holy gift, we beseech Thee, O Lord our God, that through the intercession of blessed N. Thy martyr and bishop, we may experience the effect of that which we celebrate. Through our Lord.

SECOND MASS *Sacerdotes Dei*

Introit. O ye priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. *Ps.* All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever. *Ÿ.* Glory be to the Father.

Introitus. *Dan. 3, 84, 87.* Sacerdotes Dei, benedicite Dóminum: sancti et húmiles corde, laudáte Deum. *Dan. 3, 57.* Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in saécula. *Ÿ.* Glória Patri.

Collect. O God, who givest us joy by the annual solemnity of blessed N. Thy martyr and bishop, mercifully grant that we may rejoice in his protection, whose birthday we celebrate. Through our Lord.

Epistle. *2 Corinthians 1, 3-7.* Brethren: Blessed be the God and Father of our Lord Jesus Christ, the

Father of mercies and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Graduale. *Ps.* 8, 6-7. Glória et honóre coronásti eum. *Ÿ.* Et constituísti eum super ópera mánuum tuárum, Dómine.

Gradual. Thou hast crowned him with glory and honor. *Ÿ.* And hast set him over the works of Thy hands, O Lord.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ÿ.* Hic est sacérdos, quem coronávit Dóminus. Allelúia.

Alleluia, alleluia. *Ÿ.* This is the priest whom the Lord hath crowned. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* III, 1-3. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generátio rectórum benedicétur. *Ÿ.* Glória et divítiae in domo ejus: et justitia ejus manet in saéculum saéculi.

Tract. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. *Ÿ.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ÿ.* Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

Gospel. *Matthew* 16, 24-27. At that time, Jesus said to His disciples: If any man will come after Me, let him deny himself and take up his cross and follow Me. For he that will save his life shall lose it: and he that shall lose his life for My sake shall find it. For what doth it

profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

Offertory. I have found David My servant, with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him.

Offertorium. Ps. 88, 21-22. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Secret. Sanctify, O Lord, the offerings dedicated unto Thee, and appeased by the intercession of blessed N. Thy martyr and bishop, and also by this sacrifice, look mercifully upon us. Through our Lord.

Communion. Thou hast set on his head, O Lord, a crown of precious stones.

Communio. Ps. 20, 4. Posuisti, Dómine, in cápite ejus corónam de lápide pretioso.

Postcommunion. May this communion, O Lord purify us from guilt, and by the intercession of blessed N. Thy martyr and bishop, make us partakers of a heavenly remedy. Through our Lord.

COMMON OF A MARTYR NOT A BISHOP OUTSIDE PASCHALTIDE

FIRST MASS *In virtute tua*

Introit. In Thy strength, O Lord, the just man shall rejoice: and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. Ps. For Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of

Introitus. Ps. 20, 2-3. In virtute tua, Dómine, laetabitur justus: et super salutare tuum exsultabit vehementer: desiderium animae ejus tribuisti ei. Ps. 20, 4. Quóniam praevenisti eum in benedictionibus dulcedinis: posuisti in cápite ejus corónam de

lápide pretiósó. V. Glória | precious stones. V. Glory be
Patri. | to the Father.

Collect. Grant, we beseech Thee, O almighty God, that we who celebrate the heavenly birthday of blessed N. Thy martyr, may by his intercession be strengthened in the love of Thy name. Through our Lord.

Wisdom is personified in God, who guided and blessed Jacob and Joseph and who in the same manner guided the saints.

Epistle. *Wisdom* 10, 10-14. The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things: made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him He stood by him, and made him honorable. He kept him safe from his enemies, and He defended him from seducers, and gave him a strong conflict, that he might overcome and know that wisdom is mightier than all. He forsook not the just when he was sold, but delivered him from sinners: He went down with him into the pit, and in bands He left him not,★ till He brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him, and the Lord our God gave him everlasting glory.

Graduale. *Ps.* III, 1-2. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Gradual. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. V. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Outside Septuagesima and Lent:

Allelúia, allelúia. V. *Ps.* 20, 4. Posuísti, Dómine, super caput ejus corónam de lápide pretiósó. Allelúia.

Alleluia, alleluia. V. O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* 20, 3-4. Desidérium ánimae ejus

Tract. Thou hast given him his heart's desire: and hast not

withholden from him the will of his lips. *V.* For Thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. *V.* Quóniam praevenísti eum in benedictiónibus dulcédinis. *Ÿ.* Posuísti in cápite ejus corónam de lápide pretiósó.

Religion arouses the hatred of the wicked. Jesus requires our love for Him to surpass our natural affections. It is better to lose our earthly life than to lose life eternal. All service done from supernatural motives will be rewarded in heaven. The disciples of Christ are called little because they are humble.

Gospel. *Matthew* 10, 34-42. At that time Jesus said to His disciples: Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross and followeth Me is not worthy of Me. He that findeth his life shall lose it: and he that shall lose his life for Me shall find it. He that receiveth you receiveth Me: and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

Offertory. Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands, O Lord.

Offertorium. *Ps.* 8, 6-7. Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Secret. Receive our offerings and prayers, we beseech Thee, O Lord; and purify us by Thy heavenly mysteries, and mercifully hear us. Through our Lord.

Communio. *Matth. 16,*
24. Qui vult venire post
me, abneget semetipsum,
et tollat crucem suam, et
sequatur me:

Communion. If any man will
come after Me, let him deny
himself and take up his cross
and follow Me.

Postcommunion. Grant, we beseech Thee, O Lord our
God, that we who in this life joyfully honor the memory
of Thy saints, may rejoice in beholding them for all
eternity. Through our Lord.

SECOND MASS *Laetabitur justus*

Introitus. *Ps. 63, 11.*
Laetabitur justus in Dó-
mino, et sperabit in eo: et
laudabuntur omnes recti
corde. *Ps. 63, 2.* Exáudi,
Deus, orationem meam
cum déprecor: a timóre
inimíci éripe ánimam me-
am. *V. Glória Patri.*

Introit. The just shall re-
joice in the Lord, and shall
hope in Him: and all the up-
right in heart shall be praised.
Ps. Hear, O God, my prayer
when I make supplications to
Thee: deliver my soul from the
fear of the enemy. *V. Glory be.*

Collect. Grant, we beseech Thee, O almighty God,
that through the intercession of blessed N., Thy martyr,
we may both be delivered from all adversities in body,
and be purified from all evil thoughts in mind. Through
our Lord.

Epistle. *2 Timothy 2, 8-10; 3, 10-12.* Dearly beloved:
Be mindful that the Lord Jesus Christ is risen again
from the dead, of the seed of David, according to my
Gospel: wherein I labor even unto bands, as an evildoer:
but the word of God is not bound. Therefore I endure
all things for the sake of the elect, that they also may
obtain the salvation which is in Christ Jesus, with
heavenly glory. But thou hast fully known my doctrine,
manner of life, purpose, faith, longsuffering, love, pa-
tience, persecutions, afflictions: such as came upon me at
Antioch, at Iconium and at Lystra: what persecutions I
endured, and out of them all the Lord delivered me.
And all that will live godly in Christ Jesus shall suffer
persecution.

Gradual. When the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. *Ÿ.* He showeth mercy and lendeth all the day long: and his seed shall be in blessing.

Outside Septuagesima and Lent

Alleluia, alleluia. *Ÿ.* He that followeth Me walketh not in darkness, but shall have the light of life eternal. Alleluia.

During Septuagesima and Lent:

Tract. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. *Ÿ.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ÿ.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Gospel. *Matthew* 10, 26-32. At that time, Jesus said to His disciples: Nothing is covered that shall not be revealed: nor hid that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And ★ fear ye not them that kill the body and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven.

Offertory. O Lord, Thou hast set on his head a crown of

Graduale. *Ps.* 36, 24. Justus cum ceciderit, non collidetur: quia Dominus supponit manum suam. *Ÿ.* *Ps.* 36, 26. Tota die miseretur, et commodat: et semen ejus in benedictione erit.

Alleluia, alleluia. *Ÿ.* *Joan.* 8, 12. Qui sequitur me, non ambulat in tenebris: sed habebit lumen vite aeternae. Alleluia.

Tractus. *Ps.* III, 1-3. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generatio rectorum benedicetur. *Ÿ.* Gloria et divitiae in domo ejus: et justitia ejus manet in saeculum saeculi.

Offertorium. *Ps.* 20, 4-5. Posuisti, Domine, in

cápite ejus corónam de lá- | precious stones: he asked life
pide pretiósó: vitam pétiit | of Thee, and Thou hast given
a te, et tribuísti ei, allelúia. | it to him, alleluia.

Secret. May our devotion be acceptable in Thy sight, O Lord, and be made salutary to us by the supplications, of him in whose solemn commemoration it is offered. Through our Lord.

Communio. *Joan. 12, 26.* Qui mihi ministrat, me sequátur: et ubi sum ego, illic et míster meus erit. | **Communion.** If any man minister to Me, let him follow Me; and where I am, there also shall My servant be.

Postcommunion. Refreshed by participation in Thy holy gift, we beseech Thee, O Lord our God, that through the intercession of blessed N. Thy martyr, we may experience the effect of that which we celebrate. Through our Lord.

Another Epistle. *James 1, 2-12.* Dearest brethren: count it all joy, when you shall fall into divers temptations: knowing that the trying of your faith worketh patience. And patience hath a perfect work: that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation: and the rich in his being low, because as the flower of the grass shall he pass away. For the sun rose with a burning heat and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

COMMON OF SEVERAL MARTYRS OUTSIDE PASCHALTIDE

FIRST MASS *Intret*

Introit. Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy Saints, which hath been shed. Ps. O God, the heathens are come into Thy inheritance: they have defiled Thy holy temple: they have made Jerusalem as a place to keep fruit. *Ÿ.* Glory be to the Father.

Introitus. Ps. 78, 11, 12, 10. *Intret in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est.* Ps. 78, 1. *Deus, venerunt gentes in haereditatem tuam: polluérunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.* *Ÿ.* Glória Patri.

Collect. May the festival of the blessed martyrs and bishops N. and N. be a safeguard unto us, we beseech Thee, O Lord; and may their venerable prayer commend us unto Thee. Through our Lord.

If they are not Bishops the Collect of the second Mass, p. 994, is said.

Epistle. *Wisdom* 3, 1-8. The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery¹; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations and rule over people, and their Lord shall reign for ever.

1. "Departure" and "going away" mean death.

Graduale. *Exod. 15, 11.* Gloriosus Deus in Sanctis suis, mirabilis in majestate, faciens prodigia. *Ÿ.* *Exod. 15, 6.* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Gradual. Glorious is God in His saints, marvellous in majesty, doing wonders. *Ÿ.* Thy right hand, O Lord, is magnified in strength: Thy right hand hath slain the enemy.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ÿ.* *Ecclus. 44, 14.* Corpora sanctorum in pace sepulta sunt, et nomina eorum vivent in generationem et generationem. Allelúia.

Alleluia, alleluia. *Ÿ.* The bodies of the saints are buried in peace, and their names shall live unto generation and generation. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps. 125, 5-6.* Qui seminant in lacrimis, in gaudio metent. *Ÿ.* Euntes ibant et flebant, mittentes semina sua. *Ÿ.* Venientes autem venient cum exultatione, portantes manipulos suos.

Tract. They that sow in tears shall reap in joy. *Ÿ.* Going, they went and wept, casting their seeds. *Ÿ.* But coming, they shall come with joyfulness, carrying their sheaves.

Gospel. *Luke 21, 9-19.* At that time, Jesus said to His disciples: When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then He said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines and terrors from heaven, and there shall be great signs. But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake; and it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren and kinsmen and friends, and some of you they will put to death: and you

shall be hated by all men for My name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

Offertory. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people: blessed be God. (*Outside Septuagesima and Lent: alleluia.*)

Offertorium. *Ps.* 67, 36. Mirabilis Deus in sanctis suis: Deus Israël, ipse dabit virtutem, et fortitudinem plebi suae: benedictus Deus. (*Outside Septuagesima and Lent: alleluia.*)

Secret. Hearken, O Lord, to our supplications, which we offer in remembrance of Thy saints: that we who trust not in our own righteousness, may be helped by the merits of those who have been pleasing to Thee. Through our Lord.

Communion. And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them.

Communio. *Wis.* 3, 4; 5, 6. Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

Postcommunion. Refreshed by these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

SECOND MASS *Sapientiam*

Introit. Let the people show forth the wisdom of the saints, and the Church declare their praise: and their names shall live unto generation and generation. *Ps.* Rejoice in the Lord, O ye just: praise becometh the upright. *V.* Glory be to the Father.

Introitus. *Ecclus.* 44, 15, 14. Sapientiam sanctorum narrent populi, et laudes eorum nuntiet Ecclesia: nomina autem eorum vivent in saeculum saeculi. *Ps.* 32, 1. Exultate, justi, in Domino: rectos decet collaudatio. *V.* Gloria Patri.

Collect. O God, who grantest us to celebrate the heavenly birthdays of Thy holy martyrs N. and N.,

vouchsafe that we may enjoy their fellowship in everlasting bliss. Through our Lord.

If they are Bishops, the Collect of the preceding Mass, p. 992 is said.

Epistle. *Wisdom* 5, 16-20. But the just shall live for evermore, and their reward is with the Lord, and the care of them with the most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them. And His zeal will take armor, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet. He will take equity for an invincible shield.

Graduale. *Ps.* 123, 7-8. Anima nostra sicut passer erepta est de láqueo venántium. *V.* Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit caelum et terram.

Gradual. Our soul hath been delivered as a sparrow out of the snare of the hunters. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, who hath made heaven and earth.

Outside Septuagesima and Lent:

Allelúia, allelúia. *V.* *Ps.* 67, 4. Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúia.

Alleluia, alleluia. *V.* Let the just feast, and rejoice before God: and be delighted with gladness. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* 125, 5-6. Qui séminat in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, miténtes sémina sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manipulos suos.

Tract. They that sow in tears shall reap in joy. *V.* Going, they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

Gospel. *Luke* 6, 17-23. At that time, Jesus coming down from the mountain, stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea, and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him and

to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him: for virtue went out from Him and healed all. And He, lifting up His eyes on His disciples, said: Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven.

Offertory. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth, alleluia.

Offertorium. *Ps.* 149 5-6. Exsultábunt sancti in glória, lactabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum, allelúia.

Secret. We offer to Thee, O Lord, the gifts of our devotion, that they may be pleasing to Thee in honor of Thy saints, and be made salutary to us through Thy mercy. Through our Lord.

Communion. And I say to you, My friends: Be not afraid of them who persecute you.

Communio. *Luc.* 12, 4. Dico autem vobis amicis meis: Ne terreámini ab his, qui vos persequúntur.

Postcommunion. Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs N. and N., that what we take with our mouths we may receive with pure minds. Through our Lord.

THIRD MASS · *Salus autem*

Introit. But the salvation of the just is from the Lord: and He is their protector in the time of trouble. *Ps.* Be not emulous of evildoers; nor envy them that work iniquity. *Ÿ.* Glory be to the Father.

Introitus. *Ps.* 36, 39. Salus autem justórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps.* 36, 1. Noli aemulári in malignantibus: neque zeláveris faciéntes iniquitátem. *Ÿ.* Glória.

Collect. O God, who year by year dost gladden us by the solemnity of Thy holy martyrs N. and N., mercifully grant that we, who rejoice in their merits, may be inspired by their examples. Through our Lord.

If they are Bishops, the Collect of the Mass on p. 992 is said.

Epistle. *Hebrews* 10, 32-38. Brethren: Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations, were made a gazing-stock; and on the other, became companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that, doing the will of God, you may receive the promise. For yet a little and a very little while, and He that is to come will come, and will not delay. But my just man liveth by faith.

Graduale. *Ps.* 33, 18-19. Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatió nibus eórum liberávit eos. *V.* Juxta est Dóminus his, qui tribuláto sunt corde, et húmiles spírítu salvábit.

Gradual. The just cried, and the Lord heard them: and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart: and He shall save the humble of spirit.

Outside Septuagesima and Lent:

Allelúia, allelúia. *V.* Te Mártyrum candidátus laudat exércitus, Dómine. **Allelúia.**

Alleluia, alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. **Alleluia.**

During Septuagesima and Lent:

Tractus. *Ps.* 125, 5-6. Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, miténtes sémina sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Tract. They that sow in tears shall reap in joy. *V.* Going, they went and wept, casting their seeds. *V.* But coming, they shall come with joyfulness, carrying their sheaves.

Gospel. *Luke* 12, 1-8. At that time, Jesus said to His disciples: Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed: nor hidden that shall not be known. For whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers shall be preached on the housetops. And I say to you, My friends: Be not afraid of them who kill the body and after that have no more that they can do. But I will show you whom you shall fear: Fear ye Him who, after He hath killed, hath power to cast into hell. Yea, I say to you: Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you: Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God.

Offertory. The souls of the just are in the hand of God, and the torment of death shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, (*Outside Septuagesima and Lent: alleluia*).

Offertorium. *Sap.* 3, 1, 2, 3. Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori, illi autem sunt in pace, (*Outside Septuagesima and Lent: alleluia*).

Secret. Be appeased, we beseech Thee, O Lord, by the gifts we offer; and through the intercession of Thy holy martyrs N. and N., defend us from all dangers. Through our Lord.

Communion. That which I tell you in the dark, speak ye in the light, saith the Lord: and that which you hear in the ear, preach ye from the housetops.

Communio. *Matth.* 10, 27. Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, praedicatè super tecta.

Postcommunion. May this communion, O Lord, cleanse us from guilt, and by the intercession of Thy holy martyrs N. and N., make us partakers of the heavenly remedy. Through our Lord.

Another Gospel. *Matthew 24, 3-13.* At that time, as Jesus was sitting on mount Olivet, the disciples came to Him privately, saying: Tell us when shall these things be? And what shall be the sign of Thy coming and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you. For many will come in My name, saying: I am Christ: and they will seduce many. For you shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for My name's sake. And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

COMMON OF ONE MARTYR IN PASCHALTIDE

MASS *Protexisti*

Introitus. *Ps. 63, 3.* Protexisti me, Deus, a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia. *Ps. 63, 2.* Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam. *V. Gloria Patri.*

Introit. Thou hast protected me O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps.* Hear, O God, my prayer, when I make supplication to Thee: free my soul from the fear of the enemy. *V. Glory be to the Father.*

For a Martyr Bishop

Collect. Be mindful of our weakness, O almighty God; and since the burden of our deeds is grievous to us,

grant that the glorious intercession of blessed N. Thy martyr and bishop may protect us. Through our Lord.

Another Collect. O God, who givest us joy by the annual solemnity of blessed N. Thy martyr and bishop, mercifully grant that we may rejoice in his protection, whose heavenly birthday we celebrate. Through our Lord.

For a Martyr not a Bishop

Collect. Grant, we beseech Thee, O almighty God, that we, who celebrate the heavenly birthday of blessed N. Thy martyr, may by his intercession, be strengthened in the love of Thy name. Through our Lord.

Another Collect. Grant, we beseech Thee, almighty God, that through the intercession of blessed N. Thy martyr, we may both be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

Epistle. *Wisdom 5, 1-5.* Then shall the just stand with great constancy against those that have afflicted them and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they whom we had some time in derision and for a parable of reproach. We fools esteemed their life madness and their end without honor; behold how they are numbered among the children of God, and their lot is among the saints.

Another Epistle for the Mass of a Martyr: Be mindful, p. 989.

Alleluia, alleluia. V. The heavens shall confess Thy wonders, O Lord: and Thy truth in the church of the saints. Alleluia. V. Thou hast set on his head, O Lord, a crown of precious stones. Alleluia.

Allelúia, allelúia. V. Ps. 88, 6. Confitebúntur caeli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctorum. Allelúia. V. Ps. 20, 4. Posuisti, Dómine, super caput ejus coronam de lápide pretiósó. Allelúia.

Gospel. *John* 15, 1-7. At that time, Jesus said to His disciples: I am the true vine: and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean, by reason of the word which I have spoken to you. Abide in Me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire: and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you.

Offertorium. *Ps.* 88, 6. Confitebúntur caeli mirabilia tua, Dómine, et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

Offertory. The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

For a Martyr Bishop

Secret. Graciously receive, O Lord, the offerings dedicated unto Thee, through the merits of blessed N. Thy martyr and bishop: and grant that they may become our perpetual support. Through our Lord.

Another Secret. Sanctify, O Lord, the offerings dedicated unto Thee; and appeased by the intercession of blessed N. Thy martyr and bishop and also by this sacrifice, look mercifully upon us. Through our Lord.

For a Martyr not a Bishop

Secret. Receive our offerings and prayers, we beseech Thee, O Lord; and purify us by Thy heavenly mysteries, and mercifully hear us. Through our Lord.

Another Secret. May our devotion be acceptable in Thy sight, O Lord, and be made salutary to us by the

supplications of him in whose solemn commemoration it is offered. Through our Lord.

Communion. The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Communio. Ps. 63, 11. Laetabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

For a Martyr Bishop

Postcommunion. Refreshed by participation in Thy holy gift, we beseech Thee, O Lord our God, that through the intercession of blessed N. Thy martyr and bishop, we may experience the effect of that which we celebrate. Through our Lord.

Another Postcommunion. May this Communion, O Lord, purify us from guilt; and through the intercession of blessed N. Thy martyr and bishop, make us partakers of a heavenly remedy. Through our Lord.

For a Martyr not a Bishop

Postcommunion. Grant, we beseech Thee, O Lord our God, that we who in this life joyfully honor the memory of Thy saints, may rejoice in beholding them for all eternity. Through our Lord.

Another Postcommunion. Refreshed by participation in Thy holy gift, we beseech Thee, O Lord our God, that through the intercession of blessed N. Thy martyr, we may experience the effect of that which we celebrate. Through our Lord.

COMMON OF SEVERAL MARTYRS
IN PASCHALTIDE

MASS *Sancti tui*

Introit. Let Thy saints bless Thee, O Lord; they shall speak of the glory of Thy kingdom, alleluia, alleluia. Ps. I will

Introitus. Ps. 144, 10-11. Sancti tui, Domine, benedicent te: gloriam regni tui dicent, alleluia, alleluia. Ps. 144, 1. Exal-

tábo te, Deus meus Rex: et benedicam nómini tuo in saéculum, et in saecú- lum saéculi. <i>Ÿ.</i> Glória Patri.	extol Thee, O God my King: and I will bless Thy name for ever; yea, for ever and ever. <i>Ÿ.</i> Glory be to the Father.
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For Martyrs Bishops. **Collect**, May the festival, p. 992.

For Martyrs only. **Collect**, O God who grantest, p. 994, or:
 O God who year by year, p. 997.

Epistle. 1 *Peter* 1, 3-7. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you, who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith much more precious than gold (which is tried by the fire) may be found unto praise and glory and honor, at the appearing of Jesus Christ our Lord.

Allelúia, allelúia. <i>Ÿ.</i> Sancti tui, Dómine, floré- bunt sicut lílium, et sicut odor bálsami erunt ante te. Allelúia. <i>Ÿ.</i> Ps. 115, 15. Pretiósá in conspéctu Dómini, mors sanctorum ejus. Allelúia.	Alleluia, alleluia. <i>Ÿ.</i> Thy saints shall flourish like the lily, O Lord, and be as the odor of balsam before Thee. Alleluia. <i>Ÿ.</i> Precious in the sight of the Lord is the death of His saints. Alleluia.
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Gospel. *John* 15, 5-11. At that time, Jesus said to His disciples: I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire: and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified, that you bring forth very much fruit and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My command-

ments, you shall abide in My love: as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled.

Offertory. Be glad in the Lord, and rejoice ye just: and glory, all ye right of heart, alleluia, alleluia.

Offertorium. *Ps.* 31, 11. Laetámini in Dómino, et exsultáte, justí: et gloriámini, omnes recti corde, allelúia, allelúia.

For Martyrs Bishops. **Secret,** Hearken, O Lord, p. 994.

For Martyrs only. **Secret,** We offer, p. 996, or: Be appeased, p. 998.

Communion. Rejoice in the Lord, O ye just, alleluia: praise becometh the upright, alleluia.

Communio. *Ps.* 32, 1. Gaudéte, justí, in Dómino, allelúia: rectos decet collaudátio, allelúia.

For Martyrs Bishops. **Postcommunion,** Refreshed, p. 994.

For Martyrs only. **Postcommunion,** Grant us, p. 996, or: May this communion, p. 998.

COMMON OF A CONFESSOR BISHOP

FIRST MASS *Statuit*

Introit. The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. (*P. T.* Alleluia, alleluia.) *Ps.* O Lord, remember David: and all his meekness. *V.* Glory be to the Father.

Introitus. *Ecclus.* 45, 30. Státuit ei Dóminus testaméntum pacis, et principem fecit eum: ut sit illi sacérdótii dignitas in aetérnum. (*T. P.* Allelúia, allelúia.) *Ps.* 131, 1. Memento, Dómine, David: et omnis mansuetúdinis ejus. *V.* Glória Patri.

Collect. Grant, we beseech Thee, almighty God, that the venerable solemnity of blessed N. Thy confessor and bishop, may both increase our devotion and promote our salvation. Through our Lord.

The Church applies to her Confessors Bishops that which the author of Ecclesiasticus said of the chief characters of the Old Testament.

Epistle. *Ecclesiasticus* 43, 16-27; 45, 3-20. (*Noah*) Behold, a great priest, who in his days pleased God, and was

found just; and in the time of wrath he was made a reconciliation. (*Abraham*) There was not found the like to him who kept the law of the most High. Therefore by an oath the Lord made him to increase among his people. (*Isaac*) He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord. (*Moses*) He glorified him in the sight of kings, and gave him a crown of glory. (*Aaron*) He made an everlasting covenant with him, and gave him a great priesthood: and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer him a worthy incense for an odor of sweetness.

Outside Paschaltide:

Graduale. *Ecclus.* 44, 16. Ecce sacerdos magnus, qui in diebus suis placuit Deo. *Ps.* *Ecclus.* 44, 20. Non est inventus similis illi, qui conservaret legem Excelsi.

Gradual. Behold a great priest, who in his days pleased God. *Ps.* There was not found the like to him, who kept the law of the most High.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ps.* 109, 4. Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Allelúia.

Alleluia, alleluia. *Ps.* Thou art a priest for ever according to the order of Melchisedech. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* III, 1-3. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ps.* Potens in terra erit semen ejus: generatio rectórum benedicetur. *Ps.* Glória et divítiae in domo ejus: et justitia ejus manet in saeculum saeculi.

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *Ps.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ps.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschaltide:

Alleluia, alleluia. V̇. Thou art a priest for ever according to the order of Melchisedech. Alleluia. V̇. This is the priest whom the Lord hath crowned. Alleluia.

Allelúia, allelúia. V̇. Ps. 109, 4. Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Allelúia. V̇. Hic est sacerdos, quem coronávit Dóminus. Allelúia.

Gospel. *Matthew 25, 14-23.* At that time, Jesus spoke this parable to His disciples: A man going into a far country called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time the lord of those servants came and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me, behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

Offertory. I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. (*P. T. Alleluia.*)

Offertorium. Ps. 88, 21-22. Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (*T. P. Allelúia.*)

Secret. May Thy saints, we beseech Thee, O Lord, in every place bring us joy; that while we commemorate

their merits, we may experience their patronage. Through our Lord.

Communio. *Luc. 12, 42.* Fidélis servus et prudens, quem constituit Dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T. P. Allelúia.*)

Communion. This is the faithful and wise steward, whom his lord setteth over his family: to give them their measure of wheat in due season. (*P. T. Alleluia.*)

Postcommunion. Grant, we beseech Thee, almighty God, that by showing gratitude for the gifts which we have received, we may, by the intercession of blessed N. Thy confessor and bishop, obtain yet greater benefits. Through our Lord.

SECOND MASS *Sacerdotes tui*

Introitus. *Ps. 131, 9-10.* Sacerdotes tui, Dómine, induant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*T. P. Allelúia, allelúia.*) *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. *Ÿ.* Glória Patri.

Introit. Let Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of Thy anointed¹, (*P. T. Alleluia, alleluia.*) *Ps.* O Lord, remember David, and all his meekness. *Ÿ.* Glory be to the Father.

Collect. Graciously hear, we beseech Thee, O Lord, the prayers which we offer unto Thee on the solemnity of blessed N. Thy confessor and bishop: and by the merits and intercession of him who so worthily served Thee, absolve us from all our sins. Through our Lord.

Epistle. *Hebrews 7, 23-27.* Brethren: There were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, hath an everlasting priesthood. Whereby He is able also to save for ever them that come

1. One of the successors of David, who reigned at the time of the Psalmist.

to God by Him: always living to make intercession for us. For it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who needeth not daily, as the other priests, to offer sacrifices, first for his own sins, and then for the people's: for this He did once in offering Himself, Jesus Christ our Lord.

Outside Paschaltide:

Gradual. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. *Ÿ.* There will I bring forth a horn to David: I have prepared a lamp¹ for my anointed.

Graduale. *Ps.* 131, 16-17. Sacerdotes ejus induam salutari: et sancti ejus exsultatione exsultabunt. *Ÿ.* Illuc producam cornu David: paravi lucernam Christo meo.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. **Alleluia.**

Alleluia, alleluia. *Ÿ.* *Ps.* 109, 4. Juravit Dominus, et non poenitebit eum: Tu es sacerdos in aeternum, secundum ordinem Melchisedech. **Alleluia.**

During Septuagesima and Lent:

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *Ÿ.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ÿ.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Tractus. *Ps.* 111, 1-3. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generatio rectorum benedicetur. *Ÿ.* Gloria et divitiae in domo ejus: et justitia ejus manet in saeculum saeculi.

During Paschaltide:

Alleluia, alleluia. *Ÿ.* The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order

Alleluia, alleluia. *Ÿ.* *Ps.* 109, 4. Juravit Dominus, et non poenitebit eum: Tu es sacerdos in aeternum, secundum or-

1. Symbol of glory. /

dinem Melchisedech. Allelúia. <i>V. Ecclus. 45, 9.</i> Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.	of Melchisedech. Alleluia. <i>Ÿ.</i> The Lord loved him and adorned him, He clothed him with a robe of glory. Alleluia.
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Gospel. *Matthew 24, 42-47.* At that time, Jesus said to His disciples: Watch ye, because you know not what hour your Lord will come. But this know ye, that, if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready: because at what hour you know not the Son of Man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come he shall find so doing. Amen I say to you, he shall place him over all his goods.

Offertorium. <i>Ps. 88, 25.</i> Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (<i>T. P. Allelúia.</i>)	Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted. (<i>P. T. Alleluia.</i>)
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Secret. May the annual festival of blessed N. Thy confessor and bishop, we beseech Thee, O Lord, render us acceptable unto Thy loving kindness: that by means of this office of reconciliation, a blessed reward may be rendered to him, and to us the gifts of Thy grace. Through our Lord.

Communio. <i>Matth. 24, 46-47.</i> Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (<i>T. P. Allelúia.</i>)	Communion. Blessed is that servant, whom when his lord cometh he shall find watching: Amen I say to you, he shall place him over all his goods. (<i>P. T. Alleluia.</i>)
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Postcommunion. O God, who dost reward the faithful souls, grant that we may obtain pardon of our sins through the intercession of blessed N. Thy confessor

and bishop, whose venerable feast we celebrate. Through our Lord.

COMMON OF A DOCTOR

MASS *In medio*

Introit. In the midst of the Church the Lord opened his mouth: and He filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (*P. T.* Alleluia, alleluia.) Ps. It is good to give praise to the Lord: and to sing to Thy name, O most High. *V.* Glory be to the Father.

Introitus. *Ecclus. 15, 5.*
In medio Ecclesiae aperuit os ejus: et implevit eum Dominus spiritu sapientiae et intellectus: stolam gloriae induit eum. (*T. P.* Alleluia, alleluia.)
Ps. 91, 2. Bonum est confiteri Domino: et psallere nomini tuo, Altissime. *V.* Gloria Patri.

Collect. O God, who didst give unto Thy people blessed N. to be a minister of eternal salvation: grant, we beseech Thee, that we may be worthy to have as an intercessor in heaven him, whom we have had as a teacher of life on earth. Through our Lord.

Epistle. *2 Timothy 4, 1-8.* Dearly beloved: I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom: preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry. Be sober. For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day: and not only to me, but to them also that love His coming.

Outside Paschaltide:

Graduale. *Ps. 36, 30-31.* Os justi meditabitur sapiéntiam, et lingua ejus loquétur júdicium. *Ÿ.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *Ÿ.* The law of his God is in his heart: and his steps shall not be supplanted.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ÿ.* *Ecclus. 14, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

Alleluia, alleluia. *Ÿ.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps. III, 1-3.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generátio rectórum benedicétur. *Ÿ.* Glória et divítiae in domo ejus: et justítia ejus manet in saéculum saéculi.

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *Ÿ.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ÿ.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschaltide:

Allelúia, allelúia. *Ÿ.* *Ecclus. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia. *Ÿ.* *Os. 14, 6.* Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. *Ÿ.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. *Ÿ.* The just man shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Gospel. *Matthew 5, 13-19.* At that time, Jesus said to His disciples: You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a

candle and put it under a bushel but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he shall do and teach, he shall be called great in the kingdom of heaven. Creed.

Offertory. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. (*P. T. Alleluia.*)

Offertorium. *Ps. 91, 13.* Justus ut palma florébit: sicut cedrus, quae in Libano est, multiplicábitur. (*T. P. Allelúia.*)

Secret. May the holy prayer of blessed N. Thy bishop (*or* confessor) and doctor never fail us, O Lord; may it render our offerings acceptable, and ever obtain for us Thy pardon. Through our Lord.

Communion. The faithful and wise servant whom his lord setteth over his family: to give them their measure of wheat in due season. (*P. T. Alleluia.*)

Communio. *Luc. 12, 42.* Fidélis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram. (*T. P. Allelúia.*)

Postcommunion. May blessed N. Thy bishop (*or* confessor) and illustrious doctor intercede for us, we beseech Thee, O Lord, that these Thy sacrifices may obtain for us salvation. Through our Lord.

Another Epistle. *Ecclesiasticus 39, 6-14.* The just will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, He will fill him, with the spirit of understanding: and he

will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord: and He shall direct his counsel, and his knowledge, and in his secrets shall he meditate. He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall show forth his praise.

COMMON OF A CONFESSOR NOT A BISHOP

FIRST MASS *Os justi*

Introitus. *Ps.* 36, 30-31. *Os justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. (T. P. Alleluia, alleluia.) Ps.* 36, 1. *Noli aemulari in malignantibus: neque zelaveris facientes iniquitatem. V. Gloria Patri.*

Introit. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (*P. T. Alleluia, alleluia.*) *Ps.* Be not emulous of evildoers: nor envy them that work iniquity. *V.* Glory be to the Father.

Collect. O God, who dost gladden us by the annual solemnity of blessed N. Thy confessor, mercifully grant that we who celebrate his heavenly birthday, may also imitate his example. Through our Lord.

Epistle. *Ecclesiasticus* 31, 8-11. Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord ★, and all the Church of the saints shall declare his alms.

Outside Paschaltide:

Gradual. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *Ÿ.* To show forth Thy mercy in the morning, and Thy truth in the night.

Graduale. *Ps. 91, 13, 14.* Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *Ÿ. Ps. 91, 3.* Annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

Allelúia, allelúia. *Ÿ. Jac. 1, 12.* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúia.

During Septuagesima and Lent:

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *Ÿ.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Ÿ.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Tractus. *Ps. 111, 1-3.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *Ÿ.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *Ÿ.* Glória et divítiae in domo ejus: et justítia ejus manet in saéculum saéculi.

During Paschaltide:

Alleluia, alleluia. *Ÿ.* Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life. Alleluia. *Ÿ.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúia, allelúia. *Ÿ. Jac. 1, 12.* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúia. *Ÿ. Eccles. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúia.

Gospel. *Luke 12, 35-40.* At that time, Jesus said to His disciples: Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to

him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: amen I say to you that he will gird himself and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not the Son of man will come.

<p>Offertorium. <i>Ps.</i> 88, 25. Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (<i>T. P. Alleluía.</i>)</p>	<p>Offertory. My truth and My mercy shall be with him: and in My name shall his horn be exalted. (<i>P. T. Alleluia.</i>)</p>
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Secret. We offer unto Thee, O Lord, the sacrifice of praise, in remembrance of Thy saints; through whose intercession we trust to be delivered both from present and future ills. Through our Lord.

<p>Communio. <i>Matth.</i> 24, 46-47. Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum. (<i>T. P. Alleluía.</i>)</p>	<p>Communion. Blessed is that servant, whom when his lord shall come he shall find watching: amen I say to you, he shall place him over all his goods. (<i>P. T. Alleluia.</i>)</p>
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Postcommunion. Refreshed with this heavenly food and drink, we humbly beseech Thee, our God, that we may be protected by his prayers in whose remembrance we have received them. Through our Lord.

SECOND MASS *Justus ut palma*

<p>Introitus. <i>Ps.</i> 91, 13-14. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis</p>	<p>Introit. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of</p>
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the house of our God. (*P. T.* Alleluia, alleluia.) *Ps.* It is good to give praise to the Lord: and to sing to Thy name, O most High. *Ÿ.* Glory be.

domus Dei nostri. (*T. P.* Allelúia, allelúia.) *Ps.* 91, 2. Bonum est confitèri Dómino: et psállere nómini tuo, Altíssime. *Ÿ.* Glória Patri.

Collect. Hearken, O Lord, unto our supplications, which we offer Thee on the solemnity of blessed N. Thy confessor; that we who trust not in our own justice, may be helped by the prayers of him who pleased Thee. Through our Lord.

St. Paul exposes the pride of the Corinthians, who wish to unite two things entirely opposite: the wisdom of man, and the wisdom of God which is considered folly by the world. He then describes the hardships of the apostolic ministry.

Epistle. *1 Corinthians 4, 9-14.* Brethren, we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger and thirst, and are naked, and are buffeted and have no fixed abode, and we labor, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you, but I admonish you as my dearest children: in Christ Jesus our Lord.

Outside Paschaltide:

Gradual. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *Ÿ.* The law of his God is in his heart: and his steps shall not be supplanted.

Graduale. *Ps.* 36, 30-31. Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. *Ÿ.* Lex Dei ejus in corde ípsius: et non supplantabúntur gressus ejus.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. Alleluia.

Allelúia, allelúia. *Ÿ.* *Ps.* 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúia.

During Septuagesima and Lent:

Tractus. *Ps.* III, 1-3.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicetur. *V.* Glória et divítiae in domo ejus: et justítia ejus manet in saéculum saéculi.

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschaltide:

Allelúia, allelúia. *V.*

Ps. III, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúia. *V.* *Os.* 14, 6. Justus germinábit sicut lílimum: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. *V.* Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. Alleluia. *V.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Gospel. *Luke* 12, 32-34. At that time, Jesus said to His disciples: Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which falleth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Offertorium. *Ps.* 20, 2-

3. In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheméner: desidérium ánimae ejus tribuísti ei. (*T. P.* Allelúia.)

Offertory. In Thy strength, O Lord, the just man shall be joyful, and in Thy salvation he shall rejoice exceedingly: Thou hast given him the desire of his heart. (*P. T.* Alleluia.)

Secret. Grant us, we beseech Thee, almighty God, that the offering of our humility may be pleasing to Thee in honor of Thy saints, and purify us alike in body and soul. Through our Lord.

Communio. *Matth.* 19,

28, 29. Amen dico vobis:

Communion. Amen I say to you, that you, who have left all

things and followed Me, shall receive an hundredfold, and shall possess life everlasting. (P. T. Alleluia.)

quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam aeternam possidebitis. (T. P. Alleluia.)

Postcommunion. We beseech Thee, almighty God, that we who have received heavenly food may, through the intercession of blessed N. Thy confessor, be protected by it from all harm. Through our Lord.

COMMON OF A HOLY ABBOT

MASS *Os justi*

Introit. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (P. T. Alleluia, alleluia.) Ps. Be not emulous of evildoers: nor envy them that work iniquity. V. Glory be to the Father.

Introitus. Ps. 36, 30-31. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. (T. P. Alleluia, alleluia.) Ps. 36, 1. Noli aemulari in malignantibus: neque zelaveris facientes iniquitatem. V. Gloria Patri.

Collect. May the intercession of the blessed abbot N., we beseech Thee, O Lord, commend us unto Thee, that what we cannot have through our own merits we may obtain through his patronage. Through our Lord.

Epistle. *Ecclesiasticus* 45, 1-6. Beloved of God and men, whose memory is in benediction. He made him like the Saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him and his voice, and brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

Graduale. *Ps.* 20, 4-5. *Dómine, praevenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. V̇. Vitam petiit a te, et tribuisti ei longitudinem dierum in saeculum saeculi.*

Gradual. Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. *V̇.* He asked life of Thee, and Thou hast given him length of days for ever and ever.

Outside Septuagesima and Lent:

Allelúia, allelúia. *V̇. Ps.* 91, 13. *Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúia.*

Alleluia, alleluia. *V̇.* The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* 111, 1-3. *Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V̇. Potens in terra erit semen ejus: generatio rectórum benedicétur. V̇. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.*

Tract. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. *V̇.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *V̇.* Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschaltide:

Allelúia, allelúia. *V̇. Ps.* 91, 13. *Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúia. Os.* 14, 6. *Justus germinábit sicut lílium: et florébit in aeternum ante Dóminum. Allelúia.*

Alleluia, alleluia. *V̇.* The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus. Alleluia. *V̇.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Gospel. *Matthew* 19, 27-29. At that time, Peter said to Jesus: Behold we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them: Amen I say to you, that you, who have followed Me, in the regeneration when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve

seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold and shall possess life everlasting.

Offertory. Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips: Thou hast set on his head a crown of precious stones. (*P. T. Alleluia.*)

Offertorium. *Ps.* 20, 3, 4. Desiderium animae ejus tribuisti ei, Dómine, et voluntate labiórum ejus non fraudásti eum: posuisti in cápite ejus corónam de lápide pretiósó. (*T. P. Allelúia.*)

Secret. May Thy holy abbot N., we beseech Thee, O Lord, obtain for us that the victims placed upon Thy holy altar may avail us unto salvation. Through our Lord.

Communion. The faithful and wise servant, whom his Lord setteth over his family, to give them their measure of wheat in due season. (*P. T. Alleluia.*)

Communio. *Luc.* 12, 42. Fidélis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore trítici mensúram. (*T. P. Allelúia.*)

Postcommunion. May the reception of Thy sacrament and the intercession of blessed N. Thy abbot, protect us, O Lord; that we may put into practice the virtues of his life, and receive the help of his intercession. Through our Lord.

COMMON OF A VIRGIN MARTYR

FIRST MASS *Loquebar*

Introit. I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved. (*P. T. Alleluia, alleluia.*) *Ps.* Blessed are the

Introitus. *Ps.* 118, 46-47. Loquébar de testimoniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. (*T. P. Allelúia, allelúia.*)

Ps. 118, 1. *Beáti immaculáti in via: qui ámbulant in lege Dómini.* *Ÿ.* *Glória Patri.* | *undefiled in the way: who walk in the law of the Lord.* *Ÿ.* *Glory be to the Father.*

Collect. O God, who among the wonders of Thy power hast granted even to the weaker sex the triumph of martyrdom: mercifully grant that we who celebrate the heavenly birthday of blessed N. Thy virgin and martyr, may, through her example, advance nearer to Thee. Through our Lord.

Epistle. *Ecclesiasticus* 51, 1-8, 12. I will give glory to Thee, O Lord, O King, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by Thou hast been my helper. And Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar prepared to devour; out of the hands of them that sought my life, and from the gates of afflictions which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt: from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

Outside Paschaltide:

Graduale. *Ps.* 44, 8. *Dilexísti justítiam, et odísti iniquitátem.* *Ÿ.* *Proptérea unxit te Deus, Deus tuus, óleo laetitiae.* | **Gradual.** Thou hast loved justice, and hated iniquity. *Ÿ.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Outside Septuagesima and Lent:

Allelúia, allelúia. *Ÿ.* | **Alleluia, alleluia.** *Ÿ.* After *Ps.* 44, 15, 16. *Adducén-tur Regi virgines post eam:* | her shall virgins be brought to the King: her neighbours shall

be brought to thee with gladness. Alleluia.

proximæ ejus afferentur tibi in lætitia. Alleluia.

During Septuagesima and Lent:

Tract. Come thou spouse of Christ, receive the crown, which the Lord hath prepared for thee from everlasting: for whose love thou didst shed thy blood. V̄. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. V̄. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dóminus præparávit in aetérnum: pro cuius amóre sánguinem tuum fudísti. V̄. Ps. 44, 8, 5. Dilexísti justítiam, et odísti iniquitátem: prop- terea unxit te Deus, Deus tuus, óleo lætítiae præ consórtibus tuis. V̄. Spécie tua, et pulchritúde tua inténde, prospere procéde, et regna.

During Paschaltide:

Alleluia, alleluia. V̄. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia. V̄. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Alleluia, alleluia. V̄. Ps. 44, 15, 16. Adducén- tur Regi vírgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia. V̄. Ps. 44, 5. Spécie tua, et pulchritúde tua inténde, prospere procéde, et regna. Alleluia.

Gospel. *Matthew* 25, 1-13. At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise; but the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go, ye

rather to them that sell, and buy for yourselves. Now, whilst they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

Offertorium. *Ps.* 44, 15, 16. Afferéntur Regi virgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatione: adducéntur in templum Regi Dómino. (*T. P. Alleluia.*)

Offertory. After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple of the King, the Lord. (*P. T. Alleluia.*)

Secret. Receive, O Lord, the gifts which we bring on the solemnity of blessed N. Thy virgin and martyr, through whose intercession we hope for deliverance. Through our Lord.

Communio. *Ps.* 118, 78, 80. Confundántur superbi, quia injúste iniquitatem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificatió nibus, ut non confundar. (*T. P. Alleluia.*)

Communion. Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in Thy commandments and in Thy justifications, that I may not be confounded. (*P. T. Alleluia.*)

Postcommunion. May the mysteries which we received be a help unto us, O Lord, and through the intercession of blessed N. Thy virgin and martyr, may they cause us to rejoice in Thine everlasting protection. Through our Lord.

SECOND MASS *Me exspectaverunt*

Introitus. *Ps.* 118, 95-96. Me exspectáverunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis con-

Introit. The wicked have waited for me to destroy me: but I have understood Thy testimonies, O Lord: I have seen an end of all perfection:

Thy commandment is exceeding broad. (*P. T. Alleluia, alleluia.*) Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. *Ÿ.* Glory be to the Father

summationis vidi finem: latum mandatum tuum nimis. (*T. P. Alleluia, alleluia.*) Ps. 118, 1. Beati immaculati in via: qui ambulat in lege Domini. *Ÿ.* Glória Patri.

Collect. May blessed N. Thy virgin and martyr, we beseech Thee, O Lord, implore for us Thy forgiveness; for she was ever pleasing unto Thee, both by the merit of her chastity, and by her confession of Thy power. Through our Lord.

Epistle. *Ecclesiasticus* 51, 13-17. O Lord my God, Thou hast exalted my dwelling place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud without help. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard. And Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks and praise to Thee, O Lord our God.

Outside Paschaltide:

Gradual. God will help her with His countenance: God is in the midst of her, she shall not be moved. *Ÿ.* The stream of the river maketh the city of God joyful: the most High hath sanctified His own tabernacle.

Graduale. Ps. 45, 6, 5. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovabitur. *Ÿ.* Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

Outside Septuagesima and Lent:

Alleluia, alleluia, *Ÿ.* This is a wise virgin, and one of the number of the prudent. Alleluia.

Alleluia, alleluia. *Ÿ.* Haec est virgo sapiens, et una de numero prudentum. Alleluia.

During Septuagesima and Lent:

Tract. Come, spouse of Christ, receive the crown, which the Lord hath prepared

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dominus prae-

parávit in aetérnum: pro
cujus amóre sanguinem
tuum fudísti. *Ÿ. Ps. 44, 8,*
5. Dilexísti justítiam, et
odísti iniquitátem: propté-
rea unxit te Deus, Deus
tuus, óleo laetitiae prae
consórtibus tuis. Ÿ. Spé-
cie tua, et pulchritúdine
tua inténde, prospere pro-
céde, et regna.

for thee for ever: for the love of
whom thou didst shed thy
blood. *Ÿ. Thou hast loved*
justice and hated iniquity:
therefore God, thy God, hath
anointed thee with the oil of
gladness above thy fellows.
Ÿ. In thy comeliness and thy
beauty, set out, proceed pros-
perously, and reign.

During Paschaltide:

Allelúia, allelúia. *Ÿ.*
Haec est virgo sápiens, et
una de número prudén-
tum. Allelúia. Ÿ. Sap. 4,
1. O quam pulchra est
casta generátio cum clari-
táte! Allelúia.

Alleluia, alleluia. *Ÿ. This is*
a wise virgin, and one of the
number of the prudent. Alle-
luia. Ÿ. Oh, how beautiful is
the chaste generation with
glory! Alleluia.

Gospel. *Matthew 13, 44-52.* At that time Jesus spoke
to His disciples this parable: The kingdom of heaven is
like unto a treasure hidden in a field. Which a man having
found, hid it, and for joy thereof goeth and selleth all
that he hath, and buyeth that field. Again the kingdom
of heaven is like to a merchant seeking good pearls.
Who, when he had found one pearl of great price, went
his way, and sold all that he had, and bought it. Again
the kingdom of heaven is like to a net cast into the sea,
and gathering together of all kind of fishes. Which,
when it was filled, they drew out, and sitting by the shore,
they chose out the good into vessels, but the bad they
cast forth. So shall it be at the end of the world: the
Angels shall go out, and shall separate the wicked from
among the just, and shall cast them into the furnace of
fire: there shall be weeping and gnashing of teeth. Have
ye understood all these things? They say to him: Yes.
He said unto them: Therefore every scribe instructed in
the kingdom of heaven is like to a man that is a house-
holder, who bringeth forth out of his treasure new things
and old.

Offertorium. *Ps. 44, 3.*
Diffúsa est grátia in lábiis

Offertory. Grace is poured
abroad in thy lips: therefore

hath God blessed thee for ever, and for ages of ages. (*P. T. Alleluia.*)

<p>tuis: propterea benedixit te Deus in acternum, et in saeculum saeculi. (<i>T. P. Alleluia.</i>)</p>	<p>tuis: propterea benedixit te Deus in acternum, et in saeculum saeculi. (<i>T. P. Alleluia.</i>)</p>
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Secret. Graciously accept, O Lord, the offerings dedicated unto Thee through the merits of blessed N. Thy virgin and martyr: and grant that they may be unto us a perpetual support. Through our Lord.

<p>Communion. I have done judgment and justice, O Lord, give me not up to them that slander me: I was directed to all Thy commandments, I have hated all wicked ways. (<i>P. T. Alleluia.</i>)</p>	<p>Communio. <i>Ps.</i> 118, 121, 128. Feci iudicium et iustitiam, Domine, non calumniuntur mihi superbi: ad omnia mandata tua dirigebam, omnem viam iniquitatis odio habui. (<i>T. P. Alleluia.</i>)</p>
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Postcommunion. Filled with the divine gift of Thy bounty, we beseech Thee, O Lord our God, that by the intercession of blessed N. Thy virgin and martyr, we may ever live by the participation thereof. Through our Lord.

Another Gospel. *Matthew* 19, 3-12. At that time the pharisees came to Jesus tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He who made man from the beginning made them male and female? and He said: For this cause shall a man leave father, and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery. His disciples say unto

Him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

MASS OF SEVERAL VIRGINS MARTYRS

All is said as above for one Virgin Martyr except the **Collects**, which are as below, and the **Epistle**, which is that of the Second Mass of a Virgin not a Martyr: Concerning virgins, p. 1031.

Collect. Grant us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy virgins and martyrs N. and N.; that those whom we cannot fittingly celebrate, we may at least approach with lowly homage. Through our Lord.

Secret. Look, we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the festival of Thy holy virgins and martyrs N. and N.; that as by these blessed mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

Postcommunion. Grant us, we beseech Thee, O Lord, by the intercession of Thy holy virgins and martyrs N. and N., that what we take with our mouth we may receive with a pure mind. Through our Lord.

COMMON OF A VIRGIN NOT A MARTYR

FIRST MASS *Dilexisti*

<p>Introitus. <i>Ps.</i> 44, 8. <i>Dilexisti</i> justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae prae consortibus tuis. (<i>T. P.</i> Alleluia, alleluia.) <i>Ps.</i> 44, 2. <i>Eru-</i></p>	<p>Introit. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (<i>P. T.</i> Alleluia, alleluia.) <i>Ps.</i></p>
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My heart hath uttered a good word: I speak my works to the King. *Ÿ*. Glory be to the Father.

ctávit cor meum verbum bonum: dico ego ópera mea Regi. *Ÿ*. Glória Patri.

Collect. Hear us, O God, our Saviour; that as we rejoice in the festivity of blessed N. Thy virgin, so we may be instructed in the affection of pious devotion. Through our Lord.

Epistle. 2 *Corinthians* 10, 17-18; 11, 1-2. Brethren: He that glorieth, let him glory in the Lord. For not he who commendeth himself is approved: but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me: for I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Outside Paschaltide:

Gradual. With thy comeliness and thy beauty set out, proceed prosperously, and reign. *Ÿ*. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Graduale. *Ps.* 44, 5. Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. *Ÿ*. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirábiliter dextera tua.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ*. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

Allelúia, allelúia. *Ÿ*. *Ps.* 44, 15, 16. Adducéntur Regi vírgines post eam: próximae ejus afferéntur tibi in laetitia. Allelúia.

During Septuagesima and Lent:

Tract. Harken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. *Ÿ*. All the rich among the people shall entreat thy countenance: the daughters of kings in thine

Tractus. *Ps.* 44, 11, 12. Audi, filia, et vide, et inclína aurem tuam: quia concupívit Rex spéciem tuam. *Ÿ*. *Ps.* 44, 13, 10. Vultum tuum deprecabúntur omnes dívites plebis: filiae regum in honóre tuo.

Ÿ. *Ps.* 44, 15-16. Adducéntur Regi vírgines post eam: próximae ejus afferéntur tibi. Ÿ. Afferéntur in laetítia, et exsultatióne: adducéntur in templum Regis.

honor. Ÿ. After her shall virgins be brought to the King: her neighbors shall be brought to thee. Ÿ. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

During Paschaltide:

Allelúia, allelúia. Ÿ. *Ps.* 44, 15, 16. Ÿ. Adducéntur Regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. Allelúia. Ÿ. *Ps.* 44, 5. Spécie tua, et pulchritúdi-ne tua inténde, prospere procéde, et regna. Allelúia.

Alleluia, alleluia. Ÿ. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia. Ÿ. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Gospel. *Matthew* 25, 1-13. At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

Offertorium. *Ps.* 44, 10. Fíliae regum in honóre

Offertory. The daughters of kings are in thine honor, the

queen stood on thy right hand in gilded clothing, surrounded with variety. (*P. T. Alleluia.*)

tuo, ádstitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte. (*T. P. Allelúia.*)

Secret. May the offering of Thy holy people be accepted by Thee, O Lord, in honor of Thy saints; by whose merits they know they have received help in tribulation. Through our Lord.

Communion. The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh: go ye forth to meet Christ the Lord. (*P. T. Alleluia.*)

Communio. *Matth. 25, 4, 6.* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádis: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviám Christo Dómino. (*T. P. Allelúia.*)

Postcommunion. Having refreshed Thy family, O Lord, with holy gifts: we beseech Thee even to comfort us, by the intercession of her, whose festival we celebrate. Through our Lord.

SECOND MASS *Vultum tuum*

Introit. All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. (*P. T. Alleluia, alleluia.*)
Ps My heart hath uttered a good word: I speak my works to the King. *V.* Glory be to the Father.

Introitus. *Ps. 44, 13, 15, 16.* Vultum tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exultatióne. (*T. P. Allelúia, allelúia.*)
Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Collect. Hear us, O God our Saviour; that as we rejoice in the festivity of blessed N. Thy virgin, so we may learn therefrom loving devotion towards Thee. Through our Lord.

Epistle. I *Corinthians* 7, 25-34. Brethren: Concerning virgins I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: The time is short: it remaineth, that they also who have wives be as if they had none: and they that weep as though they wept not: and they that rejoice as if they rejoiced not: and they that buy as though they possessed not: and they that use this world as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: in Christ Jesus our Lord.

Outside Paschaltide:

<p>Graduale. <i>Ps.</i> 44, 12. Concupívit rex decórem tuum, quóniam ipse est Dóminus Deus tuus. <i>Ÿ.</i> <i>Ps.</i> 44. 11. Audi, fília, et vide, et inclína aurem tu- am.</p>	<p>Gradual. The King hath greatly desired thy beauty, for He is the Lord thy God. <i>Ÿ.</i> Hearken, O daughter, and see, and incline thy ear.</p>
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Outside Septuagesima and Lent:

<p>Allelúia, allelúia, Ÿ. Haec est virgo sápiens, et una de número prudén- tum. Allelúia.</p>	<p>Alleluia, alleluia. Ÿ. This is a wise virgin, and one of the number of the prudent. Alleluia.</p>
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During Septuagesima and Lent:

<p>Tractus. <i>Ps.</i> 44, 12. Quia concupívit rex spé-</p>	<p>Tract. For the King hath greatly desired thy beauty. <i>Ÿ.</i></p>
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All the rich among the people shall entreat thy countenance: the daughters of kings in thy glory. *Ÿ*. After her shall virgins be brought to the King: her neighbors shall be brought to thee. *Ÿ*. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

ciem tuam. *Ÿ*. *Ps.* 44, 13. Vultum tuum deprecabuntur omnes dívites plebis: filiae regum in honóre tuo. *Ÿ*. *Ps.* 44, 15-16. Adducéntur Regi vírgines post eam: próximae ejus afferéntur tibi. *Ÿ*. Afferéntur in laetitia, et exsultatióne: adducéntur in templum Regis.

During Paschaltide:

Alleluia, alleluia. *V*. This is a wise virgin, and one of the number of the prudent. Alleluia. *Ÿ*. O how beautiful is the chaste generation with glory! Alleluia.

Allelúia, allelúia. *Ÿ*. Haec est virgo sápiens, et una de número prudentum. Allelúia. *Ÿ*. *Sap.* 4, 1. O quam pulchra est casta generatio cum claritate! Allelúia.

Gospel: The kingdom of heaven shall be like to ten virgins, p. 1022 or 1029; or: The kingdom . . . is like to a treasure, p. 1025.

Offertory. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness and rejoicing: they shall be brought into the temple of the King. (*P. T.* Alleluia.)

Offertorium. *Ps.* 44, 15, 16. Afferéntur Regi vírgines post eam: próximae ejus afferéntur tibi in laetitia, et exsultatióne: adducéntur in templum Regi Dómino. (*T. P.* Allelúia.)

Secret. May the offering of Thy holy people be accepted by Thee, O Lord, in honor of Thy saints: by whose merits they know that they have received help in tribulation. Through our Lord.

Communion. The kingdom of heaven is like to a merchant seeking good pearls: who, when he had found one pearl of great price, sold all that he had, and bought it. (*P. T.* Alleluia.)

Communio. *Matth.* 13, 45-46. Simile est regnum caelórum hómini negotiátóri, quaerénti bonas margaritas: invénta autem una pretiósá margarita, dedit ómnia sua, et comparávit eam. (*T. P.* Allelúia.)

Postcommunion. Having refreshed Thy family, O Lord, with holy gifts, we beseech Thee ever to comfort us, by

the intercession of her whose festival we celebrate.
Through our Lord.

COMMON OF A MARTYR NOT A VIRGIN

MASS *Me expectaverunt*

Introitus. *Ps.* 118, 95-96. *Me exspectaverunt peccatores, ut perderent me: testimonia tua, Domine, intellexi: omnis con summationis vidi finem: latum mandatum tuum nimis.* (*T. P.* Alleluia, alleluia.) *Ps.* 118, 1. *Beati immaculati in via, qui ambulat in lege Domini.* *V.* Gloria Patri.

Introit. The wicked have waited for me to destroy me: but I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceeding broad. (*P. T.* Alleluia, alleluia.) *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord. *V.* Glory be to the Father.

Collect. O God, who among the other wonders of Thy power, has conferred even on the weaker sex the victory of martyrdom: mercifully grant that we, who celebrate the heavenly birthday of blessed N. Thy martyr, may by her example advance nearer unto Thee. Through our Lord.

For several Holy Women Martyrs

Grant us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy martyrs N. and N.; that those whom we cannot fittingly celebrate, we may at least approach with lowly homage. Through our Lord.

Epistle. *Ecclesiasticus* 51, 1-8, 12. I will give glory to Thee, O Lord, O King, and I will praise Thee, O God my Saviour. I will give glory to Thy name, for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by Thou hast been my helper. And Thou hast delivered me according to the multitude of the mercy of Thy name from them

that did roar prepared to devour: out of the hands of them that sought my life, and from the gates of afflictions which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt: from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death: because Thou deliverest them that trust in Thee, and savest them from the hands of the Gentiles, O Lord our God.

Outside Paschaltide:

Gradual. Thou hast loved justice and hated iniquity. *Ÿ.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Graduale. *Ps. 44, 8.* Dilexisti justitiam, et odisti iniquitatem. *Ÿ.* Propterea unxit te Deus, Deus tuus, oleo laetitiae.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* With thy comeliness and thy beauty set out, proceed prosperously, and reign. **Alleluia.**

Alleluia, alleluia. *Ÿ.* *Ps. 44, 5.* Spécie tua et pulchritudine tua inténde, prospere procéde et regna. **Alleluia.**

During Septuagesima and Lent:

Tract. Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for whose love thou didst shed thy blood. *Ÿ.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ÿ.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Tractus. Veni, sponsa Christi, áccipe coronam, quam tibi Dóminus prae-parávit in aetérnum: pro cuius amóre sánguinem tuum fudisti. *Ÿ.* *Ps. 44, 8, 5.* Dilexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae prae consórtibus tuis. *Ÿ.* Spécie tua et pulchritudine tua inténde, prospere procéde et regna.

During Paschaltide:

Alleluia, alleluia. *Ÿ.* With thy comeliness and thy beauty

Alleluia, alleluia. *Ÿ.* *Ps. 44, 5.* Spécie tua et

pulchritúdine tua inténde, | set out, proceed prosperously
 próspere procéde et regna. | and reign. Alleluia. V̄. Be-
 Allelúia. V̄. Propter veri- | cause of truth, and meekness,
 tátém et mansuetúdinem | and justice: and thy right hand
 et justítiam: et dedúcet te | shall conduct thee wonderfully.
 mirabíliter délixera tua. Al- | Alleluia.

Gospel: The kingdom of heaven is like, p. 1025.

Offertorium. Ps. 44, 3. | **Offertory.** Grace is poured
 Diffúsa est grátia in lábiis | abroad in thy lips: therefore
 tuis: proptérea benedíxit | hath God blessed thee for ever
 te Deus in aetérnum, et in | and for ages of ages. (P. T.
 saéculum saéculi. (T. P. | Alleluia.)
 Allelúia.)

Secret. Receive, O Lord, the offerings we bring on the solemn festival of Thy blessed martyr N., by whose intercession we hope for deliverance. Through our Lord.

For several Holy Women Martyrs

We beseech Thee, O Lord, to look upon the gifts laid on Thine altars for this festival of Thy holy martyrs N. and N.; that since by these blessed mysteries Thou hast conferred glory upon them, so Thou wouldst grant us Thy pardon. Through our Lord.

Communio. Ps. 118, | **Communion.** Princes have
 161-162. Príncipes perse- | persecuted me without cause,
 cútí sunt me gratis, et a | and my heart hath been in awe
 verbis tuis formidávit cor | of Thy words: I will rejoice at
 meum: laetábor ego super | Thy words, as one that hath
 elóquia tua, quasi qui in- | found great spoil. (P. T.
 vénit spólia multa. (T. P. | Alleluia.)
 Allelúia.)

Postcommunion. May we be strengthened, O Lord, by the mysteries we have received: and by the intercession Thy blessed martyr N. may they make us rejoice in Thine everlasting protection. Through our Lord.

For several Holy Women Martyrs: Grant us, p. 996.

COMMON OF A HOLY WOMAN NOT A MARTYR

MASS *Cognovi*

Introit. I know, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear, I am afraid of Thy judgments. (*P. T. Alleluia, alleluia.*) Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. *Ÿ. Glory be to the Father.*

Introitus. Ps. 118, 75, 120. *Cognóvi, Dómine, quia aéquitas judícia tua, et in veritáte tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. (T. P. Allelúia, allelúia.) Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. Ÿ. Glória Patri.*

Collect. Graciously hear us, O God, our Saviour, that as we rejoice in the festival of blessed N. we may be instructed by the love of pious devotion. Through our Lord.

All the necessary duties and virtues of women are set forth in this Epistle.

Epistle. *Proverbs 31, 10-31.* Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hand she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of

tapestry: fine linen, and purple is her covering. Her husband is honorable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favor is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

Outside Paschaltide:

Graduale. *Ps. 44, 3.* Diffusa est gratia in labiis tuis: propterea benedixit te Deus in aeternum. *V.* *Ps. 44, 5.* Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

Gradual. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. *V.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Outside Septuagesima and Lent:

Alleluia, alleluia. *V.* *Ps. 44, 5.* Specie tua et pulchritudine tua intende, prospere procede et regna. Alleluia.

Alleluia, alleluia. *V.* With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

During Septuagesima and Lent:

Tractus. Veni, sponsa Christi, accipe coronam, quam tibi Dominus prae-paravit in aeternum. *V.* *Ps. 44, 8, 5.* Dilexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo laetitiae prae consortibus tuis. *V.* Specie tua et pulchritudine tua intende, prospere procede et regna.

Tract. Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever. *V.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

During Paschaltide:

Alleluia, alleluia. V̇. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. V̇. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Allelúia, allelúia. V̇. *Ps. 44, 5.* Spécie tua et pulchritúdi-ne tua inténde, prospere procéde et re-gna. Allelúia. V̇. Propter veritátem et mansuetúdi-nem et justítiam: et dedú-cet te mirábiliter délixtera tua. Allelúia.

Gospel: The kingdom of heaven is like, p. 1025.

Offertory. Grace is poured abroad in thy lips: therefore God hath blessed thee for ever and for ages of ages. (*P. T. Alleluia.*)

Offertorium. *Ps. 44, 5.* Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in aetérnum, et in saéculum saéculi. (*T. P. Allelúia.*)

Secret. May the offering of Thy holy people be accepted by Thee, O Lord, in honor of Thy saints, by whose merits they know they have received help in tribulation. Through our Lord.

Communion. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*P. T. Alleluia.*)

Communio. *Ps. 44, 8.* Dilexisti justítiam et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. (*T. P. Allelúia.*)

Postcommunion. Having refreshed Thy family, O Lord, with holy gifts, we beseech Thee, ever to comfort us by the intercession of her, whose festival we celebrate. Through our Lord.

For a Holy Widow, Another Epistle. I *Timothy 5, 3-10.* Dearly beloved: Honor widows that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed, and desolate, let her trust in God and continue in supplications and prayers night and day. For she that liveth

in pleasures is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than three-score years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbor, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she diligently followed every good work.

COMMON OF THE DEDICATION OF A CHURCH

MASS *Terribilis*

Introitus. *Gen.* 28, 17. *Terribilis est locus iste: hic domus Dei est, et porta caeli: et vocabitur aula Dei.* (*T. P. Allelúia, allelúia.*) *Ps.* 83, 2-3. *Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómini.* *Ÿ. Glória Patri.*

Introit. Terrible is this place: it is the house of God, and the gate of heaven; and it shall be called the court of God. (*P. T. Alleluia, alleluia.*) *Ps.* How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. *Ÿ. Glory be to the Father.*

Collect. O God, who every year dost renew the day of the consecration of this Thy holy temple, and continuest to bring us in safety to Thy sacred mysteries, graciously hear the prayers of Thy people, and grant that all who enter this temple to implore Thy blessings, may rejoice in obtaining whatsoever they ask. Through our Lord.

Epistle. *Apocalypse* 21, 2-5. In those days I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God: and God shall wipe away

all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said: Behold, I make all things new.

Outside Paschaltide:

Gradual. This place was made by God, a priceless mystery, it is without reproof. *Ÿ.* O God, before whom stands the choir of angels, give ear to the prayers of Thy servants.

Graduale. Locus iste a Deo factus est, inaestimabile sacramentum, irreprehensibilis est. *Ÿ.* Deus, cui adstat Angelorum chorus, exaudi preces servorum tuorum.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* I will worship towards Thy holy temple: and I will give glory to Thy name. Alleluia.

Allelúia, allelúia. *Ÿ.* Ps. 137, 2. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia.

During Septuagesima and Lent:

Tract. They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. *Ÿ.* Mountains are round about it, so the Lord is round about His people, from henceforth, now and for ever.

Tractus. Ps. 124, 1-2. Qui confidunt in Dómino, sicut mons Sion: non commovébitur in aeternum, qui hábitat in Jerúsalem. *Ÿ.* Montes in circúitu ejus, et Dóminus in circúitu populi sui, ex hoc nunc, et usque in saeculum.

During Paschaltide:

Alleluia, alleluia. *Ÿ.* I will worship towards Thy holy temple: and I will give glory to Thy name. Alleluia. *Ÿ.* The house of the Lord is well founded upon a firm rock. Alleluia.

Allelúia, allelúia. *Ÿ.* Ps. 137, 2. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia. *Ÿ.* Bene fundáta est domus Dómini supra firmam petram. Allelúia.

Gospel. *Luke* 19, 1-10. At that time Jesus, entering in, walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was: and he could not for the crowd, because he was low of

stature. And running before, he climbed up into a sycamore tree, that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up He saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

Offertorium. 1 Par. 29, 17, 18. Dómine Deus, in simplicitate cordis mei laetus obtuli univérſa; et populum tuum, qui repertus est, vidi cum ingéni gáudio: Deus Israël, custódi hanc voluntátem. (*Outside Septuagesima and Lent: alleluia*).

Offertory. O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy Thy people which are here present: O God of Israel, keep this will. (*Outside Septuagesima and Lent: alleluia*).

The part in parenthesis in the following Secret is only said in the church of which the dedication is being kept.

Secret. Graciously hear our prayers, we beseech Thee, O Lord; (that all we who are within the precincts of this temple, the anniversary of whose dedication we are now celebrating, may be acceptable to Thee by full and perfect devotion both in body and soul;) that, while we offer these present vows, we may by Thy help be found worthy to win Thine everlasting reward. Through our Lord.

The Common Preface, p. 549, even in Lent.

Communio. Matth. 21, 13. Domus mea, domus orationis vocabitur, dicit Dóminus: in ea omnis, qui petit, áccipit: et qui quae-

Communion. My house shall be called the house of prayer, saith the Lord: in it every one that asketh receiveth: and he that seeketh findeth, and to him

that knocketh it shall be opened. | rit, invenit, et pulsánti ape-
 (P. T. Alleluia.) | riétur. (T. P. Alleluia.)

Postcommunion. O God, who from living and chosen stones dost prepare an eternal dwelling-place for Thy majesty; assist Thy suppliant people, that Thy Church, whilst benefitting by material enlargement, may also expand by spiritual increase. Through our Lord.

THE OCTAVE OF A DEDICATION

During the Octave of the Dedication of a Church, and on the Octave day, the Mass is said as above; during the Octave only, the second Collect is that of the Votive Mass of the Blessed Virgin of the season, p. 967 ff., and the third Collect, Against the persecutors of the Church, or For the Pope, p. 975.

THE ACTUAL DAY OF A DEDICATION

On the actual day of Dedication, the **Mass Terribilis** is said, but with the **Collects** as below, under one conclusion with the Collects of the mystery or of the saint in whose honor the Church is dedicated.

Collect. O God, who invisibly upholdest all things, and yet for the salvation of mankind dost visibly show them the signs of Thy power: glorify this temple by virtue of Thy indwelling, and grant that all who shall assemble hither to pray, in whatsoever tribulation they shall call upon Thee, may obtain the grace of Thy consolation. Through our Lord.

Secret. O God, who art the Author of these gifts to be consecrated to Thee, pour down Thy blessing on this house of prayer; that all who shall invoke Thy name in it may experience the help of Thy protection. Through our Lord.

Postcommunion. We beseech Thee, almighty God, that in this place which we, though unworthy, have dedicated unto Thy name, Thou wouldst incline the ears of Thy loving kindness unto all who call upon Thee. Through our Lord.

THE MARRIAGE SERVICE

I. THE SACRAMENT OF HOLY MATRIMONY

The priest, in the presence of two witnesses, puts the question separately to the bridegroom and bride: their reply constitutes the form of the Sacrament, of which they are themselves the ministers:

N., wilt thou take N., here present, for thy lawful wife (husband), according to the rite of our holy Mother the Church?

I will.

Answer:

In some countries, bridegroom and bride add to this sacramental consent, a more explicit form of mutual promises. Here is the form used in America:

I, N., take thee, N., to my lawful wife (husband), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then bears witness that by this mutual consent the reception of the sacrament is accomplished. He says to the newly married who hold one another's right hand:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus sancti. Amen.	I join you in holy matrimony, in the name of the Father ✠ and of the Son and of the Holy Ghost. Amen.
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He then sprinkles them with holy water.

Blessing of the ring

In most countries, two rings are blessed, although the form of blessing only mentions that of the bride. In some countries, a gold and a silver coin, to be given by the bridegroom to the bride, are blessed with the rings.

Ÿ. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Ÿ. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Ÿ. The Lord be with you.

R. And with thy spirit.

Let us pray

Bless, ✠ O Lord, this ring which we bless ✠ in Thy name, that she who shall wear it, keeping true faith unto

her husband, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord. Amen.

The priest sprinkles the ring with holy water in the form of a cross.

The bridegroom receives from the priest the ring of his bride and places it on the fourth finger of her left hand (or on another finger according to local uses). In America, he adds these words:

With this ring I thee wed, and I plight unto thee my troth.

In most countries, the bride places the other ring on the hand of the bridegroom.

Meanwhile, the priest says:

In nomine Patris, et Filii ✠ et Spiritus Sancti. Amen.

Concluding Prayers

Ÿ. Confirm, O God, that which Thou hast wrought in us.

R. From Thy holy temple which is in Jerusalem.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father (silently).

Ÿ. And lead us not into temptation.

R. But deliver us from evil.

Ÿ. Save Thy servants.

R. Who hope in Thee, O my God.

Ÿ. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

Ÿ. Be unto them, O Lord, a tower of strength.

R. From the face of the enemy.

Ÿ. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Ÿ. The Lord be with you.

Ÿ. And with thy spirit.

Let us pray. Look, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord. Amen.

II. THE NUPTIAL MASS

When the sacrament of Matrimony has been conferred, except in cases of mixed marriages, in forbidden times and when the bride is a widow¹, Holy Church wishes that a Mass should be celebrated "for the bridegroom and bride." If neither a Sunday nor a feast of the first or second class is kept on that day, the following nuptial Mass is said, otherwise, the Mass of the Sunday or of the feast, with second Collects from the nuptial Mass, and the adjunction of special prayers after the Pater Noster and a special "nuptial blessing" before the Placat.

Introitus. *Tob.* 7, 15; 8, 9. Deus Israël conjungat vos: et ipse sit vobiscum, qui misértus est duóbus únícis: et nunc, Dómine, fac eos plénius benedicere te². (*T. P.* Allelúia, allelúia.) *Ps.* 127, 1. Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. *V.* Glória Patri.

Introit. May the God of Israel join you together: and may He be with you, who was merciful to two only children: and now, O Lord, make them bless Thee more fully. (*P. T.* Alleluia, alleluia.) *Ps.* Blessed are all they that fear the Lord, that walk in His ways. *V.* Glory be to the Father.

Collect. Graciously hear us, almighty and merciful God, that what is done by our ministry may be abundantly fulfilled by Thy blessing. Through our Lord.

Epistle. *Ephesians* 5, 22-23. Brethren: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the Saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but

1. The Roman Ritual contains a special form of blessing, which may be allowed by the Holy See when a nuptial Mass would be permitted, but is actually not said; and another form of prayer, to replace the blessing after the marriage of a widow, or in forbidden times.

2. An allusion to the marriage of Tobias and Sara.

nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Gradual. Thy wife shall be as a fruitful vine on the sides of thy house. *Ÿ.* Thy children as olive-plants round about thy table.

Graduale. *Ps. 127, 3.* Uxor tua sicut vitis abúndans in latéribus domus tuæ. *Ÿ.* Filii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Allelúia, allelúia. *Ÿ.* *Ps. 19, 3.* Mittat vobis Dóminus auxiliúm de sancto: et de Sion tueátur vos. Allelúia.

During Septuagesima and Lent:

Tract. Behold, thus shall the man be blessed that feareth the Lord. *Ÿ.* May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. *Ÿ.* And mayest thou see thy children's children: peace upon Israel.

Tractus. *Ps. 127, 4-6.* Ecce sic benedicétur omnis homo, qui timet Dóminum. *Ÿ.* Benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ. *Ÿ.* Et vídeas filios filiórum tuórum: pax super Israél.

During Paschaltide the Gradual is omitted, but the Alleluia and *Ÿ.* which follow it are said, adding:

Alleluia. *Ÿ.* May the Lord out of Sion bless you, who hath made heaven and earth. Alleluia.

Allelúia. *Ÿ.* *Ps. 133, 3.* Benedícat vobis Dóminus ex Sion: qui fecit caelum et terram. Allelúia.

Gospel. *Matthew 19, 3-6.* At that time: The pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them: Have ye not read, that He who made man from the beginning, made them male and

female? and He said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two but one flesh. What therefore God hath joined together, let no man put asunder.

Offertorium. *Ps. 30, 15-16.* In te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea. (*T. P. Alleluia.*)

Offertory. In Thee, O Lord, have I hoped: I said: Thou art my God; my times are in Thy hands. (*P. T. Alleluia.*)

Secret. Receive, we beseech Thee, O Lord, the offering we make to Thee, for the sacred law of matrimony; and be Thou the disposer of the work of which Thou art the author. Through our Lord.

After the Pater Noster, the priest stands at the epistle corner of the altar, and turning towards the bridegroom and bride kneeling before the altar, says over them the following Prayers:

Prayer. Be propitious, O Lord, to our humble prayers, and graciously further this Thine institution, which Thou hast ordained for the increase of mankind; so that what is joined together by Thine authority may be kept by Thy help. Through our Lord.

Prayer. O God, who by Thy mighty power didst make all things out of nothing; who having set in order the elements of the universe and made man to God's image, didst appoint woman to be his inseparable help-mate, in such wise that the woman's body took its beginning out of the flesh of man, thereby teaching that what Thou hadst been pleased to institute from one principle might never lawfully be put asunder; O God, who hast hallowed wedlock by a mystery so excellent that in the marriage bond Thou didst foreshow the union of Christ with the Church; O God, by whom woman is joined to man, and that union which Thou didst ordain from the beginning is endowed with a blessing which alone was not taken away, either by the punishment for original sin or by the sentence of the flood; look in Thy mercy upon this Thy handmaid, who is to be joined in wedlock and entreats protection and strength from Thee. May the yoke of love and of peace be upon

her. True and chaste may she wed in Christ; and may she ever follow the pattern of holy women: and may she be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara. May the author of deceit work none of his evil deeds within her. May she ever be knit to the faith and to the commandments. May she be true to one husband, and fly from forbidden approaches. May she fortify her weakness by strong discipline. May she be grave in demeanor and honored for her modesty. May she be well taught in heavenly lore. May she be fruitful in offspring. May her life be good and sinless. May she win the rest of the blessed and the kingdom of heaven. May they both see their children's children unto the third and fourth generation, and may they reach the old age which they desire. Through the same Lord.

The priest turns towards the altar and says the *Libera nos*, and the usual prayers.

Communion. Behold, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children: peace upon Israel. (*T. P. Alleluia.*)

Communio. *Ps. 127, 4, 6.* Ecce sic benedicetur omnis homo, qui timet Dominum: et videas filios filiorum tuorum: pax super Israël. (*T. P. Alleluia.*)

Postcommunion. We beseech Thee, almighty God, to accompany the institutions of Thy providence with Thy gracious favor; that Thou mayest keep in lasting peace those whom Thou joinest in lawful union. Through our Lord.

Before saying the *Placeat*, the priest turns to the bridegroom and bride and says over them the following *Nuptial Blessing*:

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ: who with the Father and the Holy Ghost liveth and reigneth God for ever and ever. *R. Amen.*

Then the priest admonishes them to be faithful to each other, to love each other, and to live in the fear of God. He then sprinkles them with holy water.

MASSES FOR THE DEAD¹



THE BURIAL MASS,

on the Day of Death
or at the
Funeral Service.

Introitus. 4 *Esdr.* 2, 34.

35. Réquiem aeternam
dona eis Dómine: et lux
perpétua lúceat eis. *Ps.*
64, 2-3. Te decet hymnus
Deus in Sion, et tibi red-
détur votum in Jerúsalem:
exáudi oratióem meam
ad te omnis caro véniet.
Réquiem.

Introit. Eternal rest give
unto them, O Lord: and let
perpetual light shine upon
them. *Ps.* A hymn, O God,
becometh Thee in Sion; and
a vow shall be paid to Thee in
Jerusalem. O hear my prayer:
all flesh shall come to Thee.
Eternal rest.

Collect. O God, whose property is ever to have mercy and to spare, we humbly beseech Thee on behalf of the soul of Thy servant N . . . , whom Thou hast this day called out of this world, that Thou wouldst not deliver him (her) into the hands of the enemy, nor forget him (her) for ever, but command that he (she) be taken up by Thy holy angels and borne to our home in paradise, that having put his (her) hope and trust in Thee, he (she) may not undergo the pains of hell, but may come to the possession of eternal joys. Through our Lord.

Epistle. 1 *Thessalonians* 4, 12-17. Brethren: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have

1. The three Masses on All Souls' day are on p. 941 and following.

slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumper of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

Gradual. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance, he shall not fear the evil hearing.

Tract. Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace, may they be enabled to escape the avenging judgment. *V.* And enjoy the happiness of everlasting light.

Sequence. Day of wrath!

O day of mourning,

See fulfilled the prophets' warning;

Heaven and earth in ashes burning.

Oh, what fear man's bosom rendeth

When from heaven the Judge descendeth,

On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,

Through earth's sepulchres it ringeth,

All before the throne it bringeth.

Graduale. Réquiem aeternam dona eis, Dómine: et lux perpétua lúceat eis. *V.* *Ps.* III. In memória aetérna erit justus: ab auditióne mala non timébit.

Tractus. Absólve, Dómine, ánimas ómnium fidélium defunctorum ab ómni vínculo delictórum. *V.* Et grátia tua illis succurrénte, mereántur evádere júdicium ultiónis. *V.* Et lucis aetérnae beatitúdine pérfrui.

Sequentia Dies irae,
dies illa,

Solvét saeculum in favilla:

Teste David cum Sibylla.

Quantus tremor est futúrus,

Quando júdex est ventúrus,

Cuncta stricte discussúrus!

Tuba mirum spargens sonum

Per sepúlcrá regiónum,

Coget omnes ante thronum.

Mors stupébit et natúra,	Death is struck, and nature quaking,
Cum resúrget creatúra,	All creation is awaking,
Judicánti responsúra.	To its Judge an answer making.
Liber scriptus proferé- tur,	Lo! the book exactly worded,
In quo totum continétur,	Wherein all hath been record- ed;
Unde mundus judicétur.	Thence shall judgment be awarded.
Judex ergo cum sedébit,	When the Judge His seat attaineth,
Quidquid latet apparébit:	And each hidden deed arraign- eth,
Nil inúltum remanébit.	Nothing unavenged remaineth.
Quid sum miser tunc di- ctúrus?	What shall I, frail man, be pleading
Quem patrónum rogatú- rus,	Who for me be interceding,
Cum vix justus sit secú- rus?	When the just are mercy needing?
Rex treméndae majes- tátis,	King of majesty tremendous,
Qui salvándos salvas gra- tis,	Who dost free salvation send us,
Salva me, fons pietátis.	Fount of pity, then befriend us!
Recordáre, Jesu pie,	Think, good Jesus, my sal- vation
Quod sum causa tuæ viæ:	Caused Thy wondrous Incar- nation.
Ne me perdas illa die.	Leave me not to reprobation.
Quaerens me, sedísti lassus:	Faint and weary Thou hast sought me,
Redemísti crucem passus:	On the cross of suffering bought me;
Tantus labor non sit cas- sus.	Shall such grace be vainly brought me?
Juste judex uliónis,	Righteous Judge! for sin's pollution
Donum fac remissionis Ante diem ratiónis.	Grant Thy gift of absolution, Ere that day of retribution.

Guilty, now I pour my
moaning,
All my shame with anguish
owning;
Spare, O God, Thy suppliant
groaning.

Thou the sinful woman
savedst;

Thou the dying thief forgavest;
And to me a hope vouchsafest.

Worthless are my prayers
and sighing;

Yet, good Lord, in grace com-
plying,

Rescue me from fires undying.

With thy favored sheep O
place me,

Nor among the goats abase me,
But to Thy right hand upraise
me.

While the wicked are con-
founded,

Doomed to flames of woe un-
bounded,

Call me with Thy saints sur-
rounded.

Low I kneel, with heart-
submission,

See, like ashes, my contrition;
Help me in my last condition.

Ah! that day of tears and
mourning!

From the dust of earth return-
ing

Man for judgment must pre-
pare him.

Spare, O God, in mercy
spare him!

Lord, all pitying, Jesu blest,
Grant them Thine eternal rest.

Amen.

Ingemisco, tamquam
reus:

Culpa rubet vultus meus:

Supplicánti parce, Deus.

Qui Mariam absolvísti,

Et latrónem exaudísti,
Mihi quoque spem dedísti.

Preces meae non sunt
dignae:

Sed tu bonus fac benígne,

Ne perénni cremer igne.

Inter oves locum prae-
sta,

Et ab haedis me sequéstra,
Státuens in parte dextra.

Confutátis maledíctis,

Flammis ácribus addíctis

Voca me cum benedíctis.

Oro supplex et acclínis,

Cor contrítum quasi cinis:
Gere curam mei finis.

Lacrimósa dies illa,

Qua resúrget ex favilla

Judicándus homo reus:

Huic ergo parce Deus.

Pie Jesu Dómine,
dona eis réquiem.

Amen.

Gospel. *John* 11, 21-27. At that time, Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus saith to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, who art come into this world.

Offertorium. Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctorum de poenis inférni, et de profundo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël, repræsentet eas in lucem sanctam: * Quam olim Abrahæ promísisti, et sémini ejus. *Ÿ.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam: * Quam olim Abrahæ promísisti, et sémini ejus.

Offertory. O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and may they not fall into darkness; but may thy holy standard-bearer, Michael, lead them into the holy light; * which Thou didst promise to Abraham and to his seed. *Ÿ.* We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death unto life; * which Thou didst promise to Abraham and to his seed.

Secret. Be merciful, O Lord, we beseech Thee, unto the soul of Thy servant N . . . , for whom we offer Thee this sacrifice of praise, humbly beseeching Thy majesty that, by these holy peace-offerings, he (she) may attain to everlasting rest. Through our Lord.

Preface for the Faithful Departed, p. 574.

Communion. May light eternal shine upon them, O Lord. ★ With Thy saints for ever, for Thou art merciful. *Ÿ.* Eternal rest give to them, O Lord; and let perpetual light shine upon them. ★ With Thy saints forever, for Thou art merciful.

Communio. Lux aeterna luceat eis, Dómine: ★ Cum sanctis tuis in aeternum, quia pius es. *Ÿ.* Requiem aeternam dona eis, Dómine, et lux perpétua luceat eis. ★ Cum Sanctis tuis in aeternum, quia pius es.

Postcommunion. Grant, we beseech Thee, almighty God, that the soul of Thy servant N . . ., which has this day departed out of this world, may be purified by this sacrifice, and delivered from sins, and may receive forgiveness and everlasting rest. Through our Lord.

Ÿ. May they rest in peace.
R. Amen.

Ÿ. Requiescant in pace.
R. Amen.

The Absolution

After Mass, the priest vested in a black cope stands at the foot of the body and says:

Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man be justified, save Thou grant him remission of all his sins. Therefore let not, we beseech Thee, the sentence Thou pronouncest in judgment fall heavily upon one whom the faithful prayer of Thy Christian people commends to Thee, but rather by the help of Thy grace, may he be found worthy to escape the judgment of condemnation, who in his lifetime was signed with the seal of the holy Trinity. Who livest and reignest world without end. *R.* Amen.

Non intres in iudicium cum servo tuo, Dómine, quia nullus apud te iustificabitur homo, nisi per te ómnium peccatórum ei tribuatur remissio. Non ergo eum, quaesumus, tua iudicialis sententia premat, quem tibi vera supplicatio fidei christiánae comméndat: sed grátia tua illi succurrénte mereatur evádere iudicium ultiónis, qui dum viveret, insignitus est signáculo sanctae Trínitatis. Qui vivis et regnas in saecula saeculórum. *R.* Amen.

<p>R̄. And let my cry come unto Thee.</p> <p>Ÿ. The Lord be with you.</p> <p>R̄. And with thy spirit.</p>	<p>R̄. Et clamor meus ad te véniat.</p> <p>Ÿ. Dóminus vobiscum.</p> <p>R̄. Et cum spírítu tuo.</p>
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This prayer is said when the body is present:

Collect. O God, whose property is ever to have mercy and to spare, we humbly beseech Thee on behalf of the soul of Thy servant N . . . , which Thou hast this day called out of this world, that Thou wouldst not deliver him (her) into the hands of the enemy, nor forget him (her) for ever, but command that he (she) be taken up by Thy holy angels and borne to our home in paradise, that having put his (her) hope and trust in Thee, he (she) may not suffer the pains of hell, but may come to the possession of eternal joys. Through our Lord.

Should the body not be present, the following is said:

Collect. Absolve, we beseech Thee, O Lord, the soul of Thy servant N . . . , that he (she) who is dead to the world, may live unto Thee, and wipe away by Thy most merciful forgiveness what sins he (she) may have committed in life through human frailty. Through our Lord Jesus Christ. Amen.

Then the priest makes the sign of the cross on the catafalque and says:

<p>Ÿ. Eternal rest give unto him (her, them), O Lord.</p> <p>R̄. And let perpetual light shine upon him (her, them).</p> <p>Ÿ. May he (she, they) rest in peace.</p> <p>R̄. Amen.</p> <p>Ÿ. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace.</p> <p>R̄. Amen.</p>	<p>Ÿ. Réquiem aetérnam dona ei (eis), Dómine.</p> <p>R̄. Et lux perpétua líuceat ei (eis).</p> <p>Ÿ. Requiéscat (Requiéscant) in pace.</p> <p>R̄. Amen.</p> <p>Ÿ. Anima ejus (ánimae eórum) et ánimae ómnium fidélium defunctorum per misericórdiam Dei requiéscant in pace.</p> <p>R̄. Amen.</p>
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The Burial

While the body is carried to the grave, the following is sung:

In paradísium * dedú-
cant te Angeli: in tuo ad-
véntu suscipiant te Már-
tyres, et perdúcant te in
civitátem sanctam Jerúsa-
lem. Chorus Angelórum
te suscipiat, et cum Lázaro
quondam páupere aetér-
nam hábeas réquiem.

May the angels lead thee
into paradise: may the mar-
tyrs receive thee at thy coming,
and lead thee into the holy city
of Jerusalem. May the choir of
angels receive thee, and mayest
thou have eternal rest with
Lazarus, who once was poor.

In the cemetery, if the grave has not already been blessed, the priest blesses it, saying:

Prayer. O God, by whose mercy the souls of the faith-
ful find rest, vouchsafe to bless this grave, and appoint
Thy holy angel to guard it; and release the souls of all
those whose bodies are buried here from every bond of
sin, that in Thee they may rejoice with Thy saints for
ever. Through Christ our Lord. R̄. Amen.

Here the body and grave are sprinkled with holy water and in-
censed.

In the cemetery, or where the body is left, the priest intones

Ant. Ego sum.

| **Ant. I am . . .**

And the choir sings the Canticle of Zachary: **Benedictus.**

Luc. 1, 68-78. Benedi-
ctus Dóminus Deus Israël,
* quia visitávit et fecit re-
demptionem plebis suae.

Et eréxit cornu salutis
nobis * in domo David
púeri sui.

Sicut locútus est per os
sanctórum, * qui a saéculo
sunt, Prophetárum ejus.

Salútem ex inimicis no-
stris, * et de manu ómnium
qui odérunt nos.

Blessed be the Lord God of
Israel; because He hath visited
and wrought the redemption of
His people.

And He hath raised up the
horn of salvation to us, in the
house of David His servant.

As He spoke by the mouth
of His holy prophets, who are
from the beginning.

Salvation from our enemies,
and from the hand of all that
hate us.

To work mercy with our fathers; and remember His holy testament.

The oath which He swore to Abraham our father, that He would grant us.

That being delivered from the hand of our enemies, we may serve Him without fear.

In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.

To give the knowledge of salvation to His people, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death: to direct our feet in the way of peace.

Eternal rest grant to them, O Lord.

And let perpetual light shine upon them.

Ant. I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one

Ad faciendam misericordiam cum pátribus nostris, * et memorári testamenti sui sancti.

Jusjurándum quod jurávit ad Abraham patrem nostrum, * datúrum se nobis.

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi:

In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Et tu puer Prophéta Altíssimi vocáberis: * praeíbis enim ante fáciem Dómini paráre vias ejus.

Ad dandam sciéntiam salútis plebi ejus, * in remissionem peccatórum eórum:

Per víscera misericórdiae Dei nostri: * in quibus visitávit nos óriens ex alto.

Illumináre his, qui in ténébris et in umbra mortis sedent: * ad dirigéndo pedes nostros in viam pacis.

Réquiem aetérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. *Joan. II, 25.* Ego sum * resurrectio et vita: qui credit in me, étiam si mórtuos fúerit, vivet: et omnis qui vivit et credit in

me, non moriétur in aetérnum.

Kyrie eléison. Christe eléison. Kyrie eléison.

Ÿ. Pater noster (*silently*).

that liveth, and believeth in Me, shall not die for ever.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Ÿ. Our Father (*silently*).

The priest sprinkles the body with holy water.

Ÿ. Et ne nos indúcas in tentatiónem.

Ŕ. Sed libera nos a malo.

Ÿ. A porta inferi.

Ŕ. Erue, Dómine, ánimam ejus.

Ÿ. Requiéscat in pace.

Ŕ. Amen.

Ÿ. Dómine, exáudi oratiónem meam.

Ŕ. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

Ŕ. Et cum spírítu tuo.

Ÿ. And lead us not into temptation.

Ŕ. But deliver us from evil.

Ÿ. From the gate of hell.

Ŕ. Deliver his (her) soul, O Lord.

Ÿ. May he (she) rest in peace.

Ŕ. Amen.

Ÿ. O Lord, hear my prayer.

Ŕ. And let my cry come to Thee.

Ÿ. The Lord be with you.

Ŕ. And with thy spirit.

Prayer. Grant to Thy servant (handmaid) departed, O Lord, we beseech Thee, Thy mercy, that he (she), who prayed that Thy will might be done, may not receive punishment for his (her) misdeeds but that even as here below the true faith united him (her) to the ranks of the faithful, so in heaven by Thy mercy he (she) may have fellowship with the choirs of angels. Through Christ our Lord. Ŕ. Amen.

The priest makes the sign of the cross on the body and says:

Ÿ. Réquiem aetérnam dona ei, Dómine.

Ŕ. Et lux perpétua luceat ei.

Ŕ. Requiéscat in pace.

Amen.

Ÿ. Eternal rest grant unto him (her), O Lord.

Ŕ. And let perpetual light shine upon him (her).

Ÿ. May he (she) rest in peace.

Ŕ. Amen.

V. May his (her) soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Ÿ. Anima ejus, et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace.

R. Amen.

MASS ON THE THIRD, SEVENTH AND THIRTIETH DAY AFTER DEATH OR BURIAL

All as the **Mass of Burial**, p. 1049, except the following **Collects**:

Collect. We beseech Thee, O Lord, that Thou wouldst vouchsafe to grant fellowship with Thy saints and elect, to the soul of Thy servant N . . . , the third (or seventh, or thirtieth) day of whose burial we commemorate, and wouldst pour upon him (her) the everlasting dew of Thy mercy. Through our Lord.

Secret. Look favorably, we beseech Thee, O Lord, upon the offerings we make on behalf on the soul of Thy servant N . . . , that, cleansed by heavenly remedies, it may rest in Thy mercy. Through our Lord.

Postcommunion. Receive our prayers, O Lord, on behalf of the soul of Thy servant N . . . that if any stains of earthly contagion remain, they may be washed away by Thy merciful forgiveness. Through our Lord.

MASS ON THE ANNIVERSARY OF THE DEATH OR BURIAL

As for the **Mass of Burial**, p. 1049, or **Daily Mass**, p. 1061, except the following:

Collect. O God, the Lord of mercy, grant to the souls of Thy servants, whose anniversary we commemorate, a place of refreshment, rest and happiness, and the glory of Thy light. Through our Lord.

Epistle. 2 *Machabees* 12, 43-46. In those days: The most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to

be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Gospel. *John 6, 37-40.* At that time: Jesus said to the multitudes of the Jews: All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him who sent Me. Now this is the will of the Father who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise Him up in the last day.

Secret. Be favorable, O Lord, to our humble prayers for the souls of Thy servants, whose anniversary is this day commemorated, and for whom we offer up to Thee this sacrifice of praise, that Thou mayest vouchsafe to grant them fellowship with Thy saints. Through our Lord.

Postcommunion. Grant, we beseech Thee, O Lord, that the souls of Thy servants, whose anniversary we commemorate, may be purified by this sacrifice, and obtain pardon and everlasting rest. Through our Lord.

THE DAILY MASS FOR THE DEPARTED

Introitus. 4 *Esd.* 2, 34-35. Réquiem aeternam dona eis, Dómine: et lux perpétua luceat eis. *Ps.* 64, 2-3. Te decet hymnus, Deus, in Sion, et tibi red-detur votum in Jerúsalem:

Introit. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem:

hear my prayer; all flesh shall
come to Thee. Eternal rest. | *exáudi oratiónem meam,
ad te omnis caro véniet.
Réquiem aetérnam.*

Collects. At least three Collects are said, of which the two first are at the option of the priest (see pp. 1064 to 1068. If mass is said for the Holy Souls in general, the first Collect is for the deceased bishops and priests: O God, p. 1064, the second for deceased brethren, relations and benefactors: O God, p. 1067. The last Collect is always as follows:

For all the faithful departed:

Collect. O God, the Creator and Redeemer of all the faithful; grant to the souls of Thy servants and handmaids the remission of all their sins, that, through our pious supplications they may obtain the pardon which they have always desired. Who livest.

Epistle. *Apocalypse* 14, 13. In those days: I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

Gradual. Eternal rest grant to them, O Lord; and let perpetual light shine upon them. *Ÿ.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract. Absolve, O Lord, the souls of all the faithful departed from every bond of sin. *Ÿ.* And by the help of Thy grace may they be enabled to escape the judgment of punishment. *Ÿ.* And enjoy the happiness of everlasting life.

Graduale. *Réquiem aetérnam dona eis, Dómine: et lux perpétua lúceat eis. Ÿ. Ps. III. In memória aetérna erit justus: ab auditióne mala non timébit.*

Tractus. Absólve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictórum. *Ÿ. Et grátia tua illis succurrénte, mereántur evádere júdicium ultiónis. Ÿ. Et lucis aetérnae beatitúdine pérfrui.*

Sequence: *Dies irae*, p. 1050 (optional at Daily Low Masses).

Gospel. *John* 6, 51-55. At that time: Jesus said to the multitude of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is My flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us

his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life; and I will raise him up in the last day.

Offertorium. Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de paenis inférni et de profundo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisísti, et sémini ejus. *Ÿ.* Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. * Quam olim Abrahæ promisísti et sémini ejus.

Offertory. O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and may they not fall into darkness; may Thy holy standard-bearer Michael lead them into the holy light; * which Thou didst promise to Abraham and to his seed. *Ÿ.* We offer to Thee, O Lord, sacrifices and prayers; do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death unto that life; * which Thou didst promise to Abraham and to his seed.

Secrets, as for the Collects, see above.

For all the faithful departed:

Secret. Look with mercy, we beseech Thee, O Lord, upon the sacrifice which we offer to Thee on behalf of the souls of Thy servants and handmaids; that those to whom Thou didst grant the merit of Christian faith, may likewise receive its reward. Through our Lord.

Preface for the Faithful Departed, p. 574.

Communio. Lux aetérna lúceat eis, Dómine: * Cum sanctis tuis in aetér-

Communion. May light eternal shine upon them, O Lord. * With Thy saints for

ever, for Thou art merciful.
 V̄. Eternal rest grant unto
 them, O Lord; and let per-
 petual light shine upon them.
 ★ With Thy saints forever, for
 Thou art merciful.

num: quia pius es. V̄. Ré-
 quiem aetérnam dona eis,
 Dómine: et lux perpétua
 lúceat eis: ★ Cum Sanctis
 tuis in aetérnum: quia pius
 es.

Postcommunion, as for the Collects, see above.

For all the faithful departed:

Postcommunion. May the prayer of Thy suppliant servants, O Lord, benefit the souls of Thy servants and handmaids; that Thou mayest deliver them from all their sins and make them partakers of Thy redemption. Who livest.

VARIOUS COLLECTS FOR THE DEAD

For a deceased Pope

Collect. O God, who in Thine ineffable providence wast pleased to number Thy servant N . . . amongst the Sovereign Pontiffs; grant, we beseech Thee, that he who reigned as the vicar of Thy Son on earth, may be joined in fellowship with Thy holy pontiffs for evermore. Through the same.

Secret. Receive, we beseech Thee, O Lord, the sacrifice which we offer up on behalf of the soul of the Sovereign Pontiff, Thy servant N . . .; that by Thy command he whom in this world Thou didst raise to papal rank may be gathered with Thy saints in the kingdom of heaven. Through our Lord.

Postcommunion. We beseech Thee, O Lord, that Thy clemency, which we implore, may benefit the soul of the Sovereign Pontiff, Thy servant N . . .; that, by Thy mercy, he may obtain eternal fellowship with Him, in whom he hoped and believed. Through our Lord.

For a Cardinal, a Bishop or a Priest deceased

Collect. O God, who didst raise Thy servant N . . . to the dignity of bishop (priest . . . and cardinal) in the apostolic priesthood; grant, we beseech Thee, that he

may be joined in fellowship with Thine apostles for evermore. Through our Lord.

Secret. Receive, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant bishop (priest . . . and cardinal) N . . . In this world Thou didst raise him to the episcopal (sacerdotal) rank; bid him now to enter into the company of Thy saints in the kingdom of heaven. Through our Lord.

Postcommunion. May the abundance of Thy mercies, O Lord, which we implore, benefit Thy servant departed bishop (priest . . . and cardinal) N . . ., that by Thy mercy he may partake of that in which he hoped and believed. Through our Lord.

For several Cardinals, Bishops or Priests

The same Collects in the plural form, as for all the following Collects.

Other Collects for a Bishop (or several Bishops) deceased.

Collect. Vouchsafe, O Lord, to admit to the fellowship of Thy saints, the soul of bishop N . . ., Thy servant whom Thou hast called away from the toil and strife of this world. Through our Lord.

Secret. Hear us, O Lord, we beseech Thee, and let the soul of Thy servant, bishop N . . ., profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. We beseech Thee, almighty God, that the soul of Thy servant, bishop N . . ., may be cleansed by these sacrifices and be deemed worthy to win mercy and rest for evermore. Through our Lord.

Other Collects for a Priest (or several Priests) deceased.

Collect. Grant, we beseech Thee, O Lord, that the soul of Thy servant N . . ., Thy priest, whom in this life Thou didst honor with the sacred office, may rejoice in the glory of heaven for evermore. Through our Lord.

Secret. Receive, O Lord, we beseech Thee, this sacrifice which we offer up on behalf of the soul of Thy servant N . . ., Thy priest; that as Thou didst raise him to the dignity of the priesthood, Thou wouldst also grant him its reward. Through our Lord.

Postcommunion. Grant, we beseech Thee, almighty God, that by Thy command the soul of Thy servant N . . . the priest may be counted in the company of the righteous in everlasting bliss. Through our Lord.

For a man (or several men) deceased.

Collect. Incline Thine ear, O Lord, to our prayers, in which we humbly entreat Thy mercy; and do Thou bring to a place of peace and light the soul of Thy servant N . . ., which Thou hast summoned to go forth from this world, and bid him to be numbered in the fellowship of Thy saints. Through our Lord.

Secret. Hear us, O Lord, we beseech Thee, and let the soul of Thy servant N . . . profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. Absolve, O Lord, we beseech Thee, the soul of Thy servant N . . . from every bond of sin, that he may be raised up in the glory of the resurrection and live amongst Thy saints and elect. Through our Lord.

For a woman (or several women) deceased.

Collect. We beseech Thee, O Lord, by Thy loving kindness, to have mercy on the soul of Thy handmaid N . . . (on the souls of Thy handmaids NN . . .) and now that she is (that they are) released from the contagion of this mortal flesh, to give her (to give them) part in Thine eternal salvation. Through our Lord.

Secret. We beseech Thee, O Lord, that the soul of Thy handmaid N . . . (the souls of Thy handmaids NN . . .) may be delivered from all sins, by this sacrifice without which no one was ever free from guilt; that by these peace-offerings she (they) may obtain everlasting mercy. Through our Lord.

Postcommunion. We beseech Thee, O Lord, that the soul of Thy handmaid (that the souls of Thy handmaids who has (have) received the sacrament of everlasting mercy, may partake of eternal light. Through our Lord.

For the Priest's Father and Mother.

Collect. O God, who hast commanded us to honor our father and mother; in Thy loving kindness have mercy

on the souls of my father and mother, and forgive them their sins; and bring me to see them in the joy of eternal brightness. Through our Lord.

Secret. Receive, O Lord, we beseech Thee, the sacrifice which I offer up to Thee on behalf of the souls of my father and mother; grant them everlasting joy in the land of the living, and in company with them let me share in the happiness of the saints. Through our Lord.

Postcommunion. We beseech Thee, O Lord, that this heavenly sacrament, of which we have partaken, may win rest and light everlasting for the souls of my father and mother, and by means of it may I be crowned with them by Thy grace for evermore. Through our Lord.

If for a **father only**: the soul of my (our) father . . . etc.

If for a **mother only**: the soul of my (our) mother . . . etc.

For deceased brethren, relations and benefactors.

Collect. O God, who grantest forgiveness and desirest the salvation of mankind; we beseech Thee in Thy mercy to grant that the brethren of our congregation, their relatives and benefactors who have passed out of this life, may partake of everlasting bliss by the intercession of blessed Mary ever Virgin and of all Thy saints. Through our Lord.

Secret. O God, whose mercy is boundless, graciously receive our humble prayers, and by means of these sacraments of our salvation, grant to the souls of our brethren, relations and benefactors, who by Thy grace did confess Thy name, the remission of all their sins. Through our Lord.

Postcommunion. Grant, we beseech Thee, almighty and merciful God, that the souls of our brethren, relations and benefactors, for whom we offer to Thy majesty this sacrifice of praise, may by virtue of this sacrament be cleansed from all sin and by Thy mercy receive the happiness of eternal light. Through our Lord.

For several persons deceased.

Collect. O God, whose property it is always to have mercy, and to spare; have mercy on the souls of Thy servants and handmaids, and grant them the remission

of all their sins; that being delivered from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

Secret. Hear us, O Lord, we beseech Thee, and let the souls of Thy servants and handmaids profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommunion. O God, who alone canst give a remedy after death; grant, we beseech Thee, that the souls of Thy servants and handmaids may be rid of earthly contagion and be counted amongst Thy redeemed. Who livest.

THE BURIAL OF LITTLE CHILDREN

When a baptized child dies before reaching the age of reason, instead of a Requiem Mass, a **Votive Mass of the Holy Angels** (p. 1073) may be said, with white vestments, and Gloria in excelsis. However, on feasts of the double rite, the Mass may only be that of the feast.

After this Mass **Psalm 23** is sung with the following prayer:

Prayer. O almighty and most merciful God, who dost immediately grant eternal life to every little child who goeth forth from this world after being born again in the baptismal font, without any merit of his own, even as we believe Thou hast done this day for the soul of this little child; grant, we beseech Thee, O Lord, through the intercession of blessed Mary, ever Virgin, and of all Thy saints, that we may serve Thee here with clean hearts and be united with these blessed children for ever in heaven. Through Christ our Lord. *R.* Amen.

Whilst the body is being carried to the grave, **Psalm 148** is sung, and the following prayer is said:

Prayer. Almighty and everlasting God, lover of holy purity, who hast vouchsafed this day mercifully to call the soul of this child to the kingdom of heaven; vouchsafe also, O Lord, to deal mercifully with us, that through the merits of Thy most holy passion and the intercession of the blessed Mary ever virgin, and of all Thy saints, we may rejoice with all Thy saints and elect in the same kingdom for ever. Who livest and reignest.

VOTIVE MASSES

Votive Masses are those not in conformity with the office of the day: they may be prescribed or simply allowed, either as solemn or as low masses, on certain days and under certain conditions as mentioned in the local calendars.

Here follows a selection of those Votive Masses which are most frequently used.

Votive Mass of the Sacred Heart of Jesus

Mass: Cogitationes, as on the Feast of the Sacred Heart, p. 455.

On the *First Friday of the Month*, it is allowed to celebrate one "privileged" votive Mass of the Sacred Heart, with Gloria and Creed, without any commemoration (except a double of the 2nd class feast or a greater feria), without common imperata and without prayers after Mass, on the condition that some pious exercise, to be specified by the Bishop, is performed in the forenoon. This privilege does not hold on certain feasts, ferias and octaves: see the local Ordo.

Votive Mass of the Blessed Sacrament

White vestments

As on **Corpus Christi**, p. 446, except:

Outside Paschaltide, the Alleluias at the end of the Introit, Offertory, and Communion are omitted.

During Septuagesima and Lent, instead of Alleluia and verse is said:

Tractus. Mal. 1, 11.
Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. *Ÿ.* Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus. *Ÿ. Prov. 9, 5.*
Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

Tract. From the rising of the sun even to the going down, My name is great among the nations. *Ÿ.* And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the nations. *Ÿ.* Come, eat My bread: and drink the wine, which I have mingled for you.

In Paschaltide, instead of the Gradual is said:

Allelúia, allelúia. Ÿ. | **Alleluia, alleluia. Ÿ.** The
Luc. 24, 25. Cognoverunt | *disciples knew the Lord Jesus*

in the breaking of the bread. Alleluia. *V.* My Flesh is meat indeed, and My Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. Alleluia.

discípuli Dóminum Jesum in fractióne panis. Alleluia. *V.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo. Alleluia.

The Sequence *Lauda Sion* is not said at Votive Masses.

Votive Mass of the Holy Ghost

Red vestments

Introit. The Spirit of the Lord hath filled the whole earth; and that which containeth all things hath knowledge of the voice. *Ps.* Let God arise, and let His enemies be scattered; and let them that hate Him flee before His face. *V.* Glory be . . .

Introitus. *Sapient.* 1, 7. *Spiritus Dómini replévit orbem terrárum: et hoc, quod contémet ómnia, scientiam habet vocis. Ps.* 67, 2. *Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum a fácie ejus. V. Glória Patri.*

Collect. O God, who didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit; grant that by the same Spirit we may be truly wise, and ever rejoice in His consolation. Through our Lord . . . in the unity of the same Holy Spirit.

Epistle: When the Apostles, p. 422.

Outside Paschaltide:

Gradual. Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. *V.* By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth.

Graduale. *Ps.* 32, 12, 6. *Beáta gens cujus est Dóminus Deus eórum; pópulus, quem elégit Dóminus in haereditátem sibi. V. Verbo Dómini caeli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.*

Outside Septuagesima and Lent, here all kneel for the following *V.*:

Allelúia, allelúia. *Ÿ.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

Alleluia, alleluia. *Ÿ.* Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love. Alleluia.

During Septuagesima and Lent:

Tractus. *Ps.* 103, 30. Emitte Spíritum tuum, et creabúntur: et renovábis fáciem terrae. *Ÿ.* O quam bonus et suávis est, Dómine, Spíritus tuus in nobis. (*Here kneel*) *Ÿ.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Tract. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. *Ÿ.* O Lord, how good and sweet is Thy Spirit within us! (*Here kneel*) *Ÿ.* Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

In Paschaltide:

Allelúia, allelúia. *Ÿ.* *Ps.* 103, 30. Emitte Spíritum tuum, et creabúntur, et renovábis fáciem terrae. Allelúia. (*Here all kneel*) *Ÿ.* Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

Alleluia, alleluia. *Ÿ.* Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. (*Here all kneel*) *Ÿ.* Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love. Alleluia.

Gospel: If any one, as on Pentecost, p. 417.

Offertorium. *Ps.* 67, 29-30. Confirma hoc, Deus, quod operátus es in nobis; a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera.

Offertory. Confirm this, O God; which Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee.

Secret. Hallow, O Lord, we beseech Thee, the gifts which we offer to Thee, and cleanse our hearts by the light of the Holy Ghost. Through our Lord . . . in the unity of the same.

Preface for Pentecost, p. 568.

Communio. *Act.* 2, 2, 4. Factus est repénite de

Communion. Suddenly there came a sound from heaven as

of a mighty wind coming, where they were sitting: and they were all filled with the Holy Ghost, speaking the wonderful works of God.

caelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes: et repléti sunt omnes Spírítu Sancto, loquéntes magnália Dei.

Postcommunion. May our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may He make them fruitful by the dew of His grace. Through our Lord . . . in the unity of the same.

Mass to obtain the Grace of the Holy Ghost

The same Mass is said with the following **Collects**:

Collect. O God, unto whom all hearts are open, all desires known, and from whom no secret is hid; cleanse the thoughts of our hearts by the inpouring of Thy Holy Spirit, that we may perfectly love Thee, and worthily praise Thee: Through . . . in the unity of the same.

Secret. May this oblation, we beseech Thee, O Lord, cleanse the stains from our hearts: that they may become worthy dwelling-places of the Holy Spirit. Through . . . in the unity of the same.

Postcommunion. Grant, we beseech Thee, almighty God, that by our constant prayers we may deserve to have with us the Holy Spirit; that by means of His grace we may be delivered from all temptations, and obtain the pardon of our sins. Through . . . in the unity of the same.

Votive Masses of the Blessed Virgin Mary

White vestments

See **Masses for Saturdays**, pp. 967 to 974. The **Mass of the Immaculate Conception**, p. 599, the **Mass of the Immaculate Heart of Mary**, p. 848, and the **Mass of the Seven Sorrows**, p. 874, may also be said as Votive Masses.

Votive Mass of St. Joseph

White vestments

Mass: Adjutor, as on the **Solemnity of St. Joseph**, p. 375. Except in Paschaltide the Alleluias of the Introit, Offertory and Communion are omitted, and the following **Gradual** is sung:

Graduale. *Ps.* 20, 4-5. Dómine, praevenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saéculum saéculi.

Gradual. O Lord, Thou hast gone before him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever and ever.

During Septuagesima and Lent, instead of Alleluia is said: **Tract:** *Beátus vir* p. 1014.

Votive Mass of the Holy Angels

White vestments

Introitus. *Ps.* 102, 20. Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* 102, 1. Bénedic, ánima mea, Dómino, et ómnia quae intra me sunt, nómini sancto ejus. *V.* Glória Patri.

Introit. Bless the Lord all ye His angels; you that are mighty in strength, and execute His word, listening to the voice of His orders. *Ps.* Bless the Lord, O my soul, and let all that is within me bless His holy name. *V.* Glory be to the Father.

The **Gloria in excélsis** is said.

Collect. O God, who with wonderful order dost direct the ministry both of angels and of men; grant in Thy mercy that those who ever stand before Thy face and minister to Thee in heaven may also protect our lives upon earth. Through our Lord.

Epistle. *Apoc.* 5, 11-14. Lesson from the Book of the Apocalypse of blessed John the Apostle. In those days: I heard the voice of many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands, saying

with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth for ever and ever.

Outside Paschaltide:

Gradual. Praise ye the Lord from the heavens: praise Him in the high places. *Ÿ.* Praise ye Him, all His angels: praise ye Him, all His hosts.

Graduale. *Ps.* 148, 1-2. Laudáte Dóminum de caelis: laudáte eum in excélsis. *Ÿ.* Laudate eum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus.

Outside Septuagesima and Lent:

Alleluia, alleluia. *Ÿ.* I will sing praise to Thee in the sight of the angels: I will worship towards Thy holy temple, and I will give glory to Thy name. Alleluia.

Allelúia, allelúia. *Ÿ.* *Ps.* 137, 1-2. In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia.

During Septuagesima and Lent:

Tract. Bless the Lord all ye His angels: ye that are mighty in strength, and execute His word. *Ÿ.* Bless the Lord, all ye His hosts: ye ministers of His that do His will. *Ÿ.* Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Tractus. *Ps.* 102, 20. Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. *Ÿ.* *Ps.* 102, 21-22. *Ÿ.* Benedícite Dómino, omnes virtútes ejus: ministri ejus, qui fácitis voluntatem ejus. *Ÿ.* Benedícite Dómino, ómnia opera ejus: in omni loco dominatiónis ejus, bénedic, ánima mea, Dómino.

In Paschaltide, the **Alleluia** is said and thereafter:

Ÿ. An angel of the Lord descended from heaven: and *Ÿ.* *Matth.* 28, 2. Angelus Dómini descéndit de

caelo, et accédens revólvit | coming rolled back the stone,
lápídem, et sedébat super | and sat upon it. Alleluia.
eum. Allelúia.

Gospel. *John* 1, 47-51. At that time: Jesus saw Nathanael coming to Him: and He saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He said to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertorium. *Apoc.* 8, 3, 4. Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua: et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei.

Offertory. An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God.

Secret. We offer to Thee, O Lord, a sacrifice of praise, and humbly beseech Thee, that through the prayers of the angels who plead for us, Thou wouldst be appeased, and wouldst receive it, and grant that it may avail for our salvation. Through our Lord.

Communio. Angeli, Archángeli, Throni et Dominationés, Principátus et Potestátes, Virtútes caelórum, Chérubim atque Séráphim, Dóminum benedicíte in aetérnum.

Communion. Angels, Archangels, Thrones and Dominations, Principalities, and Powers, the Virtues of the heavens, Cherubim and Seraphim, bless ye the Lord for ever.

Postcommunion. We who are filled with blessings from heaven, humbly entreat Thee, O Lord, that what we celebrate with this poor worship of ours may become of profit to us by the help of the holy angels and archangels. Through our Lord.

ADDITIONAL COLLECTS

The term "Collects" designates properly the prayers said at Mass between the Kyrie or Gloria and the Epistle. In this Missal both the Secrets and Postcommunions are included under this heading as they follow the same rules and classification as the Collects properly so-called.

I CLASSIFICATION OF COLLECTS.

There are several kinds of Collects:

1. The *principal Collect* (*Secret and Postcommunion*) which is proper to the Mass that is being said.
2. The *Commemorations*, that is, Collects of Feasts of Saints, Octaves, privileged Ferial days and Vigils falling the same day as the Mass of the principal Collect.
3. The *Additional Collects of the Season*, varying according to Seasons and Octaves.
4. *Additional Collects* regularly *prescribed* by the rubrics, occasionally by the Pope or the Bishop (the "*imperata*").
5. *Votive Collects*, added out of devotion.

II GENERAL REGULATIONS

As a matter of principle:

1. On Double Feasts only the Collect of the day is said unless Commemorations have to be made, or some special Collect is prescribed by the Bishop.
2. On Semi-double Feasts there are three Collects: one of the day and two of the season. If there is a Commemoration, only one Collect of the season is said, which takes the third place, and is omitted altogether if there are several Commemorations.
3. On Simple Feasts, Ferias and Vigils, there are three Collects, the same as on Semi-double Feasts: but out of devotion the priest is allowed to increase the number to five or seven, but never more.

A Collect "at the priest's choice" does not mean that it may be omitted, but that the celebrant is free to choose it among those of Votive Masses or Masses of Saints that may be said as Votive Masses, or among the Votive Collects, yet never amongst those for the faithful departed.

III WHERE TO FIND THE ADDITIONAL COLLECTS OF THE SEASON

They are given at the place where they are first recited, namely:

Advent, p. 9.—*From Christmas to February 2*, p. 57.—*From February 3 until Lent*, p. 84.—*Lent*, p. 109.—*Passiontide*, p. 218.—*Paschaltide*, p. 371.—*Time after Pentecost*, p. 443.

IV WHERE TO FIND THE ADDITIONAL COLLECTS DURING OCTAVES

They are given after those Feasts which have an Octave, v.g. *Easter*, p. 371—*Pentecost*, p. 443, etc.

V WHERE TO FIND THE COLLECTS PRESCRIBED BY THE RUBRICS

1. During or before the *Exposition of the Blessed Sacrament*: Collects from the Mass *Cibávit*, see Feast of Corpus Christi, p. 446.
2. For the Anniversary of the *Pope's Election or Coronation*: Collects for the Pope, see among the Collects of the Season, pp. 9, 57, 218, 371 or 975.
3. For the Anniversary of the *Bishop's Election or Consecration*: Same Collects as for the Pope, pp. 9, 57, 218, 371 or 975, save that the name of the diocese replaces the words "Thy Church."
4. For all the *Faithful Departed* (on some ferial days without any commemoration): see Daily Mass for the Dead, p. 1062.

VI WHERE TO FIND THE VOTIVE COLLECTS

Either here below (p. 1078 and foll.), or among the Votive Masses (p. 1069 and foll.)

VII THE ENDINGS OF COLLECTS

The Missal indicates only the first words of the different endings, which have to be completed as follows:

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. R. Amen.

Through the same our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

Who liveth and reigneth with God the Father in the unity of the Holy Ghost, one God, world without end. R. Amen.

Usually, the principal Collect of each Mass has its own ending; by exception, a prescribed additional Collect may be joined to it under a single ending. All the Collects which still follow, are joined together under a single ending, which is that of the last of these Collects.

VOTIVE COLLECTS

For the whole Hierarchy of the Church

Collect. Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed, hear our prayers for all Orders, that, by the gift of Thy grace, all in their different degrees may faithfully serve Thee. Through our Lord.

Secret. Grant, O Lord, unto Thy servants forgiveness of their sins, consolation in life, and perpetual guidance, that serving Thee, they may always deserve and never fail to attain Thy mercy. Through our Lord.

Postcommunion. Deliver, we beseech Thee, O Lord, from sin and from all enemies Thy servants who humbly pray to Thee; that, living in holy converse they may never be affected by any adversity. Through our Lord.

For People in Authority and those under their charge

Collect. Almighty and everlasting God, who alone workest great wonders, pour down upon Thy servants and upon the flocks committed to their charge the spirit of Thy saving grace, and that they may truly please Thee, pour down upon them the continual dew of Thy blessing. Through our Lord.

Secret. Look favorably, O Lord, upon the sacrifice of Thy servants, that what we offer devoutly on their behalf in honor of Thy name, may be as a beneficial remedy. Through our Lord.

Postcommunion. Accompany, O Lord, with Thy continual help, those whom Thou hast refreshed by this heavenly gift, and grant that those whom Thou ceasest not to cherish may become worthy of eternal redemption. Through our Lord.

For a Congregation or a Family

Collect. Do Thou, we beseech Thee, O Lord, by the intercession of blessed Mary ever Virgin, defend this family from all harm and mercifully deign to protect

from the snares of the enemy those who prostrate themselves before Thee. Through our Lord.

Secret. Receive, we beseech Thee, O almighty God, the offering of our devotion, and by the power of this sacrament protect Thy servants from all harm. Through our Lord.

Postcommunion. Having partaken of the gifts of our redemption, grant us, we beseech Thee, O merciful God, that we may receive through this celebration, the help of Thy protection against all evil. Through our Lord.

For Peace

Collect. O God, from whom all holy desires, all right counsels and all just works do proceed; give to Thy servants that peace which the world cannot give; that our hearts may be disposed to obey Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful. Through our Lord.

Secret. O God, who sufferest not the nations who believe in Thee to be overwhelmed by any peril; vouchsafe to receive the prayers and offerings of Thy servants, that in Thy mercy Thou wouldst grant peace to Christendom and made them secure against all their enemies. Through our Lord.

Postcommunion. O God, the author and lover of peace, to know whom is to live, to serve whom is to reign, shield Thy suppliants from all assaults, so that we who trust in Thy protection may fear no foe. Through our Lord.

In Time of War

Collect. O God, who bringest wars to nought and shieldest by Thy power all who hope in Thee, overthrowing those that assail them; help Thy servants who implore Thy mercy; so that the fierce might of their enemies may be brought low and we may never cease to praise and thank Thee. Through our Lord.

Secret. Be appeased, O Lord, and look upon the sacrifice which we offer: that it may deliver us from all the

evils of war, and establish us under Thy sure protection. Through our Lord.

Postcommunion. O God, who hast dominion over all realms and kings, who by striking healest, and by pardoning savest; extend to us Thy mercy, so that by Thy power we may enjoy peace and tranquillity, and use them for our healing and amendment. Through our Lord.

For any Necessity

Collect. O God, our refuge and strength, who art the author of mercy, hearken to the pious prayers of Thy Church, and grant that what we ask with faith, we may effectually obtain. Through our Lord.

Secret. Grant, O merciful God, that this salutary sacrifice may both free us continually from our own sins and keep us from all harm. Through our Lord.

Postcommunion. We have received, the gifts of Thy sacred mystery, O Lord, and humbly beseech Thee that what Thou hast commanded us to do in remembrance of Thee may obtain for us help in our weakness: Who livest.

In any Tribulation

Collect. Despise not, O almighty God, Thy people who cry out in their affliction, but for the glory of Thy name be appeased and help those in trouble. Through our Lord.

Secret. Graciously receive, O Lord, these offerings by which Thou wert pleased to be appeased, and by the power of Thy mercy restore us to safety. Through our own Lord.

Postcommunion. Mercifully look down, we beseech Thee, O Lord, upon our tribulation, and turn away from us the wrath of Thy indignation which we have justly deserved. Through our Lord.

For Rain

Collect. O God, in whom we live, move and have our being, grant us seasonable rain, so that our temporal

needs being sufficiently supplied, we may seek with greater confidence after things eternal. Through our Lord.

Secret. Be appeased, O Lord, we beseech Thee, by the gifts which we offer, and grant us in season the blessing of sufficient rain. Through our Lord.

Postcommunion. Grant us, O Lord, we beseech Thee, beneficial rain and deign to pour out showers from heaven upon the parched face of the earth. Through our Lord.

For Fine Weather

Collect. Graciously hear us, O Lord, and grant fine weather to Thy supplicants who cry unto Thee, that we who are justly afflicted for our sins, may by the exercise of Thy mercy feel the effects of Thy clemency. Through our Lord.

Secret. May Thy grace, O Lord, we beseech Thee, ever go before us and follow us, and do Thou graciously accept these offerings, which we present to be consecrated to Thy name for our sins, that through the intercession of Thy saints they may profit us unto salvation. Through our Lord.

Postcommunion. O Almighty God, we beseech Thy clemency, that Thou wouldst restrain the inundation of rain and vouchsafe to show us the brightness of Thy countenance. Through our Lord.

For the Sick

Collect. Almighty, everlasting God, the eternal salvation of those who believe; hear us on behalf of Thy servants who are sick, for whom we humbly crave the help of Thy mercy, that, being restored to health, they may render thanks to Thee in Thy church. Through our Lord.

If it be for one sick person only, the Collect is said in the singular.

Secret. O God, at whose will each moment of our lives passes on, receive the prayers and sacrifices of Thy

servants on behalf of those for whom in their sickness we crave Thy mercy; so that we may rejoice in the safety of those at whose danger we were afraid. Through our Lord.

Postcommunion. O God, who art the one defense for the frailty of man; show forth Thy might and help upon Thy servants who are sick; so that succored by Thy bounteous mercy they may be found worthy to be restored safe and sound to Thy holy Church. Through our Lord.

For a dying person

Collect. Almighty and merciful God, who giveth to mankind both the remedies of salvation and the gifts of life everlasting; look mercifully on Thy servant who is afflicted with sickness of the body, and refresh the soul which Thou hast created; so that at the hour of its going hence, it may be found worthy to be borne, free from all stain of sin, by the hands of the holy angels, to Thee, its Creator. Through our Lord.

Secret. Receive, O Lord, the sacrifice which we offer for Thy servant who is nigh unto death, and grant that by means of it all his sins may be washed away: that he who, at Thy will is stricken by Thy scourges in this life, may win eternal rest in the life to come. Through our Lord.

Postcommunion. We beseech Thy clemency, O almighty God, that by the virtue of this sacrament Thou wouldst vouchsafe to strengthen Thy servant with Thy grace: so that at the hour of his death the enemy may not prevail against him, but he may deserve to pass with Thy angels to life. Through our Lord.

For the Propagation of the Faith

Collect. O God, who desirest that all men should be saved, and come to the knowledge of Thy truth: send, we beseech Thee, laborers into Thy harvest, and grant them grace to speak Thy word with all trust: that Thy words may run and be glorified: and that all nations may know Thee the one true God, and Him whom Thou hast

sent, Jesus Christ Thy Son our Lord; who with Thee liveth.

Secret. Behold, O God our protector, and look upon the face of Thy Christ, who gave Himself a ransom for all: and grant that from the rising of the sun even unto the setting thereof Thy name may be exalted among the Gentiles, and that in every place a clean offering be sacrificed and offered to Thy name. Through the same Lord.

Postcommunion. Refreshed by this gift of our redemption, we beseech Thee, O Lord, that by means of this help to our eternal salvation the true faith may ever advance. Through our Lord.

For a happy death

Collect. Almighty and merciful God, who bestowest on mankind, both the remedies of health and the gifts of life everlasting; look mercifully upon us Thy servants, and refresh the souls which Thou hast made; that at the hour of their going hence they may be found worthy to be presented without stain of sin to Thee, their Maker, by the hands of the holy angels. Through our Lord.

Secret. Receive, O Lord, we beseech Thee, the sacrifice which we offer unto Thee for our last days: and grant that by it, all our sins may be washed away, that we, who by Thine appointment, are stricken by Thy scourges in this life, may win eternal rest in the life to come. Through our Lord.

Postcommunion. We beseech Thy clemency, O almighty God, that by the power of this sacrament Thou wouldst vouchsafe to strengthen us Thy servants with Thy grace; so that in the hour of our death the enemy may not prevail against us, but that we may be found worthy to pass, in company with Thine angels, into life everlasting. Through our Lord.

In Thanksgiving

Collect. O God, of whose mercies there is no number, and of whose goodness the treasure is infinite; we render

thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the reward to come. Through our Lord.

Secret. Receive as a sweet savor this sacrifice together with the thanks which we render to Thee, O Lord; evermore keep from harm those whom Thou hast deigned graciously to hear and to preserve; and let them serve and love Thee more and more. Through our Lord.

Postcommunion. O God, who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to prayer; we thank Thee for having heard our prayers and granted our desires, and devoutly entreat Thee, that what we have received may make us worthy to be delivered from all evil. Through our Lord.

For the Forgiveness of Sins

Collect. Hear, we beseech Thee, O Lord, the prayers of the suppliants and pardon the sins of those who confess unto Thee; that in Thy mercy Thou mayest give us pardon and peace. Through our Lord.

Secret. We offer to Thee, O Lord, a sacrifice of atonement and praise: that Thou mayest both mercifully pardon our sins and direct our feeble hearts. Through our Lord.

Postcommunion. Grant us, O eternal Saviour, that we who by means of this gift, receive forgiveness of sins, may henceforth avoid all sins. Through our Lord.

For Pilgrims and Travelers

Collect. Hear, O Lord, our humble prayers, and set Thy servants in the path of Thy salvation; that amidst all the changes and chances of this life, they may ever be sheltered by Thy help. Through our Lord.

Secret. Be appeased, O Lord, by our humble prayers and in Thy bounty receive these offerings which we make to Thee on behalf of Thy servants; send Thy grace

before them to guide their steps, and sending it with them be pleased to accompany them on their way; that by the protection of Thy mercy, we may rejoice both in their progress and in their safety. Through our Lord.

Postcommunion. May Thy sacraments, O Lord, which we have received, preserve Thy servants who hope in Thee; and defend them from all assaults of the enemy. Through our Lord.

For the unity of the Church and Removal of Schisms

Collect. O God, who dost correct what has gone astray and gatherest together what is scattered, and keep-est what Thou hast gathered together, we beseech Thee in Thy mercy to pour down upon Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service. Through our Lord.

Secret. Sanctify, O Lord, for the union of Christian people, these gifts offered to Thee; and by their means grant us the grace of union and peace within Thy Church. Through our Lord.

Postcommunion. We beseech Thee, O Lord, that this Thy holy communion which we have received, as it represents the union of the faithful in Thee, so may it bring about reunion in Thy Church. Through our Lord.

For Humility

Collect. O God, who resisteth the proud and bestowest Thy grace on the humble, grant us the virtue of true humility of which Thine only-begotten Son showed to the faithful an example in Himself; that we may never provoke Thee to anger by our pride, but rather receive through humility the gifts of Thy grace. Through the same Lord.

Secret. May this offering, O Lord, we beseech Thee, obtain for us the grace of true humility, and also remove from our hearts the concupiscence of the flesh and of the

eyes and the pride of life; that living soberly, justly and piously, we may attain to the rewards of eternal life. Through our Lord.

Postcommunion. May the partaking of this sacrament, O Lord, wash away the stains of our sins, and by the example of humility lead us to the kingdom of heaven. Through our Lord.

For Charity

Collect. O God, who makest all things work together unto good for those who love Thee, give to our hearts an abiding love for Thee; that the desires we conceive by Thine inspiration may ever remain unchanged in spite of every temptation. Through our Lord.

Secret. O God, who by Thy sacraments and commandments renewest us according to Thy likeness, so perfect our progress in Thy paths, that through these sacrifices which we offer, Thou mayest make us truly acquire the gift of charity that Thou hast taught us confidently to hope for. Through our Lord.

Postcommunion. May the grace of the Holy Spirit, we beseech Thee, O Lord, enlighten our hearts, and refresh them abundantly with the sweetness of perfect charity. Through our Lord . . . in the unity of the same Holy Spirit.

For our Friends

Collect. O God, who by the grace of the Holy Spirit didst pour the gifts of charity into the hearts of Thy faithful, grant health of mind and body to Thy servants and handmaids, for whom we entreat Thy clemency, that they may love Thee with all their strength and accomplish with perfect love what is pleasing to Thee. Through our Lord . . . in the unity of the same Holy Spirit.

Secret. We beseech Thee, O Lord, have mercy on Thy servants and handmaids for whom we offer to Thy majesty this sacrifice of praise: that by these holy mysteries they may obtain the grace of Thy heavenly blessing and obtain the glory of everlasting bliss. Through our Lord.

Postcommunion. We who offer these divine mysteries beseech Thee, O Lord, that these salutary sacraments may bring prosperity and peace to those, for love of whom we have offered them to Thy majesty. Through our Lord.

For the Fruits of the Earth

Collect. Pour down Thy blessing, we beseech Thee, O Lord, upon Thy people and on all the fruits of the earth, that when collected they may be mercifully distributed to the honor and glory of Thy holy name. Through our Lord.

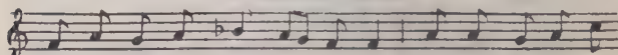
Secret. O God, who wast pleased by the gifts of the just Abel, look down with favor on the supplications of Thy people, that by this Holy Sacrifice we may obtain from Thee for our health the fruits of the earth, without which we cannot live here below. Through our Lord.

Postcommunion. Grant us, we beseech Thee, O Lord, by these sacraments which we have receive, a sufficient abundance of the fruits of the earth, that after enjoying temporal nourishment, Thy faithful may by increased grace obtain eternal riches. Through our Lord.

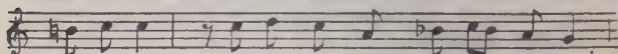
BENEDICTION OF THE BLESSED SACRAMENT

At the moment of exposition, an anthem or hymn to the Blessed Sacrament is sung: O Salutáris or another.

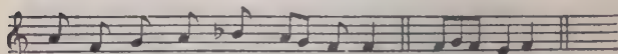
O Salutáris Hostia



1. O sa-lu-tá-ris Hó-sti-a, Quæ cæ-li pán-dis
2. U-ni tri-nó-que Dó-mi-no, Sit sem-pi-tér-na



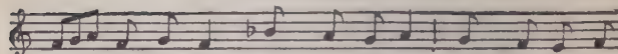
ó-sti-um Bel-la pre-munt ho-sti-li-a,
gló-ri-a Qui vi-tam si-ne tér-mi-no



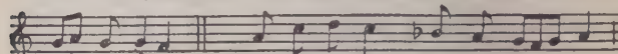
Da ró-bur, fer au-xi-li-um
No-bis do-net in pá-tri-a A-men.

1. O saving Victim, opening wide
The gate of heaven to man below!
Our foes press on from every side:
Thine aid supply, Thy strength bestow.
2. To Thy great Name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with Thee. Amen.

Ave Verum



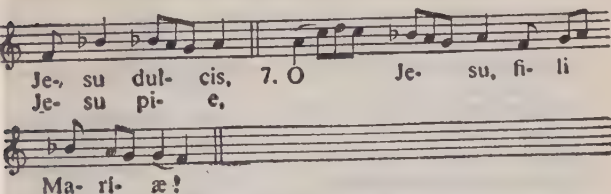
1. A-ve ve-rum Cor-pus na-tum de Ma-ri-a
2. Ve-re pas-sum, im-mo-lá-tum in cru-ce pro



Vir-gi-ne. 3. Cu-jus la-tus per-fo-rá-tum
hó-mi-ne. 4. E-sto no-bis præ-gu-stá-tum



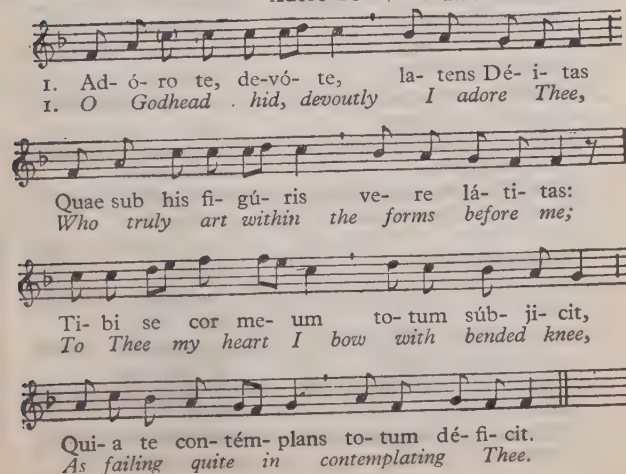
flu-xit a-qua et sán-gui-ne. 5. O
mor-tis in ex-á-mi-ne. 6. O



Je- su dul- cis, 7. O Je- su, fi- li
Je- su pi- e,
Ma- ri- æ!

1. Hail to Thee! true Body sprung
From the Virgin Mary's womb!
2. The same that on the cross was hung
And bore for man the bitter doom.
3. Thou whose side was pierc'd, and flow'd
Both with water and with blood;
4. Suffer us to taste of Thee
In our life's last agony.
5. O Jesu sweet!
6. O loving one!
7. O Jesu, Mary's Son!

Adoro Te . . . St. Thomas Aquinas



1. Ad- ó- ro te, de- vó- te, la- tens Dé- i- tas
1. O Godhead hid, devoutly I adore Thee,
Quae sub his fi- gú- ris ve- re lá- ti- tas:
Who truly art within the forms before me;
Ti- bi se cor me- um to- tum súb- ji- cit,
To Thee my heart I bow with bended knee,
Qui- a te con- tém- plans to- tum dé- fi- cit.
As failing quite in contemplating Thee.

- | | |
|--|---|
| <p>2. Sight, touch, and taste in
Thee are each deceived;
The ear alone most safely is
believed:
I believe all the Son of God
has spoken,
Than Truth's own word
there is no truer token.</p> <p>3. God only on the Cross lay
hid from view;
But here lies hid at once the
manhood too:
And I, in both professing
my belief,
Make the same prayer as the
repentant thief.</p> <p>4. Thy wounds, as Thomas
saw, I do not see;
Yet Thee confess my Lord
and God to be:
Make me believe Thee ever
more and more;
In Thee my hope, in Thee
my love to store.</p> <p>5. O Thou, memorial of our
Lord's own dying!
O living bread, to mortals
life supplying!
Make Thou my soul hence-
forth on Thee to live;
Ever a taste of heavenly
sweetness give.</p> <p>6. O loving Pelican! O Jesu
Lord!
Unclean I am, but cleanse
me in Thy blood!
Of which a single drop, for
sinners spilt,
Can purge the entire world
from all its guilt.</p> | <p>2. <i>Visus, tactus, gustus in
te fállitur,
Sed audítu solo tuto cre-
ditur,
Credo quidquid dixit
Dei Fílius,
Nil hoc verbo veritátis
vérius.</i></p> <p>3. <i>In Cruce latébat sola
Déitas,
At hic latet simul et hu-
mánitas;
Ambo tamen credens
atque cónfitens;
Peto quod petívit latró
poénitens.</i></p> <p>4. <i>Plagas, sicut Thomas,
non intúeor,
Deum tamen meum te
cónfíteor,
Fác me tibi semper ma-
gis crédere,
In te spem habére, te
diligere.</i></p> <p>5. <i>O memoriále mortis Dó-
mini!
Panis vivus, vitam praes-
tans hómini:
Praesta meae menti de
te vívere.
Et te illi semper dulce
sápere.</i></p> <p>6. <i>Pie pellicáne, Jesu Dó-
mine,
Me immúndum munda
tuo sánguine:
Cujus una stilla salvum
fácere
Totum mundum quit ab
omni scélere</i></p> |
|--|---|

7. Jesu, quem velátum
nunc aspício,
Oro fiat illud quod tam
sítio
Ut te reveláta cernens
fácie
Visu sim beátus tuæ
glóriae. Amen.

7. Jesu! whom for the present
veiled I see,
What I so thirst for, oh,
vouchsafe to me:
That I may see Thy coun-
tenance unfolding,
And may be blest Thy glory
in beholding. Amen.

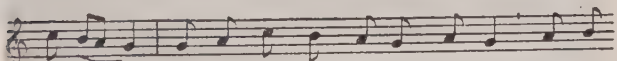
Other hymns, psalms, sequences, or anthems, the rosary, litanies and prayers may be sung or recited, according to the directions of the diocesan authority.

Before the blessing (the properly called Benediction) the **Tantum ergo** is always sung. A deep inclination is made at: *Venerémur cernui.*

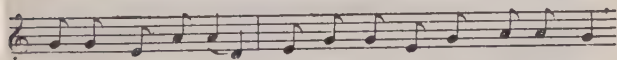
Tantum ergo



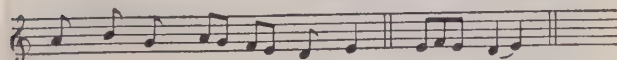
Tan-tum er-go Sa-cra-mén-tum Ve-ne-ré-mur cér-
Ge-ni-tó-ri Ge-ni-tó-que Laus et ju-bi-lá



nu-i Et an-ti-quum do-cu-men-tum No-vo
ti-o: Sa-lus ho-nor, vir-tus quo-que. Sit et



ce-dat ri-tu-i Præ-stet fi-des sup-ple-men-tum
he-ne-di-cti-o Pro-ce-dén-ti ab u-tró-que



Sen-su-um de-fé-ctu-i.
Com-par sit lau-dá-ti-o. A-men.

Lowly bending, deep adoring,
Lo! the Sacrament we hail:
Types and shadows have their ending,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high

With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

Ÿ. Thou didst give them
bread from heaven. (*P. T. Alleluia.*)

℞. Containing in itself all
sweetness. (*P. T. Alleluia.*)

Let us pray

O God, who in this wonderful Sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest.

Ÿ. Panem de caelo
praestitisti eis. (*T. P. Alleluia.*)

℞. Omne delectamentum in se habentem. (*T. P. Alleluia.*)

Orémus

Deus, qui nobis sub Sacraménto mirábili Passiónis tuae memóram reliquisti: tribue, quaesumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptionis tuae fructum in nobis júgiter sentiámus. Qui vivis.

Here Benediction is given with the Blessed Sacrament, all bowing down in profound adoration. Then is said or sung, in Latin or English:

Blessed be God

Indulgences: 1. Three years, each time. 2. Five years, for public recitation. 3. Plenary, once a month on the ordinary conditions, if the praises are said every day for a month. (Pius XI, 1935).

Blessed be God!

Blessed be His Holy Name!

Blessed be Jesus Christ, true God and true man!

Blessed be the name of Jesus!

Blessed be His most Sacred Heart!

Blessed be Jesus in the most Holy Sacrament of the Altar!

Blessed be the great Mother of God, Mary most holy!

Blessed be her holy and immaculate Conception!

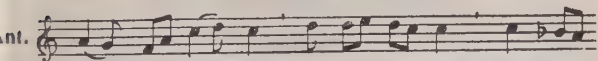
Blessed be the name of Mary, Virgin and Mother!

Blessed be St. Joseph, her most chaste spouse!

Blessed be God in His Angels and in His Saints!

The service may be concluded by the Psalm *Laudáte Dóminum*, with or without the Antiphon *Adorémus*, the *Cor Jesu*, etc., or by a hymn in the vernacular language.

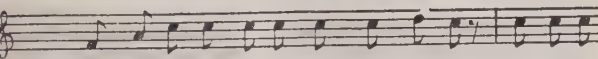
Adoremus



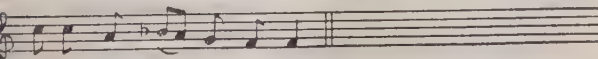
Ant. A- do- ré- mus in ae- tér- num San-ctís-
 Let us adore for ever the most Holy



si- mum Sa- cra- mén- tum.
 Sacrament.



Ps. 116. Lau- dá- te Dó- mi- num o- mnes gen- tes lau- dá- te
 Praise the Lord, all ye nations: praise Him,



e- um o- mnes pó- pu- li.
 all ye people.

Quóniam confirmáta est
 super nos misericórdia
 ejus: ★ et véritas Dómini
 manet in aetérnum.

Ÿ. Glória Patri, et Fílio,
 et Spiritui Sancto.

R̄. Sicut erat in princí-
 pio, et nunc et semper, et
 in saécula saeculórum.
 Amen.

Because His mercy is con-
 firmed upon us: and the truth
 of the Lord remaineth for ever.

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

R̄. As it was in the begin-
 ning, is now, and ever shall be,
 world without end.
 Amen.

Repeat the Adorémus

Cor Jesu Sacratissimum

Usually repeated three times.



Cor Je- su sa- cra- tís- si- mum, mi- se- ré- re no- bis.
 Sacred Heart of Jesus, have mercy on us.

HYMN OF THANKSGIVING

Te Deum

We praise Thee, O God; we acknowledge Thee to be the Lord.

Thee, the Father everlasting, all the earth doth worship.

To Thee all the angels, to Thee the heavens, and all the powers.

To Thee the cherubim and seraphim cry out without ceasing:

Holy, holy, holy, Lord God of hosts.

Full are the heavens and the earth of the majesty of Thy glory.

Thee, the glorious choir of the apostles.

Thee, the admirable company of the prophets,

Thee, the white-robed army of martyrs doth praise.

Thee, the holy Church throughout the world doth confess.

The Father of incomprehensible majesty,

Thine adorable, true, and only Son,

And the Holy Ghost the Paraclete,

Thou, O Christ, art the King of glory.

Thou art the everlasting Son of the Father.

Te Deum laudámus: *t Dóminum confitémur.

Te aetérnum Patrem* omnis terra venerátur.

Tibi omnes Angeli; *tibi Caeli et univérsae Potestátes.

Tibi Chérubim et Séraphim *incessábili voce proclamánt:

Sanctus, Sanctus, Sanctus,* Dóminus Deus Sáboth.

Pleni sunt caeli et terra* majestátis glóriæ tuæ.

Te gloriósus* Apostolórum chorus;

Te Prophetárum* laudábilis númerus;

Te Mártyrum candidátus* laudat exércitus.

Te per orbem terrárum* sancta confitétur Ecclésia.

Patrem* imménsæ majestátis;

Venerándum tuum verum,* et únicum Fílium;

Sanctum quoque* Paráclitum Spíritum.

Tu Rex glóriæ,* Christe.

Tu Patris* sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem,* non horruísti Vírginis úterum.

Tu devícto mortis acúleo,* aperuísti credéntibus regna caelórum.

Tu ad d́xteram Dei sedes* in glória Patris.

Judex créderis* esse ventúrus.

Te ergo quaésumus, tuis fámulis súbveni,* quos pretióso ságuine redemísti.

Aetérna fac cum Sanctis tuis* in glória numerári.

Salvum fac pópulum tuum, Dómine,* et benédic haereditáti tuae.

Et rege eos,* et extólle illos usque in aetérnum.

Per síngulos dies* benedícimus te.

Et laudámus nomen tuum in saéculum,* et in saéculum saéculi.

Dignáre, Dómine, die isto* sine peccáto nos custodíre.

Miserére nostri, Dómine,* miserére nostri.

Fiat misericórdia tua, Dómine, super nos,* quemádmódum sperávimus in te.

In te, Dómine, sperávi:* non confúndar in aetérnum.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

We beseech Thee, therefore, to help Thy servants, whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless Thine inheritance.

And govern them, and exalt them for ever.

Day by day we bless Thee.

And we praise Thy name for ever; yea, for ever and ever.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, O Lord; have mercy on us.

Let Thy mercy, O Lord, be upon us; as we have trusted in Thee.

In Thee, O Lord have I trusted: let me not be confounded for ever.

Ÿ. Let us bless the Father, and the Son, with the Holy Ghost.

℞. Let us praise and exalt Him for ever.

Let us pray

O God, of whose mercies there is no number, and of whose goodness the treasure is infinite; we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us; evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, Thou mayest never forsake them, but mayest prepare them for the rewards to come. Through Christ our Lord. ℞. Amen.

Ÿ. Benedicámus Patrem et Fílium cum Sancto Spírítu.

℞. Laudémus et super-exaltémus eum in saécula

Orémus

Deus, cujus misericórdiae non est númerus et bonitátis infínitus est thesáurus, piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes, ut qui peténtibus postuláta concédís, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.

℞. Amen.

Litany for the Forty Hours Devotion

The Litany of the Saints, as on p. 386 and following, except:

1. After: Ab ira tua (p. 389), insert:

From the threatening dangers, O Lord, deliver us.

Ab imminéntibus perículis, líbera nos Dómine.

2. Then, place the two invocations: A flagélló . . . and: A peste . . . before the five preceding: A subitánea . . . etc.

3. The following concluding prayers, instead of those p. 394 and 395:

Let us pray. O God, who in this wonderful Sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy redemption.

Then one of the following prayers of the Blessed Virgin according to the season:

From Candlemas to Easter, and from Trinity Sunday to Advent:

Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body; and by the

glorious intercession of blessed Mary ever Virgin, to be delivered from present sorrows and to enjoy everlasting happiness. Through our Lord.

From Advent to Christmas Day:

O God, who hast willed that Thy Word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to us Thy suppliants that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through the same Lord.

From Christmas Day to the Purification:

O God, who through the fruitful virginity of blessed Mary, didst secure for mankind the reward of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the Author of life, our Lord Jesus Christ thy Son: Who with Thee liveth.

During Paschaltide:

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son, our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life.

Then the following prayers:

O almighty and eternal God, have mercy on Thy servant N., our Sovereign Pontiff, and direct him, according to Thy clemency, in the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of Thy Church, and grant, that what we ask with faith, we may effectually obtain.

O almighty and eternal God, in whose hand are all the powers and all the rights of kingdoms, come to the assistance of Thy Christian people; that all pagan and heretical nations, who trust in their own violence and craft, may be broken by the might of Thy right hand.

Then the prayer: O almighty and eternal God, who hast dominion, with the last verses, p. 395.

Litany of the Most Holy Name of Jesus

Indulgences: 7 years. Plenary once a month for daily recitation, on the usual conditions. Pius XI, 1933.

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Jesus, hear us.
 Jesus, graciously hear us.
 God the Father of heaven,
 have mercy on us.
 God the Son, Redeemer of the
 world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living
 God,
 Jesus, splendor of the
 Father,
 Jesus, brightness of eter-
 nal light,
 Jesus, King of glory,
 Jesus, Sun of justice,
 Jesus, Son of the Virgin
 Mary,
 Jesus most amiable,
 Jesus most admirable,
 Jesus, mighty God,
 Jesus, father of the world to
 come,
 Jesus, angel of the great coun-
 sel,
 Jesus most powerful,
 Jesus most patient,
 Jesus most obedient,
 Jesus meek and humble of
 heart,
 Jesus, lover of chastity,
 Jesus, lover of us.
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, example of virtues,
 Jesus, zealous lover of souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, father of the poor,
 Jesus, treasure of the faithful,

have mercy on us.

Jesus, good shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of patriarchs,
 Jesus, master of the
 apostles,
 Jesus, teacher of the
 evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,
 Be merciful unto us, Jesus,
 spare us.
 Be merciful unto us, Jesus,
 hear us.
 From all evil, Jesus, de-
 liver us.
 From all sin,
 From Thy wrath,
 From the snares of the
 devil,
 From the spirit of un-
 cleanness,
 From everlasting death,
 From the neglect of
 Thine inspirations,
 Through the mystery of Thy
 holy Incarnation,
 Through Thy nativity,
 Through Thine infancy,
 Through Thy most divine
 life,
 Through Thy labors,
 Through Thine agony and
 passion,
 Through Thy cross and dere-
 liction,
 Through Thy faintness and
 weariness,

have mercy on us.

Jesus, deliver us.

Through Thy death and
burial,
Through Thy resurrec-
tion,
Through Thine ascen-
sion,
Through Thine institu-
tion of the most Holy
Eucharist,
Through Thy joys,
Through Thy glory,

Jesus, deliver us.

Lamb of God, who takest away
the sins of the world, spare
us, O Jesus.
Lamb of God, who takest away
the sins of the world, gra-
ciously hear us, O Jesus.
Lamb of God, who takest away
the sins of the world, have
mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

Let us pray

O Lord Jesus Christ, who saidst: Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; grant, we beseech Thee, to us Thy supplicants, the gift of Thy most divine love, that we may love Thee with our whole heart, and in all our words and works, and never cease from praising Thee.

O Lord, give us a perpetual fear as well as love of Thy holy Name, for Thou never ceasest to govern those Thou foundest upon the strength of Thy love. Who livest and reignest world without end. Amen.

Litany of the Sacred Heart

Same indulgences as for the preceding Litany of the Holy Name.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have
mercy on us.
God the Son, Redeemer of the
world, have mercy on us.
God the Holy Ghost, have
mercy on us.
Holy Trinity, one God, have
mercy on us.
Heart of Jesus, Son of the eter-
nal Father, Have.
Heart of Jesus, formed by the
Holy Ghost in the womb of
the Virgin Mother, Have.

Heart of Jesus, hypostatically
united to the Eternal Word.
Have.
Heart of Jesus, of infinite
majesty, Have.
Heart of Jesus, holy temple of
God, Have.
Heart of Jesus, tabernacle of the
most High, Have.
Heart of Jesus, house of
God and gate of heaven,
Have.
Heart of Jesus, burning furnace
of charity, Have.
Heart of Jesus, vessel of justice
and love, Have.
Heart of Jesus, full of good-
ness and love, Have.

Heart of Jesus, abyss of all virtues,	Have.	Heart of Jesus, made obedient unto death,	Have.
Heart of Jesus, worthy of all praise,	Have.	Heart of Jesus, pierced with a lance,	Have.
Heart of Jesus, king and centre of all hearts,	Have.	Heart of Jesus, source of all consolation,	Have.
Heart of Jesus, in which are all the treasures of wisdom and knowledge,	Have.	Heart of Jesus, our life and resurrection,	Have.
Heart of Jesus, in which dwelleth all the fulness of the divinity,	Have.	Heart of Jesus, our peace and reconciliation,	Have.
Heart of Jesus, in which the Father is well pleased,	Have.	Heart of Jesus, victim for our sins,	Have.
Heart of Jesus, of whose fulness we have all received,	Have.	Heart of Jesus, salvation of them that hope in Thee,	Have.
Heart of Jesus, desire of eternal hills,	Have.	Heart of Jesus, hope of them that die in Thee,	Have.
Heart of Jesus, patient and abounding in mercy,	Have.	Heart of Jesus, delight of all the Saints,	Have.
Heart of Jesus, rich unto all that call upon Thee,	Have.	Lamb of God, who takest away the sins of the world, spare us, O Lord.	
Heart of Jesus, fountain of life and holiness,	Have.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.	
Heart of Jesus, the propitiation for our sins,	Have.	Lamb of God, who takest away the sins of the world, have mercy on us.	
Heart of Jesus, filled with reproaches,	Have.	V. Jesus, meek and humble of heart.	
Heart of Jesus, bruised for our sins,	Have.	R. Make our heart like unto Thine.	

Let us pray

Almighty and eternal God, consider the Heart of Thy well-beloved Son and the praises and satisfactions He offers Thee in the name of sinners; appeased by worthy homage, pardon those who implore Thy mercy, in the name of the same Jesus Christ Thy Son who lives and reigns with Thee, world without end. Amen.

Act of Consecration of the Human Race to the Sacred Heart of Jesus

Indulg. of 5 years; plenary ind. once a month for daily recitation on the usual conditions. On the feast of Christ the King, to be solemnly read with the Litany of the Sacred Heart before the Blessed Sacrament exposed: then, 7 years, and a plenary indulgence supposing Confession and Communion (Pius XI, 1926, 1927, 1932).

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy towards the children of that race, once Thy chosen people: of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise be to the divine Heart that wrought our salvation; to It be glory and honor for ever. Amen.

Act of Reparation to the Sacred Heart of Jesus

Same indulgences as for preceding Act; read: feast of the Sacred Heart instead of: feast of Christ the King.

O sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and con-

tempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offenses, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offenses against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against Thee and Thy Saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make to Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the Saints and of the pious faithful on earth; and we sincerely promise to make reparation, as far as we can with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the gospel and especially that of charity. We promise to the best of our

power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Litany of the Blessed Virgin Mary

After the Litany of the Saints, dating from the year 595, the most ancient is that of the Blessed Virgin, or Litany of Loretto. It was approved by Sixtus V in 1587. (7 years ind.; plenary once a month for daily recitation, on the usual conditions. Pius XI, 1933.)

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven,
 have mercy on us.
 God the Son, Redeemer of the
 world, have mercy on us.
 God the Holy Ghost, have
 mercy on us.
 Holy Trinity, one God, have
 mercy on us.
 Holy Mary, pray for us.
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,
 Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of good counsel,
 Mother of our Creator,
 Mother of our Saviour,

pray for us.

Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Singular vessel of devo-
 tion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the sick,
 Refuge of sinners,
 Comfort of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,

pray for us.

Queen of apostles,	pray for us.	away the sins of the world,
Queen of martyrs,		spare us, O Lord.
Queen of confessors,		Lamb of God, who takest
Queen of virgins,		away the sins of the world,
Queen of all saints,		graciously hear us, O Lord.
Queen conceived without		Lamb of God, who takest
original sin,		away the sins of the world,
Queen taken up into heaven,		have mercy on us.
Queen of the most holy		Ÿ. Pray for us, O Holy
Rosary,		Mother of God.
Queen of peace,	℞. That we may be made	
Lamb of God, who takest	worthy of the promises of	
		Christ.

Let us pray. Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body, that through the glorious intercession of blessed Mary ever Virgin, we may be delivered from present sorrow, and enjoy everlasting happiness. Through our Lord.

THE SACRAMENT OF PENANCE

I. Examination of Conscience

First, say a short prayer to the Holy Ghost:

O Holy Ghost, come into my soul, that I may discover the sins I ought to confess, and grant me Thy grace to declare them fully, humbly and with contrite heart.

Then, calmly and carefully examine your conscience. If you go to confession frequently, you will have little difficulty in discovering the sins you have committed. You may make the examination of conscience as in the evening prayers, p. 1117, or you may take the commandments as heads for a brief, though careful examination:

Against the first Commandment:		prayers, holy things.
" second "		blasphemy, false oaths,
		murmuring.
" third "		Sunday: Mass, servile
		work.
" fourth "		parents, superiors.
" fifth "		wrong to myself or my
		neighbor.
" sixth and ninth "		purity, chastity.
" seventh & tenth "		stealing.
" eighth "		lying, slander.

Commandments of the Church : fast, abstinence, Easter duty.

2. Contrition (Matter of the sacrament)

Contrition is "a ready sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment" (Catechism).

We may help to stir up this contrition in our hearts by saying an Act of Contrition; we may add one of the penitential psalms and especially Psalm 50 (Miserere).

3. Confession of our sins (Matter of the sacrament)

It is better to say the Confiteor before going into the confessional.

Begin your confession by asking for the priest's blessing:

Bless me, Father, for I have sinned.

Make the sign of the cross while the priest blesses you in these words:

"The Lord be in thy heart, and on thy lips that thou mayest rightly confess thy sins. In the name of the Father ✠ and of the Son and of the Holy Ghost. Amen."

Then accuse yourself as follows:

Since my last confession which was . . . ago, when I received absolution and said my penance, I accuse myself of:

For these and all my other sins, which I cannot at present remember, I am heartily sorry, and purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly Father.

The priest will probably give you some advice. He will also tell you your penance and give you absolution, during which you will renew, at least interiorly, your contrition.

4. Satisfaction for our sins (Matter of the sacrament)

The eternal punishment due to mortal sin is remitted by the absolution; but some temporal punishment remains to be suffered, either after this life in purgatory, or here on earth by acts of penance, and specially by those acts or prayers called penance and imposed by the confessor. Consequently the intention of performing the penance is necessary to the validity of the absolution, since, without it, the confession would lack one of its essential parts.

Moreover, the obligation of performing the penance remains with the penitent until it is discharged.

This duty should, therefore, be fulfilled as soon as can be done conveniently to avoid forgetting it.

5. Prayers after Confession

After Confession, you should thank God for His mercy, and ask Him not to let you fall any more. Recite for example the following verses of Psalm 102:

Bless the Lord, O my soul, and never forget all He hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfied thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made His ways known to Moses: His wills to the children of Israel.

The Lord is compassionate and merciful: long suffering and plenteous in mercy.

He will not always be angry: nor will He threaten for ever.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

For according to the height of the heavens above the earth: He hath strengthened His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

An excellent practice after Confession is to recite one of the penitential psalms, e.g. the Miserere,—or to go the Way of the Cross (p. 1111). And also, ask Mary to help you, and recite, for example, the Memorare (p. 582).

SHORT DEVOTIONS

when Holy Communion is received outside Mass.

BEFORE HOLY COMMUNION

The best preparation for Holy Communion is the fervent and active assistance at the Holy Sacrifice. But, if for some serious reason, Holy Communion cannot be received during Mass, the following acts may prove useful.

An Act of Faith. O my God, I firmly believe that by the words of consecration spoken during Mass, bread truly becomes the Body of Christ and wine His most precious Blood, and that Thy divine Son is offered to Thee upon the altar under appearances representing that separation of His Body and Blood which took place on Calvary. Therefore, do I believe with my whole heart that this holy Victim is the same as that of the cross, whom I am about to receive in order to unite my sacrifices to His own, by immolating myself with Him for Thy glory.

An Act of Hope. O my God, I place all my hope in Jesus, my loving Saviour, truly present before me on the altar. He, who on the cross offered to Thee the superabundant merits of His divine Blood, shed for our sins. Do Thou graciously accept the offering, which I now make unto Thee at the hands of Thy priest, of the holy Victim who has reconciled us to Thyself, and being fully appeased by Him, grant to my soul the graces it needs in order to receive my Lord worthily and obtain through Him all the effects of Thy fatherly goodness.

An Act of Contrition. O my God, at the moment of receiving within myself the divine Victim of Calvary, I confess sincerely before Thine majesty and before the whole court of heaven, that I have offended Thee by thought, word and deed. By my sins I have contributed to the death of Jesus on the cross but Thou hast forgiven me, washing my soul in the Blood of Thy Son and clothing it with the wedding garment of Thy grace. I come, therefore, contrite and repentant, but with a heart overflowing with boundless gratitude, to a holy table which Thou hast prepared for the prodigal child, who had

abandoned Thee, and whom in Thy goodness Thou wouldst nourish with heavenly bread.

An Act of Love. O my God, I love Thee with all my heart, with all my soul, with all my strength and with no other desire than to be inseparably united to Thee. It is through Thy divine Son that this union is about to be realized within me. In Holy Communion I long to identify myself with Him, that it will no longer be myself but Him, who liveth in me; and when I have received Jesus within myself, then I shall love and be loved by Thee in that same measure in which I am united to Him. Hasten then, to give me Thy divine Son, at the hands of Thy priest, that through Jesus, I may unite myself forever to Thee, O God the Father, in the unity of the Holy Ghost. Amen.

AFTER HOLY COMMUNION

The following acts, corresponding to the four ends of the Sacrifice, may also be said after Mass by way of thanksgiving.

An Act of Adoration. O Lord Jesus, I have received Thee within myself, and from within the sanctuary of my heart into which Thou hast deigned to descend, do Thou give to Almighty God, in my name, all the glory that is His due. I unite myself to Thee, O sacred humanity, who in heaven and in the Holy Eucharist, dost never cease offering to the most Holy Trinity an infinite worship, that which alone is truly worthy of the three divine Persons. Through Thee, O divine Priest, I wish to render glory to the Father, the Word and the Holy Ghost, even in proportion to the immensity of their divine Majesty, because I know that by Thee, with Thee and in Thee all honor and glory are given to them. In union, therefore with Thee, I prostrate myself in adoration before God, acknowledging His sovereign dominion over me and over all creatures.

An Act of Thanksgiving. What shall I render to the Lord for all the favors and graces He has bestowed upon me? What great blessings both known and unknown have I not received, and to all this have I replied only

with ingratitude. But having Thee, O Lord Jesus Christ, in my heart, I can at this very moment, pay my whole debt of gratitude to almighty God. For this purpose I unite myself to that infinite act of thanksgiving rising continually from Thy Sacred Heart. Thou knowest well all the gifts I have received from Thy divine goodness ever since I was placed in the world and born again to the life of grace. Do Thou, O Lord, render for me due thanks to the most Holy Trinity, since in union with Thine own giving of thanks do I desire to make my thanksgiving consist.

An Act of Expiation. "The whole reason for our glory," says our holy Mother the Church¹, "is in Thee, O Christ, in whom we live, in whom we merit, in whom we make satisfaction by worthy fruits of penance which, deriving their value from Thee, are offered to the Father by Thee, and accepted by Him through Thee."

When I communicate I share truly in the Holy sacrifice of the Mass which with that of the cross, makes but one true propitiatory sacrifice, since by the offering of Thy precious Blood, O Lord, it obtains the favor of Thy heavenly Father. Therefore, do I beseech that this Holy Communion may appease the divine justice, obtain deliverance of souls from purgatory, cleanse away venial sins and remit whatever temporal punishment may still remain due. May this intimate union of my heart with Thine, O divine Victim of Calvary, make me die more and more to myself.

I offer Thee, O God the Father, in union with the Sacrifice of Thy Son upon the cross and as satisfaction for my sins, all the crosses which I shall have to bear during this day. Give me, through Jesus Christ, the courage to endure them with a holy resignation.

An Act of Petition. Thou hast told us, O Lord Jesus, in the Holy Gospel that, "If you ask the Father anything in My name He will give it to you." Therefore, "in Thy name," relying upon Thy merits, and uniting myself to Thee, who art continually interceding for us in heaven and in the Holy Eucharist, I ask the Father to

1. Council of Trent.

grant all those graces necessary for me that I may ever do His holy will. Holy Father, seeing that Communion partakes of the efficacy of Holy Mass, which is the same as that of Calvary, I pray Thee, in the name of Jesus Christ, to grant me all the graces that Thou wouldst have accorded me had I been at the foot of the Cross when Thy divine Son died for us. His blood was shed for us; therefore may its saving power reach all souls and may they be gathered to Thee. Give to me, O God, and to all men, Thy grace in this world and Thy glory in the next. Amen.

THE WAY OF THE CROSS

according to the method of St. Alphonsus de Liguori

One plenary indulgence is granted each time to the faithful who visit each Station and meditate as best they can on the Passion of the Saviour. No vocal prayers are required. The Popes recommend the recitation of a Pater, an Ave and an Act of Contrition at each Station (April 1731).

Before each Station:

Ÿ. We adore Thee, O Christ, and we bless Thee.

℞. Because by Thy holy Cross Thou hast redeemed the world.

After each Station:

Our Father . . . Hail Mary . . . Glory be . . .

Have mercy on us, O Lord; have mercy on us.

1st Station. Jesus is condemned to death

Pilate dares to condemn the all-holy Saviour to death. No, not Pilate; but my sins have condemned Jesus to be crucified. O Jesus, have mercy on me and remember Thou didst choose to die that I may have eternal life. Let me so live that when I come to die I may find Thee a most merciful Judge, an all-loving Redeemer.

2nd Station. Jesus bears His Cross

Most willingly Jesus accepts and patiently bears His Cross for my sake. Will I refuse to bear my cross for His sake? No, my loving Redeemer, I will no longer seek to

evade my cross, but with the help of Thy grace I will bear it with Christian patience and resignation and follow Thee always!

3rd Station. Jesus falls the first time

Weakened by torments and by loss of blood, Jesus falls beneath His cross. Alas! More truly was He crushed to earth by the number and enormity of my sins! Good Master! I am heartily sorry for having offended Thee. I love Thee, infinite Goodness! Help me to hate sin as the only real evil.

4th Station. Jesus meets His Mother

Jesus, the Man of Sorrows, meets Mary, the Queen of Martyrs. Oceans of grief deluge their Hearts as they face each other. They suffer thus for my sins. O Jesus, O Mary, bathe my sinful soul in a sea of true sorrow for my past offences. In all temptation I will say: "Jesus, Mary, help me!"

5th Station. Simon helps Jesus carry the Cross

Although Jesus seems about to expire, He does not need, yet accepts the help of Simon, since He wills to die on the Cross. Thus does He teach me charity and perseverance. O Jesus, I too will carry my cross patiently to the end and strive to lighten the cross of my fellow-men.

6th Station. Veronica wipes the Face of Jesus

Jesus accepts and returns the towel to Veronica. Upon it is left the impress of His adorable Face! Alas! My sins have disfigured Thy holy Countenance. O Jesus, grant me efficacious sorrow that all sin may be erased from my soul and that Thy grace and Thy divine image may be stamped upon it forever!

7th Station. Jesus falls a second time

My feeble resolutions, my oft-repeated sins have crushed Jesus to earth a second time. Such is the malice of habitual sin! O Jesus, grant me true repentance. Let

me die a thousand times rather than have the misfortune to fall again into mortal sin! Help me to hate all sin!

8th Station. Jesus meets the Women of Jerusalem

The Saviour teaches the women not to weep for Him, but for their own sins and the sins of their children. How generous is He! O Jesus, grant that I may understand the true meaning of Thy Passion and be so inflamed with love for Thee that I may shed tears of blood over my past transgressions!

9th Station. Jesus falls the third time

Consternation fills my soul when I behold the Saviour fall a third time beneath the Cross! What is the cause? The incredible obstinacy of sinners who refuse to amend their lives. O Jesus, grant that I may be truly converted and suffer every evil rather than be numbered among such ungrateful sinners!

10th Station. Jesus is stripped of His garments

What a pitiable spectacle is this shameful stripping of Jesus! Ghastly wounds are re-opened. Blood flows afresh. What shame would be mine if the veil were torn from my soul and the world saw my hidden sins! O Jesus, help me to know all my sins and confess them with deep sorrow and true humility!

11th Station. Jesus is nailed to the Cross

How can I behold the Saviour ignominiously nailed to the Cross and seek only comfort, wealth and honors and even indulge in unlawful pleasures? Jesus Crucified! Help me to esteem and practice true Christian mortification that I may love only Thee and renounce the world, the flesh and the devil.

12th Station. Jesus dies on the Cross

Jesus, my God, dies on the Cross for me. I have done nothing for Him. I too must die! O my Crucified Saviour! Grant that I may so live in the future that I may

have no cause to fear a sudden and unprovided death. Jesus, for Thee I live! Jesus, for Thee I die!

13th Station. Jesus is taken down from the Cross

The lifeless Body of Jesus now rests in the arms of Mary. What anguish is hers as she thinks of the many souls for whom her Son shed His precious blood in vain. What joy to know that so many are redeemed. O my Saviour, preserve me from perdition! O sweet Heart of Mary, be my salvation!

14th Station. Jesus is laid in the tomb

Like Jesus, I too must lie in the grave. But Jesus rises in triumph on the third day. My buried Jesus, grant eternal rest to all who sleep in death! Have mercy on me, and grant me the grace to rise to a new spiritual life, that dying to myself now, I may rise gloriously with Thee on the last day!

MORNING PRAYERS

An act of Adoration

O my God, I believe that Thou art here present, and I adore Thee. I thank Thee for all the blessings that Thou hast bestowed upon me, and especially for having protected me so mercifully during the night.

Our Father, who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell, the third day He rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the

living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Ejaculatory prayers

My Jesus, mercy.¹

Jesus, meek and humble of heart, make my heart like unto Thine.²

Sweet Heart of Jesus, I implore,
That I may love Thee more and more.³

Sweet Heart of Mary, be my salvation.³

O my good Angel, whom God, by His divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this day. Amen.³

The Angelus

An indulgence of ten years may be gained three times a day (morning, noon and evening), and a plenary indulgence once a month on the usual conditions, for the recitation of the Angelus, the Regina Coeli in Paschaltide (from Holy Saturday noon to Pentecost Saturday noon inclusive), or for five Hail Mary's. (Pius XI, 1933.) The Angelus is, when possible, said kneeling; from Saturday Vespers and on Sundays, it is said standing.

V. The Angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Hail, Mary, etc.

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 among 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.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross, be brought to the glory of His resurrection. Through the same Christ our Lord.

R. Amen.

1. Indulgence 300 days. Plenary once a month for daily recitation, on the usual conditions.

2. Ind. 500 days. Plenary, as above.

3. Ind. 300 days. Plenary, as above.

Regina caeli

This prayer is said, standing, during Paschaltide, instead of the Angelus. The same indulgences may be gained as for the Angelus.

Joy to thee, O Queen of heaven, alleluia!
 For He whom thou wast meet to bear, alleluia,
 As He promis'd, hath arisen, alleluia;
 Pour for us to Him thy prayer, alleluia.
 V. Rejoice and be glad, O Virgin Mary, alleluia.
 R. For the Lord hath risen indeed, alleluia.

Let us pray

O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.

The Holy Rosary of the Blessed Virgin Mary**THE FIVE JOYFUL
MYSTERIES**

1. The Annunciation.
2. The Visitation.
3. The Nativity.
4. The Presentation.
5. The Finding in the Temple.

**THE FIVE SORROWFUL
MYSTERIES**

1. The Agony in the Garden.
2. The Scourging of Jesus at the Pillar.
3. The Crowning of Jesus with Thorns.
4. Jesus carries His Cross.
5. The Crucifixion.

THE FIVE GLORIOUS MYSTERIES

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The Resurrection. 2. The Ascension. 3. The Descent of the Holy Ghost. | <ol style="list-style-type: none"> 4. The Assumption. 5. The Crowning of the Blessed Virgin. |
|--|--|

EVENING PRAYERS**An act of Adoration**

O my God, I believe that Thou art here present, and I adore Thee. I thank Thee for all the blessings that Thou hast bestowed upon me, and especially for having protected me so mercifully during this day.

An Act of Faith

O my God, I firmly believe in all that Thy holy catholic, and apostolic Church approves and teaches, since it is Thou, O infallible Truth, who hast revealed it to Thy Church.

An Act of Hope

O my God, with a firm confidence I hope in Thee, that Thou wilt grant me, through the merits of Jesus Christ, the assistance of Thy grace, and after keeping Thy commandments, wilt bestow life everlasting, according to Thy promises, who art almighty and whose word is truth.

An Act of Charity

O my God, I love Thee with my whole heart, with my whole soul, with all my strength, and above all things, because Thou art infinitely good and infinitely lovable, also for love of Thee, do I love my neighbor as myself.

Examination of Conscience

In Relation to God: Love of God.—Discharge of religious duties.—Want of respect for holy persons and things.—Resistance to grace.—Worldly fear.—Blasphemy.

In relation to our neighbor: Want of love for God's sake.—Disobedience.—Jealousy.—Injurious words or actions.—Lying.—Scandal.—Injustice.

In relation to oneself: Selfsanctification.—Generosity.—Pride.—Selfishness.—Sensuality.—Impatience.—Anger.

An act of Contrition

O my God, I am sorry and beg pardon for all my sins. I detest them above all things, because they have deserved Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and, most of all, because they have offended Thy infinite goodness. And I firmly resolve by the help of Thy grace never to offend Thee again, and carefully to avoid the occasions of sin.

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